

Peace and Non-Violence Curriculum  
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Sponsored by:

Minnesota Veterans for Peace, Chapter #27



Social Studies for Grade 12

## Grade 12 - Social Studies

(can be adapted for grades 7-11)

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# TEACHER GUIDE FOR PEACE NON-VIOLENCE CURRICULUM

AUTHOR: CECIL RAMNARAINÉ

## ***GENERAL GUIDELINES***

Suppose that there are 36 students in the class, the teacher may divide the class into 12 groups of 3 students, each group to study 1 peacemaker in detail and teach the entire class about their chosen peacemaker and the concept attached to that particular peacemaker. To be fair, numbers 1 to 12 may be placed in a hat, and the leader of each group shall pick a number from the hat. This will lead to random selection. If any group fails to prepare and teach the class, they may use the provided text for their peacemaker.

The weekly Journal of Feelings may be written by students to cover a variety of topics. For example: the week's study; an event occurring at school, in the country, or anywhere else in the world; or any personal problem of importance to that individual student. The student's journal should be treated as privileged communication between the teacher and the student. Thus, the teacher should not discuss any student's writing with anyone else and should only give advice and guidance if asked to do so by the student. In all cases, the teacher should not be judgmental, but deal with the facts of the situation.

For grading, it is suggested that the class develop a dozen or more criteria by which each student shall assess himself/herself. Thus, every effort should be made to develop an open, democratic, tolerant, and peaceful class setting.

Volunteer work should be done for a minimum of 15 hours per semester. Acceptable volunteer work may include: free babysitting for a needy family; yard work for any handicapped or elderly person; tutoring in the elementary schools; becoming a member of the student council; serving as teacher assistant in any classroom; and free service in a hospital, daycare center, or retirement home.

The class may engage in stress reduction exercises, for example: quiet time, meditation, or yoga.

## ***SPECIFIC GUIDELINES***

### ***Mother Teresa***

When studying Mother Teresa, the following topics may be explored: housing in the USA and the world; abortion; pro-life; adoption; hunger and starvation in the USA and the world; problems of the clergy in the Roman Catholic dioceses; child abuse; the place of women in the hierarchy; retention of celibate priests; women priests; gay priests; and gay marriages.

### ***Mahatma Gandhi***

Encourage students to tell their own experiences with the different aspects of conditioning in their own lives. Examine the role of violence on TV, video games, movies, etc. and its influence in the behavior of youth and adults. The class may wish to peacefully protest an unjust rule in their school. They may also wish to write letters to the appropriate authorities to point out some particular injustice and suggest remedies.

### ***Martin Luther King, Jr.***

The class may discuss the problem of racism and point out some glaring and some subtle racism in their own school. Explore the acceptance of the human race as one race instead of the many divisions into several races. Debate the Second Amendment of the US Constitution and the effect of guns in American society. Compare countries with strict gun control laws (e.g. Canada) vs. countries with loose gun control laws (e.g. USA). Discuss the ethics of governments declaring war and authorizing human beings to kill other human beings. Examine the ethics of the death penalty laws.

### ***Eleanor Roosevelt***

Students share each other's culture and food, especially at the various holidays. Students tell about their volunteer work and how it has helped their growth in cooperation and working together with others. Examine the Americorps (and other local humanitarian groups) as well as the Peace Corps and their benefits to Americans and other countries. Examine how we treat the environment. The question should be asked: whether we can have more industry, mining, logging, manufacturing, etc., and still be able to preserve our environment? What are the effects of global warming? The role of women in our society should be discussed. Do we have equality between men and women in our society? What is the effect of patriarchy in many world societies?

### ***Anwar Sadat***

Learn about the work of Shirin Ebadi who won the 2003 Nobel Peace Prize. Students from different belief systems shall explain their various philosophies. Do these different philosophies have some beliefs in common? Students shall be encouraged to learn a foreign language. Students should learn some foreign sports such as soccer, cricket, etc. Cook and share foods of various countries. Study the causes and effects of terrorism on societies.

### ***Albert Schweitzer***

Examine the pros and cons of missionary societies. Investigate some problems in Africa, such as the AIDS epidemic, and propose solutions. How can a continent so rich in natural resources have so many poor people? Study the problem of ethnic and tribal conflict and warfare on these societies, such as the massacre of the Tutsis and the Hutus in Biafra. How can this be avoided in other African nations such as: Liberia, Somalia, Sudan, Zaire, Congo, Nigeria, Zimbabwe, Angola, etc.? What are the effects of having a dictatorship rather than a democratically elected government on these African nations?

### ***Dag Hammarskjöld***

Study the defects of the United Nations (UN) and suggest its reformation. Should veto power vested in the 5 Permanent Security Council Members be abrogated? Should the Security Council be re-organized to better represent the world's population distribution? Should the Security Council decisions be made by a majority vote rather than by the veto power of any of the 5 permanent members? Should the UN General Assembly be granted more power over world decisions? Should the UN have a permanent peacekeeping force? Compare the role of the UN in the 1991 Gulf War under Bush I vs. the 2003 Gulf War under Bush II. Discuss the theory of pre-emption and how it changes the relationship between countries with differences. What are the causes of terrorism and how can the UN deal with it? How can one world government operate?

### ***Franz Jägerstätter***

Students shall explain their understanding of ethics and give examples from their own experiences. What is 'right action'? Is it ethical for a government to declare war and legalize the killing of human beings? Students may study stories of non-violent resolution to conflicts and tell stories of their personal non-violent involvement in solving conflicts. Students should acquaint themselves with the Geneva Conventions, the International Rule of Law, and the UN Declaration of Human Rights. How does St. Augustine's Just War Theory not apply to modern war tactics?

### ***Albert Einstein***

Discuss the differences between man's controls over nature vs. man's living in harmony with nature? How has science been useful to us and how has it been destructive? Is the world better off with the extinction of human beings as opposed to the extinction of any other species (e.g. insects)? Discuss the proliferation of nuclear weapons and America's role in its promulgation. Examine the problems of the 'Star Wars' Missile Defense System, and discuss if we are better off with or without it. Learn about Carl Sagan and nuclear winter.

### ***Dietrich Bonhoeffer***

What led to the rise of Adolph Hitler and the causes of World War II? Discuss the proposition of Mahatma Gandhi that said that non-violent resistance could have prevented the carnage of World War II. Why did the German people assent to Hitler and his cohort's plans of world domination? How can intelligent people propose, consent and engage in systematic genocide? Study the theory that the roots of World War II were incubated in the peace settlement after the War to end all Wars (World War I).

### ***Will Rogers***

What place does humor have in our general health? How do economic factors influence a country's decision to declare war on another country? Why does our military budget use up so much of our wealth? Do we need such overpowering military might? How can our economy convert from a war footing to a peaceful basis? Discuss the revolving door where CEOs of corporations, board members and military officers end up as government executives and lobbyists in Congress for their corporations. Ask students to engage in humor by telling political jokes or bringing in a favorite political cartoon.

### ***Thomas Woodrow Wilson***

Examine how the successful implementation of Wilson's 14 Points could have led to a lasting world peace. Why did the US Congress fail to support the League of Nations? What were the shortcomings of the 1918 Treaty of Versailles (ended WW I) and how it may have contributed to the future WW II? Form a conflict resolution group in your school and train peer mediators. Allow the students to give their ideas for forming a just and peaceful world and promote that vision



## Introduction

After looking at the research on Peace Education, the present writer has concluded that it is time for school administrators and teachers to implement a curriculum for Peace Education. This means not just teaching about peace and not just providing information on peace problems. It means implementing the methods and means whereby peace can be practiced in the classroom. Peace must be openly espoused and taught to our students. We cannot depend on subliminal, incidental learning or the hidden curriculum. Peace must be actively pursued by both teachers and students in all parts of the educational system. Peace must become an inter-disciplinary exercise in order to be integrated into our attitude and daily behavior.

Peace is defined here as far more than a personal calm in mind and body. Peace is defined here as racial equality rather than racial discrimination, equality among all peoples rather than social and economic hierarchy, equality between the sexes rather than male dominance over females, co-operation rather than competition, sharing our food and other world resources rather than wasting and hoarding, preserving Nature rather than exploiting her, self-mastery and self-understanding rather than control and power over others, and the use of the skills and the talents of every human being for the love and care of all things.



## Course Description:

This is violence prevention curriculum. It attempts to introduce the student to the great ideas and philosophies of civilized human beings. The course is holistic, gender fair, racially neutral, interdisciplinary and very diverse. It encourages student participation, co-operative learning and community service.

Although the differences among cultures will be examined, an attempt will be made to stress the similarities in all of them. Non-violent dispute resolution and peer mediation will be studied and practiced. The lives and works of twelve peacemakers of the twentieth century will serve as role models.

## Course content and weekly outline:

### ***First Week – Overview: Poverty as a Form of Violence:***

- Explain the aims, objectives and methodology of the course.
- Introduce the concepts of “negotiation”, “co-operation”, and “global perspective”. “Self-mastery vs. external. control”, “free choice vs. conditioning.”
- Outline course content and the use of tapes, films, guest speakers, debates, panel discussions, etc.
- Detail house-keeping chores: student journal, student meditation and introspection, student projects, class participation (games and exercises) required and supplemental reading list.
- Divide class into 12 groups: each to research and report on a concept, one per week as per outline.
- Administer Attitude Surveys and Self-Esteem Survey.
- Read first Peacemakers biography - essay on Mother Teresa.
- Discuss student paragraphs defining “Peace”.
- View video-tape “Mother Teresa”.
- Hand out work sheet based on the essay.
- Remind students to continue their journal on feelings.

### ***Second Week – Violence and Conditioning:***

- View a video-tape on The Amish.
- View a movie, e.g. “Rambo” and a violent TV show, e.g. “Miami Vice” and discuss the effects of continued viewing of violence as conditioning of our habits and attitudes.
- Examine newspaper articles on crime and violence and discuss their implications.
- Examine student paragraphs on “Truth”.
- Read second Peacemakers essay on Mahatma Gandhi.
- Introduce a new paradigm - “Non-violent relations and a world without war.”
- Introduce exercises on meditation and relaxation.
- View videotape on “Gandhi”.
- Hand out work sheet based on the essay.
- Remind students to continue their journal on feelings.

### ***Third Week - Non-Violent Change:***

- Read and discuss “Stride Toward Freedom” by Martin Luther King, Jr.
- Study King’s principles of non-violent resistance to unjust laws and discuss the same.
- View movie on the life of Dr. King.
- Compare Gandhi’s method of “Satyagraha” (truth-force) with Dr. King’s.
- Hand out work sheet based on the essay.

- Remind students to continue their journal on feelings.
- Do exercises: on Conditioning: “Are we Conditioned to be a Violent Society?”

#### ***Fourth Week - Working Together:***

- Read “The Art of Loving” by Eric Fromm, emphasizing the four kinds of love.
- Divide class into four groups, asking each group to portray one of the four kinds of love suggested by Fromm.
- Read fourth Peacemakers essay on Eleanor Roosevelt. Discuss Mrs. Roosevelt’s “Peace Corps” proposal, and the role of Women in Society.
- Simulate prejudice., competition, and conditioning through games and other class-room activities. -
- Hand out work sheet based on the essay.
- Remind students to continue their journal on feelings.
- Continue introspection, relaxation, meditation exercises and journal writing on feelings.
- Discuss student evaluations of course, making necessary changes.

#### ***Fifth Week - Oriental Philosophies.***

- Present three guest speakers to introduce the Chinese, Hindu/Buddhist, and Islamic philosophies.
- Working together. (using outside resources when necessary) students will prepare and share Eastern/oriental meal.
- Discuss the cultural, economic and educational problems encountered by Orientals and minorities in the United States.
- Read fifth Peacemakers essay on Anwar Sadat, leading to discussion of problems in the Middle East.
- Hand out work sheet based on the essay.
- Remind students to continue their journal on feelings.

#### ***Sixth Week - Western Philosophies:***

- Present three guest speakers to introduce Greco/Roman, Christian and Hebrew philosophies.
- Working together, students will prepare and share a Greek, Roman or Jewish meal, leading to discussions of problems encountered by religious minorities in the United States.
- Read the sixth Peacemakers essay on Albert Schweitzer, leading to discussion of economic and political problems of Third World countries.
- Hand out work sheet based on the essay.
- Remind students to continue their journal on feelings.
- Study Mandela’s book “Long Walk to Freedom.”

#### ***Seventh Week - United Nations:***

- Read Thomas Merton’s “On Peace.”
- Present student panel discussion of Merton’s text. -

- Study the history, accomplishments, and problems of the United Nations after reading the seventh Peacemakers essay on Dag Hammarskjöld.
- Depict a model United Nations session with all students participating co-operatively and attempting to solve crisis in the Middle East and Bosnia.
- Hand out work sheet based on the essay.
- Remind students to continue their journal on feelings.

***Eighth Week-The Ethics of War and Peace:***

- Read Peacemaker's essay: Franz Jagaerstatter.
- Examine World War II from the "Just War Theory" of St. Augustine and St. Thomas Aquinas and from the view point of the martyrs - Simone Weil, Franz Jagaerstatter, and Dietrich Bonhoeffer.
- Examine "Operation Desert Storm."
- Invite an Army recruiter to speak to the class about his life in the military.
- Invite a conscientious objector to speak to the class about his reasons for not serving in the military.
- Hand out work sheet based on the essay.
- Remind students to continue their journal on feelings.

***Ninth Week - The Science of Matter and Energy:***

- Invite a physics teacher to explain the physics of matter and energy. -
- Study the equation  $E=MC^2$  and its application for military uses in bomb construction and for peaceful uses in medicine and engineering. -
- Assist students to decipher euphemism and the language of "nuke speak".
- Read the Peacemakers essay on Albert Einstein, encouraging them to explain their understanding of the General-Theory of Relativity and the Special Theory of Relativity.
- Hand out work sheet based on the essay.
- Remind students to continue their journal on feelings.
- Read the text "The Game of Disarmament" by Alva Myrdal. Hand out ninth work-sheet.

***Tenth Week - The Problems of Disarmament:***

- Read Peacemakers Essay on Dietrich Bonhoeffer.
- Present a debate between a guest speaker in favor of nuclear and conventional armaments and a guest speaker in favor of disarmament.
- See two movies: "Hiroshima" and "Nuclear Winter".
- Examine the "Nuclear Winter Theory" and its effects on life as well as on the future of the planet itself.
- Criticize (pros and cons) the Salt I, II Treaties.
- Divide class into two groups representing Iraq and the U.S.A. and negotiate a Treaty.
- Present (individually or as a class) findings to their congressional representatives.

- Hand out work sheet based on the essay.
- Remind students to continue their journal on feelings.

***Eleventh Week - Economic Conversion:***

- Listen to tape recording on “Economic Conversion” from war to peace.
- Invite an expert on “Economic Conversion” to speak to the class.
- Discuss the implications of “Economic Conversion” raised by the speaker and the tape.
- Read the eleventh Peacemakers essay on Will Rogers, focusing on his methods for dealing with the stresses of life.
- Begin presentation of student project reports (community service 12 hours).
- Hand out work sheet based on the essay.
- Remind students to continue their journal on feelings.

***Twelfth Week - One World Beyond War:***

- Study and discuss “Toward a Human World Order” by Pat Mische.
- Write and present student images of a peaceful world.
- Share students’ understanding of the benefits and problems of a “world without borders” (World Federalism).
- Continue presentation of student project reports.
- Read twelfth Peacemakers essay on Woodrow Wilson, discussing his “Fourteen Points” and examining reasons for their failure.
- Re-administer Attitude Survey-and Self-Esteem Survey.
- Hand out work sheet based on the essay.
- Remind students to continue their journal on feelings.

Ask students to submit written evaluation of the course, emphasizing the changes it has made in their thinking and attitude.

### Recommended Reading

- Brown, Lester it. (1981) Building a Sustainable Society, W. W. Norton, New York.
- Cousins, Norman (1953) Who Speaks for Man, Macmillan Company, New York.
- Durant, Wilt (1953) The Pleasures of Philosophy, Simon and Schuster, New York.
- Gandhi, M. K. (1958) All Men are Brothers, Columbia University Press, New York.
- Kennan, George (1982) The Nuclear Delusion, Pantheon Books, New York.
- Koller, John M. (1970) Oriental Philosophies, Schribner's Sons, New York.
- Kierkegaard, Soren (1962) Works of Love, Harper Company, New York.
- Mayer, Peter (Ed.) (1966) The Pacifist Conscience, Holt Rinehart and Winston, New York. -
- King, Martin Luther (1958) Stride Toward Freedom, Harper Press, New York.
- Thoreau, Henry David (1950) Walden and Other Writings, Modern Library, New York.
- Tolstoy, Leo (1974) The Kingdom of God and Peace Essays, Oxford Press, London, England. -
- Sloan, Douglas (Ed.) Education for Peace and Disarmament, Columbia University, New York.
- Mandela, Nelson Long Walk to Freedom, Brown-Little Press, New York.

## Student Attitude Survey

**DIRECTIONS:** Read each statement carefully. Then mark the letter that most closely indicates your response: (a) agree strongly, (b) agree (c) not formed an opinion yet (d) disagree, or (e) disagree strongly.

Rich nations have a strict obligation to help poor s	When war or conflict break out in a foreign country (e.g. Afghanistan, El Salvador. Poland), the security of the United States is in danger.
Reducing the number of nuclear weapons should be an important goal for our modern world	I believe that military combat is the only way to solve some major differences between countries.
All nations should be equal in status before the law	If the United States declares war on another country, it is my duty to join the military and enter armed combat.
I have some idea how military spending (in the nation's budget) affects the United States economy and society.	I have thought about my position on serving in the military.
Every individual has the right to choose to right in a war or not	Voluntary armed service is not a good way to protect our country.
I fear the possibility of a nuclear war in my lifetime	I know what a conscientious objector is.
A strong United States Military policy is a good way to keep peace in the world.	The commandment of Christian love is not violated in the case of war.
If there is a draft, women should be included in it.	I have a clear understanding of how to register for the draft and of what will happen if I am drafted or someone I know is drafted.
If individuals are drafted, they should choose the type of national service they can offer (e.g. military, combat, office worker, work with the handicapped, peace corps, etc.)	I know what it means to be patriotic.
I would fight in any war that the United States declared.	I understand what my Church says about peace

## Self Evaluation

The following sentences will help you learn about yourself. Score your answer by checking 3. 2. 1. 0. Score 3 if you always do what the statement says. Score 2 if you do it often. Score 1 if you do it sometimes and 0 (zero) if you never do what the statement says.

1. Awake each morning feeling refreshed.	3	2	1	0
2. Body is a. source of Pleasure.	3	2	1	0
3. Think clearly and effectively.	3	2	1	0
4. Memory is good.	3	2	1	0
5. Enjoy regular exercise.	3	2	1	0
6. Eat nutritious well-balanced meals.	3	2	1	0
7. Don't smoke.	3	2	1	0
8. Don't use drugs.	3	2	1	0
9. Take good care of your teeth and body.	3	2	1	0
10. Take time to relax and revitalize yourself.	3	2	1	0
11. Happy with your family.	3	2	1	0
12. Enjoy your work (or school).	3	2	1	0
13. Good reliable friends are around you.	3	2	1	0
14. There are people in whom you can confide.	3	2	1	0
15. You contribute to the happiness of others.	3	2	1	0
16. You are satisfied with your financial situation.	3	2	1	0
17. You feel you can get what you want from life.	3	2	1	0
18. You feel responsible for your life.	3	2	1	0
19. You exercise control over important aspects of your life.	3	2	1	0



20. You are working towards your goals.	3	2	1	0
21. You are living up to your expectation.	3	2	1	0
22. You are content with what you have.	3	2	1	0
23. You can see how your work contributes to society.	3	2	1	0
24. You are pleased with your success and achievement.	3	2	1	0
25. You are satisfied with your personal growth	3	2	1	0
26. You enjoy your life	3	2	1	0
27. You look forward to a happy future	3	2	1	0
28. You never feel bored.	3	2	1	0
29. You can express your creativity	3	2	1	0
30. You have something to live for	3	2	1	0
31. You are satisfied with your spiritual development	3	2	1	0
32. You are tolerant of other people's belief	3	2	1	0
33. You do not compromise your moral ethical standards	3	2	1	0

**Score of 75+ is good.**

**Score of 50—75 is average.**

**Score of 25—50 is poor.**

**Score of 0—25 is you need help.**

## Vocabulary for Feelings

abandoned	accepted	affectionate	afraid	alarmed
amazed	angry	annoyed	anxious	appreciative
apprehensive	approval	ashamed	balmy	belittled
belligerent	bitter	bored	bottled up	calm
capable	competent.	confident	conflicted	confused
contented	crushed	defeated	depressed	desolate
desperate	despondent	discouraged	disinterested	disparate
dissatisfied	dispassionate	distressed	ecstatic	elated
embarrassed	empty	enthusiastic	envious	euphoric
excited	exhilarated	fearful	friendly	frustrated
furious	futile	grateful	guilty	happy
hateful	helpless	hopeless	horny	humble
humiliated	hurt	identification	Inadequate	Incompetent
inflamed	insecure	insignificant	jazzed	Jealous
Joyful	Longing	lonely	Loved	loving
miserable	misunderstood	needed	negative	neglected
nervous	passionate	pleased	pressured	proud
putdown	puzzled	reborn	regretful	rejected
rejecting	rejuvenated	relaxed	relieved	resentful
Sad	satisfied	serene	shocked	startled
surprised	tearful	tense	terrified	threatened
thrilled	transcendent	trusting	uncertain	uncooperative
understood	uneasy	unhappy	unloved	upset
uptight	vengeful	vindictive	wanted	warmhearted
worthless	worthy	yearning		

### First Week – Overview: Poverty as a Form of Violence:

- Explain the aims, objectives and methodology of the course.
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- Outline course content and the use of tapes, films, guest speakers, debates, panel discussions, etc.
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- Divide class into 12 groups: each to research and report on a concept, one per week as per outline.
- Administer Attitude Surveys and Self-Esteem Survey.
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- Discuss student paragraphs defining “Peace”.
- View videotape “Mother Teresa”.
- Hand out work sheet based on the essay.

Remind students to continue their journal on feelings

## Mother Teresa of Calcutta

1910-97



By Cecil Ramnaraine

Mother Teresa of Calcutta was one small woman who made a big difference in the lives of thousands and possibly millions of people. She was a nun of the Roman Catholic Church who founded a society called the Missionaries of Charity. They began by taking care of the sick, dying, orphans, widows, lepers and the abandoned and neglected poor of the city of Calcutta, India. Soon they expanded their work to other cities of India and subsequently to many other countries of the world.

Mother Teresa's family name is Agnes Gouxha Bojaxhiu. She was born in Skopje Yugoslavia on August 27, 1910. She was one of three children born to a grocer and his wife, a family in poor circumstances. She attended the local schools and was greatly influenced by the Jesuit Missionaries of her district who had worked in faraway India. At the age of 18 she decided to become a nun. She said, "When I was eighteen I decided to leave my home and become a nun, and since then I've never doubted that I have done the right thing. It was the will of God. It was His choice" (Spink.19).

She was sent to a convent in Ireland to learn English and from there to Darjeeling, India to teach in a convent -school for high school girls. She completed her novitiate, and took her first vows as a nun on March 24, 1931. She also received a new name, Teresa, after St. Therese of Lisieux, a French Carmelite nun, patroness of missionaries.

Mother Teresa then went to Entally, Calcutta to teach in a high school for daughters of wealthy European and Indian families. She taught school there from 1931-1948, finishing her career in Entally as principal. The school was under the control of the Loreto Congregation of which Mother Teresa was a member. Mother Teresa was also in charge of the Daughters of St. Anne, a group of Indian nuns who worked with students of the local secondary school, an adjunct to the Catholic high school for girls. There also was a Sodality of the Blessed Virgin in Entally. Members of these groups and their students regularly visited patients of Nilratan Sarkar hospital. They also worked among the poor in the neighboring slum district of Motijhil.

On September 10, 1946 Mother Teresa who was principal of the Loreto Convents School in Calcutta was traveling by train to Darjeeling, India. While on the journey Mother Teresa received her second call to serve. These were days of great turmoil and unrest in India. India was on the verge of freedom from British rule. The Muslim League was clamoring for an independent country of Pakistan to be carved out of the west and east wings of undivided India. Mohamed Ali Jinnah, leader of the Muslim League had just called for and successfully executed "Direct Action Day" [started on August 16th, 1946]. With Jinnah's approval, the Moslems started violent action and riots against their Hindu neighbors and the civilian authorities to prove that Indians of different religions could not live together peacefully. These beliefs and actions contradicted what Mahatma Gandhi and the Congress Party were teaching. Rioting and bloodshed continued until the Congress Party relented giving Mohammed Ali Jinnah Pakistan. It was if they had determined that it was better to have emergency surgery to remove the affected parts and thus save the main body of India. It was on one of those hectic days that Mother Teresa received the call from God as she herself described. "I was to leave the convent and help the poor while living among them. It was an order. To fail it would have been to break the faith. It was God's will. This is what I want to do for God" (Spink.21). September 10, has since been known as "Inspiration Day" by the sisters of Missionaries of Charity.

She explained her call to live and work among the poor to the Archbishop of Calcutta, who supported her. She applied for permission to live outside the convent while still keeping her vows as a nun, known in the Catholic faith as exclaustation. She was permitted to do so on August 16, 1948. When leaving the protection of the Loreto convent, her stated purpose was "to -spend herself in the service of the poor and needy in the slums of Calcutta, and to gather around her some companions ready to undertake the same work" (Spink.22).

Thus Mother Teresa decided to live like and among the poor people of Calcutta. She wore a simple, cheap, white sari (Indian full flowing dress with a head cover) with a narrow blue border, a cross on her left shoulder and a pair of sandals on her feet. Mother Teresa further prepared herself for service by undertaking a nursing course under the tutelage of Mother Dengel of the Medical Missionary Hospital in Patna. Mother Dengel gave good advice to Mother Teresa. One piece of advice, which ran contrary to Mother Teresa's idea of poverty, was to feed the sisters well. Mother Dengel argued that good nutrition would keep the sisters strong and healthy for work, prevent malnutrition, tuberculosis and early death. Mother Teresa later wisely heeded this counsel, and often forced her novitiates to eat heartily.

In December 1948, with Indian citizenship papers in hand, Mother Teresa returned to Calcutta, by then teeming with even more refugees from Pakistan. She rented a room in the slums of Motijhil for five rupees [about \$1.00] a month and started a school for children using the mud floor as a blackboard and sticks as pointers. At first there were only a few students. As attendance grew, former students and colleagues came to help teach. Mother Teresa encouraged her pupils by giving them milk for food and bars of soap for hygiene. This was the humble start of the work of Mother Teresa in the slums of Calcutta.

Mother Teresa realized that she needed more than voluntary arid temporary help to carry on her work. She decided that the best thing to do was to start a new religious order of nuns who would dedicate themselves full time to serving the poor. Mother Teresa wrote the constitution for the new order. In addition to the three routine vows of poverty, chastity and obedience, a fourth vow mandated free voluntary service to the poor.

Michael Gomes, an Indian Christian, gave Mother Teresa the use of the second story of his home (the Creek -Lane House) overlooking the Motijhil slums. On the feast of St. Joseph, March 19, 1949 Subhasini Das, a former student of Mother Teresa's became her first disciple. Subhasini Das took the name Agnes, Mother Teresa's first name. It is of interest to record that the first 10 women

to join Mother Teresa were former students.

In 1949, three sisters worked with Mother Teresa in the slums of Calcutta. By 1950 the number had grown to eight. On the feast of the Most Holy Rosary in October 1950, Mother Teresa was given permission to start a new congregation called the Missionary Sisters of Charity.

By 1952, the Creek Lane house was filled to capacity with 28 sisters in residence. The sisters followed a routine full of work, study and service to the poor. Their day began at 4:30 AM with time for prayers, devotions, mass and breakfast. By 8 AM the sisters were out in the slums teaching the children and caring for the sick, crippled and abandoned men, women and children. They also helped the orphans and widows, and in general, dispensed aid wherever needed. The sisters returned home for lunch and a short rest, then back to toil in the “bastees” (slum houses), until dinner time at 6 PM. After dinner, there was free time, rest, prayers, classes and instruction from Mother Teresa. After a long hard day, they finally retired.

Their great faith and unselfish love for others helped Mother Teresa and her sisters do the most menial tasks joyfully. Mother taught her nuns to serve everyone as if he or she were Jesus, and to work with joy and happiness in their hearts. It seemed that the poor and abandoned men, women and children whom the sisters of the Missionary of Charity served knew the complete sincerity and unconditional acceptance with which they were treated. Mother Teresa herself set the pace by declaring “the poor deserve not only service and dedication but also the joy that belongs to human love” (Spink.35).

Mother Teresa, looking for more space to house her growing congregation, finally bought a big house in the center of Calcutta. This home has served as the Mother House and center of operations. City Fathers of Calcutta - gave to Mother Teresa the unused dormitories attached to the Kalighat Hindu Temple. Calcutta hospitals did not have space to house the destitute dying, whose bodies were beyond medial salvation, and were often left to die in the streets. Mother Teresa’s organization took people off the streets to afford them a decent death. As she said ‘What is a beautiful death? A beautiful death is for people who lived like animals, to die like angels--loved and wanted’ (Spiñk.43). She called this home for the dying Nirmal Hriday place of the Immaculate Heart. The upper rooms of this facility also became a home for the growing number of novitiates.

The children of Calcutta had great needs. There were the unwed mothers, and their orphaned offspring; the crippled, abandoned, unwanted, beggars and retarded children as well as babies. In 1955, Mother Teresa started a home for the children which she called Sishu Bahavan. It was a two story dwelling located a few blocks from the Mother House. Children were cared for, fed, housed, clothed, taught and placed for adoption. Older children were sent to regular schools or taught a trade. Some were even married - married from the family of Mother Teresa and the sisters in the traditional custom of matchmaking.

The leprosy problem of India gained the attention of Mother Teresa and her nuns. The lepers were outcasts and the pariahs of society. They were ostracized. Some lepers committed suicide -in order to allow the unaffected members of their family to live within the society. Others could not stand the pain of separation causing entire families to live on the fringe of society, begging for a living and often existing off the city refuse. Dr. Sen, a leprosy specialist, offered his volunteer services to Mother Teresa. Using new Sulfur drugs, he successfully treated many of the patients.

In September, 1957 Mother Teresa started her mobile clinics for the treatment of lepers. She soon founded a leprosarium village outside Calcutta city limits consisting of a hospital, a convent, a chapel, thirty family homes, and a cottage industry school. She called it Shanti Nagar, “The Place of Peace.” The leprosarium provided free medical treatment for the patients and also taught them useful trades, such as carpentry, shoe-making and cloth weaving etc. These skills helped the lepers make a useful living and restored their human dignity.

Many volunteers came to the assistance of Mother Teresa and her sisters in carrying forth their work. Thousands of volunteers including medical people, teachers, social workers, housewives and their families have contributed. Ann Blaikie, who had organized the co-workers when she lived in Calcutta, has expanded the organization from England, sending money and materials to the missionary sisters of Charity. Jacqueline de Decker organized the Link for the Sick and Suffering Co-Workers, whose members spiritually adopt a missionary sister to lend support by prayers and communication. Father Georges Gorree coordinates the link between the contemplative communities and the home bases from which the Missionary Sisters of Charity operate. His congregations send prayers and positive conscious thoughts to assist the sisters who are actively working with the needy of the world. Brother Andrew heads up the Missionary Brothers of Charity, a parallel organization to Mother Teresa's group. The brothers had fourteen houses in 1975 with a staff of one hundred-fifty volunteers. Thus Mother Teresa influenced thousands of people while helping the poor.

In 1960, after ten years in Calcutta, Mother- Teresa was allowed to expand her work for the poor and needy beyond the diocese of Calcutta. She went to the larger cities of India and opened charitable houses. When Jawaharlal Nehru, the Prime Minister of India, attended a ceremony dedicating a home for the needy children in Delhi, Mother Teresa asked him "Sir, shall I tell you about our work?", to which the Prime Minister replied very simply, "No, Mother, you need not tell me about your work. I know about it. That is why I have come".

In 1965, Mother Teresa sent a group of her nuns to Venezuela to start the first mission outside of India. Peru, Australia, Italy, Brazil, Jordan, Yemen, England, U.S.A. and other countries soon invited her to send nuns to start their particular missionary work.

Mother Teresa and her sisters do not try to convert people to the Roman Catholic religion. They try to make people better in the religion to which they profess. The lives and actions of the Missionary Sisters of Charity reflect the love of God. They are holy, generous, and eager to make sacrifices, joyful, and submissive to the guidance of the Holy Spirit. Twenty-five years after the Pope approved the society of the Missionaries of Charity, there were one thousand, one hundred and thirty-three sisters working in over eighty houses located all over the world.

Malcolm Muggeridge said of Mother Teresa, "I only say of her that in a dark time she is a burning and shining light; in a cruel time, a living embodiment of Christ's gospel of love; in a godless time, the Word dwelling among us, full of grace and truth. For this, all who have the inestimable privilege of knowing her, or knowing of her, must be eternally grateful" (Muggeridge.146).

And so she lived in Calcutta, working with the poor and supervising those who work for the poor. Though she looks frail and age has etched its mark on her face, she lives on, indomitable and full of love and devotion for the lowliest and most unfortunate of her children. When death finally takes her, her spirit will still live in Calcutta and in all the world where needy people look longingly for an angel of mercy to love and succor them in their suffering in this life; to love and succor them with a love that respects their dignity as human beings. Mother Teresa died in 1997.

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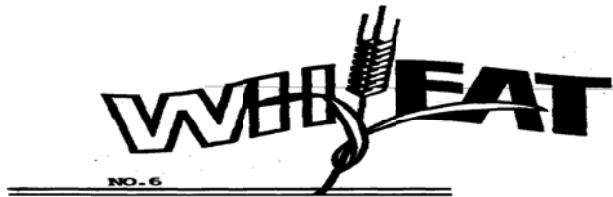
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### Home Work Sheet on Mother Teresa

1. Tell us about Mother Teresa's Nobel Prize citation
2. Why did she want to work in India?
3. How did she describe her experience of September 6, 1946?
4. Describe her apparel. Why did she dress like that?
5. Why her first followers were her own students?
6. Tell about Motighil.
7. What are the four vows of the missionary sister's charity?
8. Describe a typical day of these nuns.
9. What is the Kalighat story?
10. Evaluate Mothers Teresa's work.





**WORLD HUNGER  
EFFECTIVE ACTION TOGETHER  
ALL SAINTS CHURCH      April 2, 1989**

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## **POPULATION AND POVERTY**

*First world population is declining in numbers while third world numbers soar. More than 90% of world population growth this year will be in the third world says Donella H. Meadows in "A World Divided on Population" in the Los Angeles Times of March 19 excerpts from the article follow:*

Why rapid population growth is so devastatingly correlated with poverty?

One theory has it that people are poor because they go reproducing and dividing their land, their food and their resources over too many children. Population growth makes poverty. Another theory reverses the causation; Poverty makes population growth. Poor people have many children because children are needed to work and to support their elders — and because children don't cost much if you don't have to buy those Reeboks and send them to college. Having children is one of the few powers the poor can exert over their own lives, and one of the few hopes of getting ahead.

There is a third theory. World fertility surveys indicate that anywhere from one third to one half of the babies born in the Third World would not be if their mothers had access to cheap, reliable family planning, had enough personal empowerment to stand up to their husbands and relatives, and could choose their own family size. Economic development brings lower birth rates because it brings to women the pill, literacy and self-determination.

All three theories are probably right. Poverty plus un-empowerment plus population growth make a consistent set and a formidable trap. The only way out is economic and personal advancement. The rich, *one fifth* of the world is living testimony to the fact that some mixture of opportunity, health and family planning does bring population growths down. When non-European people like the Japanese, Singaporeans and Taiwanese experienced economic development, their fertility went down.

Social services, not wealth per se, seems to be the key to lower birth rates. The Chinese, although among the poorest peoples of the world, have brought their fertility rate down, partly by Social coercion, but mostly by broadly available education, health care and family planning.

Similar populations in the developed countries will be a help in solving many problems from unemployment to solid waste to acid rain. In crowded, polluted Europe and in the United States it is hard to argue that more people are needed.

What can be done (about increased impoverishment due to increased population)? Anything that will help provide basic needs, equal opportunity and family planning to every person on earth. That

can include Third World debt relief, fair trade; a foreign aid program truly aimed at the poorest of the poor, full support of the United Nations development and population program and real support for Third World self-determination. Any action will help if it comes out of true concern for the welfare of poor people, based not on condescension but on partnership with those people.

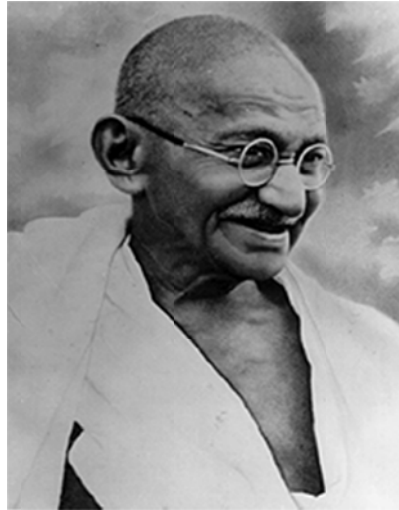
An old Chinese proverb says, *"If we don't change our direction, we'll end up where we're headed."* Where we are headed is toward another doubling of world population, nearly all of it in Third World countries. We're headed for greenhouse climate change, for desertification and deforestation, for a world ever more desperate and turbulent. The demographic consequences of our current divided, unequal and unjust world are clear. We don't have to end up there. We do have to change direction.

## Second Week – Violence and Conditioning:

- View a video-tape on Asia.
- View a movie, e.g. “Rambo” and a violent TV show, e.g. “Miami Vice” and discuss the effects of continued viewing of violence as conditioning of our habits and attitudes.
- Examine newspaper articles on crime and violence and discuss their implications.
- Examine student paragraphs on “Truth”.
- Read second Peacemakers essay on Mahatma Gandhi.
- Introduce a new paradigm - “Non-violent relations and a world without war.”
- Introduce exercises on meditation and relaxation.
- View videotape on “Gandhi”.
- Hand out work sheet based on the essay.
- Remind students to continue their journal on feelings.

Mohandas K. Gandhi

(1869-1948)



By Cecil Ramnaraine

Mahatma (The Great Soul) Gandhi was born Mohandas Karamchand Gandhi on October 2, 1869 in the port city of Porbandar, Gujarat, a western state of India bordering the Arabian Sea. His mother was Putlibai, a very religious woman, who fasted and observed all the disciplines of her Hindu religion. Young Mohan used to go with her to the temple. He also served as watchman for her to look for the sun on cloudy days so that she could break her fast. Her goodness and devout nature made a lasting impression on the young Gandhi. Mohandas' father Kaba was adviser to the Prime Minister of the small princely state of Porbandar and later served as Prime Minister to the Prince of the neighboring state of Rajkot. He was strictly honest, beyond corruption, and dealt skillfully and efficiently with the many problems of arbitration presented to him. He was able to make a comfortable living for his family according to the Indian middle class standards of the day. People of various religious groups - Muslims, Jams, Parsees, Sikhs and Christians had free access to the Gandhi house, and they discussed religion and other matters in a tolerant atmosphere with the host.

Being not especially bright or motivated, the boy Mohandas plodded through grade school. However, he was deeply moved by the legends and dramatic plays of his culture. Those that dealt with the triumph of truth and duty were his favorites, like the story of Shrivatsa's devotion to his parent, and King Harischandra's stand for uprightness and truth in spite of great difficulty and suffering. Mohandas, himself, opted early for truth and honesty and proved it by his refusal to cheat at a spelling test when prompted to do so by his teacher at the periodic school inspection examination.

At the age of 13, Mohandas fell victim to one of the curses of Indian society of that era, the curse of child marriage. In 1882 he was married to a 13 year old girl named Kasturbai. Many years later he admitted his debt to Kasturbai. Her patience, loyalty and non-violent resistance to his physical ardor did make a difference of him. Her virtue and forbearance taught him many things.

In 1885, Kaba Gandhi fell ill and Mohandas took turns with other members of the family nursing him. Kasturbai was pregnant at the time. One night Mohandas Left his father in his uncle's care and retired to his own bedroom to be with his wife. A servant interrupted him with the news that his father was dying. Mohandas hurried back, too late to be with Kaba at his death. Kasturbai's baby also died soon after birth, and Mohandas blamed himself for both tragedies.

The teen-age Gandhi began studying religion. Tulsidas's Ramayana was read to him and he decided early that 'Truth is the foundation of all merit and virtue' (Ashe. 12). He also read religious poetry and was impressed by the morality expressed by the poet Shamal Bhatt in this poem:

"For a bowl of water give a goodly meal  
For a kindly greeting bow down with zeal  
For a simple penny pay thou back with gold  
If thy life be rescued, life do not withhold  
But the truly nobly knows all men as one  
And return with gladness good for evil done" (Ashe. 13).

After passing the entrance examination for Bombay University, Mohandas decided to study law in England. Gandhi's mother was loath to let him go, although the family was preparing Mohandas to take his father's ancestral job. Putlibai made him swear an oath not to eat meat, or drink liquor, or get involved with women while abroad. He satisfied his mother. So on September 4, 1888 he sailed from Bombay for England.

He enrolled at the Inner Temple in London in November 1888. His vegetarian diet presented a problem in meat-eating London, where he would have starved to death had he not found a vegetarian restaurant. The British vegetarians were an elite group of progressive intellectuals. They wrote books about health and diet, about socialism and about the simple life. Some of them belonged to the Fabian Society. Others were Theosophists. The latter group got Gandhi interested in reading the Bhagavad-Gita as translated into English by Sir Edwin Arnold and also Arnold's poem, "The Light of Asia". Thus Gandhi began to learn of the greatness of his own culture through the eyes of Englishmen. "The Light of Asia" dealt with Gautama, an Indian prince, who gave up a kingdom, luxury and his family to search for enlightenment. After intense meditation, the prince formulated his Eightfold Path to Nirvana, and taught it to his disciples. They gave him the title Buddha (the Enlightened One) upon his death. The Bhagavad-Gita is the most important book in the Mahabharata Epic. In it Prince Arjuna is depressed over the thought of the killings in the forthcoming battle with his relatives. Krishna, an incarnation of God, appears as Arjun's charioteer and admonishes him to do his duty irrespective of the consequences. It reinforces the concept of Karma yoga (right action). In this philosophy a person acts without looking for reward or punishment as a result of his action. There is a constant search for the meaning of self and a constant search for the meaning of truth. The vegetarian society did yeoman duty and educated not only Gandhi but also G.K. Chesterton and George Bernard Shaw, among others.

In 1890, Gandhi passed the University of London matriculation examination and continued studying law in the Inner Temple. Gandhi passed the bar exams and was called to the Bar on June 10, 1891. Gandhi enrolled in the high court the next day and left England on the 12th of June 1891, after a sojourn of nearly three years.

On his arrival in India, he was informed of his mother's demise. He was shocked and grieved but accepted his loss bravely. It was difficult finding a job to his liking. His father's former position was neither attainable nor worth seeking. Things had changed a great deal. After a year of floundering in Bombay courts, he finally accepted the offer of Dada Abdullah, a prosperous merchant from South Africa, who needed an attorney. And so in April 1893 he set out for Durban South Africa. From Durban he was to proceed to Pretoria where the lawsuit was pending.

His employer provided him with a first-class railway ticket, but toward evening at Maritzburg, a white passenger entered Gandhi's compartment and asked him to move out. When Gandhi refused,

the railway officials and police bodily removed him from the train, since first class was reserved for whites only. He was left shivering in the dark, cold night. It was winter in the southern hemisphere. He wired the railway manager and Abdullah in the morning. Several Indian passengers told him of similar bad treatment from the railroad company. The railway manager instructed that Gandhi be sent on his way, and so another train took him to Charlestown where he was booked on a stagecoach to Standerton.

The coach conductor forced Gandhi to sit outside with the driver. When he needed a smoke-break he came out and tried to push Gandhi onto the running board. Gandhi resisted and was severely beaten until his fellow passengers came to his rescue. This was the way the white Boers treated nonwhites in South Africa.

Gandhi, with the help of Tyeb Sheth, Abdullah's rival, brought the Indians of Pretoria together to discuss their problems and their complaints against their Boer rulers. He started teaching them English. He advised them on good behavior and clean habits.

Once while walking by the footpath near the President's house, Gandhi was kicked in the gutter by the police on guard duty. Later he remarked, "It has always been a mystery to me how men can feel themselves honored by the humiliation of their fellow-beings" (Ashe. 57).

Gandhi successfully negotiated a settlement out of court between Abdullah Sheth and Tyeb Sheth. Tyeb was to pay what he owed Abdullah in easy installments. Having completed the job for which he was hired, Gandhi was preparing to leave Durban in April 1894 when by chance, Mohandas happened to read in the Natal newspaper about a bill before the legislature which would deny voting rights to Indians. Gandhi rallied the Natal Indians of every group and religion, and they started to work against the bill. Gandhi wired the Colonial Governor and the Speaker of the Assembly. He then collected signatures of 10,000 people against the bill and sent the petition to the Colonial Secretary Lord Ripon in London. The Times of London and The Times of India supported the petition. Lord Ripon disallowed the Natal Sill when it reached him. The Natal Assembly had to send him another bill.

In the meantime, Gandhi formed a permanent organization of the Indians in Natal called the Natal Indian Congress. He organized it at the grass roots level, forming education and social welfare committees to take charge of providing teachers and welfare helpers, respectively. He started reading widely. Leo Tolstoy's *The Kingdom of God is Within You* impressed him and he pondered on its call for "inward perfection, truth and Love, in self-abnegating closeness to God, the source of life" (Ashe. 65).

By 1896 Gandhi was a successful lawyer whose retainer fees from the Muslim merchants had put him on his feet financially. He therefore went to India to bring his family to South Africa. In India he met Gokhale and Tilak, two of the leaders of the India National Congress, and he visited Allahabad, Madras and Calcutta. He wrote about his activities in Natal, which Reuter News picked up and published in South Africa. Gandhi's article enraged the people of Durban. When the ship with his family and 800 indentured Indian laborers tried to land in Durban in December 1896, it was delayed for 23 days. The mob wanted to hang Gandhi. Only the quick thinking of the Police Inspector saved Gandhi's neck.

In 1899 the Boer War broke out and Gandhi, as a loyal subject of the British Empire, raised an Ambulance Corps of over 1,000 Indians. He helped evacuate the wounded, the dead, and the dying from the battlefields. The newspapers in England and South Africa praised his efforts. The Punch of London called his ambulance corps "sons of the Empire."

The War with the Boers finally came to a halt. Gandhi visited India in 1901. He attended the Calcutta Session of the Indian National Congress and served as an assistant to its president, G.K.

Gokhale. He learned about this great organ, its faults and its strengths, and about the personality of its great leaders. Before the year 1901 ended, the Natal Indians requested Gandhi's return to South Africa in order to parley with the Colonial Secretary Neville Chamberlain, who was en route for a visit to South Africa.

Gandhi returned to Durban and met with Chamberlain. The latter promised nothing. Meanwhile in the Transvaal, things got worse for the Indians. Gandhi decided to stay and work there. He practiced law, and tried to improve the plight of his people. He also started to publish a weekly newspaper called "Indian Opinion", whose first edition came out on June 4, 1903 in English and Gujarati.

On a journey from the Transvaal to Durban he read Ruskin's *Unto This I Come*, and immediately put its precepts into practice. Gandhi moved the printing press and its workers to a site 14 miles from Durban and started a new settlement in 1904, which he called Phoenix. Two British, Alan West and Henry Polak, joined him. About six families lived there, more or less permanently, in a self-help communal style. They produced craftwork, food stuff, and of course the weekly paper "Indian Opinion". It was an experiment in simple and independent living.

In 1906 a Zulu chief refused to pay taxes and ran his spear through the tax collector. This started a series of atrocities against the Zulus, many of whom were whipped, beaten, or shot. Often they suffered wrongfully and indiscriminately. The cruelty continued however, as a means of quelling the rebellion. Gandhi volunteered to help. He headed a party of stretcher-bearers and rescued and nursed the wounded Zulus, marching forty miles some days. On this tour of duty Gandhi resolved to become a Bhramacharya. Bhramacharya is a person who practices sexual abstinence and sublimates the sex drive into other forms of energy. On returning to Phoenix, he informed his companions and Kasturbai of his decision. Kasturbai, as usual, went along with her husband loyally, without argument or complaint.

Upon returning to his office in Johannesburg he found a new ordinance had been created against Indians. It stated that every Indian above the age of eight years, male and female, must be fully finger printed (ten fingers) and registered with the government and carry a pass for identification. Anyone who failed to do so would be punished by a jail term, a fine, or deportation. The pass must be carried by everyone at all times, and produced for inspection, on call, by any policeman. Gandhi concluded that this law would either expel the Indians or enslave them.

Gandhi arranged a meeting for 2 p.m. on September 11th, 1906 in the Empire Johannesburg. Gandhi explained the new rule to them through interpreters speaking in Gujarati, Hindi, Tamil and Telugu. The majority voted to disobey the ordinance, but an Indian Muslim named Habib got up and said they should also swear a solemn oath not to submit. Gandhi was very cognizant of the power of a vow and so he explained, "It is quite possible that some of those who pledge themselves may weaken at the very first trial. We may have to remain hungry and suffer from extreme heat and cold. Hard labor is likely to be imposed upon us in prison. We may even be flogged by the wardens. Or we may not be imprisoned, but fined heavily and our property attached and held up to auction for non-payment. Though some of us are wealthy today, we may be reduced to poverty tomorrow. We may even be deported from South Africa for good" (Ashe. 98).

Thus personal suffering was clearly spelled out in this new method of combating evil and unjust laws. The other principles of non-violent resistance were (1) non-violence towards the oppressor no matter what the provocation, (2) love and forgiveness towards him or her, and (3) no intent to humiliate or harm the oppressor, but a desire to convert and/or reconcile him/her to the opposite view point (Condensed Ashe. 98-101). Thus non-cooperation without violence was born. It was called Satyagraha or truth force firmness in truth.

Gandhi went to England to try to influence the British Government to veto the act. Because South

Africa was about to become an independent dominion however, his efforts failed. The ordinance became law in~ 1907 and Indians who did not comply were put in prison. Gandhi himself was imprisoned in January 1908, the first of many (eight) years in British prisons. General Smuts agreed to repeal the law and free prisoners if all Indians would first comply. Gandhi promised that they would and proceeded to register as he had promised General Jan Smuts. Several Pathans followed Gandhi as he walked to the Asiatic Department to register. The Pathans beat him because they believed neither Gandhi nor General Smuts. Gandhi signed nevertheless. However, the law was not removed from the books as promised. General Smuts had reneged.

On August 16, 1908 the Indians of Johannesburg burned their registration cards. They were put into prison. At one time 2,500 Indians out of a total of 13,000 were in jail. Gandhi himself was again put behind bars. A shipload of Indians was slated for deportation, halted only by court action.

Imprisonment was weakening their community and imposing hardships on their families. Gandhi's friend Kallenbach gave the Satyagrah's (adherents to Satyagraha) the use of his 1,100-acre farm, 21 miles from Johannesburg, and. in June 1910, the poor but happy Indians settled there. They called it Tolstoy Farm. They engaged in simple community living. Gandhi became teacher to the children at Tolstoy Farm. He also experimented with home remedies and various vegetarian diets.

At this time the Indian leader Gokhale came on a visit to South Africa and extracted a verbal promise of relief for the Indians from the government. Although the law vanished from the books, conditions got worse. The South African courts decreed that all Muslim, Hindu and Parsee marriages were invalid. This insult aroused the tigress in the Indian women. Thus enraged, the women Joined the men and Satyagraha started up again. Gandhi proclaimed the beauty of non-violence, is that women can play the same part in it as men" (Ashe. 122). A group of women Satyagrahis encouraged their men working in the coalfields to strike, which they did. Gandhi also led a band of over 2,000 men, women and children from Durban across the Transvaal and headed for Tolstoy Farm. He and the other leaders, Polak and Kallenbach, were soon arrested. More mineworkers went on strike. The jails were filled with women, men and children~ All suffered while some died. Thousands were flogged and forced back to work to no avail.

In January 1914, Gandhi was preparing for another effort when the white railway workers went on strike. In keeping with one of the four principles of Satyagraha, that of not taking advantage of or harming your opponent, Gandhi called off his people. This moral act won him great admiration all over the world. The Smuts government finally gave in to the Indian's demands. All marriages were recognized, the three-pound poll tax was abolished, immigration and residence laws were eased, and indentured labor from India to South Africa was gradually phased out.

On July 18, 1914 Gandhi left South Africa for the last time after sending General Smuts a gift. The gift was a pair of sandals he had made in prison.

When World War I broke out in 1914, Gandhi was in Britain. As usual, Gandhi raised a volunteer ambulance corps to help the British; He became sick however, with an attack of pleurisy. The damp English weather aggravated his illness, and his doctors advised him to go to a warmer climate. Gandhi then left for India. He visited Rabindranath Tagore in March 1915 in Shantiniketan. Tagore had just received the Nobel Prize for Literature, and was reviving the ancient culture of India at his college in Shantiniketan. Tagore described Gandhi as "The Great Soul in a beggar's garb", and called him Mahatma. The movement of Mahatma Gandhi had begun. The mass of the Indian people began to know Gandhi as the great religious leader, the Mahatma, and obeyed and followed him as one who had attained the supreme connection with the Absolute, and had become a Karma Yogi (Holy Person).

Gandhi established an ashram (religious house) outside the city limits of Ahmedabad and adopted the life and dress of a poor, simple Indian peasant. In June 1915, he spoke before a crowd of



notables (including the Viceroy) at the opening of the University Central College in Benaras. Gandhi shocked them by calling for a moral regeneration of all Indians, for trust and love among the various groups, and for them to work and deserve freedom from Britain rather than waiting for freedom as a gift. This sort of blunt talk did not sit well with the powerful and opulent Indian rajahs who lived off millions of poor wretched peasants and workers. Neither did it please the British Viceroy.

The first confrontation between the British rulers of India and Gandhi occurred in Champaran in April 1917. Champaran, with a population of two million people, was a rural area of about 3,500 square miles nestled against the Himalayas in the state of Bihar. The main cash crop was indigo. Synthetic dye was pushing indigo dye off the market. The landlords (mainly British) knew this and so allowed the illiterate peasants to keep their unwanted indigo in exchange for higher rent. This ruined the already poverty-stricken farmers. Gandhi and some volunteer lawyers painstakingly took 10,000 depositions from the peasants and built up a case based on the facts of the situation. As a British civil servant recorded "They credit him (Gandhi) with extraordinary powers. He moves about in the villages asking them to lay their grievances before him, and he is transfiguring the imaginations of masses of ignorant men with visions of an early millennium" (Ashe. 163).

Gandhi was repeatedly harassed and asked to leave by the British authorities. He refused to yield. Finally, the Viceroy ordered a commission to investigate. The commission backed the peasant's case against the landlords and ordered compensation to be paid. Gandhi's intervention was successful. He set up schools, dispensaries, sanitation-health centers and 4K-type projects before he left.

In February 1918, Anasuya Sarabhai, leader of the Textile Union in Ahmedabad, asked Gandhi to intervene in a labor dispute with the mill owners headed by Anasuya's brother -- Ambalal Sarabhai. Things went from bad to worse for labor, and a worker remarked that he and his family were starving while Gandhi was eating. This prompted Gandhi to fast and vow not to eat again until the strike was amicably settled. "The hearts of the mill-owners were touched," he said. After a few days, the strike was settled. This was his first and last interference in labor management disputes.

India had supplied about 500,000 armed men to assist Britain and her allies in World War I and had contributed money and materials to the detriment of her own people. India had suffered approximately 13 million dead in the world influenza epidemic of 1917. The economy was bad and millions were suffering. Yet the British rulers extended their near martial law control over the country even after the end of World War I, by passing the restrictive Rowlatt Bill. Among other things the bill prohibited public meetings.

In Punjab, 10,000 people gathered in an enclosed garden for a protest meeting. The British general in the area, General Dyer, ordered his troops to fire on the unarmed crowd for ten minutes and inflicted 1500 casualties including 379 dead. The British reacted to the non-existing rebellion with atrocities such as this. The British House of Lords and friends of General Dyer awarded the general a sword of honor and 20,000 pounds when he retired. After the Punjab massacre, Gandhi gradually changed his stand as a loyal British subject.

In 1920, Gandhi decided that non-cooperation should be used against the British and that the objective be Swaraj-Home Rule (Independence) for India. Jinnah, leader of the Muslim League, made a speech against India quitting the British Empire. But his views were not heeded. Satyagraha was launched.

On January 29, 1922, the district of Bardoli decided not to pay taxes. This, if followed by the other towns and villages in India, could have led to the fall of British rule. The two most populous groups, the Hindus and Muslims, were united at this time and ready to follow Gandhi who said, "When the Swaraj (freedom) flag floats victoriously at Bardoli, then the people of the district next

to Bardoli, following in the steps of Bardoli, should seek to plant the flag of Swaraj in their midst. Thus in district after district, in regular succession, throughout the length and breadth of India should the Swaraj flag be hoisted” (Ashe. 229).

This was not to be. In a place called Charui-Charua, a thousand miles from Bardoli, a mob of non-cooperators cornered the local constabulary in the town hall, started it on fire and hacked 22 fleeing policemen to death as they tried to escape the flames. News of this crushed Mahatma and he called off the whole political movement for freedom. The peaceful movement had become violent. Truth force had become brute force. The means must justify the end in Gandhi’s philosophy. He did not want to gain freedom through violence. He wrote, “Satan’s invitation was to deny truth and therefore religion...to deny God. The drastic reversal of practically the whole of the aggressive program may be politically unsound and unwise, but there is no doubt that it is religiously sound...I must undergo personal cleansing....” (Ashe.229).

And so he became the Mahatma. This act proved his morality. He threw away his chances to achieve immediately his objective of freedom for India because he felt personally guilty of the death of the 22 policemen at the hands of his fellow citizens. He admitted failure because his people did not adhere to the principles of Satyagraha. He stood by Truth-force and resisted the temptation to rush to victory. In the words of biographer Geoffrey Ashe “The revelation of Truth-force was complete, and its inventor had not been found wanting. He rose from his abasement with the unique glory, which still haloes him. Here and here alone in the human record is a revolutionary, who could have launched his revolution, could very likely have carried it through yet refused because it would be the wrong sort of revolution. Rather than lead his people along the old paths of bloodshed and terror and cheated hope, Mahatma Gandhi, the Great Soul, was willing to fail” (Ashe. 230).

The Viceroy took the initiative from the Mahatma and arrested him on March 10, 1922. On March 18, 1922, Mr. Justice Broomfield tried him. In his defense, the Mahatma indicted the British Empire, pleaded guilty for opposing an unjust government and asked for the severest punishment. He was given six years. He spent his jail term reading 150 books and spinning cloth. But he had an attack of appendicitis in January 1924 and was allowed to convalesce in freedom at Juhu Beach.

On May 28, 1924 he retired to his ashram in Sabarmati and lived there for the next six years. During this time, his lieutenants offered Satyagraha in various places for different local issues, but there was no nationally coordinated effort. The British government offered to discuss dominion status to be granted at some future date, but the Indian Congress, united under the chairmanship of Jawaharlal Nehru, voted for complete independence and vested the Mahatma with power to call for the next national effort for freedom.

The Mahatma proposed lowering taxes, freeing political prisoners, banning liquor trade, reducing expenditures for armaments and government salaries and abolishing the salt tax. He wrote the Viceroy, Lord Irwin, and asked for a conference on these matters as between equals, but the Viceroy ignored him.

On March 12, 1930, at the head of 78 members of his ashram, the Mahatma announced that he was marching 241 miles to the salt flats at Dandi to pick up nature’s gift of salt, in spite of British laws. They walked through the dusty villages and stopped for morning and evening prayers. The Mahatma expounded on non-violence, truth, the rightness of their cause and the love of God. For three weeks, the press took it all in and reported it to the world. At the sea coast at Dan& thousands had gathered. Among them were Indians of all classes and religions, the rich and the poor, the orthodox and the liberal, the aristocrats and the untouchables and more important, the women; the Indian women were liberated and were now full participants with the men in the freedom struggle. There, at dawn, with the first blush of sunrise, from the primeval ocean whence life arose, the

Mahatma picked up a handful of salt -salt, the gift of God. The day was April 6, 1930.

This started a wave of salt making all over India. The Viceroy violently suppressed these unarmed activities and shot, beat and imprisoned thousands, including the leaders of the country. As Lord Irwin's biographer wrote, "his religious convictions seemed to re-enforce the very ruthlessness of his policy of suppression" (Ashe. 288). Mahatma protested the police violence but was himself arrested. His arrest set off strikes and protest marches, which were vigorously quelled. Hundreds of unarmed Indians were killed and thousands wounded, yet not one Englishman died in the conflict. The Indian masses had learned the lesson of Satyagraha. An example was furnished by the 2,500 unarmed Indians who offered Satyagraha at the salt depot at Dharasana and a testimonial was recorded by Nehru's letter to Gandhi. "May I congratulate you on the new India you have created by your magic touch! What the future will bring I know not but the past has made life worth living and our prosaic existence has developed something of epic greatness in it. Sitting here in Naini Jail, I have pondered on the wonderful efficacy of non-violence as a weapon and have become a greater convert than ever before" (Ashe. 293).

The Viceroy at last relented. The British government called for a Round Table Conference in London for September 12, 1931. It ran for 12 weeks until December 5, 1931. Gandhi was the sole representative of the Indian National Congress. Various religious groups, minority factions and princely states were represented. No common agreement could be arrived at in such a milieu and this left the British in charge. The diplomacy of divide and conquer had worked again.

At this time the Mahatma lived in the east end of London among the working class British. He engaged in his early morning prayers and daily walks among them. He visited their homes and factories and listened to them. He visited Cambridge, Oxford, Canterbury and even a Lancashire cotton mills. Many people from all walks of life and from all over the country came to visit him. He made friends with these British. They all learned to like him and respect him. He was asked to make a recording for the Columbia Gramophone Company and he said, "In the midst of death, life persists. In the midst of untruth, truth persists. In the midst of darkness, light persists. Hence I gather that God is life, truth, and light. He is love. He is the supreme good. But he is no God who merely satisfies the intellect, if he ever does. God to be God must rule the heart and transform it" (Ashe. 310).

On his return to India, he was put in jail, the Congress Party was declared illegal and its leaders arrested. The new Viceroy had orders to crush Gandhi and the Indian National Congress. The government issued communal awards, defining separate electorates by religious groups, and even awarded a separate electorate to the untouchables. In prison, Gandhi began a fast to protest against separate electorates, especially for the untouchables. He explained that the Hindu majority must accept the untouchables as part of their own group. Tagore supported the Mahatma, saying that the communal award was an institutionalized affront to humanity. The Mahatma reclined in a cot under a mango tree and weakened. Frantic negotiations produced an agreement whereby the untouchables would vote with the Hindus but have a reserve of 147 seats in the provincial legislatures. On September 25, 1932, Gandhi broke his fast. He buoyed up India's morality and her spirit. He saved India from fragmentation and Communal disintegration.

The government of India Act of 1935 called for free elections and gave the legislatures power to govern. The National Congress entered the electoral process and led nine of the eleven provinces. It proved that it was an all India Party and not just a Hindu organization as was claimed by the British and the Muslim League. Yet Jinnah and the Muslim League pushed for sectarian politics and began to talk of a separate country of Pakistan to be carved out of India. This was an anathema to a unified India as envisioned by Gandhi and the Indian National Congress.

In March 1940, the Muslim League voted for a separate nation of Pakistan. It was promised as a

haven for every Moslem Indian. The two nation theory was put in place, and Jinnah as its father finally got his revenge on the Mahatma and his former colleagues.

At the outbreak of World War II, the Mahatma wrote Hitler asking him to spare mankind, and telling him that India would not cooperate with him. He also wrote the Viceroy asking him and the British to quit India and leave her to her own people.

Louis Fischer asked Mahatma's secretary Mahadev Desai what the secret of the Mahatma's personality was, and he replied "Passion...This passion is the sublimation of all the passions that flesh is heir to sex, anger and personal ambition...Gandhi is under his own complete control. That generates tremendous energy and passion...Bhramacharya was perfected" (Ashe. 351).

During World War II, the leaders of the Congress Party and the Mahatma were in jail. Jinnah and the Muslim League were in favor with the British and enjoyed their support and encouragement.

In internment at Poona, Kasturbai Gandhi asked the Mahatma whether there was any room in India for the British, also. He replied that there was, but that the British must stay on as brothers, not as conquerors. In December 1943, Ba, (mother) Mrs. Gandhi, that wonderful lady, became ill. On February 22, 1944 with her head resting on her husband's lap, she passed on before him to seek the Absolute Truth.

In 1946 Jawaharlal Nehru, the Congress President, was asked by the Viceroy Lord Wavell to head an interim Indian Government, which he did. Jinnah, who had wished to head the government, called for 'Direct Action' on August 16, 1946. It began as a slaughter of Hindus in Calcutta, claiming over 5,000 lives there. Thus did Jinnah show his non-cooperation and his right to Pakistan. In October of 1946, communal killings reached their height and the Mahatma spent months in Noakhali, Bengal, bringing peace to the eastern wing of India.

With the arrival of the last Viceroy, Lord Louis Mountbatten, in 1947, the British started the process of "Quit India" which Gandhi had so long wanted. However, this did not happen without much bloodletting, since Jinnah demanded a secession of the predominant Muslim west and east provinces or parts of these provinces into the separate nation of Pakistan. He also did not allow Mountbatten to be Governor General of both countries as agreed upon. He changed his mind at the last moment and proclaimed himself Governor General of Pakistan.

The exchange of population and the arousal of religious and communal hatred led to the loss of thousands of lives and deeply pained the Mahatma, who stayed in Bengal and kept that half of the country more or less in peace by preaching Muslim-Hindu brotherhood and fasting to get all the people to behave civilly to each other.

When things calmed down in Bengal, he went to Delhi in January of 1948 en route to Pakistan to maintain the peace. He resorted to another fast to stop the Hindus and Sikhs from murdering Muslims in Delhi. He succeeded and relative calm reigned that city. At the end of his fast he held his daily prayer meetings, as was his custom. He was gaining strength and energy for his trip to Pakistan. On the afternoon of January 30, 1948, he conferred with the Deputy Prime Minister Vallab Bhai Patel and tried to mend the deputy's relationship with Prime Minister Nehru. He told Patel to stay with Nehru since India needed both of them. By then he was late for his 5 o'clock prayer meeting and thus left Patel. Gandhi walked into the garden leaning on his two grandnieces, towards the spot at the end of the yard where customarily sat for his prayers. About halfway there a man in a khaki jacket pushed himself before the Mahatma, bowed and fired three shots. The Mahatma fell with the words, "Hey Ram (Oh God)" uttering from his lips. He was dead in ten minutes. The prophet of non-violence thus tasted violent death at the hands of one of his own countrymen whom he had just liberated.

"The whole world is the garment of God. Renounce it then, and receive it back as the gift of God"

(Is a Upanishad, verse I).

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### Home Work Sheet on Gandhi

1. What influence did his parents have on Gandhi?
2. What is the significance of Krishna Bhati's poem?
3. How did Gandhi serve the people of South Africa?
4. What is Satyagraha? Give the four rules of Satyagraha.
5. What lessons can we learn from the Punjab massacre?
6. What were the communal awards? Why did Gandhi resist them?
7. What roles did Gandhi, Mountbatten and Jinnah play in dividing India?
8. Describe the one act of Gandhi which set him apart from other leaders according to Ashe.
9. What role did India play in World War II?
10. What did Gandhi do during the months of partition until his death?

## Exercise to show personal prejudice and conditioning

### The Fall-Out Shelter Problem

Assume that the world has suffered a major catastrophe because of a Nuclear Holocaust. There are only 10 survivors. The resources available can only sustain 6 people. You have the difficult task to make a decision, which 6 will go in the shelter so they can survive and continue the human race.

1. A 16 year old girl of questionable IQ, who is a high school dropout and is pregnant.
2. Policeman with gun (they cannot be separated).
3. Rabbi, 52 year old.
4. A 38 year old female physician who has recently had an operation, and is now unable to have children.
5. A 45 year old male violinist who is an ex-convict. He has served seven years for pushing narcotics and has been out of jail for six months.
6. A 20 year old black militant with no special skills.
7. A 36 year old former prostitute, who retired four years ago.
8. An architect who is a homosexual.
9. A 26 year old male law student.
10. The law student's 25 year old wife who has spent the last nine months in a mental hospital and is still heavily sedated. They refuse to be separated.

## CAN YOU RECOGNIZE VIOLENCE?

For too many people, violence is becoming an ordinary way of resolving conflict or releasing emotions or being entertained.

For just one day, one night, turn off violence in all its ugly forms.

Each of us has the power to turn off violence beginning in our own homes

Physical violence	Attend a meeting	Plan a picnic
Sexual violence	Bicycle	Quiet time
Verbal violence	Call a friend	Read
Violence in music	Dance	Shop
Family violence	Eat Outs	Take a walk
Gang violence	Fish	Unleash your artistic talents
Playground violence	Games	Volunteer to help
Racial violence	Have a family listening night	Write a letter to a newspaper or TV station
	Invite someone over	Xerox your favorite recipe and share it
	Jog	Youth group activities
	Keen in touch - call your relatives	Zoo trip
	Libraries are limitless	
	Meditate	
	Neighborly visits	
	Observe nature	



- Identify the problem. Focus on the problem, not on the person.
- Keep an open mind. Things aren't always the way you think they are.
- Listen and take time to "hear" what the other person is saying.
- Use humor.
- When you anticipate a difficult situation, plan ahead, thinking of several alternative ways to peacefully resolve the dispute.
- Postpone decisions. Give yourself time to calm down and avoid overreacting. Be open to compromise.
- Avoid the conflict. Sometimes it's not worth it to argue.
- Other strategies: flip a coin, take turns, share, get someone else to listen to both sides and help work out a peaceful resolution.
- Violence is a learned behavior. It can be unlearned

### Third Week - Non-Violent Change:

- Read and discuss “Stride Toward Freedom” by Martin Luther King, Jr.
- Study King’s principles of non-violent resistance to unjust laws and discuss the same.
- View movie on the life of Dr. King.
- Compare Gandhi’s method of “Satyagraha” (truth-force) with Dr. King’s.
- Hand out work sheet based on the essay.
- Remind students to continue their journal on feelings.
- Do exercises: on Conditioning: “Are we Conditioned to be a Violent Society?”

Martin Luther King Jr.  
(1929-1968)



By Cecil Ramnaraine

In 1929, the year of Martin Luther King Jr.'s birth, Mahatma Gandhi predicted that a black man would teach the Western World the principles and methods of non-violence. He wrote, "Let not the twelve million Negroes be ashamed of the fact that they are the grandchildren of slaves. There is no dishonor in being slaves. There is dishonor in being slave-owners. But let us not think of honor or dishonor in connection with the past. Let us realize that the future is with those who would be truthful, pure and loving. For as the old wise men have said, truth ever is, untruth never was. Love alone binds, and truth and love accrues only to the truly humble. Perhaps it will be through the Negro that the unadulterated messages of non-violence will be delivered to the world" (Bennett.3-4).

Martin Luther King Jr. used nonviolent resistance to overcome segregation and unequal treatment of blacks in the southern states of the U.S.A. After him all African-Americans could lift up their heads proudly and live in dignity. His followers were required to adhere to the philosophy of nonviolence, which demanded (1) that they be courageous and offer nonresistance not through fear or cowardice or lack of weapons but through a conviction in the rightness of their cause; (2) that they seek reconciliation and friendly understanding from their opponents rather than victory over them; (3) that they direct their energy against the unjust situation and not against the people who perpetuate it; (4) that they be willing to accept suffering, pain, humiliation, jail and even death to prove the righteousness of their cause and also bear this degradation without retaliation; (5) that the

nonviolent resisters cleanse themselves of hate and instead, show love and consideration for their opponents; and (6) that they believe theft cause to be just and to have faith in the future and in a peaceful and harmonious settlement of the dispute. (Harris p.24.).

The struggle in Montgomery, Alabama in 1955 and 1956 brought out the character of Martin Luther King Jr. It was customary, in those days, for the blacks to sit at the back of the bus and also to surrender their seats if a white person demanded it. On December 1, 1955, Rosa Parks, a black seamstress riding on a bus at the end of her working day, refused to give up her seat and move to the back of the bus. She was arrested and charged with violating Montgomery's segregation law. ED. Nixon, president of the, local N.A.A.C.P., arranged bail, and Rosa Park's trial was set for December 5. Nixon suggested that the blacks boycott the bus for that one day and he called for support from the black leaders of the community. Among those leaders was Martin Luther

King, Jr. recently installed as pastor of Dexter Avenue Baptist church. Leaflets urging the boycott were printed and distributed, Sunday sermons exhorted it, and the Montgomery Sunday paper helped the cause by publishing news of the intention of the black citizens.

The King residence was on the Jackson Street bus line. Martin was pleasantly surprised to see the buses running almost empty. The black people of Montgomery were united in this effort. They walked, rode carts or mules and carpooled to and from work. That evening the black leaders were so impressed by their followers that they decided to continue the boycott until the bus company changed its rules. They formed an organization called the Montgomery Improvement Association and elected Martin Luther King Jr. as chairman.

As elected spokesman for the blacks, Reverend King demanded that the bus company meet three conditions before the ban could be lifted. The three conditions were (1) that black people be treated courteously by bus drivers; (2) that passengers be seated on a first-come first-serve basis with blacks sitting from the back of the bus and whites from the front; and (3) that black bus drivers be hired to drive in black neighborhoods on predominantly black routes (Harris.p.8)

Reverend King organized his people into committees to run the boycott. They were the negotiating committee, the finance committee, the transportation committee, the program committee and of course the executive board of the Montgomery Improvement Association. The people on these committees directed strategy, collected and distributed funds, ran the car pools, answered emergencies and kept the day by day operations going for the three hundred, eighty-two days duration of the Montgomery bus boycott.

There were two meetings with the city council and representatives of the bus company in December of 1955, but no progress was made since the white city fathers refused to agree to the three conditions of the black bus boycotters. The city council then resorted to tricks and subterfuge and even tried to divide the black leadership.

When these actions failed, the city council started a "get tough" policy by arrests and imprisonment of blacks for minor and trumped up traffic violations culminating in the arrest and imprisonment of Reverend King in mid-January of 1956. The next stage was violence of whites against blacks. Harassment and threats over the phone directed primarily against Dr. King and his family as leader of the non-violent resistance movement climaxed in the bombing of his home on January 30; 1956. Luckily no one was hurt that night, and Reverend King was successful in peacefully dispersing the angry crowd, which gathered around his damaged home seeking revenge. King reasoned with the crowd, "Let's not become panicky. If you have weapons, take them home; if you do not have them please, do not. Seek to get them. We cannot solve this problem through retaliatory violence. We must meet violence with non-violence . . . We must love our white brothers no matter what they do to us. We must meet hate with love. Remember even if I am stopped, this movement will not stop, because God is with the movement. Go home with this glowing faith and this radiant assurance"

(Bennet.70).

Reverend King's next ordeal came during the following month of February 1956. The city fathers discovered an old State of Alabama law, which forbade conspiracy against a business--that is, the Montgomery Improvement Association boycott of the transportation business. Reverend King was lecturing at Fisk University in Nashville, Tennessee when his name was put on the list of those to be arrested. King voluntarily returned, was arrested and put on trial. On March 22, Judge Carter found him guilty of violating the state's anti-boycott law and fined him \$500 plus court costs. King's lawyers appealed the decision and friends paid his fine. King continued to lead his people in their non-cooperation with evil, which is as much a moral duty as is cooperation with good. The city of Montgomery again failed in their continued attempt to stop the nonviolent protest of the blacks against the unjust and degrading segregation laws.

In the meantime, lawyers for the Montgomery Improvement Association had filed a brief in the United States Federal District Court against the city of Montgomery charging that the bus segregation laws were a violation of the 14th Amendment of the U.S. Constitution which guaranteed civil rights to all. The case lasted from May 11, 1956 through June 4, 1956. By a two to one decision the Federal Court ruled that the bus segregation laws of the state of Alabama were unconstitutional. The state of Alabama appealed the decision.

The next step in the struggle was an attempt by the city to disband the car pools, which were so successfully operated by the transportation committee of the MIA. The Montgomery city council initiated legal proceedings to ban the car pools as an illegal business operation, and subpoenaed Reverend King and the other black leaders of the Montgomery Improvement Association to a court hearing on November 13, 1956. Judge Carter of the city court of Montgomery declared the car pools illegal. On the same day, the Supreme Court ruled on the appeal by the State of Alabama. A newspaper reported as follows: 'The United States Supreme Court today affirmed a decision of a special three judge U.S. District Court in declaring Alabama's state and local laws requiring segregation on buses unconstitutional. The Supreme Court acted without listening to any argument; it simply said the motion to affirm is granted and the judgment is affirmed' (Bennet.77).

Thus the buses in Alabama were desegregated at last. Reverend King and his committee drew up educational leaflets and held mass meetings to instruct the bus riders to behave in a loving, peaceful, brotherly and non-violent way in order to assure an orderly transfer from segregation to integration.

Martin Luther King Jr., was born on January 15, 1929. His father was Martin Luther King Sr., pastor of Ebenezer Baptist church, Atlanta, Georgia. His mother Adele was a schoolteacher. This well-to-do middle class family had a tradition of hard work, thrift, service, responsibility, and sacrifice. Young Martin assimilated these good qualities from his parents. He enjoyed good health and had a quick mind for schoolwork. Surrounded by preachers, he saw the power of words at an early age, and said to his mother, when only six, "I'm going get me some big words" (Bennet.17). He learned how to express his ideas in an eloquent and convincing way, which would serve him all his life.

King finished high school in 1944 and entered Morehouse College. There he was greatly influenced by two educators, Dr. Benjamin Mays and Dr. George Kelsey. In 1947 he was ordained a minister and assisted his father at Ebenezer Baptist church in Atlanta. After graduating from Morehouse College in 1948; he started theological studies at Crozier Theological Seminary in Chester, Pennsylvania. While there he heard of Mahatma Gandhi from a lecture in 1950 by Dr. Mordecai Johnson, president of Howard University. King was so moved that he bought all the books on Gandhi that he could find at his neighborhood bookstores. He studied the books intently, filing away the ideas in his mind. Perhaps he saw immediately that Gandhi's method of peaceful,

nonviolent resistance to unjust laws was the best way that the black Americans could wrestle their civil rights from a reluctant, superiorly armed white majority.

Graduating first in his class at Crozier earned him a scholarship, which he used to pursue a doctorate degree at Boston University. While there, King met and courted Coretta Scott, a music major. Coretta accepted his marriage proposal and the couple was married on June 18, 1953 at Coretta Scott's parents' home in Heiberger, Alabama. Coretta remained a loyal and supportive wife all through Martin's turbulent and checkered career. She bore him four children--two girls and two boys.

Reverend Martin Luther King, Jr. accepted a job offer at Dexter Avenue Baptist Church in Montgomery, Alabama in 1954 while still completing the thesis for his Ph.D. degree. King reported for full time work in September 1954, the year before he was catapulted into the limelight as leader of the Montgomery Improvement Association, which organized and ran the bus boycott against racial segregation.

Because of his work in Montgomery, Morehouse College granted him an honorary doctor's degree. President Benjamin Mays cited King with a quotation from Emerson: "See how the masses of men worry themselves into nameless graves when here and there a great soul forgets himself into immortality" (Bennett.80). That same year, 1957, King formed the SCLC--Southern Christian Leadership Conference consisting of all the black ministers in the southern states. Its main function was to work to integrate the races.

As President of the Southern Christian Leadership Conference, King met with both Vice-President Nixon and President Eisenhower to ask for passage of federal laws to hasten integration. The administration argued against federal laws. It said that peoples' hearts must first change in order for integration to work; that laws cannot change peoples' hearts and attitudes; and that the time was not yet ripe for integrating the races.

In 1958, Reverend King was in Harlem, New York promoting the sale of his book, *Stride Toward Freedom*. A crazy woman named Izola Curry stabbed him with a letter opener and nearly succeeded in killing him. King's recuperation was slow, taking months of convalescence before he returned to normal health.

King had always wanted to visit India--the land of Mahatma Gandhi. In February of 1959 he took the opportunity to make the trip. Upon his arrival in India, King proclaimed "To other countries I go as a tourist, but to India, I come as a pilgrim" (Bennett.101). He had dinner with Prime Minister Nehru, who's handling of India's minority problems greatly impressed King. King wished that the Eisenhower administration could do things for the American blacks similar to what Nehru did for India's minority. When he returned to America from India, the Reverend Martin Luther King Jr. resigned as pastor of Dexter Ave. Baptist Church. This resignation took effect on November 29th, 1959. Reverend King became co-pastor with his father at Ebenezer Baptist Church in Atlanta, Georgia. This position gave him more time to work for sac and to direct the civil rights movement.

Sit-ins to desegregate lunch counters started spontaneously in Greens borough, North Carolina in 1959 and continued through 1961. During this time King was taken to court on tax evasion charges, but nothing came of the charges. In the fall of 1960, King was arrested at a lunch counter sit-in in Georgia; He was jailed in the Reidsville prison in Alabama. This experience was during the presidential contest between Richard Nixon and John F. Kennedy. Both Robert Kennedy and the presidential candidate, John F. Kennedy, used their influence to get Reverend King released on bail, The Kennedys even called Coretta King to console her. It is quite possible that the kindness of the Kennedy brothers towards King and his family helped Kennedy win the presidency by swinging black votes towards• the Democratic candidate.

Over 70,000 black and white citizens engaged in the lunch counter sit-ins. Participants faced cruel treatment and beatings from the white police. Several died. These efforts led to integration of the races at the lunch counters of 24 Southern cities.

In April of 1963 King led a boycott of stores in Birmingham, Alabama. At that time, Birmingham had the cruelest segregation laws in the country. King was arrested and thrown into prison. When his fellow clergymen chastised him for not patiently waiting for desegregation to come, he wrote his famous letter from Birmingham Prison. He stated to his dear fellow clergymen that blacks had waited patiently for three hundred and forty years for their constitutional and God-given rights and that nothing was given to them without a struggle. The clergy should understand why the blacks must resort to action, finding it difficult to wait any longer. Reverend King also deplored the bad treatment given to blacks, explained his peaceful, nonviolent resistance, and implored everyone to vote for the restoration of civil rights and equality to minorities.

During the months of the store boycott and non-cooperation, police chief “Bull” Connor and the Birmingham Police Department beat, bullied, “fire hosed”, and jailed unarmed black women and children of Birmingham. Connor even unleashed dogs against them. Since businesses were losing money and the Supreme Court had ruled against Birmingham’s segregation laws, a truce was arranged which guaranteed (1) the desegregation of public facilities within 90 days; (2) the placement of black clerks and salespersons in the workforce in the stores; (3) the release of all political prisoners; and (4) the start of communication between blacks and white leaders in a biracial committee to work out desegregation problems. After the agreement, King asked his people “to move from protest to reconciliation.”

Asa Randolph Phillips proposed a march in Washington, D.C. in the summer of 1963 for the creation of jobs and to call attention to the Civil Rights bill stalled in Congress. President Kennedy had sent the Civil Rights Bill to Congress early in 1963 saying in part, “One hundred years of delay have passed since President Lincoln freed the slaves, yet their heirs, their grandsons, are not fully free. They are not yet freed from the bonds of injustice. They are not yet freed from social and economic oppression. And this nation for all its hopes and its boasts will not be fully free until all its citizens are free....Now the time has come for this nation to fulfill its promise” (Harris.61). Two hundred thousand people gathered on the Washington Mall and marched to the Lincoln Memorial to show their solidarity in demanding civil rights and equal treatment for the minority population of the United States. On that day, August 28, 1963, Reverend King delivered his famous “I Have a Dream” speech, in which he eloquently spoke for an equal and fair deal for all people, irrespective of the color of their skin, or the circumstance of their birth.

In recognition of his non-violent leadership of the civil rights movement, Reverend Martin Luther King Jr. was awarded the Nobel Prize for Peace for the year 1964.

1964 also saw the Klu Klux Klan clubbing and maltreating King and other blacks in St. Augustine, Florida. The year 1965 saw the confrontation at Selma, Alabama. King wanted to help register black voters in this southern city.

The sheriff, Jim Clark, played the same role as that of “Bull” Connor of Birmingham, Alabama. King was arrested for leading a group of blacks in their efforts to register to vote. While at Selma, King heard of the killing of a black demonstrator by a state trooper in Marion, Alabama. Reverend King therefore, planned to lead a protest march from Selma to Montgomery to call attention to the incident. Governor George Wallace banned the fifty-four mile march. Sheriff Jim Clark and his troopers tear-gassed, beat, and drove the marchers off the Edmund Pettus Bridge back to Brown’s Chapel in Selma. Reverend James J. Reeb, a white Unitarian minister who joined the protest in Selma, was clubbed to death. His death gave impetus to the Voting Rights Bill which President Lyndon Johnson had proposed to Congress finally signed this bill into law on August 6, 1965.

The problems of equal treatment, jobs and poverty in the northern cities of the United States were not successfully resolved by Reverend King. He made trips to the Watts area of Los Angeles, California, and lived for a time in the slums of Chicago. These gestures however, did little to help. "Blacks without hope, whites full of hate, mayors who smiled politely but made no promises--this was the hypocrisy of the North" (Harris.101).

In April of 1968, Reverend King took time to go to Memphis, Tennessee to help the garbage union get a decent wage and work settlement from the city. There were many more threats to his life than usual but he said, "I just want to do God's will...He's allowed me to go up to the mountain. And I've looked down and I've seen the Promised Land" (Harris.103).

The next day, April 4, 1968, a sniper shot and killed Martin Luther King Jr. His life ended before his 40th year.

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### Home Work Sheet on Martin Luther King Jr.

1. What were the roles of Rosa Parks and E.D. Dixon in the Montgomery Bus Boycott?
2. What encouraged the leaders to extend a one-day boycott to 382 days?
3. List the four principles of non-violent confrontation
4. List the three demand of the Montgomery Improvement association.
5. How was the conflict of Montgomery Bus Boycott resolved?
6. Give some facts about martin Luther King's education.
7. How did Dr. King defend his actions to his fellow ministers?
8. What things did he hope for in his "I Have a Dream" speech?
9. Why was Dr. King assassinated?
10. List some bad results from conditioning and some good results.

# Violence Prevention

Sarah Snapp  
Wilder Foundation

## **Basic Concepts:**

Everyone has a right to be safe in body, mind, and spirit.

Violence is a learned behavior. It can be unlearned.

Alternative skills can be taught and learned.

Children learn from watching adult behavior.

Stopping violence is everyone's job.

Violence hurts. It is not entertainment, fun nor glamorous.

Violence has a spreading effect. Violence begets more violence.

Violence is not an effective way to solve problems. It usually makes problems worse.

## **Environmental/Relationship Factors:**

Deterrents to violence must include both accountability (consequences) and caring (empathetic, responding, nurturing relationships). Punishment alone cannot prevent or stop violence.

A climate that supports nonviolence provides:

- strong relationships with adults in a nurturing setting that combines warmth, caring, and clearly defined structure and explicit limits
- an organized and predictable environment with clear consistent standards, rules, and responsibilities
- developmentally appropriate opportunities for enhancing self-esteem and coping skills through academic and social achievement

Children learn what they need to know by responding to and modeling after key adults. Therefore relationships are the curriculum.

The environment must take over for children at times of high stress by reducing the challenges and therefore allowing the children to continue to be successful.

## **We Value**

- Teaching by modeling~
- Everyone's right to safety
- The celebration of diversity
- Partnership and community building
- Innovation, creativity, and thoughtful experimentation
- Respect
- Education and lifelong learning
- Accountability

- Positive - social change
- Non-violence

**Skills:**

- Identify and label feelings
- Distinguish between feelings and behavior
- Anger = Violence
- Ask for and accept help
- Empathy
- Self-control
- Respect and self-respect
- Finding alternatives
- critical thinking
- Language skills
- Problem-solving and decision-making
- Negotiation - and compromise
- Cultivate hope, optimism, and goodness

## 7 Frightening Gun Facts



1. **Guns Kill their Owners and Family Far more often than Criminals.**

Handguns purchased for home protection are 43 times more likely to be used to kill the owner, family member or friend than it is to be fired in self defense, according to a study published in The New England Journal of Medicine. Some protection, eh?



2. **More and More Americans Die Each Day from Handguns.**

More than 25,000 Americans die from handgun, violence each year according to government statistics, and handgun violence is sharply increasing. In act, handguns kill the same number of Americans every two years as were killed in the entire Vietnam War.



3. **Schools are No Longer Safe from Gunfire.**

More than 135,000 students carry handguns to school every day, and another 270,000 have carried a gun to school at least once, according to the National School Safety Center. It has gotten so bad that some schools are now installing metal detectors and building high concrete walls just to protect their students from stray gunfire.



4. **Sale of Dangerous Assault Weapons is also on the Rise.**

The production of military style weapons has increased dramatically in the recent years. In fact, the number of weapons designed to accept silencers and bayonets increased 51% in 1989 alone and these assault rifles are ten times more likely to be used in crime than other firearms, according to a study published by Cox newspapers.



5. **Five Schoolchildren Murdered and Thirty Injured in Minutes.**

One lone gunman toted an AK-47 to a Stockton elementary school and gunned down 34 children and one teacher in less than two minutes. Systematically spraying the playground, Patrick Purdy riddled the schoolyard with 106 bullets – after buying a Soviet military weapon without a background check or waiting period.



6. **There's Virtually No Regulation of Gun Dealers.**

Due to NRA lobbying efforts, the U.S. Bureau of Alcohol, Tobacco and Firearms does not have the funding to thoroughly check applicants. Anyone who sends in \$30 can obtain a three-

year license for selling guns, often in violation of local law.



**7. America is the World's Most Violent Nation, by far.**

Other industrialized nations have virtual bans on handgun sales. That explains why the chance that you will be gunned down In Amer. ice is 55 time higher than if you lived in Great Britain — while almost 7 time higher than in Australia and more than 5 times higher than in Canada.

#### Fourth Week - Working Together:

- Read “The Art of Loving” by Eric Fromm, emphasizing the four kinds of love.
- Divide class into four groups, asking each group to portray one of the four kinds of love suggested by Fromm.
- Read fourth Peacemakers essay on Eleanor Roosevelt. Discuss Mrs. Roosevelt’s “Peace Corps” proposal, and the role of Women in Society.
- Simulate competition and conditioning through games and other class-room activities. -
- Hand out work sheet based on the essay.
- Remind students to continue their journal on feelings.
- Continue introspection, relaxation, meditation exercises and journal writing on feelings.
- Discuss student evaluations of course, making necessary changes.

Eleanor Roosevelt  
(1884-1962)



By Cecil Ramnaraine

Eleanor Roosevelt was the wife of Franklin Delano Roosevelt and niece of Theodore Roosevelt, President of the United States America. She was born on October 11, 1884, in New York City and died on November 7th, 1962. In her autobiography she wrote very modestly, “About the only value the story of my life may have is to Show that one can, even without any particular gifts, overcome obstacles that seem insurmountable if one is willing to face that fact that they must be overcome; that, in spite of timidity and fear, in spite of a lack of special talents, one can, find a way to live widely and fully. Life is meant to be lived, and curiosity must be kept alive. One must never, for whatever reason, turn his back on life” (Roosevelt. xix).

Eleanor was raised in a very religious atmosphere. She learned verses from the Bible, which she had to read to her mother every morning. Her mother died when Eleanor was eight years old. From then on she lived with Grandmother Hall, her mother’s mother, on West 37th Street in New York City. Eleanor’s father died of a brain tumor in 1894 when Eleanor was ten. The two had been very close. Eleanor had loved her father very much, a love that dominated her life for many years beyond his death.

Early in life she came to realize that there were poor and needy people around her. Her father used to take her to distribute food to the hungry on Thanksgiving Day. Her grandmother, uncle and aunts did the same thing with her on every Christmas Day in the charity wards of New York hospitals.

Eleanor attended a private school, Allenswood, in England from 1899 to 1902 during her 15th to 18th years. She traveled in Europe during the summer holidays to such places as Germany, Switzerland, Austria, France, and Italy. On one occasion she traveled to Florence, Italy alone. Eleanor used her quick mind to survive these years abroad.

On returning to New York in 1902, Eleanor came out as a debutante in the fall of that year. She worked briefly in the Junior League, in the Rivington Street Settlement House. During this period her cousin, Franklin Roosevelt, began courting her and eventually asked her to marry him. Of these years she wrote in her autobiography, I had a great curiosity about life and a desire to participate in every experience that might be the lot of a woman. . .yet I know now that it was years later before I understood what being in love or what Loving really meant” (Roosevelt.41).

The young lovers, Eleanor and Franklin were married on March 17, 1905. President Theodore Roosevelt, her uncle, gave her away. Her Auntie Bye, Theodore Roosevelt’s sister, was a great

help and comfort to her during all her difficult early years. Auntie Bye advised her as follows, “No matter what you do, some people will criticize you, and if you are entirely sure that you would not be ashamed to explain your action to someone whom you loved and who loved you, and you are satisfied in your Own mind that you are doing right, then you need not worry about criticism nor need you ever explain what you do” (Roosevelt.43).

The Roosevelt children came fast. Anna was born on May 3, 1906; James on December 23, 1907; Elliott on September 23, 1910 (after the death of an infant on November 8, 1909); Franklin Jr. on August 17, 1914; and lastly, John on March 13, 1916. After bearing these five children, Eleanor Roosevelt felt she had fulfilled her job as a dutiful wife to Franklin. Later her son Elliott reported that his parents never again lived together as husband and wife. Eleanor felt she had performed her duty in marriage and that bearing and raising five children were proof enough.

Apparently, either Mrs. Roosevelt did not know about or did not care to use contraceptives. Abstinence from sexual intercourse was her method of birth control. Also, the culture in which she grew up did not allow or encourage women to enjoy exuberant living or sexual pleasures even within the legal framework of marriage. Franklin on the other hand, was noted for living an aggressive life, full of social activities, pleasure, and bon-vivance. His wife wrote of these years “For ten years (1906-1916) I was always just getting over having a baby or about to have one and so my occupations were considerably restricted during this period” (Roosevelt.62).

In the meantime, F.D.R. finished law school at Columbia, and won a seat in the Legislature in New York State in 1910. The public life of Eleanor Roosevelt now started. Eleanor wrote, “Here in Albany began for the first time a dual existence for me, which was to last all the rest of my life. Public service was to be part of our daily life from now on. I still lived under the compulsion of my early training; duty was perhaps the motivating force of my life. I looked at everything from the point of view of what I ought to do” (Roosevelt.66).

In 1912 F.D.R. supported. Woodrow Wilson for the presidency and Woodrow Wilson won. Wilson appointed F.D.R. Assistant Secretary of the Navy. The Roosevelts moved to 1733 N. Street, Washington D.C. Eleanor was becoming a veteran at moving her large family from Washington, to Hyde Park, to New York, to Campobello, and back, to and fro, again and again.

When the First World War started in Europe, Eleanor Roosevelt did her duty. For example, she accompanied her husband on inspection tours of the Naval facilities in the U.S., traveling to many different states. She distributed and collected knitting for the troops. She worked at the Naval Red Cross Canteen~ She took an interest in the Naval Hospital where facilities so shocked her that she enlisted the help of the Secretary of the Interior, Franklin Lane. Lane pushed Congress for extra funds to improve the treatment of the patients there. Mrs. Roosevelt gradually overcame her shyness and learned to work well with people.

In 1919 she had her first experience with the women’s political movement when she had tea with the International Congress for Women Workers. They were working for women’s suffrage. In those days women did not vote and did not take part in politics. Men ran the political world. Women usually waited outside the doors where important political meetings took place. Passage of women’s suffrage in 1920 started to change this situation. This was the year when Mrs. Roosevelt accompanied her husband on his campaign for the vice-presidency. Louis Howe, F.D.R.’s campaign manager, started to teach her the fine points of good politics. It was at this time that Eleanor began the process of becoming an independent thinker in her own right.

Infantile paralysis crippled F.D.R. in the summer of 1921. This was a most trying time, for Mrs. Roosevelt as well as a time of growth. While being responsible for five children she successfully championed her husband’s cause of remaining active in politics rather than retiring to Hyde Park as his mother had suggested. She became his stand-in and kept his name in the limelight while he



went to warmer climates seeking to regain the use of his legs. She helped organize women's groups in the various precincts of New York State and raised funds for them. Her interest in the League of Women Voters, the Women's Trade Union League and the Democratic State Committee gave her wide political contacts. She was finance chairperson for the State of New York Democratic Committee. Many women assisted her growth in politics. Among them were Nancy Cook, Marion Dickerman, Carrie Can, Elinor Morgenthau Jr., Esther Lape, Elizabeth Read, Molly Dewson, and Rose Schneiderman. Eleanor helped Governor Al Smith talk F.D.R. into running for governor of New York in 1929. She worked hard for the ticket in which Al Smith was defeated for the presidency while her husband was elected governor of New York.

F.D.R. took over the governorship on January 1, 1929. Because he could walk only with crutches, he sent Mrs. Roosevelt on inspection tours of public facilities. She served as his eyes and ears and as his gatherer of information from outside the government. Eleanor Roosevelt put it this way, "Consciously, I never tried to exert any political influence on my husband or anyone else in the government. However, one cannot live in a political atmosphere and study the actions of a good politician without absorbing some rudimentary facts about politics" (Roosevelt.133).

F.D.R. started campaigning for the U.S. Presidency in 1932. His wife helped him get elected. From then on Eleanor had to live in the public limelight. She had to become a keen observer so as to be able to answer Franklin's questions on a wide range of topics. She stated that she learned to make an evaluation of the bills on which he needed support. F.D.R. calculated votes closely on the administration policy proposals and most legislation. Eleanor wanted to get all-out support for the anti-lynching bill and removal of the poll tax. Although the President was in favor of both measures, they never became legislation of the highest priority. Mrs. Roosevelt was far ahead of the government and Congress in demanding racial equality for blacks and restoration of legal and civil rights to all minorities in the U.S.

Mrs. Roosevelt did not push F.D.R. to run for the Presidency in 1940. Eleanor did not see anyone ready to take his place, even under the threat of a pending war. The President did not attend the Democratic Convention but asked Mrs. Roosevelt to go. When the convention was thrown into disarray over the selection of the vice-president, Mrs. Roosevelt restored order and saw her husband nominated and eventually elected for a third term.

War finally came to the U.S. on December 7, 1941 with the bombing of Pearl Harbor. Eleanor Roosevelt worked briefly in the Office of Civil Defense with Mayor La Guardia and visited Civil Defense facilities on the West Coast. Many allied leaders came to Washington to consult with F.D.R., and of course the First Lady was their hostess. Those who did not come to the United States wrote letters. Eleanor noted a conversation between F.D.R. and the Russian leader Stalin. Stalin said, "You have come a long way in the US from your original concept of government and its responsibilities, and your original way of life. I think it is quite possible that we in the U.S.S.R., as our resources develop and people can have an easier life, will find ourselves growing nearer to some of your concepts and you may be finding yourselves accepting some of ours" (Roosevelt.236).

Mrs. Roosevelt visited England in 1942 to observe and encourage U.S. servicemen. She took their hometown addresses from many of them and planned to write to as many of their families as was possible. She also toured the Pacific War Theater and visited the men who were hospitalized. She felt genuine sorrow for them, especially those who became mentally deranged. Eleanor's four sons were in the armed services. She identified with all the mothers who sent their children to war knowing that their farewells might be the last time that they would ever see their children alive. Eleanor had been against the First World War. During the Second World War she pledged herself to do her best to prevent future wars and all their evil consequences. She wrote, "I have tried, ever since, in everything I have done to keep that promise I made to myself, but the progress that the

world is making toward peace seems like the crawling of a little child, halting and slow” (Roosevelt.252).

Allies launched an invasion on D-Day on June 6, 1944, to defeat Hitler in his homeland. F.D.R. visited the Pacific war zone and then attended the Quebec War Conference in January of 1945.

Mrs. Roosevelt thought F.D.R. did not look healthy after his fourth inauguration on January 20, 1945. He went to Warm Springs in early April and died there on April 12, 1945. Eleanor Roosevelt was left alone and on her own. She said her good-byes with difficulty to those who had lived and worked for her for many years in the White House. She did not want to accumulate wealth and possessions. She deeded Hyde Park over to the U.S. on April 12, 1946. She also gave generously to many charities.

President Harry Truman appointed Mrs. Roosevelt as a U.S. delegate to the United Nations in 1946. She served until the end of his administration in 1953. She always believed in the goodness of the U.N., and thought it was our great hope for a peaceful world. Her seven years association with it as a delegate cost her much more than the \$14,300 allotted each year to an official U.S. delegate. She became a member of the U.N. Human Rights Commission. She worked very hard for the U.N. because she felt she represented all womankind. Being one of the few women delegates in the assembly, she did not want to let them down.

Eventually, she became chairperson of the U.N. Human Rights Commission. It consisted of 18 members--five from the Big Five on a permanent basis and 13 from the other countries on a yearly rotation basis. Their job was to create a universal Human Rights Declaration. This was not easy, especially since the Soviet delegates tried to insert Communist ideology into the document. She reminded the members that they were to write a document to ensure human rights to all; men and women were not to attack different systems of government with which they did not agree. She was able to do most of the negotiations in the informal teas, dinners and parties that she held for the delegates in addition to the grueling work in the formal meetings. The civil and political rights were worked out before the economic and social rights because the countries varied so greatly in their economic and social systems. However, she prodded the Commission to conclude the job and presented the document to the General Assembly. The document listed in detail all the rights of an individual--political, civil, economic, social and cultural. It recommended a treaty among the countries, which accepted these rights for their citizens, a treaty which would be legally binding and incorporated a system for the enforcement of these rights.

The General Assembly accepted the proposals of the U.N. Human Rights Commission by a unanimous vote. The U.S.S.R., the Eastern European countries and South Africa abstained from voting. Mrs. Roosevelt had done such a good job that Secretary of State John Foster Dulles and Senator Arthur H. Vandenberg, who had originally opposed her appointment by President Truman, praised her work and her methods. Mrs. Roosevelt had also succeeded in getting the refugees of Eastern Europe to be able to freely choose the country in which they desired to re-settle.

Mrs. Roosevelt was a great traveler, who covered almost every part of the globe. In 1952 she visited Israel, Jordan, Syria, Lebanon, Palestine, India, and Japan and returned home by way of China and Taiwan. The next year she visited Africa, Morocco, and the East Indies and Bali.

In 1957 and again in 1958 she made trips to the U.S.S.R. to study conditions there. She was impressed by the great economic strides of the millions of people who just forty years previously were poor, starving peasants. The literacy rate in the U.S.S.R. was as high as in the U.S.A. Quality housing was being provided as well as free medical care for all from birth to death. Eleanor also reported on the paucity of personal freedom and the great anxiety caused by constant surveillance and total state control over individuals.

Eleanor wanted Americans to understand the Soviet people, and to know that their way of life was still evolving. She pointed out that conditioning from birth had made them into a unified, disciplined people willing to do anything to preserve their country. When interviewing Nikita Khrushchev in 1958, the two agreed that both the U.S.A. and the U.S.S.R. must strive to create more confidence in each other, more understanding of their different systems and more exchange of people and ideas. But they agreed to disagree on almost everything else. Khrushchev said 'When we increase our arms, it means we are afraid of each other. Until the troops are withdrawn out of Europe and military bases liquidated the disarmament will not succeed' (Roosevelt.382).

Mrs. Roosevelt advised America in these words, "While we must have guns and missiles for retaliation against aggression, they are not going to win this struggle or prevent a catastrophic world war. Nor is the belief in the idea of democracy likely to have great effect in areas where democratic institutions are not established. We must never forget that the freedom that is uppermost in the minds of the people of Asia and Africa is the freedom to eat. This is a challenge to democracy. It cannot be met by mere words. We have to show the world by our actions that we live up to the ideals we profess and demonstrate that we can provide all the people with the basic necessities of life, spiritually as well as materially' (Roosevelt.384-85).

To this end she proposed that every American citizen should be given some basic training in foreign languages, develop an agricultural, technical or professional skill. Then we can go out into the world for a few years and share our know-how with countries and people who need it. Thus we could help them improve their own condition in their own countries. We cannot afford to become lazy and selfish so that we only want to amass wealth and luxury for ourselves. We cannot afford to take jobs only for our own security. If we continue in our selfish ways we will not be able to lead the world to freedom, to prosperity; and we will not be able to prevent them from engaging in large wars. We will lose a peaceful world unless we take Mrs. Roosevelt's advice, 'Do not stop thinking of life as an adventure. You have no security unless you can live bravely, excitingly, imaginatively-, unless you can choose a challenge instead of a competence' (Roosevelt.409).

This brave woman continued to work and inspire the world as its first citizen until her death on November 7, 1962.

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*An Untold Story: The Roosevelt of Hyde Park* by Elliott Roosevelt.

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### Home Work Sheet on Eleanor Roosevelt

1. What was the circumstance of Mrs. Roosevelt's early years?
2. Why was her Aunt's advice so appropriate?
3. Why was she so conscientious?
4. How did she help F.D.R. when he first contracted polio?
5. In what capacity did she serve President Roosevelt?
6. What were her accomplishments in World War II?
7. How did she choose to live after F.D.R.'s death?
8. Describe her work in the United Nations?
9. What did she advise us about U.S.S.R?
10. Defend the idea that she was the founder of the Peace Corps.

# “PEACE, FEMINISM, AND THE ENVIRONMENT: AN ECOFEMINIST PHILOSOPHICAL PERSPECTIVE”

Karen J. Warren

## I. Introduction

### A. How I Got Thinking About Peace, Feminism, and the Environment

1. Climbing Narrative -
2. Jo Vellacott's Scenarios

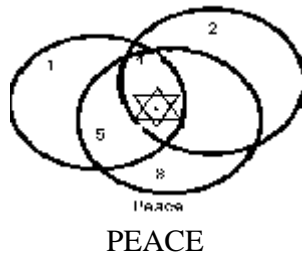
### B. Eco-feminist Philosophy

Main claim: There are important connections (peace, feminism-nature” or PFN connections) between violence, the treatment of women and the treatment of nature, an understanding of which is necessary to any adequate feminism, environmentalism, or peace politics and practice.

Visualization: (Eco-feminist philosophy at \*):

Feminism: GENDER, RACE,  
CLASS, LOCAL/INDIGENOUS  
PERSPECTIVES

Non-human Nature: SCIENCE,  
DEVELOPMENT, and  
TECHNOLOGY (SDT)



- ### C. Tonight: I want to show some PFN connections and suggest why they are important from an Eco-feminist philosophical perspective, it is important to take seriously empirical and linguistic data on “peace-feminism-nature (PFN) connections.

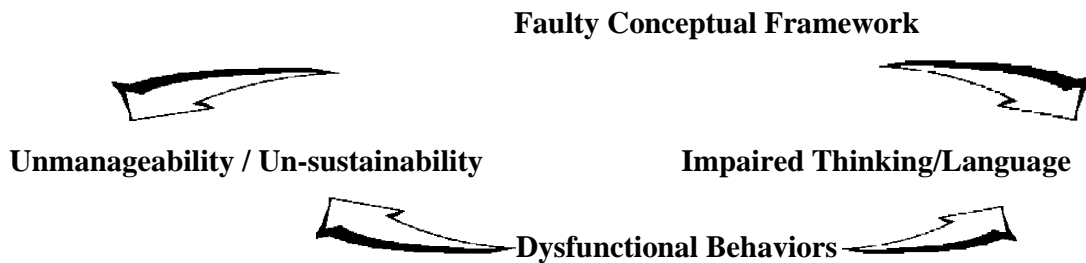
## II. Feminism and Feminist Issues

- ### A. There is not just one feminism.
- ### B. Feminism is a movement to end male-gender privilege and power (i.e. sexism) which essentially involves a movement to end all systems (“isms”) of unjustified power and privilege.

### \*C. What An Ecofeminist Philosophical Perspective Can Add:

1. **Role of oppressive conceptual frameworks** in maintaining, perpetuating, and “justifying harmful and non-peaceful practices towards both women and nature. In particular, role of six (6) features:
  - a. Value-hierarchical (Up-Down) thinking
  - b. Value (Exclusivist either or) dualisms
  - c. Conceptions of power as “Power-over power”
  - d. Conceptions of Up-privilege
  - e. Conceptions of Peace as the absence of war

- f. A logic of domination” (Superiority justifies subordination.)
2. **Role of Patriarchy** conceived as a **Dysfunctional Social System**:



D. Nature and Peace as Feminist Issues: Issues, an understanding of which helps one understand the lives of “Downs” in “Up-Down” social systems of domination through the lens of sex-gender analysis.

### III. **Eco-feminism**

#### IV. **Some Empirical and Linguistic Evidence** for PFN Connections Within Patriarchy as a Socially Dysfunctional System.

A. Trees, Forests, Forestry: The Chipko Movement shows four respects in which trees are a feminist issue in developing countries.

1. Women are more dependent on trees and forest products.
2. Women are the primary sufferers of resource depletion.
3. Women face customs, taboos and time constraints which men do not face.
4. Key assumptions of orthodox forestry are patriarchal

#1: The outsider knows best.

#2: Activities which fall outside commercial, market production are less important.

#3: Big is better.

- B. Water
- C. Food and Farming
- D. Technology
- E. Toxins and Environmental Racism, Sexism, Classism, and Ageism
- F. Nuclear-ism and Militarism
- G. Sexist-Naturalist Language

#### IV. **Taking Such Empirical Data Seriously**

A. What The Empirical Data Suggests.

B. The Emergence and Importance of Eco-feminist Spiritualities: As an empowering response to patriarchy conceived as a dysfunctional social system which persons can practice now, in the pre-feminist present. It is a “power towards.”

## Cooperation vs. Individualism

### *Pair students for Role Playing*

#### **A. Role for Roland—Ugli Orange Case**

You are Dr. P. W. Roland. You work as a research biologist for a pharmaceutical firm. The firm is under contract with the government to do research on methods to combat enemy uses of biological warfare.

Recently several World War II experimental nerve gas bombs were moved from the U.S. to a small island just off the U.S. coast in the Pacific. In the process of transporting those two of the bombs developed a leak. The leak is presently controlled but government scientists believe that the gas will permeate the bomb chambers within two weeks. They know of no method of preventing the gas from getting into the atmosphere and spreading to other islands, and very likely to the West Coast as well. If this occurs, it is likely that several thousands of people will incur serious brain damage or die. You've developed a synthetic vapor which will neutralize the nerve gas if it is injected into the bomb chamber before the gas leaks out. The vapor is made with a chemical taken from the rind of the Ugli orange, a very rare fruit. Unfortunately, only 4,000 of these oranges were produced this season. You've been informed, on good evidence that a Mr. A. H. Cardoza, a fruit exporter in South America, is in possession of 3,000 Ugli oranges. The chemicals from the rinds of this number of oranges would be sufficient to neutralize the gas if the serum is developed and injected efficiently. You have also been informed that the rinds of these oranges are in good condition. You have also been informed that Dr. J. W. Jones is also urgently seeking purchase of Ugli oranges and he is aware of Mr. Cardoza's possession of the 3,000 available. Dr. Jones works for a firm with which your firm is highly competitive. There is a great deal of Industrial espionage in the pharmaceutical industry. Over the years, your firm and Dr. Jones's firm have sued each other for violations of Industrial espionage laws and Infringement of patent rights several times. Litigation on two suits is still in process. The Federal government has asked your firm for assistance. You've been authorized by your firm to approach Mr. Cardoza to purchase the 3,000 Ugli oranges. You have been told he will sell them to the highest bidder. Your firm has authorized you to bid as high as \$250,000 to obtain the rind of the oranges. Before approaching Mr. Cardoza, you have decided to talk to Dr. Jones to influence him so that he will not prevent you from purchasing the oranges.

#### **B. Role for Jones—Ugli Orange Case**

You are Dr. John W. Jones, a biological research scientist employed by a pharmaceutical firm. You have recently developed a synthetic chemical useful for curing and preventing Rudosen.

Rudosen is a disease contracted by pregnant women. If not caught in the first four weeks of pregnancy, the disease causes serious brain, eye, and ear damage to the unborn child. Recently, there has been an outbreak of Rudosen in your state and several thousand women have contracted the disease. You have found, with volunteer victims, that your recently developed synthetic serum cures Rudosen in its early stages. Unfortunately, the serum is made from the juice of the Ugli orange which is a very rare fruit. Only small quantities (approximately 4,000) of these oranges were produced last season. No additional Ugli oranges will be available until next season, which will be too late to cure the present Rudosen victims.

You've demonstrated that your synthetic serum is in no way harmful to pregnant women. Consequently, there are no side effects. The Food and Drug Administration has approved the

production and distribution of the serum as a cure for Rudosen. Unfortunately, the present outbreak was unexpected and your firm had not planned on having the compound serum available for six months. Your firm holds the patent on the synthetic serum and It is expected to be a highly profitable product when it is generally available to the public. You have recently been informed, on good evidence that Mr. R. H. Cardoza, a South American fruit exporter, is in possession of 3,000 Ugli oranges in good condition. If you could obtain the Juice of all 3,000 you would be able to both cure the present victims and provide sufficient inoculation for the remaining pregnant women in that state. 1(0 other state currently has a Rudosen threat. You have recently been informed that Dr. P. W. Roland is also urgently seeking Ugli oranges and is also aware of Mr. Cardoza's possession of the 3,000 available. Dr. Roland is employed by a competitor pharmaceutical firm. He has been working on biological warfare research for' the past several years. There is a great deal of industrial espionage in the pharmaceutical Industry. Over the past several years, Dr. Roland's firm and your firm have sued each other for infringement of patent rights and espionage law violations several times. You've been authorized by your firm to approach Mr. Cardoza to purchase the 3,000 Ugli oranges. You have been told he will sell them to the highest bidder. Your firm has authorized you to bid as high as \$250,000 to obtain the juice of the 3,000 available oranges. Before approaching Mr. Cardoza, you have decided to talk with Dr. Roland to influence him so that he will not prevent you from purchasing the oranges.



### Fifth Week - Oriental Philosophies.

- Present three guest speakers to introduce the Chinese, Hindu/Buddhist, and Islamic philosophies.
- Working together. (Using outside resources when necessary) students will prepare and share Eastern/oriental meal.
- Discuss the cultural, economic and educational problems encountered by Orientals and minorities in the United States.
- Read fifth Peacemakers essay on Anwar Sadat, leading to discussion of problems in the Middle East.
- Hand out work sheet based on the essay.
- Remind students to continue their journal on feelings.

Anwar Sadat  
(1918-1981)



By Cecil Ramnaraine

Jimmy Carter, President of the United States, paid this tribute to Anwar El Sadat in the forward of Sadat's book, *Those I Have Known*. "In my own determined search for peace and justice in the Middle East I have found him always to be like a breath of fresh air. There was no element of subterfuge or evasiveness in his analysis of the many complicated issues or in his own enlightened proposals to resolve them. He was always more inclined to look to the future than to dwell on the hate-filled and bloody past. Anwar Sadat was an unflinching champion of Palestinian rights, Arab unity and peace in the Middle East. He was willing to endanger his personal and political life in a search for the resolution of the conflicts. When his tragic sacrifice was finally made I lost a beloved friend and the world lost an irreplaceable champion of peace" (Foreword by Jimmy Carter) (Sadat). What kind of man was this who made the first move to settle the present Arab-Israeli conflict and whose solutions, had they been accepted, would have brought peace and prosperity to all the countries of the Middle East? Let us examine his life.

Anwar Sadat was born in the village of Mit Abul Kum in the delta of the river Nile on December 25, 1918. His father, who worked for the army, was able to read and write. His grandfather was also literate. This was quite an achievement in a small remote village. Their thirst for knowledge was passed on to Anwar. Anwar attended the local Moslem Koran School and the Christian Coptic School. These were elementary level schools. Life in the village was difficult. Most of the people were poor farmers, barely making a living from the land. They were however, honest, hardworking, stable citizens. Anwar's mother was Sit-el-Barein, a woman from the Sudan where Anwar's father was, at one time, stationed by the military. Family life was strong. The people of Mit Abul Kam lived like a large extended family. They lived so close to poverty that they had to share food and other necessities. They also supported one another emotionally and spiritually. This kind of bonding and intimacy gave strength to Anwar. He repeatedly left the large city life of Cairo and returned to his small village to recharge his mind, body and soul. Simple peaceful agrarian living imprinted decisiveness, courage, confidence, tolerance and love on his character. These

qualities stood him in good stead when he became leader of all Egypt.

Sadat himself said, "Wherever I go, wherever I happen to be, I shall always know that I have living roots there, deep down in the soil of my village, in that land out of which I grew, like the trees and the plants (Cornelia Sadat.12).

The young Anwar was also greatly moved by the story of Zahran of Denshway. According to legend, a dispute arose between some local inhabitants and their British rulers during which a British soldier was accidentally killed by an Egyptian. The British rounded up the villagers who were connected with the incident. Among them was young Zahran who stubbornly refused to give any information to the British, and was subsequently put to death. It is said that he walked bravely to the gallows while still defying his rulers.

When Anwar was seven, his family moved to Cairo. Thereafter, he spent four months of each year living in the village. There he played with the mayor's children, and eventually fell in love with the mayor's daughter Ekbal Madi. When he was of age to shave he perfumed himself with jasmine and courted the fair damsel under her open window, as was the custom in those days. Moslem lovers were forbidden to meet or openly engage in dating. In 1940, when Anwar was 22 and an army officer, and Ekbal was 23 and a flowering beauty, they were married in their native village of Mit Abul Kum.

Anwar went to secondary school in Cairo and passed the G.C.E., General Certificate of High School Education, in 1936. He wanted to be in the army like his father. Unlike his father however, he wanted to be an officer. Sadat then applied for entrance to the Egyptian Military Academy. In those days, officer training was reserved for the upper class. Only the exceptional few middle class students were accepted. Anwar was definitely not a prime candidate. He and his father waited in the hallway of the home of an important Egyptian aristocrat to beg for his intercession. With difficulty they obtained his help and finally succeeded in enrolling Anwar in the Egyptian Military Academy.

An Egyptian named Aziz al Masri was Inspector General in the army and served as a role model for the new students. At that time the British ruled with absolute authority, which very few Egyptians questioned. The local officers were either ignorant of the conditions pertaining to their poor, downtrodden countrymen, or they willingly cooperated with the British. Aziz al Masri, a supreme patriot and a secret leader of the Muslim Brotherhood took an interest in all the new cadets' education and training. Anwar followed Masri's advice which was to "1) rely on yourself; 2) cultivate your mind by wide reading; 3) watertight your organization .so that it cannot be infiltrated; 4) work for all Egypt and not any party or bloc" (Sadat.25). So Anwar read widely and learned about his country and the world. Sadat visited historic places including the place where Mary, her husband Joseph and the baby Jesus took refuge when they fled from King Herod of Judea.

In 1939 Anwar Sadat founded the Free Officers Organization, dedicated to freeing Egypt from British rule. Among his followers was Gamal Abdul Nasser who ran the club successfully when Anwar Sadat was imprisoned in 1942 by the British.

During the first years of World War II, Sadat was stationed in the western desert, in the signal corps, facing the Germans under General Rommel. Aziz al Masri was incarcerated by the British at that time. Sadat helped him escape... For this act Sadat was arrested. In 1941, Sadat began planning to free Egypt from British rule. He sent an emissary to bargain with General Rommel. The British plane used for transporting the emissary was shot down by the Germans and the plan ended.

Sadat took a leading role in the resistance movement, keeping in touch with the Muslim Brotherhood and Aziz al Masri. He was in contact with two German spies whose radio transmitter

he hoped to use to contact Erwin Rommel. For this he was put in prison. Had he confessed he would have been executed by the British. The defeat of Rommel and the Germans at El Alamein saved Sadat. The British stripped him of his rank as an officer and kept him incarcerated. Sadat remembered his childhood hero Zuhair of Denshway and was happy that he had also defied his rulers. He was also pleased that he was also able to take their punishment. He felt a vast inner strength building up in him, as a result of his personal sacrifice.

For the next six years, Sadat was in and out of British prisons. He escaped in October 1944 and remained a fugitive for the next year. During that year he grew a beard and took on an alias, Hadji Mohammed. Sadat worked in the Canal Zone as a laborer then as a trucker hauling building materials to a housing project near the pyramids.

After returning home in September, 1945 he soon became involved in the underground movement against the puppet ruler whom the British had installed in Cairo. An accomplice of Sadat's shot the Prime Minister-designate, for which Sadat was arrested and put in solitary confinement on January 12, 1946. He remained there for one and a half years. After great agony, Sadat decided that he had to divorce his wife Ekbal. Sadat said that while in prison, he read an article written by an American psychologist who helped him cure his nervous tick and other bad habits, which he had developed earlier. He also worked out his personal philosophy of living and sincerely believed that his suffering made him a stronger and better person. The following are some of the things he said then: "Be loyal to your real entity within you". This became a real faith with me. Great suffering builds up a human being and puts him within reach of self-knowledge. To love no longer meant to possess but rather to let yourself be absorbed into another person's soul, to give and lose yourself in another person's being. Love is the only force capable of pulling down barriers which may stand between matter and spirit, visible and invisible, individual and God" (Sadat).

Anwar Sadat was released from prison in July, 1948. A friend, Hassan Izzat, took him to Suez to restore his health. While there he met Jihan who would become his second wife. During this same period the editor of the newspaper, Al Hilal, saw Sadat's prison diary and persuaded him to have it published. Sadat also went into a brief business partnership with Hassan Izzat. He thereafter decided to go back into the army which reinstated him with the rank of Captain. Soon he was promoted to Lieutenant Colonel. After his divorce from Ekbal was finalized, Sadat married Jihan on May 29, 1949.

The citizens of Cairo rioted in January 1952. The riot so unnerved King Farouk, the titular head of the Egyptian government, that Colonel Nasser and his Free Officers Association decided to attempt their long planned coup d'état in July 1952, while the king would be on vacation in Alexandria. In July these officers posted their troops in strategic positions and were in control of the escape route of King Farouk by July 22, 1952. On the next day, Anwar Sadat announced to the people that the Free Military Officers under Gamal Abdul Nasser were in control of the country and thus a new Egypt was born. The officers asked Ali-Maher to head the new government. Wanting to depose the king, Nasser sent Sadat and General Naguib to order King Farouk to abdicate. The King willingly obliged and left the country for foreign asylum on July 26, 1952.

The Revolutionary Council nominated officers to run the government. It assumed both legislative and executive powers. Political infighting for power started among the army officers, the Muslim Brotherhood and other factions. Anwar stayed aloof from the struggle for power, although he worked loyally for Nasser. Sadat remained the Public Affairs and Communications Officer for the Revolution and ran their newspaper, Al Gumhuriyah (The Republic). Nasser appointed him Minister of State in 1954 and Egypt's representative to the Islamic Conference. The latter was a union of all the Muslim countries of the Middle East.

The people expected a state constitution and a democratic government. Under Nasser, they nearly

received a dictatorship. Nasser redistributed farmlands and set a limit of two hundred acres per person. As he started confiscating property and arbitrarily putting people in prison, economic disaster erupted. The Bandung Conference of twenty-three nonaligned nations in 1955 gave Nasser prestige among foreign nations, but did little for the people of Egypt. Nasser maintained his dictatorial powers. The British completed their withdrawal from Egypt in 1954. The Sudan also withdrew from union with Egypt in the same year.

As Secretary-General of The Islamic Conference, Sadat visited India in 1955. He was cordially received by Indian Prime Minister Jawaharlal Nehru and the Indian people. He was impressed with how the different political parties were allowed freedom and liberty and could openly criticize and argue with the party in power publicly and in Parliament. He was deeply moved, when, at a reception party, even the communist members of parliament came up and warmly greeted the prime minister with love and respect. Nehru reciprocated these sentiments.

When Sadat returned home, the bickering and power struggle so disgusted him that he resigned from the Revolutionary Council of Ministers. Because the Council was dissolved in 1956, Nasser was elected President by the people more out of fear of Nasser than of love for him or of freedom.

The struggle for power continued in Egypt even though Nasser was elected president. A faction headed by General Amer tried to topple Nasser. Sadat backed the President and the attempt was foiled. Amer committed suicide. The Six Day War with Israel in June 1967 was the low point. Israel promptly defeated the incompetent Egyptian generals and their unprepared soldiers. The Israelis also occupied the Sinai, the West Bank of the Jordan River and the Golan Heights. Nasser and the people of Egypt would not soon recover.

On December 20, 1969, Nasser appointed Anwar Sadat as Vice-President of Egypt. The Arab Summit Conference in Cairo in September 1970 greatly weakened a sick Nasser. On September 23, the day the conference ended, Nasser died. Sadat succeeded to the Presidency on September 30, 1970, and was confirmed by an election on December 1970.

Sadat set about restoring confidence and order at home. He ended mass espionage and spying activities by the government against its own citizens. He released all political prisoners detained by Nasser. He limited the holdings of the large landowners. Sadat realized that Nasser had copied Russian Socialism in Egypt, although Egypt lacked the resources, technology and trained manpower of the Russians. Thus Sadat promoted a system more in keeping with the resources, skills and traditional ideology of the Egyptian people. Sadat dismissed the Russian cliques of Ali Sabri and company, forcing the return of fifteen thousand advisers whom the Russians had provided to Nasser. Thus Sadat took over the government of Egypt, running it for the benefit of the Egyptians. He restored social justice, peace and civil rights. He strengthened the courts by suspending arbitrary arrest without trial. He substituted action for empty slogans. He relied on the genius of his people, on their long tradition of good character and on the strength of their culture and customs. He banished foreign interference and foreign ideologies.

Anwar Sadat started his peace proposals after only six months in office. On February 4, 1971, Sadat initiated a peace inquiry speaking in the Egyptian Parliament. Israel and the United States ignored him. As U.S. Secretary Kissinger stated, 'The U.S. regrettably could do nothing to help so long as you (Egypt) were the defeated party and Israel maintained her superiority. Now in times of reality you are the defeated side and shouldn't therefore make demands acceptable only from victors. You must make some concessions if the U.S. is to help you. How can you in defeat dictate your conditions to the other side?' (Sadat.238). Israel's superiority was due to the billions of dollars of military equipment and economic aid the United States provided. It seemed as if the Nobel Laureate for Peace, Henry Kissinger, could talk about peace only if the weak, defeated Egyptians could become strong militarily. The politics of "realpolitik" and the balance of power

was more important than peaceful negotiations. The prevention of soldiers killing each other in war appeared to be beyond the power of the then U.S. Secretary of State, Henry Kissinger.

Anwar Sadat therefore, had no choice. In order to achieve peaceful negotiations he first had to prove the military skill of his countrymen. It seemed as if only military victories could qualify a country for respectful treatment by other countries, including the superpowers.

To destroy the myth of Egypt's cowardice and Israel's invincibility in order to get to the peace table, Sadat launched his October 6, 1973 attack against Israel. The action started in the Sinai desert, the part of Egypt overrun and occupied by Israel in the June 1967 war. The Egyptian forces were successful in pushing back the Israelis, and in destroying many tanks and planes. After sixteen days, the U.S. provided Israel with sophisticated new weapons like the smart bomb and the camera bomb for use against Egyptian missile launchers. Henry Kissinger finally proposed a cease-fire. Sadat replied to Kissinger, "Well, just as we embarked on a peace process, let us have a forces disengagement which would peacefully put an end to this counter-attack. You know I am a man of peace. If you had accepted the 1971 initiative, no war would have broken out at all. I care very much for human life, and am loathe to losing one soldier. But you didn't take me seriously and this is the outcome. But I wanted my victory to be maintained because I regarded it as an avenue to the just peace for which I had worked unceasingly" (Sadat.269).

The U.S. helped Egypt and Israel negotiate a cease-fire and a stage by stage withdrawal of forces. After eight years of inactivity, Sadat re-opened the Suez Canal for world traffic in June of 1975. Thereafter, American politics went into disarray with Richard Nixon's resignation from the U.S. presidency. Governing forces in Israel did not think it necessary to compromise to suit U.S. interests taking a hard line to safeguard its own interests. Israel did not heed the pleas from the United States to understand common interests. Sadat wrote about Israel's attitude: "A fact here emerges, which, I believe has not escaped many people. The common notion that Israel guards U.S. interests in our region is fallacious. Israel has no consideration for anything beyond her own immediate interests. But the question is really deeper and more complex than this--it concerns political morality. It is, in other words, a question of whether you want peace or not regardless of who would pay for the collapse of peace efforts. Whatever the Israeli position may be, let us work together for peace" (Sadat)

Sadat continued to direct Egypt as a nonaligned country. He did not form any military alliance with either of the superpowers, the U.S.S.R. and the U.S.A. He pursued a foreign policy independent of outside interests, maintaining instead the interests of the people of Egypt and the world as a whole. For the purpose of expanding the area of peace, and to break down the barriers of hatred and mistrust between Arabs and Jews, Sadat decided on a bold and unprecedented move. He asked the Israelis for permission to visit their country, journeying to Jerusalem on November 19, 1977.

Menachem Begin, the leader of Israel as well as the people of Israel were greatly impressed by Sadat's courageous gesture. Sadat was welcomed in Israel. Before returning to Egypt, Sadat prayed at the holy Al Aqsa Mosque in Jerusalem and spoke to the Israeli Knesset (Parliament). He called for peaceful settlement of their disputes and a change in their relationship from antagonism to friendship and peaceful coexistence. He advised "We must all rise above all forms of the obsolete theories of superiority. I declare it to the whole world that we accept to live with you in permanent peace based on justice" (Cornelia Sadat.140-141).

At the end of 1977 and the first half of 1978 representatives of Egypt and Israel met and tried to work out some points of agreement. They did not succeed. American President Carter of the U.S. therefore invited both Begin and Sadat to meet face to face in the U.S.A. to work out a negotiated peace settlement. After two weeks of meetings in Camp David, with Carter's help, Begin and Sadat signed what became known as The Camp David Accord. The Accord reads as follows: "There

were two agreements at Camp David, one dealing with the Sinai Peninsula and a future peace treaty between Israel and Egypt, and the other a 'framework' for settling the future of the West Bank of the Jordan River and Gaza Strip. The Sinai Agreement contained these major elements. Israel would return all the Sinai to Egypt. Israel and Egypt would conclude a peace treaty by December 17. Israel would begin its military withdrawal from Sinai within three to nine months, with final withdrawal to occur within three years. When withdrawal from the Sinai began, Egypt and Israel would normalize diplomatic relations. The West Bank-Gaza strip framework included these elements: negotiations between Egypt, Jordan, Israel and Palestinian representatives would be held over a five-year period to determine the future of the West Bank and the Gaza strip. . During the negotiating period, residents of the area would govern themselves: Israel would maintain troops in the two regions, but the numbers would be sharply reduced and they would be stationed in outposts away from the cities; the Israeli military government would be withdrawn as soon as an Arab self-governing unit was established to administer the areas and to begin the five-year talks" (95th Congress 2nd Session 1978 Vol. XXXIV Congressional Quarterly. 430-31).

A good start was thus made toward peaceful settlement of most of the disputes between Israel and her Arab neighbors. If the other leaders in the area had continued with the process of talking over their problems instead of turning to military solutions, lasting peace and justice in the Middle East might have developed.

The Sinai has since been restored to Egyptian sovereignty, but Gaza, the West Bank of the Jordan and Jerusalem are still unresolved issues. Egypt has recognized Israel's right to exist as a state within its borders, according to the Camp David Accord and according to Resolution 242 of the United Nations.

If the other Arab states would abide by U.N. Resolution 242 and recognize Israel, then Israel could withdraw from the land it is illegally occupying. Peace could then be restored to all the parties concerned including Israel, Egypt, Jordan, Syria, Lebanon, and the Palestinians.

President Anwar Sadat was awarded the Nobel Peace Prize for 1979 together with Prime Minister Menachem Begin. Perhaps President Carter should have shared in this prize since he was instrumental in getting these two leaders to come to a peaceful accord at Camp David.

Fundamentalist religious people in Egypt had opposed Sadat's rapprochement with Israel. They were conservative Muslims who wished to return to the glory of Islam of the eighth and ninth century A.D. That idea seems anachronistic, since today human rights have greatly advanced, and the living conditions of millions of people all over the world have greatly improved. Turning back time would only exacerbate modern day problems and the modes of living in today's world.

At a parade in honor of Egypt's 1973 stand against Israel, army personnel sympathetic to the Muslim Fundamentalists cause assassinated Anwar Sadat. On his tomb is inscribed:

President Mohammed Anwar el Sadat

Hero of War--Hero of Peace

Lived for Peace and martyred for his principles

1918-1981

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*Those I have Known* by Anwar Sadat

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### Home Work Sheet on Anwar Sadat

1. Why did Sadat return often to his village ?
2. Why was he in prison ?
3. According to Sadat, why imprisonment was a good experience ?
4. What organization did he start and why ?
5. How did Nasser carry out the coup against King Farouk ?
6. What mistakes did Nasser make ?
7. How did Anwar Sadat correct these mistakes when he became president ?
8. How did Henry Kissinger fail the peace process ?
9. Briefly propose your own settlement of the Israeli – PLO problem.
10. What were the specific points of the Camp David Accord ?

## EXERCISE:

### Controversial Subjects

#### Arguing vs. Discussing

Ask your students: what is the difference between an argument and a discussion? Write their ideas on the board. Give them hints: what about tone of voice, body language, choice of words? These are points they may bring out:

#### Arguments

Loud, angry harsh tone of voice

Interrupting

Changing the subject

Insults, put-downs, sarcasms

Exaggeration (terrible, evil, never, everybody, always)

Pushy or threatening body language

Talking fast, rushing

Thinking only of your next point instead of listening to the other person's idea

Faking it if you don't know something, never admitting the other person has a good point

The goal is to win

#### Discussion

Quiet, calm, even tone of voice

Letting the other person finish a point before you start to speak

Sticking to each point until you've worked through it

Treating the other person with respect and friendliness

Using careful, exact words

Using calm face and hand motions

Taking time

Listening carefully and seriously considering the other's views

Saying "I don't know" if you don't. Agreeing with the other person's good points.

The goal is to find the truth

## Excerpts from Religious Philosophies

By John M. Koller

### Chinese Philosophy

The central problem of Chinese philosophy is how to achieve harmony with all humanity and how to achieve harmony with nature.

Chinese philosophy has been closely connected with politics, morality, and religion. It does not try to understand the world, but it tries to make people great.

Taoism is concerned with becoming great by becoming one with the inner way of the universe.

Confucianism is concerned with developing humanity by cultivating human heartedness and the social virtues.

Inner greatness is the peace and contentment of spirit in one's completeness. Outer greatness is the ability to live well practically and with social dignity. The emphasis is sageliness (wisdom) within and kingliness (nobility) without.

The emphasis on human greatness leads to ethics, spiritual life, familial virtues, and filial love. The cornerstone of Chinese morality is the great love and respect within the family. Synthesis and harmony bring tolerance, sympathy, and a completeness to life.

Some ideas of Confucius (551 B.C.). are:

Moral character (Jen) and human heartedness is what makes us moral beings.

Emphasis is on the heart rather than on the mind.

The core of humanity is to love other human beings.

Man's objective is to master himself.

Filial piety (hsiao) and brotherly respect are the roots of humanity.

The superior person regards righteousness (yi) as the substance. of everything.

## Buddhism

Buddhism is a difficult religion to comprehend. It is an even more difficult religion to practice. Its main philosophy is that the place suffering stems from is craving, desiring the external objects in ones life.

Contrary to many peoples belief Buddha is not a God, but rather a man, a great philosopher. Guatama Siddhartha is the man from whom the philosophies of Buddhism stem. Guatama Siddhartha's father was determined to shelter his son and keep him safe from the suffering in the world. He gave him the best of everything, never letting him be hurt. But with suffering being as prominent as it is in this world, nothing could keep the young boy sheltered from it. He was greatly touched and moved by the suffering of others and was determined to live a life in which he eased others sufferings. So came about the philosophies of Buddhism.

There are four noble truths in Buddhism. These are

There is suffering

Suffering is caused

Suffering can be extinguished by eliminating the causes of suffering

The way to extinguish the causes of suffering is to follow the Middle Way constituted by the Noble Eightfold Path.

The Middle Way contains eight principles, which constitute the fourth Noble Truths. The first two principles fall into the category of wisdom. They are right views and right resolution. The next three principles fall into the category of conduct. They are right speech, right action, and right livelihood. The last three fall into the category of mental discipline. They are right effort, right mindfulness, and right concentration.

The aim of Buddhism is to be able to achieve a “completely integrated life of the highest order”. The ethical conduct of Buddhism is based on basic ideas which so many people find hard to grasp and ultimately practice. These ideas are to be loving and compassionate. The ethical conduct of Buddhism springs from wisdom or, in other words, an enlightened mind. To achieve this ethical conduct one must have abundant self-discipline. To practice Buddhism one must have self-discipline for every idea and principle of Buddhism must be put into one's life and in order to do that, one must have self-discipline. Its fine to believe in the ideas that Buddha teaches, but if one does not put them into practice, then the whole effort of believing in them is for nothing.

There is an idea in Buddhism called “Right Effort”. Practicing Right Effort requires four things.

Preventing evil and unwholesome states of mind from arising.

Getting rid of such evil and unwholesome states of mind that may already exist.

Bringing about good and wholesome states of mind.

Developing and perfecting good and wholesome states of mind

## Hinduism – Philosophy of Living

**FOUNDED** - Hinduism, the world's oldest religion has no beginning, it predates recorded history.

**FOUNDER** - Hinduism has no human founder.

**MAJOR SCRIPTURES** - The Vedas, The Upanishads, The Agamas, The Shruti etc.

**ADHERENTS** - Over 695,000,000 mostly in India, Sri Lanka, Nepal

Malaysia, Indonesia, Mauritius, Africa, Europe and North America. **SYNOPSIS** - Hinduism is a vast and profound religion. It worships one supreme Reality (called by many names) and teaches that all souls ultimately realize Truth. There is no eternal hell, no damnation. It accepts all genuine spiritual paths - from pure monism ("God alone exists") to theistic dualism ("When shall I know His Grace?"). Each soul is free to find its own way, whether by devotion, austerity, meditation (yoga) or self service. Stress is placed on temple worship, scripture and the Guru/disciple tradition. Festivals, pilgrimage, chanting of holy hymns and home worship are dynamic practices. Love, nonviolence, good conduct and the law of dharma define the Hindu path. Hinduism explains that the soul reincarnates until all karmas are resolved and God.

Realization is attained. The magnificent holy temples, the peaceful piety of the Hindu home, the subtle metaphysics and the science of yoga all play their part. Hinduism is a mystical religion, leading the devotee to personally experience the Truth within, finally reaching the pinnacle of consciousness where man and God are one.

### TEN MORAL PRINCIPLES FOR HINDU WAY OF LIVING

**AHINSA** - Do not hurt others through thoughts, words and actions.

**SATYA** - Truthfulness in thoughts, words and actions.

**ASTEYA** - No covetousness in thoughts, words and actions.

**BRAHMACHARYA** - Chastity in thoughts, words and actions.

**APARIGRAHA** - No accumulation of nonessential things.

**TAPAS** - Austerity.

**SWADMAYA** - Intense, dedicated studies.

**SANTOSHA** - Contentment arising out of knowledge of the self (Atman-Brahman) and unselfish service to others.

**SAUCHA** - Cleanliness of body, mind and intellect.

**ISHWAR PRANIDHAN** - Unconditional and total surrender to the lord of one's own heart.

## TEN KEY HINDU BELIEFS

Beliefs are the building blocks of the mind, our beliefs determine our thoughts and attitudes about life, which in turn direct our actions. By our actions we create our destiny. Beliefs about sacred matters - God, man and cosmos - are essential to one's approach to enlightenment. But beliefs are not mere matters of agreement. They are what we value and hold as true. Basically what we believe, we can achieve. Hindus believe many diverse things, but there are a few bedrock concepts on which most Hindus concur. The following ten beliefs, though not exhaustive, offer a simple summary of Hindu spirituality.

I believe in a one, all pervasive Supreme Being (Brahman) who is both immanent and transcendent, both Creator and Unmanifest Reality. There is more to reality than we experience through our senses. our soul (Atman) part of Brahman and is immortal and eternal.

I believe that all souls are evolving toward union with God and will ultimately find Moksha, spiritual knowledge and liberation from the cycle of rebirth. Not a single soul will be eternally deprived of this destiny.

I believe that the soul reincarnates, evolving through many births until all karmas have been resolved.

I believe that all life is sacred and to be loved and revered, and in the practice of Ahimsa or non-violence.

I believe that the universe undergoes endless cycles of creation, preservation and dissolution.

I believe in karma, the law of causes and effect by which each individual creates his own destiny by his thoughts, words and deeds.

I believe in performing my duties to the best of my ability without any concerns about the results. I believe that our actions should be society-centric rather than selfish.

I believe that major problems are primarily related to our attachments and our egoistic attitudes.

I believe that a spiritually awakened Master of Sat Guru is essential to know the Transcendent Absolute, as are personal discipline, good conduct, purification, Self-enquiry and meditation.

I believe that no particular religion teaches the only way to salvation above all others, but that all genuine religious paths are facets of God's pure love and light, deserving tolerance and understanding.

## Christianity

Christianity is a monotheistic religion. Christians believe in one God as manifested in God the Father, God the Son and God the Holy Ghost. God the Son came to earth as Jesus Christ, whose earthly father Joseph was descended from David, King of the Jews. David ruled Israel around 900 B.C. and Jesus was born in the time of Roman Empire of Caesar Augustus about 2,000 years ago.

Christians believe in a heavenly kingdom, which can be attained through faith in Jesus as the Son of God. Jesus said that we should love God and also love our neighbor as our self. So faith and love are two important requirements.

After the crucifixion of Jesus, his followers spread his teachings to the then Mediterranean world, ruled by the Romans. Most of Europe embraced Christianity and today about one fifth of the world's population is Christian. Many leaders including Martin Luther and John Calvin have reformed the original Roman Catholic doctrine. Today, many factions of Christianity exist side by side.

## Islam

Islam, one of the three major world religions, along with Judaism and Christianity, that profess monotheism, or the belief in a single God. In the Arabic language, the word Islam means “surrender” or “submission”—submission to the will of God. A follower of Islam is called a Muslim, which in Arabic means “one who surrenders to God.” The Arabic name for God, Allah, refers to the same God worshiped by Jews and Christians. Islam's central teaching is that there is only one all-powerful, all-knowing God, and this God created the universe. This rigorous monotheism, as well as the Islamic teaching that all Muslims are equal before God, provides the basis for a collective sense of loyalty to God that transcends class, race, nationality, and even differences in religious practice. Thus, all Muslims belong to one community, the umma, irrespective of their ethnic or national background.

Within two centuries after its rise in the 7th century, Islam spread from its original home in Arabia into Syria, Egypt, North Africa, and Spain to the west, and into Persia, India, and, by the end of the 10th century, beyond to the east. In the following centuries, Islam also spread into Anatolia and the Balkans to the north, and sub-Saharan Africa to the south. The Muslim community comprises about 1 billion followers on all five continents, and Islam is the fastest-growing religion in the world. The most populous Muslim country is Indonesia, followed by Pakistan and Bangladesh. Beyond the Middle East, large numbers of Muslims live in India, Nigeria, the former republics of the Union of Soviet Socialist Republics (USSR), and China.

One of the reasons for the growth of the Muslim community has been its openness to new members. Children born to Muslim parents are automatically considered Muslim. At any time, a non-Muslim can convert to Islam by declaring himself or herself to be a Muslim. A person's declaration of faith is sufficient evidence of conversion to Islam and need not be confirmed by others or by religious authorities.

## THE TEACHINGS OF MUHAMMAD

Around the year AD 570 Muhammad, the founding prophet of Islam, was born in Mecca, at the time the central city of the Arabian Peninsula. Some 40 years later Muhammad started preaching a new religion, Islam, which constituted a marked break from existing moral and social codes in Arabia. The new religion of Islam taught that there was one God, and that Muhammad was the last and most important in a series of prophets and messengers. Through his messengers God had sent various codes, or systems of laws for living, culminating in the Qur'an (or Qur'an (Koran)), the holy book of Islam. These messengers were mortal men, and they included among many others Moses, the Hebrew prophet and lawgiver, and Jesus, whom Christians believe to be the son of God

rather than a prophet.

Islam also taught that the, the Christian Bible (which includes the Hebrew Bible as the Old Testament and an additional 27 books referred to as the New Testament), and the Qur'an were all holy books. According to the Qur'an, the two earlier Scriptures had been altered over time from their original forms given by God, while the Qur'an would remain perfect, preserved by God from such distortion. In addition to distinguishing itself from the Hebrew and Christian traditions, the new religion taught that the God of Islam had provided humanity with the means to know good from evil, through the prophets and the Qur'an. Therefore, on the Day of Judgment people will be held accountable for their actions.<sup>1</sup>

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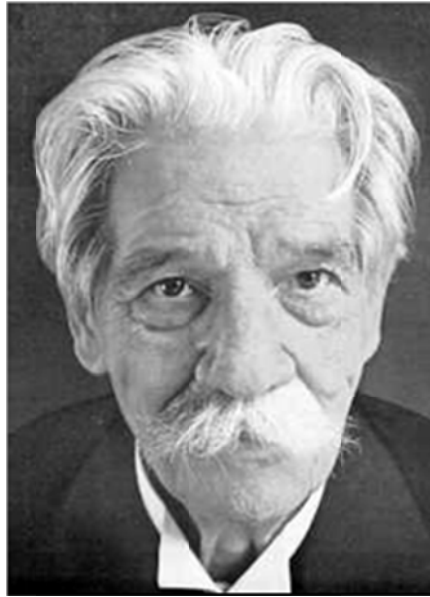
<sup>1</sup>"Islam," *Microsoft® Encarta® Encyclopedia 2000*. © 1993-1999 Microsoft Corporation. All rights reserved.



### Sixth Week - Western Philosophies:

- Present three guest speakers to introduce Greco/Roman, Christian and Hebrew philosophies.
- Working together, students will prepare and share a Greek, Roman or Jewish meal, leading to discussions of problems encountered by religious minorities in the United States.
- Read the sixth Peacemakers essay on Albert Schweitzer, leading to discussion of economic and political problems of Third World countries.
- Hand out work sheet based on the essay.
- Remind students to continue their journal on feelings.
- Study Mandela's book "Long Walk to Freedom."

Albert Schweitzer  
(1875-1965)



By Cecil Ramnaraine

Albert Schweitzer was a highly educated person. He had doctorate degrees in four fields; music, theology, philosophy and medicine. He spent the first part of his life, about thirty-eight years, getting an education, preparing himself and earning enough money so that he could spend the last part of his life working as a medical missionary among the people of Africa. Specifically, Schweitzer worked with the people living in the hinterland of the Ogowe River in French Equatorial Africa now called Gabon. The chief settlement was called Lambarene, where Dr. Schweitzer lived and worked periodically from 1913 until 1965 when he died.

Dr. David Livingston, medical missionary in Africa, was the last European who treated the Africans with love, dignity and fairness. Between the time of Dr. Livingston and Dr. Schweitzer, over a hundred years of European exploitation of Africans had elapsed. During that time much of the land of the Africans was taken over by the white European powers and made into colonial possessions. Cheap black labor was used to work the mines, soil and forests of Africa for minerals, agricultural products and lumber, all materials of great value in the world market. In exchange, the Africans were given goods of dubious value like European crockery, and goods of harmful value like alcohol. The Europeans also brought with them diseases for which the Africans had no immunity, and thus decimated the population. A similar historic event occurred in the Americas where European settlers brought diseases which eradicated many tribes and nations on the continents of North and South America.

The European nations sent missionaries to convert the population of Africa to Christianity. Many of these people were sincere and honest men and women who had good intentions. However, they were used as precursors by their countries. These European countries thus gained access to African riches, and deprived the African tribes of their property and wealth. And, of course, the military superiority of the white conquerors easily over-ran the meager uncoordinated defenses of the local

inhabitants. Most of Africa was therefore subject to European domination. Some Africans were sold as slaves or forced laborers to work the plantations in the West Indies and North and South America. The rest were left virtually as slaves in their own countries. They had to work for their white masters who became rich and who enjoyed all the luxuries and pleasures of this life, at the expense of their black subjects.

Dr. Schweitzer understood that the Africans were a simple, proud and happy people, whose way of life was full of superstitions. He knew that they lived in harmony with nature and had a rhythm of life that coincided with the rhythm of the season, climate and mood of the world around them. He was sure that they would respond to genuine friendship and the love of one human being for another. As a humanitarian, that was the relationship he was willing to share with them. He was prepared to use his skills in religion, philosophy and medicine to care for the Africans, whose faith and strength of character are described as follows: "Here, if anywhere, a man could discover himself by submitting to the worst climate and the most rigors of nature. At that temperature, in those forests, a man walks by an inner light or he falls by the wayside" (Payne. 17).

Schweitzer came to Africa, as he wrote in 1913, because "I had read about the physical miseries of the natives in the virgin forests. I had heard about them from missionaries, and the more I thought about it, the stronger it seemed to me that we Europeans trouble ourselves so little about the great humanitarian task which offers itself to us in far off lands" (Payne. 19).

Albert Schweitzer was born on January 14, 1875 in Kayserberg, a city in Alsace, the border area between France and Germany. This territory was overrun many times by French and German armies, in their many border conflicts. His father was the village pastor whose salary was so small that Albert's mother Adele had difficulty providing the family with the bare necessities of life. It was a very close and loving family, and Albert was drawn to Smother.

To attend school, he had to walk two miles down the valley to grade school, and it was these walks which made him fall in love with nature, a love which stayed with him all his life. Perhaps these lonely walks in the beautiful countryside also made him introspective and shy. In addition to these characteristics, young Albert was highly sensitive to the pain and hurt of others and always ended his nightly prayers, kneeling beside his mother, with these words: "Dear God, protect and bless all things that breathe, guard them from all evil and let them sleep in peace" (Payne. 40).

When he was eleven years old, Albert went away to Mulhouse to attend secondary school and live with his uncle Louis Schweitzer. At an early age in Alsace he had discovered his love and aptitude for music. He took music lessons from Eugene Munch, practicing music scales diligently and doing finger exercises conscientiously. Soon he excelled at both the piano and organ. He attended virtuoso performances and was greatly inspired by the masters like Marie Joseph Erb. Though his early years were hard and lonely, he gradually began to experience happiness as he studied and improved his knowledge and skills. Schweitzer spent his summer vacations at Colmar, where he habitually visited the museum in which paintings by Grunewald and sculptures by Bartholdi were displayed. One of the paintings showed the crucifixion of Jesus and his mother's agony as she fell, deeply distressed, into the arms of the disciple John. John's disheveled, unruly lock of hair looked much like Albert's. One of the statues in the museum depicted a black man who represented the southern hemisphere. His face beckoned Schweitzer to serve the people of Africa. Of course, Schweitzer knew of the work of the missionaries of Alsace who were laboring in the African continent. —In 1893 at the age of eighteen, Schweitzer graduated from the Gymnasium (high school) at Mulhouse and decided to study philosophy, theology and music at the University of Strasbourg. When he visited his uncle Charles Schweitzer in Paris later in the same year, he played the organ at St. Sulpice for the great Charles Marie Widor. He was so impressed by young Albert's musical talent that he immediately invited him to become one of his students.

Schweitzer continued to study the great masters of music: Bach, Mozart, Wagner, Beethoven, etc. He finally wrote a study of Bach in two volumes, which gained him his doctor's degree in music.

He wrote "The Quest of the Historic Jesus" for his doctor's degree in theology and a dissertation on the philosophy of Emmanuel Kant for S degree in philosophy. He was master of all these disciplines before he was twenty-S years old.

Albert became principal of the School of Theology at Strasbourg. Upon reading about the suffering of the Africans in the French Congo he planned to heed the call for help. He thought he would be of greater service if he went as a medical missionary, and so he enrolled in medical school. These were years of hard work and great fatigue as Schweitzer studied medicine and continued writing his books.

In 1911 he passed his medical examination and went into his one year internship while writing "The Psychiatry of Jesus". In 1912 he married Helene Breslau, a nurse. The Missionary Society of Paris did not think he was ready for missionary work. Schweitzer however, was determined. Intending to support himself from the royalties of his books, he went ahead and bought his own medical supplies and set sail for Africa in the spring of 1913. Upon arrival on the coast of Africa he was struck by the dense tropical jungle and the large expanse of the river. His destination, Lambarene, was two hundred and fifty miles from the mouth of the Ogowe River at Port Lopez. The journey inland was very impressive -- water and land merging in the far horizon, green vegetation, lush all around, and bright shiny stars in the dark, quiet night.

His part of Lambarene was a small clearing in the forest, which consisted of a few dilapidated buildings set against some blue hills for a background.

Dr. Schweitzer cleaned up a chicken coop and started practicing medicine. Soon he built a hospital with a corrugated tin roof, tin walls and a concrete floor. There was room for sixteen patients. Next he built a waiting room and a shed for the patients afflicted with sleeping sickness, the plague of all Africa. This was a terrible disease caused by a protozoan - the trypanosome which was spread by the tse-tse fly. Its progress is very subtle. The patient first complains of a headache and drowsiness which progresses into a coma and finally death. Other diseases were malaria, craw-craw, swamp fever, dysentery, diarrhea, framboesia, sores of all sorts which eat up to the bone, and diseases associated with malnutrition and poor sanitation. Insects and other pests had to be combated day and night. And when it wasn't the insects trying to devour people, it was the fast growing vegetation creeping up upon people's heels, ready to engulf them.

Those first few months in Africa, Dr. Schweitzer treated over two thousand patients. He was assisted by Joseph, a patient who stayed on as a hospital helper, dispenser, interpreter, trouble-shooter, aide-de-camp and right hand man to the good doctor. Joseph was proof that, given the chance, an African can do work as good as his white brother. On Sundays, Dr. Schweitzer became Reverend Schweitzer and held church services. He preached to the African tribes. All the work and pain put great pressure on him. He took solace in music, playing his piano, a gift from the Bach Society of Paris.

For services rendered, his patients and their families paid Dr. Schweitzer in bananas, manioc or labor. No one was given assistance for free.

To keep things running smoothly, the doctor had established certain house rules and these were read out regularly in the language of the surrounding tribes. They were:

"The Doctor's Standing Orders"

Spitting near the doctor's house is strictly forbidden.

Those who are waiting must not talk loudly.

Patients and their friends must bring with them food enough for one day, as they cannot all be treated early in the day.

Anyone staying over-night without permission will be sent away.

All containers for medicine must be returned.

When steamer has gone upstream only emergency cases may be seen.

And may the doctor's words be known in all the villages, both in the villages and on the lakes" (Payne. 110).

In his first year Dr. Schweitzer had come to love and understand his patients and the tribes around Lambarene as a father. The gruff Alsatian who was close to nature and pain was in tune with the mind and soul of the African. A complex intellectual European was in harmony with the simple ways and sound morality of Africa. "It was a time of growth, of new experiences, of blinding glimpses into the African soul. Fear transformed into love. Every morning he felt it an Inexpressible mercy to be able to serve his brethren" (Payne. 112).

While Dr. Schweitzer was healing the bodies and souls of the people of Lambarene, the French colonial government was ruining their economy. The lumber of Gabon's primeval forests, especially mahogany, rosewood and coral wood, was chopped down by the natives and sold to their French rulers in exchange for lace trimmed clothing, imported foodstuff, stockings, phonographs, records, and of course alcohol and tobacco. The French found an easy and profitable market for their excess goods and denuded the resources of Gabon while enriching themselves. The Africans became consumers of European materials. They neglected to plant food crops like corn, rice, millet or even fruits, nuts and vegetables with which they could become self-sufficient and eventually feed themselves. Nor, did their white rulers show any interest in helping the local economy. They were too busy profiteering at the expense of the local inhabitants. So when World War I broke out in 1914, the Africans of Gabon suffered because exports and imports were cut off.

Not only the Africans suffered. Dr. and Mrs. Schweitzer also suffered. Because the Schweitzers held German passports, the French authority put them under house arrest. What harm could two humanitarians operating a makeshift hospital in the middle of remote Africa do to the French army battling in Verdun 3,000 miles away? Common sense prevailed toward the end of 1914 and the Schweitzers were allowed to continue their medical work. They continued to work until September of 1917, when war psychosis again took over, and the Schweitzers were transported to internment camps in France. There the doctor treated his fellow prisoners by day and worked on his writings about philosophy at night.

In July, 1918, Dr. Schweitzer was sent to his native Alsace in a prisoner-of-war exchange. There he accepted employment as a preacher and also as a physician in the city of Strasbourg. In 1919 a daughter, Rhena, was born on his birthday, January 14th. He lectured and traveled extensively all over continental Europe and also in England during the years 1920-1924. He was very popular and much in demand. He used these years to finish some of his literary works -- for example, *Between the Water and the Jungle*. *On the Edge of the Primeval Forest* *The Decay and Restoration of Civilization*. *Civilization and Ethics*. and *Memoirs of Childhood and Youth*.

Since his wife was not in good health, he left her with his infant daughter when he sailed a second time for Africa in February 1924. He found the hospital in ruins and quickly set about re-building it. He worked as a doctor in the morning and building superintendent in the afternoon. His strenuous labor and youthful optimism brought to his mind the words "In our younger days we were sure we could build palaces for mankind. With experience we learn that the most we can do is to clean up the dunghills" (Payne. 150).

The Bendjabi was a tribe under contract to cut timber for the French. They were in the lowlands near Lambarene over two hundred and fifty miles from their homeland in the highland mountains, and the change of food and climate and the incessant rain that year made them sick. They contracted beriberi, dysentery, and malaria among other diseases. The dysentery became epidemic and killed most of them. After treating the Bendjabis, Dr. Schweitzer decided that the hospital facilities were inadequate, so he moved the site upstream a couple of miles into higher ground. At the new site, called Adolinanongo, the new buildings were constructed with hardwood and corrugated iron coated with Sc. They were more durable than the previous buildings. The hospital could then take care of two hundred and fifty patients. It took seven hundred people living in the village to provide auxiliary services. The good doctor worked constantly. 'Be was a hard but rewarding task master, foreman of Laborers, chief building superintendent\_(he had) to exorcise the demons of laziness and the corruptions of sloth" (Payne. 160-61). In the meantime, he sent his publishers Reports from Tambarene. He returned to Europe on July 21, 1927, after the new hospital and village started functioning. The facilities were left under the supervision of Mrs. Russell, a capable and trusted missionary.

He spent two years in Europe, giving lectures and concerts in seven different countries, culminating in August 1928 with his receipt of the Goethe Prize from the city of Frankfurt, Germany. He also finished writing *The Mysticism of Paul the Apostle* in a house he bought in Konigsfeld as a summer home. He also built a home in Gunsbach as a vacation retreat for his missionaries when they returned to Europe for rest and relaxation.

Dr. Schweitzer's third sojourn in Africa lasted from December 1929 to January 1932. The hospital had expanded and many other nurses and doctors were there working, so he felt comfortable leaving on trips to Europe and America. He was scheduled to deliver the Gifford Lectures at Edinburgh University in 1934. He used his spare time preparing for it.

He stayed in Europe until February 1937. During this period he delivered the first and second Gifford Lectures, gave concerts in England and wrote *Indian Thought and It's Development*. He even dashed back to Lambarene for a few months.

His sixth sojourn in Africa lasted from February 1937 through January 1939. During this period he became quite busy running the hospital and in his spare time wrote *African Stories*. Dr. Schweitzer advised humankind thus; "remain human with your own souls. If you surrender the ideal of human personality, then spiritual man is ruined, and with the end of spiritual man comes the end of civilization, yes, indeed the end of humanity" (Payne. 174). When he was in Europe in 1939 he sensed that war would soon break out, so he hastened back to Africa where he remained from March 1939 through October 1948.

During the war years he bought medical supplies from Sweden and the United States and was glad for the switch from German and French materials. Doctors and nurses from abroad became scarce in the war years. Schweitzer had to do most of the medical work himself. He also planted a large orchard and worked on his book *The Philosophy of Civilization*. During that time he also wrote an account of the war years which he called *Lambarene 1939-1945*.

Schweitzer believed in right human conduct and in humanitarian actions. This ethic of love for the whole world was explained in his book *"Christianity and the Religions of the World*. "Thus we go on our way through the world not troubled about knowledge, but committing to God what we hope to; for ourselves and the world, and possessing all in all through being apprehended by the living ethical God" (Cousins. 87). And this means that living a good life "demands from all that they should sacrifice a portion of their own lives for others" (Cousins. 215).

In 1948 Dr. Schweitzer went on leave to Europe.- He left his hospital compound which then consisted of about forty buildings, three hundred and fifty patient beds, three doctors, six nurses,

ten assistants and an insane asylum. A leprosarium was much on his mind. He was able to build it with the monies he received in America for his lectures on Goethe (1949 was the one hundredth birth anniversary of Goethe) and from his Nobel Peace Prize in 1952. His acceptance speech for the Nobel Peace Prize stressed the need for peace and human dignity among nations. He said in part, "The human spirit is not dead: it lives on in solitude. The human spirit knows that compassion in which all ethics must be rooted only attains its full flowering when it embraces all living creatures...that of reverence for life...the horrors (of war) must arouse us from our torpor and compel us to hope and work for an age where there will be no war...the spirit is capable in our epoch of creating a new attitude of mind, an ethical attitude" (Payne. 225-228).

In 1954 he returned to Lambarene with tons of equipment for his leprosy hospital. In 1955 Queen Elizabeth II of Great Britain conferred him the Order of Merit. Schweitzer went to England to receive it. The people followed him around like he was a saint in their midst. Norman Cousins visited Schweitzer in Lambarene in 1957 to persuade him to appeal for nuclear disarmament and to offer to publish the third volume of *The Philosophy of Civilization and The Kingdom of God and Primitive Christianity*. Cousins succeeded in both objectives as Schweitzer wrote a short history of the nuclear age and explained the danger of atomic weapons to life and the planet earth. He asked for the cessation of production and the abolition of weapons. He also allowed his manuscripts to be microfilmed.

Helen Schweitzer was in poor health and died on June 1, 1957.

During 1957-1959, Dr. Schweitzer made two trips to Europe. He greatly enjoyed visiting his boyhood haunts around his village of Gunsbach. He visited old friends in Switzerland, Holland, Belgium, Sweden, France and his homeland Alsace. Several cities honored him with prizes and sentimental receptions.

When he returned to Lambarene on December 31, 1959, Schweitzer stayed there until his death in 1965. During these last five years and eight months of his life he carried on his work as usual. He kept up his world-wide correspondence with leaders such as Linus Pauling. Along with nine thousand other scientists he had signed a document asking the U.S.S.R. and the U.S. to stop nuclear tests and start disarmament. He had also made radio broadcasts to this effect. Thus in 1963 he was happy to hear of the partial test ban treaty between the two Great Powers.

He managed the hospital until August 23, 1965, when he gave over the administration to his daughter Rhena. Rhena had an interest in developing a pathology lab since her visit to Lambarene in 1958 for her father's eighty-third birthday. She finished a two year training course in Europe and joined her father's hospital staff in 1960, where she proved to be an invaluable addition.

Dr. Schweitzer suddenly weakened on August 28, and died quietly in his sleep on September 4, 1965.

Norman Cousins, in paying him tribute (and this is a quotation in part) wrote "History is willing to overlook almost anything...if only a man will give enough of himself to others...The greater the ability to identify and serve, the more genuine the response...In his life and work will be found energy for moral imagination...For Albert Schweitzer has done more to dramatize the reach of the moral man than anyone in contemporary Western civilization. No one in our times has taught us more about the potentiality of a human being...No one in our times has provided more inspiration. If Albert Schweitzer is a myth, the myth is more important than the reality. For mankind needs such an image in order to exist. People need to believe that man will sacrifice for man, that he is willing to walk the wide earth in the service of man. Albert Schweitzer is a spiritual immortal...A saint becomes a saint when he is claimed by many men as their own, when he awakens in them a desire to know the best that is in them and the desire to soar morally (Cousins. 219-220).

The Three Worlds of Albert Schweitzer by Robert Payne. Thomas Nelson & Sons NY. 1957

Dr. Schweitzer of Lambarene by Norman Cousins.

Harper & Bros., N.Y. 1960



### Homework Sheet on Albert Schweitzer

1. Tell us about Albert's youthful days.
2. What led him to be a missionary in Africa ?
3. Describe Lambarene
4. How was Joseph helpful to Dr. Schweitzer ?
5. How did the Africans survive in such harsh climate ?
6. How did the colonial powers enrich themselves ?
7. Why did Dr. Schweitzer make several trips to Europe ?
8. What did he do to stop nuclear proliferation ?
9. What point was Norman Cousins making in the last paragraph ?
10. Would you like to be missionary or Peace Corps Volunteer ?

## Progression of Western Philosophy

### The Greeks

Plato (428 B.C.) wrote the Republic and Utopia. He divided people into classes - common people, soldiers, and guardians. He proposed communal living, Spartan (austere) training, and culture to create gentlemen. He was a lover of wisdom and intellect. He believed in immortality, the transmigration of souls, and that God created the universe out of pre-existing materials. "God made first the soul then the body; man is the highest creation."

Aristotle (384 B.C. - 322 B.C.) influenced Western thinking for 2,000 years. He was tutor to Alexander the Great. He said that God is pure eternal form and the universe is developing towards something better. He proposed the doctrine of the Golden Mean. An example is Courage is the means between cowardice and rashness. Cowardice Courage Rashness. He believed in a slave society and second best for them. He confined the best things in life to the few who were rulers and aristocrats. He said that most people are the means of production for the few rulers and kings and that men are superior to women. Benevolence and philanthropy are absent from his philosophy. In politics Aristotle said that from birth some people are marked for subjection and others for rule; that wars are justly waged against inferior men to make them submit to their superiors; that there is no wickedness too great for a ruler - even pretending to be religious. "Might makes right."

Greek thinking and Oriental thinking influenced the Romans. Germanic tribes destroyed the Western Roman Empire (Rome) in 410 A.D. but adopted Christianity which the Emperor Constantine had declared a state religion in 312 A.D. The Turks destroyed the Eastern Roman Empire (Constantinople) in 1453 A.D. and rejected Christianity but preserved Greek culture. The West gradually recovered their Greek heritage from the Moslems after King Charlemagne defeated the Moors who had conquered Spain.

Catholic Philosophy dominated European thinking from Augustine (400 A.D.) to the Renaissance (1500 A.D.).

St. Augustine (died 430 A.D.) believed in dualism, i.e. the Kingdom of God is separate from the Kingdom of Man, the Church is separate from the State. He taught that the State should submit to the Church in all religious matters. He also taught the resurrection of the soul at death and the body at the Last Judgment.

Mohammed was born in 570 A.D. and his followers conquered and converted most of the southern and eastern Roman territories culminating in the capture of Constantinople in 1453.

St. Thomas Aquinas, the great Catholic theologian, (1225 - 1274), followed Aristotle closely. He taught Trinity, Incarnation, Supremacy of the Pope, and strict monogamy. He forbade divorce, birth control, and astrology.

The diminishing authority of the Church, the increasing authority of science, and the revival of learning with the Renaissance marked the beginning of Modern Philosophy of the Western World around 1500 A.D.

Copernicus (1473 - 1543) proposed a heliocentric as opposed to the old geocentric earth.

Kepler (1571 - 1630) proposed the three laws of planetary motion.

Galileo (1564 - 1642) proposed the laws of inertia and the dynamics of acceleration of the celestial bodies.

Newton (1642 - 1727) proposed the theory of gravity and the laws of motion in the universe.

Rene Descartes said “I think therefore I am” and started the subjective and individualistic trend in philosophy.

Spinoza proposed “logical monism” whereby all things are seen as parts of the whole - the interconnectedness of all of us to each other.

Rousseau thought that “man is naturally good and only by institutions is he made bad.”

Other philosophers like Leibniz, Fichte, Byron, and Nietzsche championed “the right of rebellion in the name of nationalism” and gave rise to Karl Marx and the theory of Socialism.

The Industrial Revolution (18th - 19th Century) and the Machine Age gave humankind a sense of power. Thus arose man’s power over nature (using machines) and the power of rulers over people (using propaganda), and the apathy of the powerless who are content to remain consumers.

### Seventh Week - United Nations:

- Read Thomas Merton's "On Peace."
- Present student panel discussion of Merton's text. -
- Study the history, accomplishments, and problems of the United Nations after reading the seventh Peacemakers essay on Dag Hammarskjold.
- Depict a model United Nations session with all students participating co-operatively and attempting to solve crisis in the Middle East and Bosnia.
- Hand out work sheet based on the essay.
- Remind students to continue their journal on feelings.

Dag Hammarskjöld  
(1905-1961)



By Cecil Ramnaraine

On April 10, 1953, Dag Hammarskjöld became Secretary General of the United Nations when he took the following oath of office: "I, Dag Hammarskjöld solemnly swear to exercise in all loyalty, discretion and conscience the functions entrusted to me as Secretary General of the United Nations, to discharge these functions and regulate my conduct with the interests of the United Nations only in view and not to seek or accept instructions in regards to the performance of my duties from any government or other authority external to the organization" (Lash.297). Thus he became the chief administrator of the United Nations and the chief overseer of its various agencies. The Security Council had the authority to give him tasks to perform. He could also decide what pressing world problems needed, the immediate attention of the Security Council.

He brought patience, probity, independence, impartiality and great skills as a listener, negotiator and mover to the job. He also brought great moral integrity and intellectual and physical energy with him. His writings in Markings show him to be very religious, serious, and high-minded; a lover of God, man and nature and one full of faith and obedience. As he wrote, 'Do what you can, and the task will rest lightly in your hand . . . in the presence of God, nothing stands between Him and us, we are forgiven. . . let all that is in me serve Thee" (Hammarskjöld.124).

Dag Hammarskjöld was descended from a long line of nobility. His father Hjalmar was civil servant to King Gustav of Sweden. His mother was Agnes Almquist, a friendly, human, warm and exuberantly sweet woman. Dag was born on July 29, 1905. He attended the gymnasium (high school) and the University at Uppsala. His academic career was very distinguished, earning him degrees in law, economics, and humanities. Gunnar Myrdal examined him for his doctoral degree in economics in 1933. Ernst Wigforss, a Swedish Economist said of Dag, "To a much greater degree than his father, Dag had a talent for winning people personally, straightening out differences and filling a leading role in big organizations" (Lash.31). In 1931 he was appointed to his first civil service job in Sweden--that of Secretary of the Royal Commission on Unemployment. Sweden declared her neutrality in the Second World War. During that period, Hammarskjöld ran the Swedish Price Control Board. He became Chairman of the Riksbank and at the end of World War II he and Wigforss converted Sweden to peacetime economy. In 1946 he negotiated the

Swedish-U.S. trade agreement and was the Swedish representative on the Organization for European Economic Cooperation and the Marshall Plan. Because Sweden possessed no colonial empire and was not a belligerent in World War II, Dag had no ax to grind. He represented no special interest and thus played a uniquely impartial role in negotiations.

Since the defeat of the Swedish King, Charles XII by Peter the Great of Russia in 1710, Sweden gave up ambitions to become a great power. Sweden looked more and more homeward. She developed her people and resources in consonance with a peaceful nation. Her economy and social organization was of a country not preparing for war. Thus peace has been the status quo for the Swedish people for over two hundred years, and war mentality has passed from their memory. As a mature nation, Sweden puts her faith in the development of International Laws and Arbitration among nations for the settlement of disputes. Dag Hammarskjöld said 'With Charles XII's death, a conquest of the homeland had started in art and in science. . .the conquest in the world of intellectual culture, of a position which genius, courage and effort cannot alone create in the political world' (Lash.44).

Being a product of Sweden's non-belligerent outlook, Dag Hammarskjöld was well trained to take over the work of the UN Secretariat, as Wigforss declared "The respect which Hammarskjöld acquired at OEEC for his acute intelligence, good judgment and ability to find ways out of bothersome situations was principally what made it possible to launch him as a candidate for the Secretary General" (Lash.41).

1953 was a time when McCarthyism was rampant in the United States. The Secretary General came under pressure from the U.S. Secretary of State, John Foster Dulles to allow some members of the U.N. Secretariat to be scrutinized by the Federal Bureau of Investigation. Hammarskjöld resisted the encroachment of the F.B.I. He established a procedure whereby no anonymous testimony or evidence that cannot stand in a court of law could be used against employees of the U.N. Thus he was able to retain the independence and integrity of the organization. At the same time he established the groundwork for a truly international civil service, which was beyond the control of the great powers of any other power. The U.N. was to operate in a spirit of impartial universality.

President Eisenhower proposed "Atoms for Peace" to be sponsored by the U.N.. An international gathering of scientists assembled in Geneva in 1954 under the chairmanship of Homi H. Bhabha. This ushered in a period of detente among the members of the U.N. at the commencement of Hammarskjöld stewardship.

On December 10, 1954 the General Assembly instructed the Secretary General to seek the release of eleven American airmen shot down over China. Since the United States did not recognize the government of Communist China, it could not deal directly with the Chinese. Dag Hammarskjöld decided to go to China in person to negotiate with them. At the end of the meetings the communiqué read "talks had been useful and questions, pertinent to relaxation of world tensions" (Lash.62) were discussed". However the airmen were not released until Hammarskjöld 50th birthday on July 29, 1955. The journalist Edgar Snow reported that Chou En-lai told him that the eleven U.S. airmen were released because of the intercession of the Secretary General and the government of India. However the United States still opposed the admission of China to the U.N.

The Suez Crisis broke in 1956, and Dag Hammarskjöld took part in its resolution. The problem arose because the United States withdrew its financial support to Egypt to build the High Aswan Dam. President Nasser then nationalized the Suez Canal to enable Egypt to raise the funds herself. The Secretary General tried to get the parties, users and owners to peacefully settle the Suez Canal problem, but to no avail. The British, French and Israelis attacked Egypt on October 28, 1956. President Eisenhower ordered Dulles to go to the U.N. and stop the fighting. The British and

French vetoed a cease-fire in the Security Council, but the General Assembly passed it by a 64-5 vote. The Secretary General proposed a military peace keeping force called the United Nations Emergency Force to the General Assembly and it was accepted by that body on November 4, 1956. The British and French troops withdrew on December 22, 1956, and the UNEF were in the Gaza Strip on March 7, 1957. 6,000 troops from ten countries were to keep peace between Egypt and Israel.

The conditions under which UNEF could be stationed in any country are as follows: 1) required the consent of the state in which the force is to be stationed; 2) provided that UNEF could not be used by one country to impose its will on another; 3) stipulated that the UNEF must fully respect the rights of members of the U.N., since the U.N. cannot accept the change of existing legal boundaries by military operation contrary to the charter of the United Nations (condensed from the U.N. Charter).

Contemporaneous with the Suez Canal Crisis was the Hungarian Crisis. Hungarian students revolted against Soviet control of their country. The Hungarian uprising started on October 22, 1956 and continued on and off until about November 10, 1956. On October 24 the Hungarian government asked the Soviet Union to help restore order. On October 30, Imre Nagy stated that Soviet troops were withdrawing. On November 4, the U.S. claimed that time

Nagy desired a neutral Hungary and pushed forward such a resolution in the Security Council, a resolution vetoed by the U.S.S.R. To establish a neutral Hungary without Soviet approval would have meant another World War. As Lester Pearson of Canada put it, "The Assembly can act, not by compulsion, but by agreement." On November 4th, the same day that radio Budapest was wiring for U.N. help, another Hungarian regime, under Janos Kadar was telling the U.N. to cease and desist from interfering in the internal affairs of the sovereign member state of Hungary. Egypt had agreed to accept U.N. help and U.N. intervention worked there. One Hungarian regime first asked for help and then another regime immediately rescinded that request. The U.N. could not successfully operate under those conditions. My powerful state, e.g. the big five nations holding veto power, can also render U.N. action impotent. In the words of Hammarskjold, "Working at the edge of the development of the human society is to work on the brink of the unknown.. Much of what is done will one day prove to have been of little avail. That is no excuse for the failure to act in accordance with our best understanding. . with faith in the ultimate result" (Lash. 292).

The Lebanon problem next occupied the attention of the Secretary General, who tried without success to arrange a summit meeting in the U.N. in 1957 between Britain, the U.S.A. and the U.S.S.R. The pro-Western government of Lebanon asked the U.S. for aid when some of its Arab citizens started a rebellion and the U.S. sent in troops. The U.S.S.R. asked in the U.N. for the withdrawal of troops from the region. Dag Hammarskjold sent in an observation team, called the UNOGIL (United Nations Observation Group in Lebanon) consisting of representatives from Norway, Ecuador, and India to restore peace in the area. The Arab "Good Neighbor" resolution was passed in the U.N. in which the Arab states declared non-interference in each other's internal affairs. This was followed by the withdrawal of U.S. troops from Lebanon and Jordan, since there was assurance that the Arab League (consisting of Syria and Egypt) would not try to gobble up its smaller neighbors. Peace was thus restored in the Middle East.

Dag Hammarskjold believed strongly in negotiation and he expressed it as follows: "It is not something immoral but a responsible and sensible activity-a process of working out a mutually satisfactory arrangement with someone I had to live with. To negotiate with someone never meant to me I had to like him or approve of him, much less that I was willing to sell out my principles" (Lash. 148). Negotiation allowed for the peaceful co-existence of all nations. The principles of peaceful co-existence were first annunciated by V. K. Krishna Menon and Prime Minister Jawaharlal Nehru at the Bandung Conference of nonaligned nations in 1955, and later agreed to by

Chou En-lai and Nehru' in their Panch Sheel resolutions in 1956. The five principles are:

Mutual respect for each other's territorial integrity and sovereignty.

Mutual non aggression

Mutual non interference in each other's internal affairs

Equality add mutual benefit

Peaceful coexistence (Pandey. 366)

Many leaders of both super powers, the U.S A. and the U.S.S.R., regarded peaceful co-existence as appeasement, even though the Secretary General supported it in these words: 'We are on dangerous ground if we believe that any individual, any nation, or any ideology has a monopoly on rightness, liberty and human dignity' (Lash. 149). The Secretary General believed that the U.N. was the rightful place where the nations should meet to negotiate and reconcile their disputes, not just score propaganda and debating victories.

Hammaraskjold held a news conference once every two weeks and opened the U.N. to news reporters, T.V. and radio programs, films, tapes and radio broadcasts in many languages. The world public was free to scrutinize their organization.

The Secretary General also labored to keep the newly emerged third world countries from the tentacles of the cold war. The U.S. tended to back up the autocratic conservative right wing leaders who talked democracy but did not necessarily practice it. On the other hand, the U.S.S.R. usually supported the socialist or communist leaning groups. This "tug of war" brought the East-West ideological quarrels right onto the doorsteps of these poor countries at a time when establishing an efficient, incorrupt government, feeding theft people, restoring civil rights and maintaining law and order were more important than falling into the eastern or western camp. Whenever conflicts arose in these new countries the Secretary General tried to localize them to keep them out of the cold war east-west tussle and power contest. He was more interested in peace and prosperity for these poor nations than in their ideology and political leaning. He wanted them to obtain the respect and integrity, which the U.N. Charter guaranteed them. For these reasons he tried to support them with technical help from the various agencies of the U.N. which dealt with administration, agriculture, science, social work, transportation, labor, health and laws, etc. He firmly believed that the U.N. was the main protector of these third world countries from big power politics, indulgence in which could lead to civil war and their complete destruction. Dag Hammaraskjold worked hard to halt the arms race. Indian Prime minister Jawaharlal Nehru suggested a ban on nuclear testing to the U.N. on April 2, 1954 after Japanese fishermen suffered from nuclear fall-out from hydrogen bomb testing in the Pacific Ocean in early 1954. Finally, on December 16th, 1955, the General Assembly passed a resolution against Nuclear bomb testing. At that time the prime minister again made another suggestion to appoint a scientific committee to study the effects of atomic radiation.

In 1957 the Disarmament Committee of the U.N. proposed U.N. supervision of a halt to nuclear testing. The Big Powers dragged their feet and continued testing. In 1958 Linus Pauling presented a petition to the U.N. to halt the testing from over 9,000 scientists representing 43 countries of the world. The U.S.S.R. unilaterally stopped testing for a time. The U.N. Commission on Disarmament kept working at the problem.

The U.N. soon learned that the U.S.A. and the U.S.S.R. ran the Arms Race and anything else pretty much as they pleased. The pleadings of other nations made little difference. The Two Big Powers did not care to relax their hegemony over their half of the world or halt their rivalry, their mastery of scientific and technological skills or their weapons stockpiling.

The Secretary General did not give up. Concerning space he said "...the basic rule that outer space, and the celestial bodies therein, are not considered as capable of appropriation by any state...and that international machinery would be established reflecting the over-riding interest of the



community of nations in the peaceful and beneficial use of outer space” (Lash. 154). As for the arms race, H2mmarskjold said, on hearing about the unilateral test ban of the U.S.S.R.; that it was, “a step which I welcome...I am all for the cessation of tests. I am all for the proper inspection of cessation of tests. I am all for the stopping of production...the arms race makes it impossible to look with equanimity upon the diplomatic game being conducted in which governments discuss and write letters and people are misled into assuming everything is all right. There is a point in the development when every time an initiative is taken in good faith and its possible consequences, possible values, are not fully explored, I have the feeling we have missed the bus. We should not be too sure that the road will remain open for buses all the time in the future” (Lash.154-156).

During Dag Hammarskjold tenure of office the number of African states grew from 3 to 26. On a tour of Africa in early 1960 he saw great problems facing these countries, and he sensed that the Big Power political involvement would only exacerbate the situation.

The Belgian Congo became a free independent country on June 30, 1960. Within a few days civil war broke out. It was a large country of nearly a million square miles, cut off by dense jungles into many separate entities with their own local tribes and kings. Communication was almost impossible among them, and there was little feeling of national unity. The former Belgian rulers were to stay on and help the new administration. They had an army of 25,000 men. Joseph Kasavubu was head of state, and Patrice Lumumba was his Prime Minister. The province of Katanga, which had important minerals and was the richest, seceded on July 11th under its local Chief Moïse Tshombe. The presence of Belgian troops in Katanga helped Tshombe defy the central government. Kasavubu and Lumumba asked for U.N. assistance and the Secretary General moved the Security Council to set up the United Nations Forces in the Congo (ONUC). 3,500 men from neighboring African states --Ghana, Ethiopia, Tunisia, and Morocco -- were assembled in Leopoldville under U.N. command by July 18, 1960. The government of Congo split apart with Kasavubu battling Lumumba, until Colonel Josheph Mobutu imposed a military dictatorship. Lumumba had succeeded in getting fifteen Soviet transport planes and he wanted the U.N. forces to follow his orders, which they would not. The U.N. forces remained strictly neutral amidst all the turmoil. King Kolongi of Bakwana also seceded. Lumumba declared war on him in Kasai province. The U.N. Security Council reaffirmed the neutrality of the ONUC, called for the withdrawal of Belgian troops, and sent Rajeshwar Dayal as chief U.N. Officer in the Congo. On September 5, 1960, Kasavubu dismissed Lumumba who eventually sought U.N. protection.

Concurrent with this crisis was the meeting of the heads of state at the U.N. September 10, 1960. There, Nikita Khrushchev demanded the ouster of Dag Hammarskjold and his replacement by a Troika, a three-person Secretary General of the U.N. The non-aligned leaders headed by Indian Prime Minister Nehru did not support this plan, and Dag Hammarskjold retained his position by a 83-11 vote in the General Assembly.

The situation in the Congo progressed from bad to worse in 1961. Tshombe, Kalonji and Kasavubu formed a military alliance against Colonel Mobutu who had taken over the central government. The bloody civil war continued. Prime Minister Nehru supported the Secretary General and dispatched 5,000 Indian troops to help the U.N. try to maintain peace. The Prime Minister also influenced the non-aligned block of countries to vote for keeping the U.N. in the Congo. The record has shown that the U.N. did everything solely in the interest of the Congolese people.

The Secretary General was in Leopoldville in September of 1961 but failed to get Tshombe to come for negotiation. He therefore decided to fly to Ndola in Northern Rhodesia to meet Tshombe face to face. His plane left on the night of September 17, 1961 and crashed a few miles from the Ndola airport killing him and his crew. So ended the life of the foremost civil servant of the world.

His biographer Brian Urquhart paid him this tribute: ‘Dag Hammarskjold was that most unusual of

creatures, a truly good man. He was a man involved in momentous issues which he came to symbolize, even in death...By his skill, stamina, and resourcefulness he made a new art of multinational diplomacy. He gave a fresh dimension to the task of international service by the qualities of his mind and of his compassionate nature. He was an outstanding proponent of the conviction that our fate is what we make it" (Urquhart. 596-597). Presiding at Hammarskjold funeral, Archbishop Erling Eidem said "Death forces us to face the old and always so disturbing question of the meaning and fulfillment of our life on earth. The answer may be expressed in one word -- serve -- so measurelessly simple, yet so overwhelmingly filled with significance" (Urquhart. 597).

Dag Hammarskjold served to his last breath.

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### Homework Sheet on Dag Hammarskjöld

1. Why did Sweden become a neutral country ?
2. What position did Hammarskjöld hold before the U.N. job ?
3. How is United Nations organized ?
4. Suggest some improvements which can be made to make U.N. a more effective world today.
5. How did Hammarskjöld view Big Power involvement in Third World countries ?
6. How did he try to deflect this involvement ?
7. What event led to the Congo problem ?
8. How did the Secretary general try to resolve it ?
9. Evaluate Hammarskjöld's role as a Secretary General of the U.N. ?

## World Cultures Awareness Survey

### Geography

1. Can you name the 7 continents of planet Earth? -
2. List the 5 oldest civilization locations.
3. Name 4 of the world's major oceans.
4. Name the 2 most important canals in the world.
5. Name the city that divides the ancient East and the modern West.
6. The earth is divided into \_\_\_\_\_ hemispheres. the USA is located in which of the hemispheres? \_\_\_\_\_
7. In what country would you find each of the following rivers?

<b>a.</b> Rhine	<b>b.</b> Thames
<b>c.</b> Mekong	<b>d.</b> Volga
<b>e.</b> Danube	<b>f.</b> Yellow
<b>g.</b> Tiber	<b>h.</b> Yangtze
<b>i.</b> Indus	<b>j.</b> Seine
<b>k.</b> Jordan	<b>l.</b> Amazon
<b>m.</b> Ganges	<b>n.</b> Nile
<b>o.</b> Tigris—Euphrates	

In what country would you find each of the following cities?

Baghdad	Damascus
Addis Ababa	tabul
Casablanca	Dublin
London	Paris
Managua	Helsinki
Hiroshima	Montreal
Vatican City	Pretoria
San Salvador	Beirut

Rome	Athens
Delhi	Mecca
Berlin	Jerusalem
Zurich	Amsterdam
Santiago	Leningrad
Peking	Melbourne
Warsaw	Cairo
Tegucigalpa	Seoul

## General history

1. Scientists estimate the world is about \_\_\_\_\_ years old.
2. List the 5 major religions in the world:
3. The largest size country in the world.
4. The 2<sup>nd</sup>. largest sized country in the world is
5. The most populous country in the world is
6. The 2<sup>nd</sup>. most populous country in the world is
7. About how many people are there in the world?
8. About how many countries are there in the world?
9. About how many languages are spoken by over 1 million people?
10. How do we number years before year 0?
11. Who is considered to be the 'father of history'?
12. Name the period of history in which life was based on land ownership and the lord serf system.
13. Name the period of history in which the individual and art had a re-birth in Italy.
14. Name the period of history in which machines replaced the making of Goods by hand.
15. A good term for our period of history is the age of
16. Name the current leader of Russia
17. What one word best explains the basic reason for years of fighting in Northern Ireland and the Middle East?
18. Briefly explain why this is called the 20th century if we live in the 1900'..
19. On July 4, 1987, we celebrated America's \_\_\_\_\_th. birthday
20. Name the President of the United States \_\_\_\_\_
  - before him? \_\_\_\_\_
  - before him? \_\_\_\_\_
  - before him? \_\_\_\_\_
  - before him? \_\_\_\_\_
  - before him? \_\_\_\_\_
  - before him? \_\_\_\_\_
  - before him? \_\_\_\_\_
21. About how many wars would you guess are ongoing in today's world?
22. How many time zones are there in the world?
23. The very first people to ever populate the Americas were probably from
24. What is Contra ?
25. With what country would you associate each of the following names?

Waldheim		Lenin	
Franc o		DeGaulle	
Nasser		Gandhi	
Churchill		Gorbachev	
Duarte		Castro	
Peron		Thatcher	
Tse-tung		Sadat	
Faisal			

Source: David Price, World Cultures teacher, Katella High School. Anaheim Union High School District, 1987.

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## The United Nations at a Glance

*A comprehensive overview of the U.N. system, listing all member states, the specialized agencies, and participants in U.N. bodies. This fact sheet was researched and revised by Olaf Soltau, an intern with UNA-USA's Communications Division (December 1997), and by UNA-USA Managing Editor, Susan Woolfson (September 1998).*

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- [General Assembly](#)
- [Security Council](#)
- [Economic and Social Council \(ECOSOC\)](#)
- [Trusteeship Council](#)
- [International Court of Justice \(World Court\)](#)
- [Secretariat](#)
- [Specialized Agencies & Other U.N.-Affiliated Organizations](#)
- [A Complete List of U.N. Member States and Observers](#)





## General Assembly

At the opening of the 53rd Session of the General Assembly in September 1998, the United Nations had 185 members. Counted among them but unable to participate in Assembly deliberations is the Federal Republic of Yugoslavia. (In an unprecedented move in 1992, the General Assembly decided that the new Federal Republic--Serbia and Montenegro--could not continue the membership of the former Yugoslavia, and went on to bar that country from voting in the Assembly, where each member has one vote.)

The Assembly controls the U.N.'s finances, makes nonbinding recommendations on a variety of issues, and oversees and elects some members of other U.N. organs. By tradition it meets in plenary session from the second or third Tuesday in September through mid-December, but with the growth of its agenda in recent years it has tended to remain in session, meeting as necessary, until the following September. The Assembly can also meet in emergency session to address an immediate threat to international peace and security--as it has done on nine occasions (most recently in January 1982)--and in special sessions--as it has done on 20 occasions (most recently in June 1998 for the Special Session on the world drug problem).

## Major Committees of the General Assembly

**President of the 53rd General Assembly:** H.E. Mr. Didier Oberetti (Uruguay)

### Committees:

*First Committee (Disarmament and International Security)*

H.E. Mr. André Mernier (Belgium)

*Second Committee (Economic and Financial)*

H.E. Mr. Bagher Asadi (Iran)

*Third Committee (Social, Humanitarian, and Cultural)*

H.E. Mr. Ali Hachani (Tunisia)

*Fourth Committee (Special Political and Decolonization)*

H.E. Mr. Pablo Macedo (Mexico)

*Fifth Committee (Administrative and Budgetary)*

H.E. Dr. Movses Abelian (Armenia)

#### *Sixth Committee (Legal)*

H.E. Mr. Jargalsaikhany Enkhsaikhan (Mongolia)

Housekeeping Committees make recommendations on the adoption of the agenda, the allocation of items, and the organization of work. Some housekeeping committees (all but the last consisting of government representatives):

- General Committee
- Credentials Committee
- Committee on Relations with the Host Country
- Committee on Conferences
- Committee for Programme and Coordination
- Committee on Contributions

A variety of other bodies (most consisting of experts who serve in their own capacity):

- Board of Auditors
- International Civil Service Commission
- Joint Inspection Unit
- Panel of External Auditors of the United Nations, the Specialized Agencies, and the International Atomic Energy Agency.
- Administrative Tribunal
- United Nations Joint Staff Pension Board
- United Nations Staff Pension Committee
- Investments Committee
- Advisory Committee on Administrative and Budgetary Questions

#### **Special Committees That Report on Special Issues**

There are some 75 such subsidiary organs, among them:

- Special Committee on the Situation with regard to the Implementation of the Declaration on the Granting of Independence to Colonial Countries and Peoples
- Committee on the Exercise of the Inalienable Rights of the Palestinian People
- Committee on the Peaceful Uses of Outer Space
- Special Committee on Peacekeeping Operations
- United Nations Scientific Committee on the Effects of Atomic Radiation
- Ad Hoc Committee on the Indian Ocean

#### **Commissions**

Three major commissions report to the General Assembly:

1. International Law Commission, established in 1947 to promote the development and codification of international law. The Commission, which is made up of 25 experts elected by the Assembly for five-year terms, meets every year in Geneva to prepare drafts on topics of its own choosing and on topics referred to it by the Assembly and by the Economic and Social Council.

2. United Nations Commission on International Trade Law, established in 1966 to promote the harmonization of international trade law and to draft international trade conventions. The 36-country body also provides developing countries with training and assistance in international trade law.
3. Disarmament Commission, a deliberative body established by the General Assembly in 1952. Reporting annually to the Assembly, it makes recommendations on various problems in the field of disarmament to be submitted as recommendations to the Assembly and, through it, to the negotiating body: the Conference of the Committee on Disarmament.

### **Other Organizations Created by and Reporting to the General Assembly:**

*Office of the United Nations Disaster Relief Coordinator (UNDRO)*--clearinghouse for information on relief needs and assistance, and mobilizer and coordinator of emergency assistance.

*Office of the United Nations High Commissioner for Refugees (UNHCR)*--extends international protection and material assistance to refugees and negotiates with governments to resettle or repatriate refugees.

*United Nations Centre for Human Settlements (Habitat)*--deals with the housing problems of the urban and rural poor in developing countries, providing technical assistance and training, organizing meetings, and disseminating information.

*United Nations Children's Fund (UNICEF)*--provides technical and financial assistance to developing countries for programs benefiting children and also provides emergency relief to mothers and children. It is financed by voluntary contributions.

*United Nations Conference on Trade and Development (UNCTAD)*--works to establish agreements on commodity stabilization and to codify principles of international trade that are conducive to development.

*United Nations Fund for Women (UNIFEM)*--an autonomous agency associated with the U.N. Development Programme that supports projects benefiting women in developing countries. It is financed by voluntary contributions.

*United Nations Development Programme (UNDP)*--coordinates the development work of all U.N. and related agencies. The world's largest multilateral technical assistance program (UNDP currently supports more than 6,000 projects around the world), it is financed by voluntary contributions.

*United Nations Environment Programme (UNEP)*--provides governments with expert advice about environmental institutions and policies, coordinates scientific research and environmental monitoring, promotes technical assistance and training, supports the development of alternative energy sources, and serves as a catalyst for new international environment laws.

*United Nations Population Fund (UNFPA)*--helps countries to gather demographic information and to plan population projects. UNFPA is financed by the voluntary contributions of governments. Its policies are set by a Governing Council.

*United Nations Institute for Training and Research (UNITAR)*--an autonomous organization within the U.N. that provides training to government and U.N. officials and conducts research on a variety of international issues.

*United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA)*--provides education, health, and relief services to Palestinian refugees.

*United Nations University (UNU)*--an autonomous academic institution chartered by the General Assembly. It has a worldwide network of associated institutions, research units, individual scholars, and UNU fellows, coordinated through the UNU center in Tokyo, but no faculty or degree students.

*United Nations International Research and Training Institute for the Advancement of Women (INSTRAW)*--an autonomous, voluntarily funded body that conducts research, training, and information activities to integrate women in development.

*World Food Council (WFC)*--a 36-nation ministerial-level body established to review major issues affecting the world food situation.

*World Food Programme (WFP)*--jointly sponsored by the U.N. and the Food and Agriculture Organization, supplies both emergency food relief and food aid to support development projects.



## Security Council

The Security Council has primary responsibility within the U.N. system for maintaining international peace and security. It may determine the existence of any threat to international peace, make recommendations or take enforcement measures to resolve the problem, and establish U.N. peacekeeping forces. The Security Council has 15 members: five permanent members designated by the U.N. Charter and 10 nonpermanent members nominated by informal regional caucuses and elected for two-year terms; five are elected each year. Decisions on substantive matters require nine votes; a negative vote by any permanent member is sufficient to defeat the motion. Security Council resolutions are binding on all U.N. member states.

### **Permanent Members:**

China  
France  
Russian Federation  
United Kingdom  
United States

### *Term Ending December 31, 1998:*

Costa Rica  
Japan  
Kenya  
Portugal  
Sweden

### *Term Ending December 31, 1999:*

Bahrain  
Brazil  
Gabon  
Gambia  
Slovenia

*The following were elected in October 1998 and will take their seats on January 1, 1999 for a two-year term ending December 31, 2000:*

Argentina  
Canada  
Malaysia

Namibia  
Netherlands



## Economic and Social Council (ECOSOC)

Under the authority of the General Assembly, ECOSOC coordinates the economic and social work of the U.N. and its large family of specialized and affiliated institutions. ECOSOC meets once a year, alternating between New York and Geneva, for a four-to-five-week plenary session. The 54 members of ECOSOC are elected by the General Assembly for three-year terms; 18 are elected each year.

### *Term Expires Dec. 31, 1998*

Argentina  
Bangladesh  
Canada  
Central African Republic  
China  
Czech Republic  
Finland  
Gabon  
Guyana  
Jordan  
Lebanon  
Nicaragua  
Romania  
Russian Federation  
Sweden  
Togo  
Tunisia  
United Kingdom

### *Term Expires Dec. 31, 1999*

Cape Verde  
Chile  
Cuba  
Djibouti  
El Salvador  
France  
Gambia  
Germany  
Iceland  
Japan  
Korea, Republic of  
Latvia  
Mexico  
Mozambique  
Spain  
Sri Lanka  
Turkey  
Zambia

### *Term Expires Dec. 31, 2000*

Algeria  
Belarus  
Belgium  
Brazil  
Colombia  
Comoros  
India  
Italy  
Lesotho  
Mauritius  
New Zealand  
Oman  
Pakistan  
Poland  
Saint Lucia  
Sierra Leone  
Viet Nam  
United States



## Trusteeship Council

The five members of the Trusteeship Council--China, France, Russia, the U.K., and the U.S.--are also the five permanent members of the Security Council. At birth, the Trusteeship Council had more members and administered 11 trust territories, but as the latter achieved independence or joined neighboring independent countries, the membership of the Council was reduced. The U.S.-administered island group of Palau was the last of these territories to attain independence (October 1, 1994). The Trusteeship Council suspended operations one month later.

New functions for the Trusteeship Council are being debated, but close observers call it unlikely that any reorganization will take place before the end of the century.





## International Court of Justice (World Court)

The International Court of Justice hears cases referred to it by the states involved and provides advisory opinions to the General Assembly and the Security Council at their request. It is made up of 15 members, who are elected by an absolute majority of both the Security Council and the General Assembly for nine-year terms; five judges are elected every three years. Judge Stephen M. Schwebel was elected President of the Court in February 1997. Judge Christopher Gregory Weeramantry of Sri Lanka was elected Vice President. Both will serve a three-year term.

### *Term Expires February 5, 2000*

Gonzalo Parra-Aranguren (Venezuela)  
 Gilbert Guillaume (France)  
 Rosalyn Higgins (United Kingdom)  
 Christopher Gregory Weeramantry (Sri Lanka)  
 Raymond Ranjeva (Madagascar)

### *Term Expires February 5, 2003*

Carl-August Fleischhauer (Germany)  
 Géza Herczegh (Hungary)  
 Abdul G. Koroma (Sierra Leone)  
 Shigeru Oda (Japan)  
 Jiuyong Shi (China)

### *Term Expires February 5, 2006*

Mohammed Bedjaoui (Algeria)  
 Pieter H. Kooijmans (Netherlands)  
 José Francisco Rezek (Brazil)  
 Stephen M. Schwebel (United States)  
 Vladlen S. Vereshchetin (Russian Federation)

## Secretariat



The Secretariat administers the programs and policies established by the other U.N. organs. It is headed by the Secretary-General who is elected by the General Assembly upon the recommendation of the Security Council for a five-year term. Kofi Annan of Ghana was elected in January 1997 and is the seventh Secretary-General of the United Nations. The Secretary-General is authorized by the U.N. Charter to bring to the attention of the Security Council any matter that he believes may threaten international peace and security (Article 99) and may use his good offices to attempt to resolve international disputes.

A core international civil service staff of some 14,000, drawn from 150 nations, carries out the day-to-day activities delegated to the Secretary-General. This number includes not only the men and women who work at U.N. Headquarters in New York and in offices in Geneva, Vienna, and elsewhere, but also the technical experts and economic advisors who oversee economic and peacekeeping projects in the field. (Not included are the staff of such subsidiary organs as the U.N. Development Programme, the U.N. High Commissioner for Refugees, and the U.N. Children's Fund--an additional 18,000 worldwide.) Article 100 of the Charter calls upon the Secretary-General and the staff to maintain their independence from governmental or other authority external to the Organization, and it calls upon member states to recognize and respect "the exclusively international character of the responsibilities of the Secretary-General and the staff."

The Secretariat is frequently charged with bureaucratic inefficiency, alleged to arise from a variety of causes: the claims of particular countries that certain high posts are reserved for their nationals; the increase over time in the number of offices and posts--many without clear lines of accountability and some with functions overlapping those of other international agencies; and a personnel evaluation system that fails to reward a good performance or correct a bad one. Efforts to address these problems, along with some consolidation of departments and posts, marked the tenure of Secretary-General Boutros Boutros-Ghali, Annan's predecessor. The 49th General Assembly established an independent Office of Internal Oversight Services, modeled on the U.S. inspectors-general, to evaluate and improve agency performance. Upon taking office, Mr. Annan embarked on a new round of administrative and management reforms at U.N. Headquarters. Among these are immediate changes that can be made under his own authority (cutting administrative costs; reducing paperwork; eliminating now vacant posts; consolidating departments; promoting greater integration of U.N. activities; and creating a Code of Conduct for Secretariat staff) as well as some structural changes that will require action by the General Assembly before they can be implemented (for example, creating the post of Deputy Secretary-General and establishing a revolving credit fund and a Development Account). But there is still no

consensus on the overall aim of reform. Some see it as a way to enhance U.N. capabilities, others as a way to redeploy resources for U.N. programs, and still others just as a way to cut expenses. For many at the U.N., however, the primary 'reform' would be to ensure the prompt and full payment of assessed contributions--this at a time when the member states' delinquency has all but crippled the U.N. operations.



## Specialized Agencies and Other U.N.-Affiliated Organizations

The bodies listed below are autonomous intergovernmental organizations, each with its own charter, budget, and staff and each related to the U.N. by special agreements. Virtually all these bodies make their annual reports available to the Economic and Social Council and the General Assembly. Sixteen of them are formally designated "Specialized Agencies," a term used in the U.N. Charter.

### [Food and Agriculture Organization of the United Nations \(FAO\)](#)

[Nations \(FAO\)](#) works to increase food production, raise rural standards of living, and help countries cope with emergency food situations.

Jacques Diouf (Senegal), Director-General  
Viale delle Terme de Caracalla  
00100 Rome, Italy

Washington, DC, Office:  
1001 22nd Street, N.W., Suite 300  
Washington, DC 20437

New York Liaison Office:  
Room 1125  
One United Nations Plaza  
New York, NY 10017

[International Atomic Energy Agency \(IAEA\)](#), an autonomous body established "under the aegis" of the U.N., promotes the peaceful uses of nuclear energy; establishes standards for nuclear safety and environmental protection; and, by agreement with parties to the Non-Proliferation Treaty, carries out inspections to safeguard against diversion of nuclear materials to military uses.

Mohamed El Baradei (Egypt), Director-General  
Vienna International Centre  
P.O. Box 100  
A-1400 Vienna, Austria

New York Liaison Office:  
Room 1155  
One United Nations Plaza  
New York, NY 10017

[The International Bank for Reconstruction and Development \(IBRD\)](#) (better known as the **World Bank**) lends money to governments (or to private enterprises, if the government guarantees repayment) for specific agriculture and rural-development projects as well as projects to develop the country's infrastructure (energy, ports, roads, etc.). The World Bank group incorporates four other institutions:

- ◆ **International Development Association (IDA)**, which provides interest-free "credits" to the world's poorest countries for a period of 50 years, with a ten-year grace period.
- ◆ **International Finance Corporation (IFC)**, which lends to private corporations without government guarantees.
- ◆ **Multilateral Investment Guarantee Agency (MIGA)**, which guarantees investments in developing countries against such risks as war and nationalization.
- ◆ **International Center for the Settlement of Investment Disputes (ICSID)**, which mediates between less-developed countries and multinational corporations, encouraging investment by improving the climate for it.

James D. Wolfensohn (United States), President World Bank  
1818 H Street, N.W.  
Washington, DC 20433

New York Liaison Office:  
809 U.N. Plaza, 9th Floor  
New York, NY 10017

[International Civil Aviation Organization \(ICAO\)](#) works to facilitate and promote safe international air transportation by setting binding international standards and by recommending efficient practices. ICAO regulations govern international flights.

Philippe Rochat (Switzerland), Secretary-General  
999 University Street  
Montreal, Quebec H3C 5H7  
Canada

[International Fund for Agricultural Development \(IFAD\)](#) lends money on concessional terms for agricultural development projects, primarily to increase food production for the poorest rural populations.

Fawzi Hamad Al-Sultan (Kuwait), President and Chairman of the Executive Board  
Via Del Serafico 107  
00142 Rome, Italy

New York Liaison Office:  
Room 1208  
One United Nations Plaza  
New York, NY 10017

[International Labour Organisation \(ILO\)](#) formulates international labor standards and provides technical assistance training to governments.

Michel Hansenne (Belgium), Director-General  
4 Route des Morillons  
CH-1211 Geneva 22, Switzerland

Washington, DC, Office:  
1828 L Street, Suite 801  
Washington, DC 20036

New York Liaison Office:  
220 E. 42nd Street  
Suite 3101  
New York, NY 10017

**International Maritime Organization (IMO)** promotes international cooperation on technical matters related to shipping and provides a forum to discuss and adopt conventions and recommendations on such matters as safety at sea and pollution control.

William A. O'Neil (Canada), Secretary-General  
4 Albert Embankment  
London, SE1 7SR, England

**International Monetary Fund (IMF)** provides technical assistance and financing to countries that are experiencing balance of payments difficulties.

Michel Camdessus (France), Managing Director  
700 19th Street, N.W.  
Washington, DC 20431

New York Liaison Office:  
828 Second Avenue  
Fourth Floor  
New York, NY 10017

**International Telecommunication Union (ITU)** promotes international cooperation in telecommunications, allocates the radio-frequency spectrum, and collects and disseminates telecommunications information for its members.

Pekka J. Tarjanne (Finland), Secretary-General  
Place des Nations  
CH-1211 Geneva 20, Switzerland

**United Nations Educational, Scientific and Cultural Organization (UNESCO)** pursues international intellectual cooperation in education, science, culture, and communications and promotes development by means of social, cultural, and economic projects.

Federico Zaragoza Mayor (Spain), Director-General  
UNESCO House  
7, place de Fontenoy  
75007 Paris, France

New York Liaison Office:  
Two United Nations Plaza

Room 900  
New York, NY 10017

**United Nations Industrial Development Organization (UNIDO)**--to date, the only U.N. organ ever to be converted into an independent, specialized agency--serves as intermediary between developing and developed countries in the field of industry and as a forum for contacts, consultations, and negotiations to aid the growth of industrialization.

Carlos Alfredo Magariños (Argentina), Director-General  
P.O. Box 300  
Vienna International Centre  
A-1400 Vienna, Austria

New York Liaison Office:  
Room 1110  
One United Nations Plaza  
New York, NY 10017

**Universal Postal Union (UPU)** sets international postal standards and provides technical assistance to developing countries.

Dr. Thomas Leavey (United States), Director-General  
Union Postale Universelle  
Weltpostrasse 4  
Berne, Switzerland

**World Health Organization (WHO)** conducts immunization campaigns, promotes and coordinates research, and provides technical assistance to countries that are improving their health systems. It is currently coordinating a major effort to control and cure acquired immune deficiency syndrome--AIDS.

Dr. Gro Harlem Brundtland (Norway), Director-General  
20 Avenue Appia  
1211 Geneva 27, Switzerland

Pan-American Health Organization/WHO Regional Office for the Americas:  
5255 23rd Street, N.W.  
Washington, DC 20036

**World Intellectual Property Organization (WIPO)** promotes the protection of intellectual property (e.g., patents and copyrights). It encourages adherence to relevant treaties, provides legal and technical assistance to developing countries, encourages technology transfers, and administers the International Union for the Protection of Industrial Property and the International Union for the Protection of Literary and Artistic Works.

Dr. Kamil Idris (Sudan), Director-General  
34 Chemin des Colombettes  
CH-1211 Geneva 20, Switzerland

New York Liaison Office:  
Room 560  
Two United Nations Plaza  
New York, NY 10017

[World Meteorological Organization \(WMO\)](#) promotes the exchange and standardization of meteorological information through its World Weather Watch and conducts research and training programs.

G.O.P. Obasi (Nigeria), Secretary-General  
Case postale No. 2300  
1211 Geneva 2, Switzerland  
[Headquarters: 41 Avenue Giuseppe-Motta]

[World Trade Organization \(WTO\)](#), born January 1, 1995, oversees the rules of international trade developed during successive "rounds" of international negotiations under the General Agreement on Tariffs and Trade (GATT). The new organization, incorporating and superceding GATT, has a dispute-settlement system with which to begin enforcing those rules. WTO is on the same legal, institutional, and political footing as the IMF and World Bank.

Renato Ruggiero (Italy), Director-General  
Centre William Rappard  
154 rue de Lausanne  
CH-1211 Geneva 21, Switzerland





## Member States of the United Nations (as of September 1998)

Membership in the United Nations has nearly quadrupled since the Organization's founding in 1945. There were 51 original member states; today there are 185 members, representing almost all the world's nations.

Afghanistan, Republic of  
Albania, Republic of  
Algeria  
Andorra, Principality of  
Angola, Republic of  
Antigua and Barbuda  
Argentina  
Armenia, Republic of  
Australia  
Austria  
Azerbaijan (Azerbaijani Republic)  
Bahamas, Commonwealth of the  
Bahrain, State of  
Bangladesh, People's Republic of  
Barbados  
Belarus, Republic of  
Belgium  
Belize  
Benin, Republic of  
Bhutan, Kingdom of  
Bolivia  
Bosnia and Herzegovina, Republic of  
Botswana  
Brazil

Brunei Darussalam  
Bulgaria, Republic of  
Burkina Faso  
Burundi, Republic of  
Cambodia, Kingdom of  
Cameroon, Republic of  
Canada  
Cape Verde, Republic of  
Central African Republic  
Chad, Republic of  
Chile  
China, People's Republic of  
Colombia  
Comoros, Federal Islamic Republic of the  
Congo, Democratic Republic of the (*formerly Zaire*)  
Congo, Republic of  
Costa Rica  
Côte d'Ivoire  
Croatia, Republic of  
Cuba  
Cyprus  
Czech Republic  
Denmark  
Djibouti, Republic of  
Dominica, Commonwealth of  
Dominican Republic  
Ecuador  
Egypt, Arab Republic of  
El Salvador  
Equatorial Guinea  
Eritrea  
Estonia, Republic of  
Ethiopia  
Fiji, Republic of  
Finland  
France  
Gabon (Gabonese Republic)  
Gambia  
Georgia, Republic of  
Germany  
Ghana  
Greece  
Grenada  
Guatemala  
Guinea, Republic of  
Guinea-Bissau, Republic of  
Guyana, Republic of  
Haiti  
Honduras  
Hungary, Republic of

Iceland  
India  
Indonesia, Republic of  
Iran, Islamic Republic of  
Iraq  
Ireland  
Israel  
Italy  
Jamaica  
Japan  
Jordan, Hashemite Kingdom of  
Kazakhstan, Republic of  
Kenya, Republic of  
Korea, Democratic People's Republic of (North Korea)  
Korea, Republic of (South Korea)  
Kuwait, State of  
Kyrgyzstan (Kyrgyz Republic)  
Lao People's Democratic Republic  
Latvia, Republic of  
Lebanon  
Lesotho, Kingdom of  
Liberia, Republic of  
Libya (Socialist People's Libyan Arab Jamahiriya)  
Liechtenstein, Principality of  
Lithuania, Republic of  
Luxembourg  
Macedonia, the Former Yugoslav Republic of  
Madagascar, Republic of  
Malawi, Republic of  
Malaysia  
Maldives, Republic of  
Mali, Republic of  
Malta  
Marshall Islands, Republic of the  
Mauritania, Islamic Republic of  
Mauritius, Republic of  
Mexico  
Micronesia, Federated States of  
Moldova, Republic of  
Monaco, Principality of  
Mongolia  
Morocco, Kingdom of  
Mozambique, Republic of  
Myanmar, Union of  
Namibia, Republic of  
Nepal, Kingdom of  
Netherlands, Kingdom of the  
New Zealand  
Nicaragua  
Niger

Nigeria  
Norway  
Oman, Sultanate of  
Pakistan  
Palau, Republic of  
Panama  
Papua New Guinea  
Paraguay  
Peru  
Philippines, Republic of the  
Poland, Republic of  
Portugal  
Qatar, State of  
Romania  
Russian Federation  
Rwanda (Rwandese Republic)  
Saint Kitts and Nevis  
Saint Lucia  
Saint Vincent and the Grenadines  
Samoa, Independent State of Western  
San Marino, Republic of  
Sao Tome and Principe  
Saudi Arabia  
Senegal, Republic of  
Seychelles, Republic of  
Sierra Leone, Republic of  
Singapore, Republic of  
Slovakia (Slovak Republic)  
Slovenia, Republic of  
Solomon Islands  
Somalia (Somali Democratic Republic)  
South Africa  
Spain  
Sri Lanka, Democratic Socialist Republic of  
Sudan, Republic of the  
Suriname, Republic of  
Swaziland, Kingdom of  
Sweden  
Syrian Arab Republic  
Tajikistan, Republic of  
Tanzania, United Republic of  
Thailand  
Togo  
Trinidad and Tobago, Republic of  
Tunisia  
Turkey  
Turkmenistan  
Uganda, Republic of  
Ukraine  
United Arab Emirates

United Kingdom of Great Britain and Northern Ireland  
United States of America  
Uruguay  
Uzbekistan, Republic of  
Vanuatu, Republic of  
Venezuela  
Viet Nam, Socialist Republic of  
Yemen, Republic of  
Yugoslavia, Federal Republic of  
Zambia, Republic of  
Zimbabwe, Republic of

*States that maintain Permanent Observer Missions to the U.N.*

Holy See  
Switzerland (Swiss Confederation)

## Eighth Week-The Ethics of War and Peace:

- Read Peacemaker's essay: Franz Jagaerstatter.
- Examine World War II from the "Just War Theory" of St. Augustine and St. Thomas Aquinas and from the view point of the martyrs - Simone Weil, Franz Jagaerstatter, and Dietrich Bonhoeffer far.
- Examine "Operation Desert Storm."
- Invite an Army recruiter to speak to the class about his life in the military.
- Invite a conscientious objector to speak to the class about his reasons for not serving in the military.
- Hand out work sheet based on the essay.
- Remind students to continue their journal on feelings.

Franz Jagaerstatter  
(1907-1943)



By Cecil Ramnaraine

Franz Jagaerstatter said no to Adolph Hitler. He was convinced that Adolph Hitler was wrong. Of all the millions of German and Austrian people under Nazi domination few said no to Hitler. Few among the laborers, farmers, common soldiers or the elite dared to oppose the Fuhrer and his government. It seemed that they did not have the courage to resist him. As in all armies throughout world history there were soldiers who deserted the German army. As in all wars, there were some patricians and nobles who disagreed with theft laden. But very few men and women from the lower class and very few from the middle and upper classes resisted Hitler. And still fewer yet, opposed Hitler because of a religious and moral conviction; a religious and moral conviction that enabled them to come to the conclusion that Hitler was engaged in an unjust war of aggression, and that his regime was civil, thereby deserving their non-cooperation. Franz Jagaerstatter had these convictions.

Bishops, priests and pastors, Roman Catholic and Protestant, fell in line with Hitler's demands. Very few religious leaders refused to cooperate with him because of their Christian religion and their Christian ethics. Some notable exceptions were Provost Lichtenberg of Berlin, Father Alfred Delph, a Jesuit priest, Father Franz Reinisch, a Pallotine priest, Pastor Niemoller and Pastor Dietrich Bonhoeffer, two Lutheran ministers who believed that -their Christian religion did not allow them to obey Hitler. Their conscience led them to speak out against the Nazi ruler. Their defiance finally led to their execution. The pastors of the Protestant Confessional Church in Germany also stood firmly for the religion When faced with Hitler's wrath however, they did not do so openly but went underground. Most Christians in Germany and Austria supported their Fuhrer in World War II. Many Christian leaders actively assisted him. Many passively acquiesced, as did their followers.

But the peasant, Franz Jagaerstatter, said no to Hitler. He said that his conscience and his religious beliefs prevented him from serving in Hitler's army which was intent upon the pursuit of an unjust and immoral war. He knew that this stand would mean death. But he preferred death rather than to submit to Hitler and to Hitler's evil orders.

Who was this poor simple farmer with an eighth grade education who made himself unique among millions? Who was this peasant who stood by his religious beliefs and his Christian morality and defied a powerful ruler while others obeyed the civil and military laws of the despot?

Franz Jagaerstatter was an Austrian farmer born in the rural community of St. Radegund, in the Salzback valley, a few miles from the border with Bavaria. His birth date is given as May 20, 1907. After his father was killed in World War I, his mother married a farmer named Jagaerstatter who adopted Franz. -

In the country school he was considered a bright student, excelling in reading and- religious study. He attended school until the compulsory school leaving age of 14. He then helped his parents with work on the farm.

Franz was considered a wild youth by the villagers. He was an active member of his village gang, which fought the gangs of neighboring villages. It was rumored that he fathered a child and paid child support monies for some years. He had to leave St. Radegund for a year or so because of his bitter fight with another young man over the affections of this local fraulein. While away from St. Radegund, he worked in a mine and bought a motorcycle with his savings, the first motorcycle in the village. He had his days of hot rodding, of drinking and gambling in the local taverns, of chasing the frauleins, of gang friendship and fighting and all the other boisterous activities of a young man intent upon having fun legally or illegally. These antics would come to an abrupt end.

Soon after he returned from "exile," the villagers of St. Radegund noticed a change in him. It was reported that he acted differently from the old fun loving, carefree Franz Jagaerstatter. He became more serious gave up drinking and gambling in the tavern and stopped brawling. He became conscious of his Roman Catholic religion and started reading religious books, especially the lives of the Christian Saints. He became quieter and seemed more peaceful. During this time, Franz enquired about joining a monastic order, but the parish priest advised him to stay home and help his father operate the farm. Whatever brought about this change is not quite understood. Was it religion? Millions of German and Austrian Christian youths had the same religious upbringing as Franz. They however, obeyed the state government and went to kill in Hitler's declared wars. They did not heed their religious teaching which says, 'Thou shalt not kill.'

Franz Jagaerstatter obeyed this commandment. He told the people of St. Radegund that he would not serve in Hitler's army, not even in the Ambulance Detail or the Medical Corps. And he told them this years before his final induction call in February 1943. He refused to take the oath to serve Hitler and the Nazi army. As his priest recalled him saying, "I cannot and may not take an oath in favor of a government that is fighting an unjust war" (Zahn.107).

All this defiance was against the Nazi state law of August 1938 which required, "The death penalty shall be levied against anyone who publicly advocates or incites the refusal to perform the required service in the German army" (Zahn.89). Franz Jagaerstatter knew this law. He said his conscience would not allow him to obey it.

During the time when Jagaerstatter underwent his religious conversion, he had just come home from a short period of military training. It may have been then that he realized that he could not, in good conscience, proceed to be a soldier. Maybe he then realized the moral incongruity between his Christian ethics and man's inconsistency in using the 6th commandment (Thou shalt not kill") for his own purposes.

Franz married in 1936. He and his wife traveled to Rome for their honeymoon. In those days it was unusual for someone to travel to Rome from a small village in Austria. This act illustrates his sincere religious feeling and his need to be blessed by the Pope in St. Peter's square. This marriage, blessed in Rome, resulted in three daughters for the Jagaerstatter--Rosalie, born September 1, 1937, Marie, born September 4, 1938, and Aloisia, born May 5, 1940. Many of Franz's friends accused his wife of being too religious and influencing him to decide not to serve in the army. They also accused her of acquiescing in her husband's decision not to take the oath of allegiance to Hitler or to ask for pardon. They were wrong on both counts according to Dr. Gordon C. Zahn's book on



Franz Jagaerstatter. Zahn said that Franz's wife was a devout Catholic whom he probably chose because of her deep religious conviction and that Mrs. Jagaerstatter did plead with her husband to sign the oath of allegiance in order to save his life.

Hitler marched across the border into Austria on March 11, 1938 and annexed it. After militarily occupying the country, he gave the Austrians a choice in a poll on April 10, 1938 to confirm his Anschluss (Union of Austria with Germany). Franz Jagaerstatter was one of the few Austrians to vote against the union because he loved Austria very much. He always considered himself an Austrian and not a German, and wanted no part of Hitler or his government in Austria. He compared the rape of Austria to the seduction of a decent innocent girl by an aggressive overpowering adventurer. He wrote, "Such a girl can pray day and night and still not have her prayers heard until she ends the relationship; and she may not shrink back from any hardship even if he should threaten to kill her or ruin her reputation" (Zahn.33). Franz also believed that the Catholic Church in Austria had betrayed its trust and succumbed too easily to Hitler. He thought that the church should have resisted and wished that, ". . .the Austrian Catholic clergy, from the very beginning at the time of the April 10 plebiscite, had set themselves firmly in opposition, instead of actually praising the Party in order to help it win an almost unanimous victory at the polls. . . (and). . . capitulate to the National Socialists" (Zahn.47). So all that Franz could say when the villagers greeted him with "Heil Hitler" was "Pfui Hitler".

In 1940, the sexton of the Roman Catholic Church, the only church in St. Radegund, died. After ascertaining that the sexton's family did not want the job, Franz accepted the position when offered it by the priest. This offer was made to Franz because of his exemplary life as a Christian in the community. The priest had noticed that Franz came to communion every day and fasted every morning after communion as a mark of respect for the sacred body of Jesus. The priest had also noticed Franz's pilgrimage to the nearby shrines, his absence from the gambling and drinking at the two local taverns, and his exemplary family life. Thus Franz Jagaerstatter added the position of sexton of his church to his regular duties as a village farmer.

Jagaerstatter's commitment to his duty as sexton in an excellent manner is attested to by the parishioners. For example, although it was customary for the sexton to take money -for prayers of remembrance for the dead, Franz never took the money. He not only prayed with the family but also took a place in the procession as a member of the bereaved family. He gave food from his own meager supply to the poor of St. Radegund and he himself remained poor. He remained happy in his life with his family. He sang hymns as he worked in the fields and was grateful to God for allowing him to enjoy the beautiful countryside. He also refused the state aid that he was entitled to as the father of three children. Thus he was consistent in his opposition to Hitler and in his non-cooperation with any state scheme.

An incident, which helped Franz come to his decision was a dream or trance which he experienced some years shortly after his marriage. He saw a train packed with people coming around a mountain curve. When it stopped everyone was boarding it, and an angel informed him that the train was going to purgatory and took him along for the ride. He felt the most excruciating pain during the few seconds he spent in purgatory and was only relieved by his sudden awakening to consciousness. He interpreted this vision to mean that most of his countrymen were bound for hell if they continued to ride along with Hitler and the Nazis.

All this came to an end when he was served his final papers to report to the army for actual military duty on March 1, 1943. He sought the advice of his bishop at Linz, who kept him waiting for a long time, finally telling him to obey the civil authorities and submit to the military command as all the other Catholics were doing. The bishop also called his attention to his duty to stay alive for his wife and children's sake. Franz's plan for civil disobedience and defiance of Hitler's laws found no sympathy with his learned bishop. It was unfortunate he could not have consulted with India's

religious leader. He would have found understanding and sympathy with Mahatma Gandhi, who at that very moment was pulling the lion's tail, in offering Satyagraha (non-violent disobedience) to his British ruler's unjust regime in India.

Parish priests in St. Radegund and other neighboring villages also offered Franz no consolation. He was left alone with his convictions, deserted by his bishop, his priest, his friends, his co-religionists and his countrymen. Franz's interpretation of the true Christian religion, his belief in the commandment not to kill, his faith in the lives of the saints and his love and devotion to God as shown through Jesus Christ, God's son, kept him faithful to his decision not to serve in the German army or take the oath of allegiance to Hitler. Jagaerstatter wrote the following to Reverend Karobath a few weeks before his final induction call, "Everyone tells me.. .that I should not do what I am doing because of the danger of death, but it seems to me that the others who do fight are not completely free of the same danger of death. If so many terrible things are permitted by this terrible gang (the Nazis), I believe it is better to sacrifice one's life right away than to place oneself in the grave danger of committing sin and then dying" (Zahn 59).

Thus Franz? Jagaerstatter was still determined not to serve in Hitler's army. He probably had made up his mind many years before he reported to Thins military center as he was summoned to do. When he told the authorities that he would not join the army, he was put under military arrest and sent to prison at Linz.

What did the local people think of Franz Jagaerstatter decision? According to Dr. Gordon C. Zahn who researched this question at the village of St. Radegund, the villagers thought that Franz went overboard on religion and became mentally deranged. This would explain why he defied the military call by Hitler. It also explained why he obeyed the teachings Of his religion and the command of God rather than his government. Of course, all of the men of the area who were called by the Nazi army served. Fifty-seven of them lost their lives in Hitler's battlefields, mostly on the Russian front. Their families did not comprehend how a normal person could refuse the order to go to war. Many bishops, priests and seminarians were in the Nazi army. They had all directed their parishioners to obey the command of Hitler to fight Hitler's enemies as he had ordered them to do. It takes an extraordinary person to stick to the dictates of his own conscience and resist the routine behavior of millions of his fellow Austrians and Germans. Such a man was Franz Jagaerstatter. He wrote from prison to his wife, 'Dear wife, you should not be sad because of my present situation. For we cannot know God's mind, or which of the many paths he leaves us to travel and still reach the right goal. As long as a man has an untroubled conscience and knows that he is not really a criminal, he can live at peace even in prison" (Zahn.65). Many of his fellow villagers thought he had become a strange person and wished to forget about him. But one or two of them thought that the sacrifice of his life for his moral conviction and his understanding of his religion was the act of a saint. Father Karobath, one of the priests who served in St. Radegund in Franz's days, surely thought so.

In prison, Franz was a model inmate. Many times he fasted and gave his food to his cellmates. A French prisoner wanted some flowers to send to his girlfriend who liked flowers very much. Franz requested some Edelweiss (wild flower of the Austrian highlands) from his wife in order to make the Frenchman and his Mend happy. (The French were considered as the enemy by Austrians and Germans because of Hitler's declaration. After the war the French were considered friends while the Russians had become the enemy.)

Franz kept up his religious devotion by daily prayers and reading of the Bible and other religious materials. As another of his cell mates, a Frenchman, remembered, "His faith in God and justice was beyond measure—thus one saw him sunk in prayer the whole day through, his rosary his constant companion. In the same way, the Easter communion we received together in April, 1943, brought him great happiness" (Zahn.78). Mother cell mate remembered Franz's great love for his

own country, Austria. This certainly kept his mind focused against Hitler who had raped his beloved country.

The lawyer appointed to defend Franz tried his best to save Franz from the gallows. This lawyer, F.L. Feldmann, persuaded the court judges to see Franz privately before the trial in order to talk Franz out of his refusal to cooperate. But it was to no avail. Even after the death sentence was passed the lawyer appealed for pardon. All Franz had to do to save his life was to sign the paper left in his cell. But Franz refused to do it. He was bound in his obedience to God's command not to kill.

Towards the end of July, 1943, the lawyer summoned Mrs. Jagaerstatter to come to Berlin's Tegel prison where Franz was taken for the final disposition. Mrs. Jagaerstatter came, accompanied by Father Furthauer, the parish priest of St. Radegund. The priest tried every argument to change Franz's decision, but Franz persisted. Franz was overjoyed to see his wife, who, knowing that her husband had already made up his mind and was at peace with his conscience, did not ask him to relinquish his decision on her account. As he had previously written to her~ ". . .! someone argues from the standpoint of the family do not be troubled, for it isn't permitted to lie even for the sake of the family. If I had ten children, the greatest demand upon me would still be the one I must make of myself. . May God accept my life in reparation not only for my sins but for the sins of others as well" (Zahn.102-103).

On August 9, 1943, Franz Jagaerstatter was beheaded by the Nazi military authorities. His body was cremated and his ashes buried in Brandenburg on August 17, 1943. The chaplain who witnessed Franz's last days marveled at the peace and composure which Franz experienced in communion with God. This same chaplain, Father Jachmann, said to the Austrian sisters who ministered at the prison, "I can only congratulate you on this countrymen of yours who lived as a saint and has now died a hero. I say with certainty that this simple man is the only saint that I have ever met in my lifetime" (Zahn.107). One of those sisters was instrumental in finding Franz's ashes in Brandenburg and transferring them to St Radegund for burial in the church and country which Franz loved so much.

### *Works cited*

*In Solitary Witness, The Life and Death of Franz. Jagaerstatter* by Gordon C. Zahn.  
*Holt Rinehart & Winston, N.Y. 1964*

### Homework Sheet on Franz Jagerstatter

1. Describe Jagerstatters' life as a youth.
2. What caused him to change?
3. Why did he go to Rome?
4. Discuss how he conducted himself as church sexton.
5. Whom did he consult when he received his military induction notice?
6. What advice was he given?
7. What reasons did he give for disobeying that advice?
8. How did he justify his decision to his wife?
9. Is war justifiable? Why or why not? Defend your position.
10. Is the Just War Theory applicable today? Why or why not? Defend your position.

## U.S. now top arms merchant

### Munitions suppliers want export restrictions eased

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Mark Thompson     WASHINGTON BUREAU

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Despite the end of Cold War and President Bush's pledge to curb overseas weapons sales, the United States has become the world's leading arms merchant. US weapons sales abroad surpassed those of the former Soviet Union in 1990 and 1991. America's arms exports to the Third World have risen from \$4 billion in 1986 to \$14 billion last year, according to the Congressional Research service. The United States now supplies more than half of all arms sold to the third world.

Pentagon suppliers, seeking even greater future sales, were in Washington this week to seek eased export restrictions and more help from U.S. officials in marketing their weapons abroad. "It's understandable that the goals of the U.S. industry are to hold on to old markets, open new ones and be capable of competing freely with foreign defense industries", a top State Department official told the U.S. Defense Trade Advisory Group on Wednesday.

Doing that, said Assistant secretary of State Robert Gallucci means, "the resulting economic

prosperity will be good for the whole nation." This year, the Pentagon plans to supply arms and military aid worth \$32.7 billion to 154 of the world's 190 nations, including such recent foes as Albania, Bulgaria, Czechoslovakia, Hungary, Latvia, Lithuania, Poland and Russia.

In recent weeks, the Bush administration, in a series of campaign announcements, has trumpeted multibillion-dollar sales of warplanes to Saudi Arabia and Taiwan, as well as tanks to Kuwait. Defense experts predict that the share of U.S. weapons sold overseas will more than double, to more than one-third of U.S. production, in the years ahead.

The administration, sensitive to job losses during a long recession, is helping arms makers boost their international sales. The State Department office responsible for monitoring such deals, originally known as the Office of Munitions Control, has tellingly changed its name to the Center

for Defense Trade.

And the Pentagon office that oversees such sales gets 80 percent of its budget from a 3 percent tax on the selling price, “powerful incentive” to push for such trade, according to the congressional Office of Technology Assessment.

But a report by the Office of Technology Assessment underscores the down side to all this commerce: “The international arms business is building up a dangerously armed world in which potentially renegade or terrorist nations can use military equipment or technologies imported from the advanced industrial states to threaten or invade weaker neighbors.”

Since the Persian Gulf War ended 18 months ago, the United States has sold Middle Eastern nations about half of the \$15 billion in arms they have ordered.

“Legitimate defense for a responsible party is not inconsistent with our arms control objectives,” Frank Wisner, the State Department’s undersecretary for international security affairs, said at a recent congressional hearing. Countered Sen. James Jeffords, R-Vt.: “It seems to me that there’s going to be no end to the sales under those guidelines.”

The end of the Cold War has accelerated the search for overseas markets for beleaguered U.S. arms makers.

Workers building the weapons know the fat years are over. A sinking man will grab hold of anything he can” said Cassell Williams, the head of the machinists’ union in St. Louis that builds F-15 jets for McDonnell Douglas. Four thousand of his members are Unemployed, and the union halls food bank runs out every week.

“We know the end is coming, and we’re just trying to put it off as long as we can,” said Williams, who like Rush argues that the recently announced Saudi F-15 sale “won’t cost the American taxpayer one penny.” But others disagree.

“Nothing could be further from the truth,” said Caleb Rossiter, director of the private Project on Demilitarization and Democracy “The sale increases the need for military aid to other countries in the region. Egypt, Israel, Jordan and the U.S. taxpayer will pay for those arms transfers.



## THE HUMAN AND ECONOMIC COSTS OF THE PERSIAN GULF WAR

**TOTAL COST:** Official U.S. Government estimates of the cost of Operation Desert Storm are \$58.477 billion. These costs will go much higher if, as analysts predict, the United States maintains a large military presence in the region and if you include numerous other postwar costs such as environmental cleanup, rebuilding war-ravaged areas, etc. (See notes below)

**ONE DAY COST:** U.S. Budget Director, Richard Darman gave estimates of the war costs at upwards to 11.65 billion/day depending on the amount of munitions used. Many defense experts have put the cost of the Persian Gulf War at, on the average, a billion dollars a day.

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**To understand the human and economic toll of spending our tax dollars on the Gulf War, let us consider what else this country can do with:**

**\$\$\$ ONE BILLION DOLLARS A DAY \$\$\$**

<b>Cost of the War for</b>		<b>Our Total ANNUAL Federal Commitment to</b>
10 Days	=	Affordable Housing
6 Days	=	Environmental Protection
4 Days	=	Job Training
3 ½ Days	=	Pell Grants for Student Loans
2 Days	=	Headstart for Children
10 Hours	=	Alternative Energy / Conservation
8 Hours	=	Low Income Legal Aid
4 ½ Hours	=	Adult Literacy
2 ½ Hours	=	Handicapped Education

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Notes: The war costs are based on increased combat pay for soldiers and reservists, air and sea transport, medical cost, for casualties, supplies, weapons, etc. The U.S. claims our Allies will offset the costs, but will their pledges turn into hard cash? Last year Japan pledged \$2 billion. They actually sent \$489 million plus 40,000 Sony Walkmans. This year their Prime Minister pledged \$13 billion, an amount not yet approved by their Parliament. The largest pledge (as yet uncollected) has been made by Saudi Arabia and Kuwait. Even if they do pay, we can expect them to recoup these payments through higher oil prices in the future. On the other side of the ledger, many costs have not even been figured into the above estimates. These include U.S. write-off of loans to Allies (e.g. \$7 billion to Egypt), other financial demands of Allies (e.g. \$13 billion request from Israel), cost of the environmental cleanup of the Persian Gulf, resettling tens of thousands of refugees, interest payments on a larger national debt etc.

*\*all costs based on FY1991, U.S. Federal Budgets\**

*Sources: President's Federal Budget request, OMB Watch, National Priorities Project, Center for Economic Conversions, Employment Research Associates*

# HISTORY OF CHRISTIAN ATTITUDES REGARDING WAR

## CHRISTIAN PACIFISM

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**C**hristian pacifism is the belief that Christ's teachings and other passages of scripture prohibit Christians from participating in war. Of the three basic positions on war that emerged in Christian history, unequivocal pacifism was the earliest. The early Christian took very seriously the injunction that they were not to take up the sword and refused to serve in Roman armies for several centuries.

## HISTORY

The pacifist position was the predominant view in the Christian church until the conversion of the Emperor Constantine in the 4th century. The Mennonites, Amish, Quakers and the Church of the Brethren are the denominations that continue to hold a pacifist tradition today. Though Presbyterians have for the most part been proponents of the just War tradition, many individual Presbyterians hold to pacifism.

## BIBLICAL TEXTS

Pacifists point to the Sermon on the Mount and passages such as Romans 12:21, 1 Thessalonians 5:15, 1 Peter 2 and 3 which tell Christians to love their enemies, return good for evil and not seek vengeance. Matthew 26:52 "Put your sword back into its place; for all those who take up the sword shall perish by the sword" has been important to pacifists, as have Old Testament texts, such as Isaiah 2:2-4 and Isaiah 9:2-7 that refer to the coming and the reign of the Prince of Peace and the beating of swords into plowshares.

The pacifist tradition interprets these and a similar text to indicate that participation in war is incompatible with the believer's participation in bringing forth the reign of Christ. Pacifists see the whole of scripture as teaching that war is a product and symptom of the "fallenness" of humanity, and that for believers to participate in it is to continue to walk in the flesh," instead of "walking in the spirit." They also point to Christ's voluntary self-sacrifice upon the cross and his admonition that believers should also take up the cross and follow him.

## JUST WAR

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**T**he just war position states that, though war is always destructive, and is caused by human sin, sometimes war is the lesser of two evils. It is sometimes necessary to use armed force, the just war position claims, in order to assure justice and to stop the spread of injustice. Contemporary advocates of just war point to World War II as a just war, believing that armed force was necessary in order to stop Nazi Germany from pursuing its unjust goals.

In the just war tradition, force cannot be applied unless all the criteria are met. The Just War position was developed by St. Augustine in the 5th century at a time when the peace and stability of the Roman Empire were threatened by invasion from barbarians. It was given careful treatment by St. Thomas Aquinas in the medieval period and further developed by the reformers Martin Luther and John Calvin.

Many contemporary Christians have applied the just war criteria to the possible use of nuclear weapons and have concluded that several criteria would not be met, including the probability of success, proportionality, discrimination between combatants and noncombatants, and the intended result being the restoration of wholeness.



## JUST WAR CRITERIA

The Just War tradition developed criteria for deciding when starting or entering into a war might be ‘just,’ and for conducting war in a “just” manner. The just war criteria were also developed as a way of limiting war and its destructiveness. There have been various ways of formulating the criteria of a “just war,” including:

1. The use of force has to be a last resort
2. The use of force has to be called for by a legitimate authority
3. The use of force requires a just cause, such as defense from aggressive attack
4. The application of force has to have as its end result the restoration of wholeness, health and peace
5. The force has to be used in proportion to the danger (a classic example — if your friend has a tsetse fly land on his bald head you do not knock it off with a sledge hammer)
6. The use of force has to discriminate between combatants and noncombatants
7. There has to be a reasonable chance of success
8. The use of force is always applied with sadness of heart, not a vengeful spirit

## BIBLICAL TEXTS

Two kinds of scripture passages have influenced the Just War tradition. First, there are those scriptures that point to God’s use of violence to stop injustice. Amos 5:10-17 is an example of that category of scripture. Second, there are those passages, which describe the need for a civil state and the responsibility of Christians to obey the state. Such passages, like Romans 13, indicate that because of human sin God has established the state as a way of assuring order and stability.

The important questions for the just war tradition have been ‘when is a war just?’ and when and how should Christians resort to violence or force in protecting themselves and others?’

## CRUSADE OR HOLY WAR

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**T**he Holy War position argues that in order to accomplish a given end which is seen as God’s will, massive force should be used. The Old Testament contains many descriptions of such holy crusades. Joshua’s attack on Jericho is described in such a way. The commander of the Lord’s army appeared to Joshua who told him how to bring down the walls of the city. Once that was accomplished, Joshua’s soldiers “utterly destroyed the city, both men and women, young and old, oxen, sheep and asses, with the sword.” Joshua 5:13-621)

The Holy War position states that what is determined by the state (or by the church) to be an absolutely righteous end gives the state absolute power to achieve this end. Thus the state assumes itself appointed to wage wars in God’s name.

The classic example of such a holy war is the crusades carried out by the Christian nations in Europe from the 11th to the 13th centuries to recover the Holy Land from the Moslems. Those wars were viewed by the church and state as ordained by God in order to accomplish the righteous end of forcing the Infidels out of the Holy Land.

*(The principal source for this information is Roland Bainton’s book, “Christian Attitudes Toward War and Peace.”)*

## VIOLENCE STORIES AND ALTERNATIVES TO VIOLENCE STORIES

**T**he Maoris are the native people of New Zealand. The British began to settle New Zealand in the early 1800's. The story is told that the British with modern weapons were marching against a certain village where the chief of the tribe was living. He was well known among his people for his wisdom and his integrity. Not long before, he had found a new direction for his life and the life of his people; and this direction he was determined to keep.

"My children," he explained to the villagers whom he called together as the English approached. "We are about to be attacked. The British have guns. We do not have guns, but could try to defend ourselves with our own weapons. If we still worshipped the old idols that is exactly what we would do but now we follow Christ. It was from these white people that we learned about Christ. He commands us to return good for evil, not evil with evil.

"These then are my instructions. Men and women, gather in the village for a council meeting. Don't bring your weapons. Children, put on your gayest garments. Take flowers and wreaths. Go and meet the soldiers and welcome them with songs, dances and games. Are we not here to do as Christ told us to do?"

The white soldiers kept coming. They were prepared for battle. To their amazement they were met, not with spears but by singing children offering them wreaths, smiling and dancing before them. The soldiers were baffled. They could think of nothing else to do but follow the procession. In the village, the chief stepped forward from the men and women, greeting them with great dignity and genuine friendliness.

"Join us," he said, "as we feast and counsel together." People began to appear with food and cakes. The soldiers sat down with the Maoris. It was embarrassing with all the military equipment about, but their hosts soon made them feel at home. There didn't seem to be anything else to do, but to accept their hospitality.

Finally the soldiers withdrew, leaving their hosts in possession of the land. It is said that this was the last expedition against the Maoris.

**F**or thirteen years Marietta Jaeger of Detroit, Michigan has lived with inescapable pain. She is the mother of a murder victim. She seeks no revenge. Instead, she opposes efforts to reinstate Michigan's death penalty. In 1973, Jaeger's seven-year old daughter, Susie, was kidnapped while on vacation in Montana. After a fifteen-month search, the child was found brutally murdered.

"The death penalty in Montana did not deter the man who kidnapped my daughter," says Jaeger. Long ago Jaeger forgave him; that forgiveness, in turn, changed her life. For fifteen months, Jaeger managed to find hope in the cycle of outrage, hatred and depression by "clinging desperately to the Lord."

On the eve of the first year anniversary of Susie's disappearance, she told a reporter she wished she could talk to the kidnapper and forgive him. All she wanted was her little girl back. The next day the article was published, and a man called the Jaegers. He identified Susie by an unpublicized fingernail deformity and during an hour-long conversation assured Jaeger her child was safe.

The F.B.I. traced the call to a self-employed Montana handyman, and flew Jaeger to Manattan, Montana, for several painful face-to-face meetings with him. She pleaded for Susie; he maintained his innocence.

In September, the handyman was arrested after an FBI search of his house trailer unearthed Susie's bone fragments. The man confessed to her abduction and murder, echoing the grisly details of Jaeger's nightmare over the prior fifteen months. Four hours later, he hanged himself.

Jaeger says she "felt as much grief at his suicide as I did in losing Susie. He was a sick young man." Today she is a member of the Wayne County chapter of the Michigan Coalition Against the Death Penalty. "For me, there is no amount of retribution that a death penalty could compensate for the inestimable value of my daughter's life."

The war began over a border dispute. The two countries had both claimed the, disputed land since they had become independent 30 years before. The conflict intensified when oil was found on the land everything close by, both nations believed was rightfully theirs

The war was now in its sixth year. Both nations had experienced much destruction and many casualties. Several of the developed nations also had chosen sides in the war and were providing arms and supplies to one or the other.

One nation had successfully developed nuclear weapons. To end the lengthy destructive war and solve the border dispute once and for all, the nation dropped a nuclear bomb on the largest military base of its enemy. . However, the capital city, which was not far away, suffered devastating damage. At ground zero, tremendous energy was released creating temperatures of 100,000 degrees centigrade (fifteen to twenty thousand times the temperature of the sun's surface) It evaporated every thing close by and carried fire-storms far, beyond the immediate blast area. People, even great distances from ground zero, were blinded A shock front, a wall of compressed air was also created It crushed buildings and other structures with immense weight, creating additional casualties in collapsing buildings and hurling debris. Radiation was also released causing deaths miles and miles away from the military base. Almost a million people were killed in the city which now lies in rubble and ashes.

*(This is a fictitious story)*

Six-year-old Michael is the third child in a family with three children. His parents have found Michael more difficult to raise than his older brother and sister. It seems that he always wants to test everything and everybody. Michael has recently begun to see how people will respond to him by biting them. Michael's parents have told him that biting hurts people and that he should not do it. Michael's father tells him that if he bites anyone again he will be spanked.

His parents come back one evening to discover their daughter crying by the front door Michael had bitten her so hard that her hand had begun to bleed. His father finds him and spans hard believing that he should know how much being bitten hurts. Several days later, Michael bites his mother Again Michael gets spanked In a two week period, he has bitten members of his family and others five times and has received a spanking each time

*(This is a fictitious story)*

*Supplementary Reading for all the topics covered in this study:*

The following books might be helpful if you wish to explore a particular aspect of violence in greater detail:

1. War and Peace — Roland Bainton. *Christian Attitudes toward War and Peace*, New York: Abingdon Press, 1960.
2. Family Violence — Richard Gellas and Claire Pedrick Cornell. *Intimate Violence in Families*. Beverly Hills, California: Saga Publication, 1985.
3. Sexual Violence — Marie Marshall Fortune. *Sexual Violence: The Unmentionable Sin*, New York: Pilgrim Press, 1983.
4. Theology and Violence — Ronald Sider. *Christ and Violence*, Scottsdale, Pennsylvania: Herald Press, 1979.
5. Teaching Alternatives to Violence — James and Kathleen McGinnis. *Parenting for Peace and Justice*, Mary Knoll, New York: Orbis Books. 1981.
6. Institutional Violence and Nonviolent Resistance — Adolfo Perez Esquivel. *Christ in a Poncho*, Mary Knoll, New York: Orbis Books, 1983.

## Students Challenge Politically Biased Education

*Friends for a Non – Violent World      Fall 1992*

*Erik Farseth*

“Columbus discovered America.”

“Lincoln fought the Civil War to free the slaves.”

“The U.S. became involved in Vietnam in response to North Vietnamese aggression.”

“Eli Whitney invented the cotton gin.”

Students of history know that these ‘facts’ are questionable, in some cases blatantly false. Yet they represent the sort of information being passed on to our young people in schools—information that is politically biased, and excludes women and minorities.

For example, Eli Whitney—who got a whole section devoted to him in one textbook— did NOT invent the cotton gin. His wife invented it, and Whitney took out the patent.

To read our history textbooks is to read a very distorted view of America. The textbook companies gloss over anything controversial, usually by pretending it never happened. Historical events such the U.S. invasion of the Dominican Republic, the CIA-led overthrow of the governments of Guatemala and Chile, and FBI infiltration, sabotage and harassment of activists will never be mentioned in history texts.

Historical figures and movements, such as the Labour movement are either ignored or given a short paragraph. Most texts fail to explain that William Penn founded his colony based on Quaker principles of non-violence, and that this continued for almost 80 years. Instead, our children are presented with the names and dates of famous white statesmen, biographies of exceptionally rich businessmen, and bloodless accounts of a series of wars.

There is a strong grassroots sentiment growing among young people in favor of change in their curriculum. It is especially prevalent in the “inner city”, where many youth are pushing for classes and history that more accurately reflect reality.

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Young people are not stupid. They know that they’ve been lied to...

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So far, school districts and textbook companies have responded with token reforms. For example, in the history text! Learned from, there was a special gold section in each chapter which told about a woman or minority. This meant one person was featured for every 30 - 50 year period.

Textbook companies have always been spineless, and rightly so. In order to sell their textbooks and turn a profit, school districts must approve their texts for use. Many school districts— even in the liberal Twin Cities—are closed to the idea of significant reforms in the curriculum.

When students confronted (former) St. Paul Superintendent Dr. Bennet about deficiencies in curriculum, he was quoted as saying “I do not feel this will be a problem. The teachers who are studying in school now are better educated in sensitivity and are better prepared to deal with these issues.” Bennet’s essential argument was that the classes would improve as new teachers entered the District.

St. Paul Schools use seniority to determine who Will get a job. People who are familiar with the

system know that is extremely unlikely that any of these new teachers would be working in St. Paul. The same week that Dr. Rennet was Quoted he had supervised the lay-offs of teachers already working for the District. When confronted with demands for change he skirted the issue by offering non-solutions and sympathetic rhetoric. 'We're a lot better than a lot of school districts,' he lamely concluded.

Teachers unions have also been a major stumbling block in attempts to reform the schools. It is extremely difficult for new teachers to break into the system, and had teachers are protected from having to improve their behavior in the classroom.

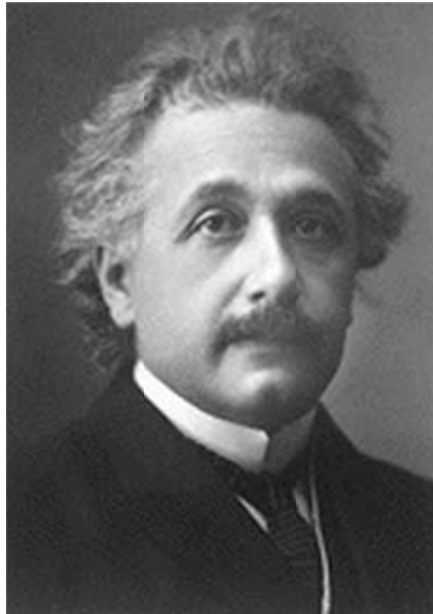
One of the effects of our compulsory mis-education can be seen in the rising anti-white sentiment among African-American youth. In this, the white people have dug their own graves. By refusing to teach "black history", and eliminating figures such as Malcolm X from textbooks, the establishment has opened the door for a wide range of ideologies and bigots to fill the gap.

Young people are not stupid. They know that they've been lied to, and had their perceptions twisted in school. I believe that if schools had been teaching the facts about people like Malcolm, then young people would be less inclined to believe the lies of leaders such as Louis Farrakhan.

### Ninth Week - The Science of Matter and Energy:

- Invite a physics teacher to explain the physics of matter and energy. -
- Study the equation  $E=MC^2$  and its application for military uses in bomb construction and for peaceful uses in medicine and engineering. -
- Assist students to decipher euphemism and the language of “nuke speak”.
- Read the Peacemakers essay on Albert Einstein, encouraging them to explain their understanding of the General-Theory of Relativity and the Special Theory of Relativity.
- Hand out work sheet based on the essay.
- Remind students to continue their journal on feelings.
- Read the text “The Game of Disarmament” by Alva Myrdal. Hand out ninth work sheet.

Albert Einstein  
(1879-1955)



By Cecil Ramnaraine

‘The unleashed power of the atom has changed everything save our modes of thinking and we thus drift toward unparalleled catastrophes’ (Einstein, Lapp. N.Y. Times Magazine August 2, 1964).

These words were spoken by one of the most brilliant men in the history of humankind. This genius was the philosopher-scientist Albert Einstein whose discovery of the General Theory of Relativity, the Special Theory of Relativity, and the conversion of matter into energy (the  $E=MC^2$  formula), gave us new understanding of the world and the working of the universe.

Einstein did not receive much formal education. Therefore his mind was basically free from conditioning, and he was able to do much original thinking. With his brilliant deductions, he solved many of the riddles of the universe for our edification. His Jewish heritage influenced his great thirst for knowledge and his respect for individual freedom. He was at his best when he was communicating with nature and the universe. He left Germany when Hitler took over and tried to rescue as many of his fellow Jews as he could from Hitler’s tyranny. He was also sympathetic to their demands for a Jewish homeland, although he was against their violent tactics. Toward the end of his life Einstein tried to stop the arms race. He advised world leaders to place nuclear energy under international control. He advocated one world government and the rule of law. He believed that the civil rights of all living beings should be respected and honored, and that the resources of the earth should be shared equitably among all its inhabitants.

Albert Einstein was born on March 14, 1879 in the city of Ulm in Swabia. His parents were Hermann and Pauline Einstein. They moved to Munich in 1880. Munich in the mountains of Bavaria has been endowed by nature as one of the beauty spots of the earth. It was a tolerant city. Many people who were unhappy in other cities of Germany went there to live and work.

Although a Jew, Albert went to a Catholic grade school. Later, he went to Luitpold Secondary School. Even though his parents were not Orthodox Jews, the young Albert learned about discipline, justice, honesty, knowledge, the religion of the Torah, respect for humanity, and the



laws of God and nature as part of the traditional Jewish heritage.

A shy, sensitive student, Albert did not do well in school and was a problem to his teachers. He did most of his learning at home where he taught himself mathematics, physics and philosophy. He lacked the usual acceptance and happiness which everyone expects from society. This was partly because of his Jewish racial origin. Einstein found inner strength and happiness in the study of nature and the world which he enjoyed immensely. Einstein stated, 'There was this huge world which exists independently of us human beings and which stands before us like a great, eternal riddle, at least partially accessible to our inspection and thinking. The contemplation of this world beckoned as a liberation, and I soon noticed that many a man whom I had learned to esteem and to admire had found inner freedom and security in its pursuit' (Sayen.27).

When he was 15, Albert was left with friends in Munich while his parents immigrated to Italy. He was supposed to finish school, but instead, he manufactured excuses to leave school and join his family in Italy. He became a high school drop-out for a year and roamed Italy, enjoying the beautiful countryside and the Italian people. Albert had a good time and successfully evaded military service. Being a pacifist, Einstein abhorred the German army.

In 1895 Einstein returned to high school in Aarau, Switzerland and applied for Swiss citizenship. Although he graduated from high school in 1896 and from the Swiss Institute of Technology in Zurich in 1900 he could find no job. He worked part time for two years until the Swiss patent office at Berne hired him in 1902. He was by then a Swiss citizen. In 1903 he married Mileva Maric, who was a classmate at the Swiss Institute of Technology. They had two Sons, Hans Albert, born in 1904, and Edward, born in 1910.

Einstein worked at the patent office in Berne, Switzerland from 1902-1909. While there he wrote and published his work on the photoelectric effect, a contribution which gained him the Nobel Prize in physics in 1921. In 1905 he wrote and published his Special Theory of Relativity. This theory deals with (among other things), the speed of light and its relationship to time. Light travels at 186,000 miles per second. This theory helps us understand the structure and relationship of the universe. On earth, light travels so fast that it appears to be simultaneous at various points. Einstein proved that a clock which is in motion with respect to a clock which is at rest, is slower, that is, the period, or interval, becomes longer and longer as it approaches the speed of light, If the clock in motion could attain the speed of light, then its period would become infinite. From mathematics, students learn that infinity can be closely approached but never quite attained. The speed of light therefore, is the unattainable speed and it set limits on the theory. Einstein thus established the idea of relative time, and this idea superceded the Newtonian idea of absolute time.

It was postulated that mass and energy are manifestations of the same phenomenon. In 1905, Einstein wrote another paper entitled, "Does the Inertia of a Body Depend upon its Energy Content?" He said that energy in motion (momentum) was decaying (loss) of mass, and that the mass was a lesser mass after it had given up some energy, which energy E was carried away by radiation. He used the formula from two electrons repelling each other  $F$  (force) = product of e-charge divided by distance squared. He stated that the amount of mass lost was equal to the energy (E) (carried by radiation) divided by the square of the velocity of light or in his own words "If a body gives off the energy E in the form of radiation its mass diminishes by  $E/C^2$ " (Bernstein.98).

$$M=E/C^2 \quad \text{or} \quad E=M C^2$$

and since the speed of light is so great (186,000 miles per second) it makes the tiny loss of matter very significant when converted into energy.

This same theory can be applied to the fusion of isotopes of hydrogen into helium when a very small mass is lost and this loss is converted into radiant energy.

$H_2 + H_3 \longrightarrow 2HE_4 + \text{Energy}$ . This explains how the sun and other stars can give so much energy for so long a time.

In 1915 Einstein postulated his General Theory of Relativity in which he explained that light rays (energy in an electro-magnetic field) will be bent by gravity. Study of the bending of light rays and of the gravitational red shift of the sun and other stars have led to the theory of the expanding universe. He also deduced the perihelion shift. Thus Einstein changed our concept of the world and the universe. As the mathematician David Hilbert said, 'Do you know why Einstein said the most original and profound things about space and time that have been said in our generation? Because he had learned nothing about all the philosophy and mathematics of time and space' (Bernstein 115).

In other words, Einstein used his own original thinking patterns when trying to comprehend the universe. He taught us that there is no absolute time but relative time; that there is no empty space but space occupied by gravitation and electro-magnetic charges; that there are no straight lines in the motion of light in space but rather a warping or slight curvature due to the bending of light rays; and that the universe is not static but dynamic and expanding in space. He helped us see the orderliness and simplicity of creation; its mystery and puzzle as to who started it all and why and where it is headed. As he himself said in 1926, 'The Theory accomplishes a lot, but it does not bring us close to the secrets of the Old One (God). In any case I am convinced that he does not play dice with the universe)' (Bernstein.192).

From 1909 through 1913 Einstein accepted positions in Zurich and Prague. In April 1914 he moved to Berlin as head of the Kaiser Wilhelm Society for the Development of Science. Shortly afterwards, in August of 1914, World War I broke out. Einstein hated war and all the killing, pain and suffering that it brought. He was one of the authors of the Manifesto to Europeans, which called for the cessation of hostilities, the return to peace, the formation of one country out of all the countries in the continent of Europe, and one central united government for all. Europe could then stop the mad narrow nationalism that causes wars. He was a non-violent man and a pacifist. He explained at the outbreak of World War I, "Europe, in her insanity, has started something unbelievable. In such times one realizes to what a sad species of animal one belongs. I quietly pursue my peaceful studies and contemplations and feel only pity and disgust. He who cherishes the values of culture cannot fail to be a pacifist" (Bernstein. 140).

In 1914 his wife took their sons and moved to Switzerland. Overwork (he wrote thirty papers in 1914-1918), depression and lack of care made him ill. Luckily, his relatives found him and ministered to him. They nursed him back to health and life. His cousin Elsa Einstein Lowenthal was his chief nurse and he married her after divorcing his first wife. The severance of contact with his children greatly distressed him. It was one of the causes for alienation from his sons in later years.

In 1919, after the end of the First World War, he was offered a professorship in Leyden. He refused it, since he wanted to live among his Jewish people in Berlin and share their fate. Einstein was conscious of their plight but thought things would get better for the Jews under the new Weimar Republic which promised civil rights and equal treatment. "A moral attitude to life, love of justice and knowledge, and a desire for personal independence were the ideals that make me thank my stars that I belong to the Jewish Tradition" (Sayen.41).

It was also in 1919 that a British Expedition photographed the total eclipse of the sun. It proved the bending of the rays of light near to the sun, due to the gravitational attraction of the sun. So Einstein's General Theory of Relativity replaced Newton's theory of empty space (absolute time and space). Einstein captured the imagination of the world. Not only was he the greatest living scientist of the time, but he was also a good and humane person. His unassuming appearance, his

great modesty, his work for downtrodden people and his non cooperation with war made him a hero to a world looking for one.

Einstein traveled abroad to America, England, Palestine and Japan. He lectured and tried to raise money for the Jewish cause. He supported the Jewish leaders in their quest for a homeland for the Jews. But he did not want a separate Jewish state to be carved out of Palestine. Rather, he favored a state where the Arabs and Jews could live side by side in peace and share the government together. He did not want a political Jewish state but he wanted the restoration of the culture of the Jewish people in the surroundings where their heritage once flourished. After the First World War, he was convinced that the Jewish people's desire to be assimilated and accepted in the country where they lived was not to be realized. The Jews were still treated as strangers. They were used as escape-goats whenever problems arose, or economic conditions were depressed, or ultra conservative and/or ultra nationalistic groups seized power. Einstein was also afraid of anti-Semitism and persecution. Einstein himself experienced the loneliness of not belonging to the German national culture, and not being accepted for what he was. He also felt that the Jews needed a place of refuge, a place where they would have room to grow morally and spiritually, a place where they could renew their pride, and be free of intolerance and persecution. Palestine was more important to him because of its moral implication rather than for its political standing.

For ten years the Weimar Republic of Germany ran a democratic government in which people prospered. But the humiliation of the Treaty of Versailles, the war reparation payments that Germany made to the Allies and the great economic depression of 1929 dealt a death blow to that democratic coalition government. The ultra National Socialist Party, the generals and the industrialists gradually took over the German government. With the ascendancy of Hitler and the Nazi Party in 1933, things went from bad to worse for minority people and minority rights. Hitler started his preparation for war and his persecution of the Jews. Einstein was proscribed and his property seized in Berlin. Thus he could live there no longer.

When he was in the United States in 1931, Einstein was offered a lifetime position at the Institute for Advanced Studies in Princeton, New Jersey. Einstein accepted and started work at Princeton in October 1933. He bought a house at 112 Mercer Street, where he occupied the upper floor, which looked over the campus from a large bay window. His routine was as follows:

He walked to his laboratory in the campus in the morning. After discussions with his assistants he started his day's work. After lunch he caught the campus bus for the trip back home. There he spent his time working or studying in his upstairs quarters. He avoided the limelight and did not grant interviews. His secretary answered the mail, talked to visitors and screened him from outside contact. He worked mainly on the Unified Field Theory. He was very helpful to his younger colleagues, and was the favorite of the children of the neighborhood. His life was simple and unostentatious. He did not care about clothing, wealth, possessions or fame, and he could be best described in the words of Thoreau, "that a man is rich in proportion to the number of things which he can afford to let alone." In Einstein's own words, "It would be a sad situation if the bag was better than the meat wrapped in it" (Sayen.68).

He enjoyed living in the United States. He liked the individual freedom and the citizen's right to criticize his government. He did not like America's insatiable desire for material things or the control of education by big business.

When things bothered him he spoke up. The authoritarian government of Germany and its war preparations caused him to write in 1933 "Germany is obviously pushing towards war. . . Things would be far worse than in 1914 .were I a Belgian, I should not, in the present circumstances, refuse military service. . . This does not mean that I am surrendering the principle for which I have stood heretofore. I have no greater hope than that the time may not be far off when refusal of

military service will once again be an effective method of serving the cause of human progress” (Bernstein.213).

Einstein applied for U.S. citizenship in 1935 and it was granted in 1940. On December 20, 1936, his wife Elsa died. He was left alone with Margot, his step-daughter, and Helen Dukas, his secretary. He became lonelier than ever.

The Jews were feeling the brunt of Hitler’s persecution in the late 1930’s. Einstein sponsored many Jews who wanted to immigrate to the U.S. The quota established by the U.S. for the years 1934-1937 was 25,000 per year. This was very low considering the fact that about 4 million Jews were trapped in Nazi Germany. Einstein could not persuade the American government to admit more Jews. President Roosevelt was sympathetic but he could not do it alone. Congress, following the lead of Senator Breckenridge Long, did nothing to improve the quota situation. Millions of Jews were left at Hitler’s mercy.

At the outbreak of the Second World War in 1939, Einstein wrote a letter to Roosevelt warning him about the German Scientists’ progress in splitting the atom and releasing tremendous energy, which might be used in a bomb. However, at that time the concept was all very theoretical. Einstein answered criticism of his letter to FDR by saying, “It would have been ridiculous to attempt to conceal the particular conclusion resulting from the Special Theory of Relativity. There was, never the slightest indications of any potential technological application but man’s ethical and social qualities have been unable to utilize the fruit of science in a human manner” (Sayen 119).

Meanwhile, the carnage of World War II went on from September 1, 1939 until August 8, 1945, including the systematic murder of millions of Jews in Nazi concentration camps. President Roosevelt ordered Henry Morgenthau Jr., Secretary of the Treasury, to investigate the Jewish problem. Morgenthau wrote a report entitled “Report on the Acquiescence of this Government in the Murder of the Jews.” FDR then appointed the War Refugee Board in January. The last years of Einstein’s life were occupied by his efforts at controlling the arms race, promoting one world government, working for international peace and saving the world from the follies of its rulers.

He called for the general disarmament of all nations, and eschewing of military solutions to international problems. He thought that military confrontation was childish, immature, and out of keeping with present-day reality. If peaceful methods of problem solving cannot prevail, then, he predicted that the 4th World War will be fought with stick and stones by our descendants, that is, if anyone survives the preceding nuclear exchange. Einstein petitioned Congress and the President of the United States to share nuclear power with the U.S.S.R., to put nuclear bombs under international control, to open nuclear facilities for inspections, to give up monopoly of atomic weapons and to eventually abolish them altogether.

Einstein spoke up for a world government, and the discontinuance of national borders and national causes. He wanted one government to govern the world for the benefit of all mankind and the cessation of international war. In this way one group would not live at the expense of another, but would share equally in providing for the needs of the body, mind and spirit of every living thing. One unified world government would be given the power to keep the peace. All nations would submit to the universal authority and world law would prevail. World law would be dispensed by a World Court and all disputes would be peacefully arbitrated by it. This system would of course develop slowly. It would take time before nations mature to the point of giving up control over narrow interests for the good of the broader interests of all humankind. Political maneuvering would not save humankind. Only a sincere concern for the fate of the earth, for the continuation of life and for the survival of civilization can save the world from the present peril.

In 1949 Prime Minister Nehru of India visited Einstein and paid him homage from the Indian people. It is possible that this visit strengthened the Prime Minister’s nonaligned policy and his

resolve to stay neutral and not be drawn into the sphere of influence of either the eastern or western Big powers, but to serve as a buffer between them. Nehru also tried to spread this noninvolvement in the East-West power struggle (cold war) and so extend the area of peace to other poor countries of the third world.

In 1952, Einstein was diagnosed as suffering from an aortic aneurysm. This slowed him down a little but he still played the part of a pin prick on the conscience of the world leaders., He said, “I have become a kind of infant terrible due to my inability to keep silent and to swallow everything that happens here. . In all cases where a reasonable solution of difficulties is possible, I favor honest cooperation and, if this is not possible under prevailing circumstances, Gandhi’s method of peaceful resistance to evil” (Sayen.267-268).

At the celebration of the 25th birthday of the Institute for Advanced Study in Princeton in April, 1955, Einstein appeared weak and failing. His aneurysm began leaking on April 13th and he was hospitalized. He son Hans and his friend Otto Nahan came that very evening. He was happy and alert to the very end. He died April 18th, 1955.

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### Homework Sheet on Albert Einstein

1. As a youth how did Albert spent his time in Italy?
2. What was his job in Berne? What did he do in his spare time?
3. How did he derive the formula  $E=MC^2$ .
4. State the theory of general relativity.
5. Why can a twin sister traveling in space look much younger than her sibling who is earth bound?
6. What does the bending of light waves do to the configuration of space?
7. Why did Einstein encourage President Roosevelt to do research on the A-Bomb.
8. Why did he oppose it after it's invention?
9. What did he do to help Jewish immigrants?
10. Why was Einstein not a "sartorial splendor"?

## Speaking up

*Three locals join more than 35 other Minnesotans in a unique crusade for peace.*

By AMY ERICKSEN STAFF WRITER

FARIBAULT – A 40-passenger bus came through town Saturday morning, stopping along the way for area residents who intend to make a difference. As they boarded the bus, Gini Sartor of Faribault and Harold and Louise Neilson of Kenyon joined more than 35 other Minnesotans with the same goal and destination: to ultimately close a United States military school located in Georgia.

The facility is no ordinary educational establishment; Manuel Noreiga - former president of Panama convicted of drug trafficking - graduated from the School of the Americas.

“What is frightening is that they are training people in guerilla warfare,” said Pat Resinger. He is president of the Minnesota chapter of Veterans for Peace, the organization sponsoring the trip to Fort Benning, GA.

The purpose of the school is to professionalize Latin American military personnel, as well as teach democratic values and human rights, according to Santor. But its informal nomenclature includes the School for the Assassins, School for Dictators and School for Coups.

***“As far as I am concerned, that is a den of violence and hate,” said Reisinger.***

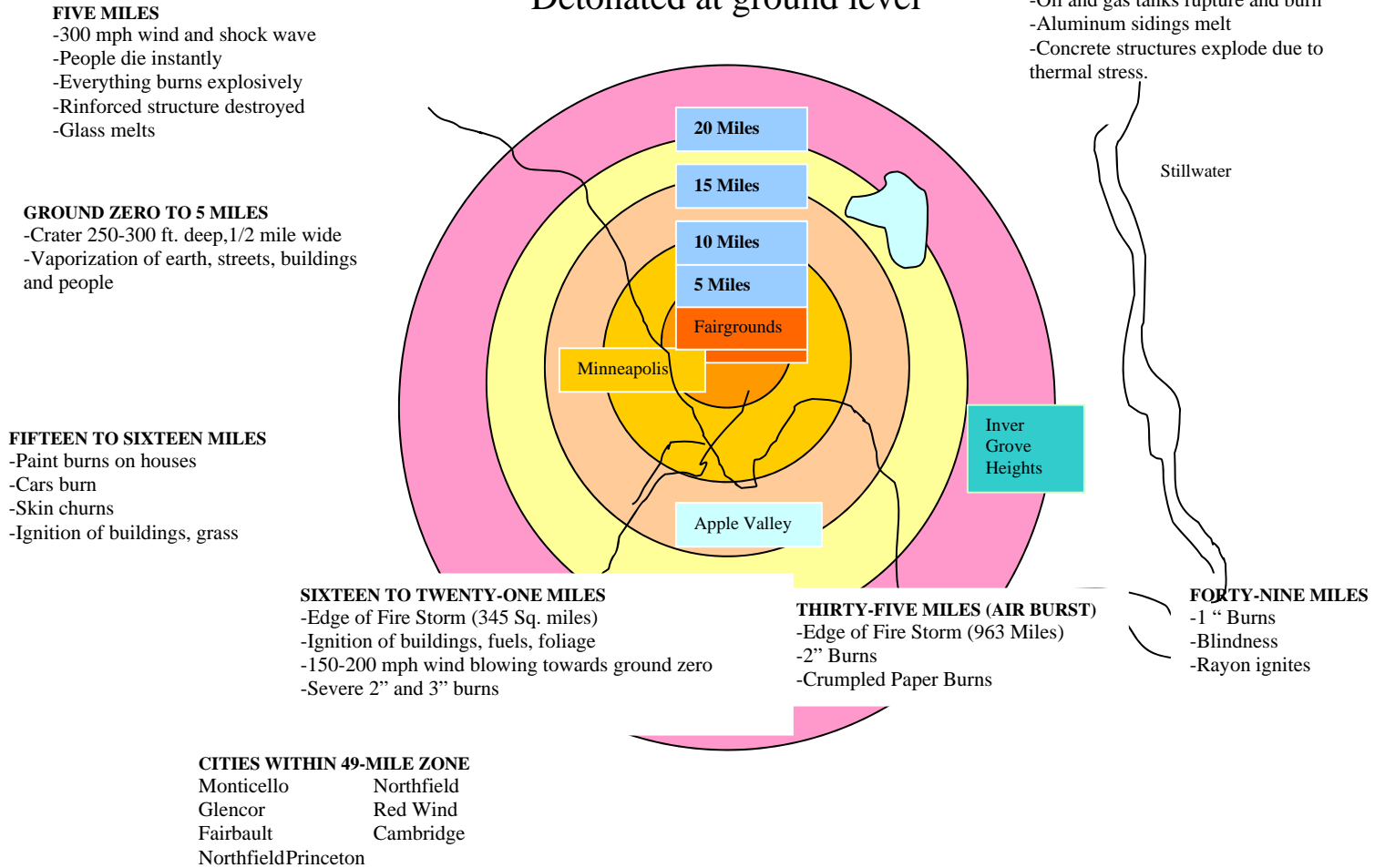
There are two things happening: what (the school) claims it is doing, and what it is doing,” said Reisinger. Visiting the school’s hall of fame, which honors certain graduates for outstanding leadership is a priority for Sartor.

“I am anxious to see who they really think are good people, because we haven’t seen any (come out of there),” he said. Administrators fail to realize that the performance of those honored include ruthless killings in their homelands, said Joe Johnson, secretary of Minnesota Veterans for Peace.

“They are not tracking these men or their actions at all,” Johnson said. Hopefully Monday’s rally will raise awareness among the school’s leaders, American society and legislatures, sartor said. Armed with picket signs that read, “Close the School of the Americas,” Sartor and the Neilsons will partake in a mile-long march to Fort Benning on Monday. It will be followed by an afternoon demonstration outside the training camp. Reisingers expects approximately 300 people to be at the rally. According to an article in the Newsweek magazine, Americans pay \$42 million in taxes to operate the school. “If taxpayers realize how much money they are spending on this school and for what reason, they will see that their money is being wasted.” Sartor said. But the reason for the journey extends much further than finances. In the eyes of those involved, it is a crusade for human compassion.

“If we know about it and don’t speak up, then we are just as guilty as they are.” Neilson said.

# Effects of 20 – Megaton Bomb On the Twin Cities Ground Zero – State Fairgrounds Detonated at ground level



Minnesotans for SALT and American Friends Service Committee.



### Tenth Week - The Problems of Disarmament:

- Read Peacemakers Essay on Dietrich Bonhoeffer.
- Present a debate between a guest speaker in favor of nuclear and conventional armaments and a guest speaker in favor of disarmament.
- See two movies: “Hiroshima” and “Nuclear Winter”.
- Examine the “Nuclear Winter Theory” and its effects on life as well as on the future of the planet itself.
- Criticize (pros and cons) the Salt I, II Treaties.
- Divide class into two groups representing Iraq and the U.S.A. and negotiate a Treaty.
- Present (individually or as a class) findings to their congressional representatives.
- Hand out work sheet based on the essay.
- Remind students to continue their journal on feelings.

Dietrich Bonhoeffer  
(1906-1945)



By Cecil Ramnaraine

Dietrich Bonhoeffer, theologian, priest, idealist, man of action and double agent working against Adolph Hitler, was born February 4, 1906 in Breslau, Germany and executed by the Gestapo on April 9, 1945. He and his twin sister Sabine were the sixth and seventh children born to Julie and Karl Bonhoeffer. They were a patrician family. His mother's side numbered many nobles, professors of theology and historians. His father's side numbered lawyers and judges. Karl Bonhoeffer was head of the department of medicine at the University of Berlin and a practicing psychiatrist. He provided a very comfortable upper class standard of living for his family. In addition to their spacious home in the university section of Berlin, the Bonhoeffers had a summer lodge in the woods at Friedrichsbrunn in the foothills of the Hartz Mountain. They had servants and governesses to wait on them. Their lives were orderly, disciplined, highly cultural and intellectual.

Dietrich went to a classical grammar school called Friedrich Werder School and found school work easy. He excelled in music and was playing the classical music of Mozart, Brahms and Schubert before he was a teenager. He did not have a love for science like his father or older brothers.

During the First World War, Dietrich was the family food scout and knew where the black market was. He also knew where to get a good deal. Two of his older brothers, Karl-Friedrich and Walter, served in the German Army. The eleven-year-old Dietrich sang the farewell song, "Now, at last, we say God speed on your journey" to his brother Walter when he left for the battle field never to return. Walter's death devastated their mother and plunged the whole family into deep mourning. The young Dietrich was indelibly affected by this tragedy and often mentioned it to his students when he became a teacher of seminarians.

From an early age, Bonhoeffer understood politics and predicted dire consequences because of the harsh peace terms enforced on a defeated Germany by the French and British. He joined the Scout Movement in 1919 but gave it up after a year because of the regimented routine, the radicalization of the youths and the war-games which his family and he himself did not like. He found himself

disagreeing with the men who wore swastika. He experienced heated arguments on the public transportation system where he often encountered them. Young Dietrich judged them to be fanatical, extreme right wingers. The assassination of Walter Rathenau on June 24, 1922 greatly disturbed the sixteen-year-old Dietrich. He became gravely concerned about the future of Germany because all the moderate leaders were being annihilated, and because the Germans were looking back longingly towards the Bismarck Era when totalitarian government exercised dictatorial control.

At the early age of sixteen, Dietrich Bonhoeffer decided to become a theologian. He needed to exercise his independence and to do something different from his older brothers. His mother's devastating grief upon Walter's death in the battlefield at the end of World War I and his own overly sensitive concern with death itself might have been the other reasons for his choice. The members of his family accepted his decision and willingly helped him implement it. He started reading books on religion, philosophy, and theology written by famous German authors like Goethe, Max Weber, and Karl Barth.

In 1923, at the age of seventeen, he attended the University of Tübingen, his father's Alma Mater. He did well in his studies and attended a fortnight's military training in Ulm for the adventure of the experience. One of his contemporaries saw him as follows: "He was already at home.. .a theologian, musician, philosopher. . .He already had a sharp nose for essentials and a determination to get to the bottom of things. . .He was very natural and receptive to new ideas. . .He was capable of subtly teasing people and had a great deal of humor. . .He was already completely a man of the intellectually agitated world. . .I was no match for Dietrich Bonhoeffer's stormy temperament and self-confidence" (Bethge.32).

Dietrich spent a semester studying in Rome in 1924. He enjoyed this sojourn very much. He was impressed by the Roman Catholic Church and its influence on the Italians; that is, the reality of religion in their daily living. He also visited Moslem North Africa and noticed that everyday life and religion were not kept as separate and non-connected parts of a believer's daily routine as in the Christian countries.

Dietrich transferred to Berlin University and was registered as a student from June 1924 to July 1927. A brilliant student, he was especially interested in dialectical theology, that is, applying the intellect and reason in discussing theological questions. One of his classmates attested, "I was struck by Dietrich Bonhoeffer, not only because he outdid practically all of us in the theological knowledge and ability. . .but because here was someone who thought for himself and already knew what he wanted" (Bethge.45).

Karl Barth, a contemporary German theologian, made an impact on Dietrich with his theory that God was not interested in the history of God, but rather in more practical matters, like living among humankind and taking part in the daily routine of his or her life. This influenced Bonhoeffer to study the social church in his doctor's thesis. He entitled it, "A Dogmatic Inquiry into the Sociology of the Church" As part of his training, Dietrich taught Sunday school. He was so successful that his graduates asked him for extra instructions which he provided for them on Thursday evenings at his home. On December 17, 1927, Dietrich Bonhoeffer graduated with his doctorate in theology *summa cum laude* from Berlin University.

In 1928, Dr. Dietrich Bonhoeffer took the job of assistant pastor in a German church in Barcelona, Spain. The Germans were mostly business people who had settled in Barcelona. He rented a room in the home of two old German women. He enjoyed the town, the harbor and the salubrious climate. Bullfighting fascinated him and he quickly became a fan of the sport. He taught Sunday school, visited parishioners homes, preached, advised and counseled--in short, he did the work of any regular parish priest.

This was a year of new adventure and learning for him. He wanted very much to journey to India and meet Mahatma Gandhi. He thought there was much to be learned from a very different country, a very different religion and a very different approach to the problems of the world. Dietrich seemed to have studied Buddha and Gandhi since his undergraduate days in Tübingen. His grandmother encouraged him in his quest for Indian ideas and even sent him money to further this objective.

Meanwhile, things were going badly for the democratic government in Germany. The death of Stresemann on October 3, 1929 and the economic depression led to the break-up of the coalition governing the country. The right wing parties, consisting of the War Veterans, the Nationalists, and the Nazis were gaining ground. The occupation of the Rhine and Ruhr areas by France was galling to the Germans, even after the French withdrew in 1929. The humiliating Versailles Treaty, heavy reparations payments by Germany to the Allies, and the depression and business decline of 1929 exacerbated conditions. The ground was fertile for some ultra-nationalist group like the Nazis to take over. The Nazis preached Teutonic racial superiority and called the Germans a better “species” than the Jews and other “non-Aryans”. They roused the people in an effort to get them to avenge the victors of World War I and even go to war in order to reclaim their larger boundaries and their “racial honor. Therefore the liberals, humanitarians and middle of the road parties were gradually being supplanted by the strident, super nationalistic groups like the Nazi Party.

In the midst of this shift of German sentiment, Bonhoeffer returned to Germany to the position of Assistant Lecturer at Berlin University in 1929-

1930. However, he kept aloof from politics, and did not actively resist the tide until much later. He wrote a book called “Act and Being” and published it in 1930.

A Sloan Fellowship enabled the twenty-five year old theologian to spend the school year of 1930-1931 at the Union Theological Seminary in New York, U.S.A.

Bonhoeffer obtained inside information about India from a fellow passenger traveling by ship to New York. The man, an American educator, was principal of a college in Lahore, India. He invited Bonhoeffer to tour India and offered lodgings in Lahore and other places. Dietrich planned to return to Germany via the Pacific route and India but found out that the cost was too much. For the second time his hope of coming into actual contact with the teachings of the seers and rishis of ancient Hinduism and the modern Gandhian movement was thwarted. This was very unfortunate. Such a meeting could have changed the course of history.

Bonhoeffer learned from the wisdom of the west instead. He learned about the tolerance of Americans for the waves of refugees who were absorbed into productive lives in the new land. He learned about the rich black American music and culture which he found in Harlem. He learned about world peace from a fellow student, a Frenchman Jean Lasserre, who said, “It is impossible to be both a Christian and a nationalist” (Bethge..113). He learned about ecumenism from the diverse American population and expressed it as follows, “You have brothers and sisters in our people and in every people. .Whatever may happen, let us never again forget that the people of God are one Christian people, that no nationalism, no race or class hatred, can strike effective blows if we are one” (Bethge.113).

Bonhoeffer returned from the United States to Germany in 1931. He resumed his job as a lecturer of theology at Berlin University. He took on added responsibilities as one of the youth secretaries for the World Alliance of Churches and in the Ecumenical Council for Practical Christianity (Life and Work). He started pastoral work with all that it entails—sermons, confirmation classes, youth work, ministry, etc. Bonhoeffer finally became involved in the social, political and ecclesiastical struggle unfolding in his own country.

In September 1930, Hitler's Nazi Party had increased its representation in the Reichstag (Ruling Assembly) from fourteen to one-hundred and seven. Germany was moving towards fanatical nationalism. In June 1931 the German Church, a branch of The World Alliance of Churches, had stated that there will be no rapprochement between the German churches and the churches of those nations which were victorious in the First World War.

Dietrich Bonhoeffer was ordained a minister on November 15, 1931 at the age of 25. He became chaplain of the Technical University at Charlottenburg, which position he held until 1933.

Bonhoeffer was very successful in his work with the poor, uncouth boys in his confirmation classes. He treated them well but demanded discipline and study, which they gave him together with their love.

As a youth Secretary to The World Ecumenical Movement, Bonhoeffer attended the meetings for world peace. He asked for a ban on the Aryan clause in Germany, which prevented Jews from holding office in the church and in the government.

When Hitler assumed power on January 30, 1933, the struggle between a state-controlled church and a free independent church commenced. For example, at Magdeburg Cathedral, where the altar was surrounded by Nazi swastikas, the Dean said, "It (the Swastika flag) has come to be the symbol of German hope. Whoever reviles this symbol of ours is reviling Our Germany. The Swastika flags round the altar radiate hope—hope that the clay is at last about to dawn" (for German victory) (Bethge.191).

But what would that day bring when it dawned? Since the Germans did not rely on peaceful means to attain their ends, it seemed that violence and war was the means by which they intended to impose their will on all of Europe and the world.

In contrast to the Dean of Magdeburg Cathedral, Dietrich Bonhoeffer, from the pulpit of Dreifaltigkeitskirche in Berlin proclaimed "The Church has only one altar, the altar of the Almighty. . before which all creatures must kneel.. He who seeks anything other than this must keep away; he cannot join us in the house of God.. .me church has only one pulpit, and from that faith in God will be preached, and no other faith, and no other will than the will of God, however well-intentioned" (Bethge.191).

The German elections were slated for March 5, 1933. In the month of February the various political parties which were still legal jockeyed for power. Many street battles ensued. The battles were orchestrated by Hitler's personal troops, the storm troopers. The chaos was probably intended by the Nazis. Finally somebody burned down the Reichstag (Parliament building) behind police barricades. All this disorder was possibly set up for Hitler's coup de grace which took the form of the "Reich President's Edict for the Protection of People and State." It proclaimed, "Therefore restriction of personal freedom, of the right of free speech, including the freedom of the press, of the right of association and of public assembly, intervention in the privacy of post, telegraph and telephone, authorization of search warrant and the confiscation and restriction of property, beyond the hitherto legal limits, will henceforth be admissible" (Bethge. 198).

Thus Hitler assumed dictatorial powers, and with a stroke of the pen, deprived every German citizen of legal and civil rights. This occurred on February 28, 1933 and lasted until May 8, 1945. The vote for a German government gave Hitler's party 44%--the largest bloc of votes. But the "Enabling Act" of March 24, 1933 gave Hitler power over the legislative body as well. He did not need any other party to join with him. From then on, Hitler was dictator of Germany.

As a consequence of the Nazi party taking over the German Government, and of the investiture of Hitler with supreme dictatorial powers, the Aryan clause went into effect. The Jews were dismissed from jobs in the German government, and in the church. They were expelled from German church

membership, and their business establishments were confiscated. Most of the German people agreed with these anti-Semitic measures; at least very few from among the population of approximately forty million Germans did much to assist their proscribed non-Aryan (non-Teutonic) Jewish neighbors. Even the church members of the various Protestant denominations and the Roman Catholic Church assented to the treatment of the Jews. It was very easy for Hitler to take the next step which was to put the Jews into concentration camps. The last step was to liquidate them all.

The German Church itself was at first divided. Bonhoeffer and his friends tried to prevent the church from agreeing to be controlled by the state. When this failed, Bonhoeffer collected 106 Signatures and sent them to the Reich Chancellor protesting state control. Hitler called for a church election. Bonhoeffer, his students and those who wanted a church free from state control and racism valiantly tried to influence the vote. But most of the incumbent church leaders and most of the church members agreed to cooperate with the state (which really amounted to submission to the state). They voted 70%-30% to hand over control of the churches to Hitler and his administration.

Bonhoeffer, as one of the leaders of the opposition, retired to Bethel in August, 1933. He and other opposition leaders founded The Confessional Church, that ~ part of the Protestant Church which opposed control by the Reich Chancellor and his government. The Confessional Church stood against the Aryan clause (no racial discrimination), stood for individual freedom (no state controlled euthanasia), affirmed allegiance to God, to the scriptures and the confession of faith (no allegiance to the Fuhrer) and pledged to help the persecuted brethren. Two thousand pastors initially signed this agreement. Later, six thousand joined the Pastors Emergency League.

On October 16, 1933 Bonhoeffer accepted a call to be a pastor of two churches of German immigrants in London. He stayed in that pastorate until March 10, 1935. He lived in the German vicarage in Forest Hill. All the duties of a full time ministry now occupied his talents. Here he became interested in the Sermon on the Mount which Jesus himself preached.

Bonhoeffer also preached on this topic. It is interesting to note that Mahatma Gandhi was also greatly influenced by the Sermon on the Mount.

Events in Germany changed quickly. The Austrian Chancellor Dollfuss was assassinated on July 25, 1934. Hitler's rival, Rohm, was killed later in the same year. On August 2, Hindenburg died. All the checks on Hitler were now removed. Hitler took over Hindenburg's position in addition to his own, declaring himself "Fuhrer and Reich Chancellor of the German People." This supreme position was affirmed on August 19, 1934 by a vote of the people.

Bonhoeffer carried on his work with the Ecumenical World Alliance while in London. He became a good friend of GKA Bell, Bishop of Chichester. He persuaded the German pastors in London to dissent from the state controlled church in Germany which now required its pastors to swear personal allegiance to Hitler, not just to the state.

In 1934, at the conference of the German Synod at Fano, Bonhoeffer was able to influence the pastors to support the Confessional Church of Germany and repudiate the state controlled German Christian Church. He also delivered his peace sermon favoring pacifism and condemning all forms of warfare.

Bonhoeffer also made plans to visit India in early 1935. Bishop Bell wrote Mahatma Gandhi who welcomed Bonhoeffer's visit. Bonhoeffer wrote his grandmother, "I'm thinking again of going to India. I've given a good deal of thought lately to Indian questions and believe that there's quite a lot to be learned there. Sometimes it even seems to me that there's more Christianity in their 'paganism' than in the whole of our Reich Church.. Of course, Christianity did come from the East, originally, but it has been so Westernized. It is almost lost to us... I might go to Rabindranath

Tagore University. But I'd much rather go to Gandhi and already have some very good introductions from close friends of his" (Bethge330).

It is quite possible that Bonhoeffer was thinking of using some Gandhian non-violent resistance methods to oppose the Fuhrer. This however, never materialized, as he was called to head the Preachers' Seminary in Pomerania in April, 1935. The seminary consisted of 23 candidates in Thingst by the Baltic Sea, but was moved on June 14, 1935, to Finkenwalde near Stettin.

At the seminary the day started and ended in church services, prayers and silent meditation. Music and recreation on the dunes or in the woods broke up the serious study. Bonhoeffer, a fast and efficient worker, set the pace. Discipleship, liturgy, pastoral care, community, preaching, wide reading and worship were part of the curriculum. It was during these two and a half years while he molded and directed his seminarians that Bonhoeffer wrote The Cost of Discipleship. The book deals with living The Sermon on the Mount.

The first class of the Preachers' Seminary graduated from Finkenwalde on October 16, 1935. The graduates returned to their towns and villages as "illegal" pastors, seeking to serve and suffer for their belief.

In June 1936, Bonhoeffer helped write a memorandum to Hitler in which the complaints of the free Confessional Church against the state were outlined. It opened the door for negotiation. This however was the year that everything went according to Hitler's plans, and the memorandum was ignored.

By 1937, over 804 members of the Confessional Church had been imprisoned for some period of time. On September 28, the Gestapo closed his seminary. The class of ordinands had previously departed and Bonhoeffer was on holiday. All the five seminaries operated by the free Confessional Church were shut down by order of the Reich President's Decree for the Protection of People and State, dated February 28, 1933.

In 1938, Bonhoeffer was without a job. He spent most of his time at his parents' home. He assured his mother that he was safe; but was ready to go to prison if necessary. The state government was cracking down on members of the Confessional Church, which was now in serious jeopardy. The government used various methods of harassment including permits, prohibitions, banishments, oaths of allegiance etc. At one point Bonhoeffer was prohibited entrance to Berlin and lived like a gypsy.

November 9, 1938 was the day of the Jewish pogroms. The love and sympathy of the German people for their "non-Aryan" neighbors was deafening in its silence.

When Hitler annexed the Sudetenland in 1938, General Ludwig Beck resigned, stating that a soldier could exercise his professional judgment to decide when he can disobey an order which is against his principles, morality or country's welfare. Most of the younger generals however, were enthusiastic about going to war.

In March 1939, Bonhoeffer left Germany for England. He was a pacifist at heart and could not bear induction into the German army. He was back in Berlin on April 18th--Hitler's birthday. Dr. Werner of the German Evangelical Church wrote, "[We celebrate] with exultant joy our Fuhrer's fiftieth birthday.

In him God has given the German people a real miracle worker. . . Let our thanks be the resolute and inflexible will not to disappoint.. our Fuhrer and the great historic hour" (Bethge.552).

Knowing his pacifist convictions, American Wends arranged to have Bonhoeffer go to the U.S.A. as a lecturer and pastor. He left Berlin on June 2, 1939 for London where he boarded the "Bremen" for the journey to New York. Bonhoeffer's conscience plagued him about the correctness of his

action. He felt guilty leaving his family and Mends to face the coming catastrophe without his presence and assistance. And, as he wrote in The Cost of Discipleship, he felt drawn to serve his God through the suffering of his fellow human beings in his own homeland. He was a willing martyr. So his moral duty pulled him back to Germany, and he left New York on July 8, 1939 for his homeland.

Bonhoeffer arrived on September 1, 1939, the beginning of World

War II. Hitler, who had been preparing and arming for years for his war of aggression against Europe, attacked Poland. The German people knew that war was coming and accepted it with quiet resignation. Bonhoeffer tried to enlist as a chaplain in an Army hospital but was rejected because he did not have any military service.

Dohnanyi, Bonhoeffer's brother-in-law, and General Beck tried to arrange an army coup d'etat, but Hitler was forewarned and prevented it. Colonel Hans Oster and Dr. Josef Muller, two counter agents, became acquainted with Bonhoeffer, and collaborated with him in future missions. Bonhoeffer now began his pastorate in the underground German movement. He stayed at his parents' home in Berlin, at the Ettal monastery in the south of Germany, or at the estates of Kieckow and Klein-Krossin in the northern part of the country. His aunt's address in Munich was given as his official residence.

In May 1941 the brethren of The Old Prussian Church were arrested and severely punished. The "illegal" pastors of the Confessional Church were also hunted down.. Many of them were forced to serve in the German armed forces. Eighty out of Bonhoeffer's 150 Finkenwalde students were killed in military action. He wrote letters to the families of those slain. In October 1940 Bonhoeffer was made a member of the military intelligence called "Abwehr." Bonhoeffer acted as a double agent in conjunction with Dohnanyi, Oster, Muller and Admiral Canaris, head of Abwehr. Munich served as his base.

Bonhoeffer made three journeys to Switzerland and one to Norway to negotiate with church leaders of the Allied Powers. He tried to set up peace conditions in the name of the German opposition for normalization of relations between the belligerents after Hitler's demise or overthrow. Plans to kill Hitler after his huge success in France and the low countries could have been counter productive due to Hitler's popularity with the armed forces. However, after the German war machine stalled in Russia and other fronts, some generals became disenchanted. At least two unsuccessful attempts were made to assassinate Hitler. Bonhoeffer did not take part in the actual attempts but must have known of them. Bonhoeffer was also engaged in smuggling Jews out of Germany.

After the Atlantic Charter Treaty between Roosevelt and Churchill and the British-Soviet Treaty of Alliance of May 26, 1942, wherein Germany was made an outcast and unconditional surrender was the terms imposed by the Allies, peace negotiations between Bonhoeffer and the Allied church leaders became impossible.

The Gestapo finally found documents incriminating Bonhoeffer and arrested him on April 5, 1943. He was incarcerated in Tegel prison. Here he spent two years reading, studying, and writing from Tegel. His letters were posthumously published as Letters and Papers From Prison.

While in prison, Bonhoeffer behaved with great courage and dignity. The peace of God shone through him. He conducted church services, comforted and assisted fellow prisoners, asked his father to work for the release prisoners and was the prime example of a brave gentleman. Even his guards loved and respected him as he ministered to their needs. One of them planned to escape with him, but Bonhoeffer did not follow through because he thought it would endanger the rest of his family, especially his brother and brothers-in-law who were about to be arrested. Bonhoeffer



thus remained a willing martyr to the end, sacrificing himself for the good of others.

On September 30, 1944, the Gestapo found documents linking Bonhoeffer with the smuggled Jews. His case then became more serious, and he was transferred to the Gestapo Security prison on Prinz-Albrecht Strause. After this building was destroyed by an air-raid on February 3, 1945, Bonhoeffer was moved to Buchenwald; then to Flossenbug. Himmler, or probably Hitler himself, ordered that Bonhoeffer, among others, be exterminated. He was hanged on Monday, April 9, 1945.

He wrote a poem in September 1944:

‘To punish sin and to forgiveness you are moved,  
God, this people I have loved.  
That I bore its shame and sacrifices  
And saw its salvation--that suffices” (Bethge 791).

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### Homework Sheet on Dietrich Bonhoeffer

1. What influenced Bonhoeffer's choice of a profession?
2. How did his peers evaluate him in school?
3. What edict did Hitler use to exercise dictatorial powers?
4. What conditions allowed Hitler to gain control over the German government?
5. Why did Bonhoeffer want to visit India?
6. What did he learn during his sojourn in the U.S.A.?
7. How did he try to overthrow Hitler?
8. What were the charges used against Bonhoeffer?
9. How did he behave in prison?
10. How did the German church leaders justify their support of Hitler?

### Eleventh Week - Economic Conversion:

- Listen to tape recording on “Economic Conversion” from war to peace.
- Invite an expert on “Economic Conversion” to speak to the class.
- Discuss the implications of “Economic Conversion” raised by the speaker and the tape.
- Read the eleventh Peacemakers essay on Will Rogers, focusing on his methods for dealing with the stresses of life.
- Begin presentation of student project reports (community service 12 hours).
- Hand out work sheet based on the essay.
- Remind students to continue their journal on feelings.

# WHERE YOUR INCOME TAX MONEY REALLY GOES

## *The United States federal Budget for Fiscal Year 1988*



### **37% Current Military**

#### **\$304 Billion**

Military Pay \$75  
Retired Pay \$11  
Operation and Maintenance \$80  
Procurement \$79  
Research and Development \$33  
Construcion \$5  
Nuclear Weapon (DOE) \$8  
International Military Asistance \$2  
Coast Guard \$3  
NASA (Estimated Military Portion 50%) \$4.5  
Other (CIA, Selective Service, FEMA) \$4

### **22% Past Military**

#### **\$179 Billion**

Veteran's benefits \$28

Interest on national Debt (80% estimated to be created by military spending) \$151

### **10% Physical Resources**

#### **\$79 Billion**

(Agriculture, Commerce, Energy, Housing and Urban Development, Interior Department, Transportation, Environmental Protection)

### **21% Human Resources**

#### **\$176 Billion**

(Education, Health and Human Services, Labor Department)

### **10% General Government**

#### **\$84 Billion**

(Government, Justice Department, 20% interest on national debt, civilian portion of NASA)

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## **100% Total federal funds**

### **\$822 Billion**

## How These Figures Were Determined

All these figures are for fiscal year 1988. As reported in the Budget of the United States Government, Fiscal Year 1989. The percentages are Federal Funds, calculated after removing Trust Funds (such as Social Security). The government practice of combining Trust Funds and Federal Funds (creating the so called "Unified Budget"), began in the 1960's during the Vietnam War. The government presentation makes the human needs portion seem larger and the military portion smaller. We do not include trust Funds in our calculations because they are raised separately and spent separately. What you pay (or don't pay) on April 15, goes only to the Federal Funds part of the budget (unless you are self employed).

"Current military" spending addstogether money allocated for the Department of Defense plus the "defense" portion from other parts of the budget. Spending on nuclear weapons (without their delivery system) amounts to about 1% og thr budget. Including deelivery system, the "nuclear" portion increases to about 10%.

"Past military" is represented by veterans' benefits plus 80% of the interest on the national debt. If there had been no military spending, most (if not all) of the national debt would have been eliminated. Analyst differ on how much of the debt is military created. Estimates range from 50% to 100%. We felt that 80% may even be conservative. The government figures bury the expenses of past military in many non-military areas of the budget.

We have used "outlays" rather than "budget" authority figures we wanted to reflect what is to be spent for fiscal year 1988 alone.

Rather than use the President's proposed fiscal Year 1989 Budget, which is modified before being approved by Congress, we chosen to use the figures from the most recent budget which Congress has already approved.

## Commentary / Counterpoint

### Why keep paying for more military than we need?

Saturday/February 12, 1994

In light of the Star Tribune's editorial concern regarding federal spending and the deficit, it is astonishing that no editorial has been published on military spending since 1991, though billions of lax dollars are squandered on weapons systems and troop deployments designed for the Cold War.

President Clinton made it clear in his State of the Union address that he would support large-scale military spending and oppose further cuts in the military budget. Clinton's plan for military spending of \$1.3 trillion over five years, 1994-1998, is based on a dubious threat assessment that calls for preparation to fight two Persian Gulf-sized regional wars simultaneously.

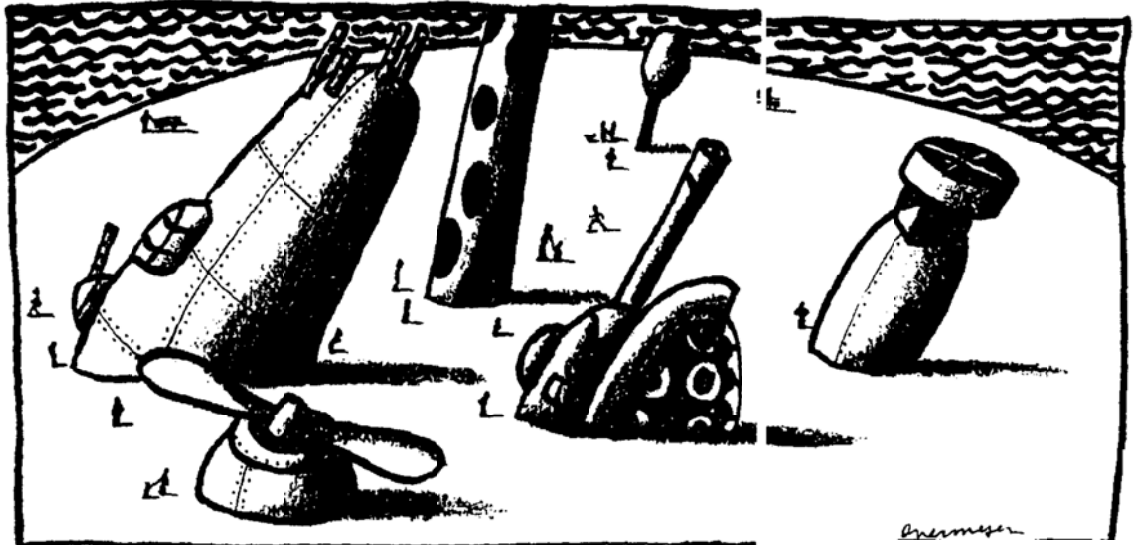
To put that spending in perspective, taxpayers should know that:

The United States will spend 4 percent more, in constant dollars on its military in 1994 than it did in 1980, at the height of the Cold War.

The combined military budgets of Russia, China, Iraq, North Korea, Iran, Libya and Cuba total approximately \$90 billion, less than 35 percent of our \$261.5 billion 1994 military budget

Given the history of such bogus threat assessments as the 'bomber gap,' the "missile gap" and the "window of vulnerability," concerned editors would doubt the validity of the dual-war scenario. According to a 1993 report by the General Accounting Office, in the 1980s the largest peacetime military buildup in American history was powered by systematic misrepresentations. The Pentagon in~late4 the Soviet threat, exaggerated the performance of new weapons, and understated their costs. The GAO findings dictate skepticism about current Pentagon claims.

There is no credible threat to U.S. security that justifies Clinton's \$1.3 trillion spending spree.



Active duty forces could be cut substantially and costly military programs could be eliminated without sacrificing the strength of our forces.

The Congressional Budget Office's report on reducing the deficit identified 54 specific options for cutting military spending by \$30 billion in 1994 and by \$282 billion over the five years 1994-1998. Studies by the Massachusetts Institute of Technology and the Center for Defense Information call for savings of \$346 billion and \$255 billion, respectively, over that period. The studies show that

active duty personnel could be reduced to 1 million by 1997, instead of the 1.4 million called for by the Pentagon, and that the following programs could be terminated without undercutting our national security: F-22 fighter, Centurion and Seawolf submarines, Trident II missile, V.22 Assault Plane, a new aircraft carrier, Military satellite, C-17 transport plane, FA-18E/F Attack Plane, DDG-51 Destroyer and the Comanche helicopter.

Billions more could be saved by cutting aircraft carrier battle groups from 12 to 9, by limiting missile defense efforts to theater defenses and canceling most of the "Star Wars" program, by reducing spending for intelligence activities, by decreasing submarine patrols, by restructuring the armed forces, by eliminating the redundancy of four air forces for the Army, Navy, Marines and Air Force, and by rescinding funds for B-2 Stealth bombers, which cost \$2.2 billion each.

In addition, Congress should compel our allies, primarily Germany, Japan and South Korea, to pay a substantial chunk of the \$140 billion that U.S. taxpayers will dole out this year for their protection, or bring the troops home. This enormous subsidy allows those countries to free up money for industrial policies, which they employ to whip us in the economic arena.

To ease the impact of military budget cuts, Congress should use some of the savings to increase funding to \$4 billion annually for conversion of the defense industry to peace time production, for realistic job training, and for extended unemployment compensation for those who lose their jobs in the military and defense industry.

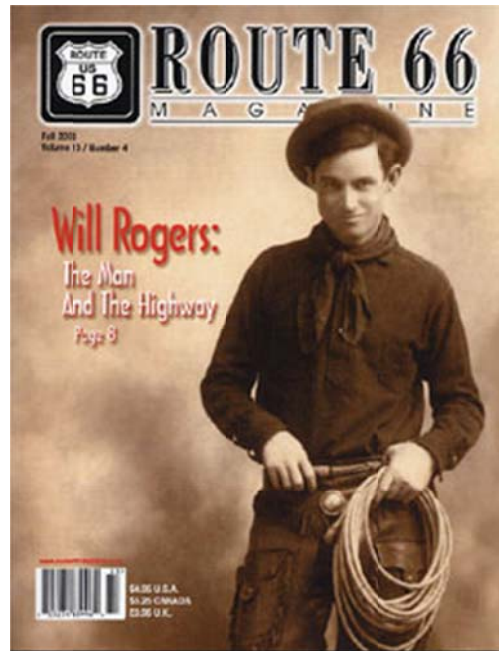
President Clinton, wounded in the skirmish over gays in the military, is reluctant to quarrel about spending with the Pentagon and Sen. Sam Nunn, chairman of the Senate Armed Services Committee, who resist cutting the military budget. Republicans turning pork-barrel patriotism to partisan advantage are charging that Clinton's modest 4 percent cut of President Bush's \$1.4 trillion five-year military spending plan would weaken America and cost jobs.

Caving in to this pressure, Clinton is proposing a Cold War level 1995 military budget of \$263.7 billion that will rip off taxpayer and drain funds necessary for crucial social programs.

A major public debate on military spending is desperately needed to pressure Congress to reorder our badly twisted national priorities. But it will be difficult to have that debate in Minnesota when the state's largest newspaper fails to present editorial commentary on the issue and fails to hold our congressmen such as Dave Durenberger, Rod Grams, Collin Peterson and Martin Sabo accounting for their support of excessive military budget.

Readers should do their utmost to arouse editors to the peril in providing extravagant funding for unnecessary military programs when millions of our citizens lack food, housing and health care and the federal debt spirals to \$5 trillion and beyond.

Will Rogers  
(1879-1935)



By Cecil Ramnaraine

Will Rogers represented all that was good about America. He represented the honest majority. As Americans migrated and settled in the west, as industry overtook farming, as the busy, impersonal, over-crowded cities replaced the simple neighborly expansive agrarian communities, as the hustle and bustle consumed the leisurely pace of existence, life in the U.S. began to change. Yet there were millions of people, the vast majority of Americans who still carried on their daily lives with honesty, sincerity and integrity. There were some people, of course, who became rich and famous (or infamous) at the expense of their fellow citizens. Will Rogers pointed out the follies of some of these “nouveau rich” and poked fun at them. Much of the population felt the same way about people and the world around them as Will did, but were not able to express themselves so accurately and articulately. He was one of the common folks. He grew up among them and shared their trials and tribulations. He knew, understood and loved his fellow Americans, and they in turn, knew, understood and loved him. When he died in 1935 he was the most popular and most beloved person in all America. He was the best known radio and motion picture personality. He was one of the most widely read newspaper columnists and the most sought after public speakers and entertainers of his time. Speaking of the world, Will made many trips abroad, both as a private citizen and as a newspaper reporter. He tried to understand both the leaders and the ordinary citizens, and he said that he never visited a country that he didn't like. He always hoped that nations would settle their differences amicably, since people all over the globe were similar in their need for the basic necessities of life, and in their desire for a peaceful existence. He was a strong humanist and democrat, who poked fun at Congress and corporations, who did not like Fascism or dictatorship, who worked for the good of all humankind, and who championed the cause of common men and women.



Will Rogers, whose parents were both part Cherokee Indians, was born on a ranch twelve miles north of Claremore, Oklahoma on November 4, 1879. His mother's name was Mary. His father, Gem V. Rogers, hauled freight from Missouri to Texas before he bought the ranch and settled down on the banks of the Verdigris River in Oklahoma. Calamity befell Will when he was about ten years old. His mother died and his father had to divide the ranch into homesteads. Will enjoyed riding his horse to the local mission school in the open, wide countryside. Much of his time was spent playing with his lariat and inventing new rope tricks. He paid little attention to book learning and said in his autobiography that he regretted it—"and I never go through a day that I am not sorry for the idea I had of how to go to school and not learn anything...It would certainly come in handy right now"(Rogers 5).

Will started working on the ranch, but spent most of his time lassoing prairie dogs and cutting curlicues with his rope. In 1897 his father finally sent him to Kemper Military Academy in Boonville, Missouri. Will promptly ran away and was hired as a cowhand to drive cattle to Texas and California. He then worked in show business roping and riding animals for Colonel Zach Mulhall. He traveled to the state fairs in the Midwest doing his act.

Will decided to travel to Argentina upon hearing that it was great cattle country. Will traveled by way of England. Upon arrival in England he took a job transporting cows and horses to South Africa during the Boer War in 1900. At the end of the fiber War, Will joined a circus in Johannesburg. He soon left for Australia where he joined the Wink Brothers circus in Sydney. He went to New Zealand where he did his pony tricks before the Governor General of the islands. After three years and fifty thousand miles, Will returned to the United States in 1902. Will never did travel to Argentina.

At home, he again joined Colonel Zack Mulhall. He was hired to perform in the World's Fair in St. Louis, Missouri, and then in Chicago, Illinois. In 1905 Mulhall brought his show to New York where Will started roping horses on stage. When Will was forced to speak to introduce his acts, he discovered that he was a natural born comedian.

He made two trips to Europe. In 1906 he went to Germany where he performed in Berlin's Tier Garten and said of the Germans, "They have cultivated everything they got but their humor"(Rogers.33). He performed for two years in England. Upon returning to the U.S., he married Betty Blake of Rogers, Arkansas, on November 25, 1908. The couple was married until his death in 1935.

From 1915-1919, Will worked for Mr. Zeigfeld in the Zeigfeld Follies and in the Midnight Frolic Shows. His act at that time was mostly jokes made up impromptu as he read the newspaper and twisted, turned, or exaggerated the news to entertain the crowd. President Wilson saw Will's act five times and became his admirer and friend. Will confessed that he was always scared and nervous before his performances. He ventured into journalism for the first time in 1908 when he was asked to report on a stampede which he and a partner, Fred Stone, promoted.

America was forced to enter the First World war by the Germany, of whom Will wrote humorously, "One thing I will say for the Germans, they are always perfectly willing to give somebody else's land to somebody else"(Rogers.51). When Russia withdrew from hostilities with Germany, Will wrote, "You see, Germany was willing to treat for peace as long as Russia did all the treating"(Rogers.51), and, "Of course, we will admit that they (Russia) were handicapped by not having a national anthem to fight by; it's hard to fight without a good anthem"(Rogers 51).

At the end of the war Will wrote a book, *The Cowboy Philosopher on the Peace Conference*. His wit in this book should not be paraphrased but quoted verbatim: "I wanted to go along as Jester. President Wilson will miss his comedy when he gets away from Congress...Colonel House was there to meet the Boat in a listening capacity. Lots of men have fought their way into fame and

talked their way into fame but Colonel House is the only man that ever just listened himself in...Peace table is turning out like all banquets, the speeches are too long...They agreed on one of the Fourteen Points, that was that America went in for nothing and expects nothing, they are all unanimous we get it...One thing we got to be thankful for, our soldiers can win wars faster than our diplomats can talk us into them. One thing about the League, the last war there were only 10 or 15 nations in it, now if they all sign this, they can all be in the next one. It won't be near so exclusive. well, they finally handed Germany the peace terms. 80 thousand words, only thing ever written longer than a LaFollette speech;...Had to be that long to tell the Germans what they thought of them...Imagine what a document for lawyers to pick flaws in...I thought the Armistice terms read like a second mortgage but this reads like a foreclosure...If he (Wilson) puts this thing through and there is no more wars, his address will be White House Washington D.C. till his whiskers are as long as the Peace Treaty...So all credit to President Wilson, it took some game guy to through with it"(Rogers.55-56).

Following Woodrow Wilson's example, Will wrote his own 14 Points on the Movie Industry and then another satire on suggestions to improve the industry. In the meantime he broke into the motion picture business as an actor in the film "Laughing Bill Hyde." That was in the summer of 1918. Sam Goldwyn sent him to California in 1919 to make moving pictures and Will made it his permanent residence. He made more than a dozen pictures including Laughing Bill Hyde, Almost a Husband, Water Water Everywhere, Jubilo, The Strange Border, Jes Call Me Jim, Cupid the Cowpuncher, Honest Hutch, Guile of\* Women, Boys Will be Boys, An Unwilling Hero, Doubling for Romeo, and A Poor Relation.

After a disagreement with Goldwyn in 1920, Will went into movie production on his own. In one of his pictures "The Roping Fool he did all his rope tricks and catches. The film is still shown today. However, this enterprise ruined him financially. Rogers did not declare bankruptcy. He had to work hard for several years to pay off all his debts.

Therefore he returned to New York to resume his act for the Follies, and to hire himself out as an after dinner speaker at various functions. At a banquet for the International Bankers in j922, he gave his views on business as follows: "Loan sharks and interest hounds, I have addressed every form of organized graft in the U.S. except Congress. So it's naturally a pleasure for me to appear before the biggest...You are without a doubt the most disgustingly rich audience I ever talked to, with the possible exception of the Bootleggers Union Local No.1, combined with the enforcement officers...I had an account in a bank once and the banker asked me to withdraw, that they used up more red ink on my account than it was worth...I noticed that in the prayer clergyman announced to the Almighty that the bankers were here. Well, it wasn't exactly an announcement, it was more in the nature of a warning...He. didn't tell the Devil, he figured he knew where you all were all the time...! see by your speeches that you are very optimistic of the business conditions of the coming year. I don't blame you, if I had your dough I would be optimistic, too...You have a wonderful organization, -I understand you have 10. thousand here, and with what you have in the various federal prisons brings your membership up to around 30 thousand"(Rogers.70-71).

In 1923, Will started to write a weekly humor column based on politics and the daily news. Many newspapers carried his articles. Instead of reaching only hundreds from the stage he was being read by millions. Commentaries were carried by daily newspapers not only in the United States but also in foreign countries. His busy, active life was reflected in his writings and they form an important part of the history of the American people from 1920 until his death in 1935.

Some of his remarks in 1923 on politics were "Our public men are speaking every day on something but they ain't saying anything...When the Wall Street millionaire knows that you are not only going to come into his office and take his secretaries and clerks but that you come in to get his dough, there wouldn't be any war...There can be no profiteering. The government, owns everything

till the war is over. Every man woman and child...get their dollar and a quarter a day, the same as the soldier. The only way a man could profiteer in war like that would be raise more children...If you ever injected truth into politics you have no politics...Can you imagine the bunch of multi-millionaires made by the last war agreeing to stop all chances of a future war for 100 thousand dollars...A king can stand people fighting but, he can't last long if people start thinking"(Rogers.80-83).

Installment buying was starting to become a habit in the United States and Will wrote "This country right now is operating on a dollar down and a dollar a week."

When President Woodrow Wilson died on February 17,1924 he wrote "What he stood for and died for, will be strived after for years. But it will take time, for with all our advancement and boasted civilization, it's hard to stamp out selfishness and greed. For after all nations are nothing but individuals, and you can't stop even brothers from fighting sometimes. But he helped it along a lot. And what a wonderful cause to have laid down your life for"(Rogers.91).

About Big Corporations setting wages he wrote "Maybe their conscience will hurt them...It does seem funny these guys can sit here, produce nothing, ride in Fisher bodies, and yet put a price on your whole year's labor"(Rogers. 101).

On Mr. Samuel Gompers, the great labor leader, Rogers wrote "Mr. Gompers has spent his life trying to keep labor from working too hard, and he has succeeded beyond his own dreams" (Rogers.105).

He was disgusted by the politicians delivering flowery speeches on Lincoln's birthday because they all talked about Abe Lincoln but did not imitate him.

Will gave his assessment of the 100% American person, as one who goes about his routine life, working hard, minding his own business, not interfering or harming his neighbor, doing right as his conscience sees it without looking for acclaim, not exceedingly bright but not a simpleton either, knows that the world is not perfect but accepts things as they are, and uses good common sense in integrating himself into the circumstance in which he is placed. Will had a great respect for millions of his fellow citizens who were not glamorous, wealthy or outstanding. As he put it, "Say, you come down right down to it, that intelligence and culture thing is a lot of applesauce" (Rogers.123).

He was elected mayor of Beverly Hills in 1926. That same year he wrote a book entitled Letters of a Self Made Diplomat to his President, which was a compilation of his reports to the Saturday Evening Post from Europe.

In Geneva, Will reported on the Disarmament Conference as follows:

'When nations get ready to make peace or war (and generally they don't know which they are making) why they always go to Switzerland...They are held after every war, since Adam first swung on Eve for not having his breakfast apple there on time. When she came, her and Adam held a Peace Conference. It was to do away with all wars between husband and wife.'

Will visited Russia in 1926, and wrote his opinions on that country very frankly as follows:... 'I bet if I had met him (Trotsky) and had a chat with him, I would have found him a very interesting and very human fellow, for I never met a man that I didn't like...When you meet people, no matter what opinions you might have formed about them beforehand, why, after you meet them and see their angle and their personality, why, you can see a lot of good in all of them. Communism is one-third practice and two-thirds explanation...It's just Russia as it has been for hundreds of years and will be for the next hundreds of years...People don't change under governments, the governments change, but the people remain 'the same...you can't condemn everybody just because they started a

revolution. We grabbed what little batch of liberty we used to have through a revolution, and other nations have revolutions to thank today. But I don't think anyone that just made a business of proposing them for a steady diet would be the one to pray to and to live by...A fellow shouldn't have to kill anybody just to prove he is right...do anything in the world but monkey with somebody else's religion. What reasoning of conceit makes anyone think theirs is right? It's better to let people die ignorant and poor, believing in what they have always believed in, than to die prosperous and smart, half believing in something new and doubtful. There never was a nation founded and maintained without some kind of belief in something...That is absolutely necessary to run a country on and that is religion, never mind what kind"(Rogers.13 1-137).

About American tourists overseas Will observed 'There should be a law prohibiting over three Americans going anywhere abroad together. They make more noise and create a bad impression"(Rogers.139).

Will had his gall bladder removed in 1927 but this did not lessen his gall at politicians and other over-bearing people. This year he made some useful observations on affairs here at home. "We got a million poor people living in this country. The rich are getting richer and the poor are getting poorer. That's what we better regulate instead of Nicaragua or China...Of all things that Lindbergh's great feat demonstrated, the greatest was to show us that a person could still get the entire front page without murdering anybody"(Rogers. 150).

Morrow was appointed ambassador to Mexico, and he asked Will Rogers and Charles Lindbergh to go down and help him establish America's good neighbor policy. Will wrote a series of articles on Mexico.

In 1928 Will attended the Democratic and Republican Conventions and reported on them. He wrote as follows:

"A lobbyist is a person that is supposed to help a politician make up his mind, not only help him but pay him...What do you suppose we are in Congress for if it ain't to split up the swag? Please pass the gravy...This country runs in spite of Parties. In fact Parties are the biggest handicaps we have to contend with...You could transfer the Senate and Congress over to run the Standard Oil or General Motors and they would have them both bankrupt in two years...You can't say civilization don't advance, however, in every war they kill you a new way. We have senators and congressmen that can't protect themselves against these evil temptations of lobbyists, we don't need to change our lobby, we need to change our representatives...We are the first nation to starve to death with a storehouse that's over-filled with everything we want" (Rogers.211-220).

His comments on the Stock Market were "Of course I never could understand what the price of stock had to do with keeping the company working and turning out their product. For instance, if "Consolidated Corn" stock had all been sold and the company had the money and was operating on that, what difference did it make to them, if the stock was selling at \$1,000 or if the people were using the stock to kindle their fire? Their business was still to keep after those corn. In other words, they should be watching corns instead of the market. If the shares sold for \$5.64 on one day and \$1.80 the next, what had happened during the night to the afflicted toes of the country? Well, I couldn't get that' (Rogers 211-220).

He gave his views on non-violence "They got Gandhi in jail in India. He preached liberty without violence. He swore all his followers to truth and constant poverty. He wanted nothing for himself not even the ordinary comforts. He believed in prayer and renunciation. Well, naturally, a man that bold couldn't run at large these days. They figured that a crazy man like that was liable to get other people wanting those fanatical things. The whole thing just gives you a pretty fair idea of what would happen to our Savior if he would come on earth today. Why, say, he wouldn't last near as long as he did then. Civilization has got past truth and poverty and renunciation and all that old

junk” (Rogers. 226).

His advice on wealth was as follows; “America is the wealthiest nation on earth. Yet it would do us no good if we had no friends. Also, wealth does not guarantee happiness. We could end up lonely, isolated and unhappy. For someone to become a millionaire someone else had to give up all that money, since you can’t get money without taking it from somebody” (Rogers. 227).

When FDR was elected president Will gave him this advice: “A state is to the federal government what an ‘honorary’ relation is to any of us. The more you do for them the more they expect.”

1933 saw the New Deal and FDR braintrust turning the U.S.A. from depression and gloom to hope and brightness. Will was satisfied that things were starting to get better for most Americans. He was saddened by the death of President Coolidge. “He could put more in a line than any public man could in a whole speech,” Will said. He talked a little about religion in these words. “But I can honestly tell you that I don’t think that any one religion is the religion. If I am broadminded in any way I do know that I am broadminded in a religious way. Which way you serve your God will never get one word of argument or condemnation out of me. There had been times when I wished there had been as much real religion among some of our creeds as there had been vanity, but that’s not in any way a criticism” (Rogers 310). “Can you imagine our Savior dying for all of us, yet we have to argue over just whether he didn’t die for us personally, and not for you. Sometimes I wonder if His lessons of sacrifice and devotion was pretty near lost on a lot of us” (Rogers 380).

About missionary work, Will wrote in 1933, “My theory of the whole missionary business could be summed up in a sentence. If you send somebody to teach somebody, be sure that system you are teaching is better than the system they are practicing. Some think it is, some think it ain’t. A difference of opinion is what makes horse racing and missionaries” (Rogers. 317).

In 1934 Will took his family with him when he Went on a world tour. He worried about the plight of the poor and about the uselessness of wars, and expressed himself thus: “I doubt very much if civilization (so called) has helped generosity. In those days people fought for food and self defense. Nowadays we have diplomats work on wars for years before arranging them. That’s so that when it’s over nobody will know what they are fighting for. We lost thousands of lives and spent billions, and you could hand a sheet of paper to one million different people and tell them to write down what the last war was for, and the only answers that will be alike will be, ‘Darn if I know’...Civilization is nothing but acquiring comforts for ourselves. We will strive to put in another bath, when maybe our neighbors can’t even put in an extra loaf of bread” (Rogers. 365).

On Mother’s Day May 12th, 1935, Will spoke over the radio. He said:

‘They (florists) have led us to believe that no matter how we have treated our mothers during the last year that a little bouquet of hyacinths or verbenas will square for it, you know — not only with mother but with our conscience too; when as a matter of fact you don’t need to be square with your mother. She knows you better than you know yourself. A mother is the only thing so constituted that she possesses eternal love under any and all circumstances” (Rogers. 385).

Will loved adventure to the end and always liked to visit new places. He flew with Wiley Post to Alaska in August 1935. Bad weather grounded them in Juneau. Will wrote his last report from there on August 9th, 1935. His plane crashed the next day, and the Great Cowboy of the universe finally lassoed Will and took him away.

The Autobiography of Will Rogers

Houghton Mifflin & Co., Boston, 1937.

### Homework sheet on Will Rogers

1. Row did Will spend his school days?
2. What did he say to show his regret?
3. What characteristics in him represented the good American?
4. Quote him on his opinion of the German people.
5. Quote him on his opinion of bankers.
6. What did he say about Mother's Day?
7. What did he say about Mahatma Gandhi?
8. List two of his many famous sayings.
9. What was his prescription to stop wars?
10. How did he deal with his business failure?

## SUMMARY OF SIGEP APPROACH

The term SIGEP summarizes the steps involved in problem solving. Each letter stands for a particular step: Stop, Identify, Evaluate and Plan.

### 1. *STOP AND CALM YOURSELF*

As soon as you know you have a problem, stop and look for options. If you are so upset that you have difficulty thinking, use one of the following methods to calm down. You can be angry and still think.

Count to ten

Let the anger drain out

Pretend you have a protective shield

Tell yourself

Take three deep breaths

Visualize your self calm

Run around the block

“I am a capable person, I can work this out.”

### 2. *IDENTIFY YOUR PROBLEM*

It is easier to solve a problem if you have a clear understanding of it. This is done by gathering data and deciding what your own and other people's needs are.

Gather data – ask yourself:

What was happening before the conflict? What do I feel like? What do I want? What do other people involved in this situation want? Who else is this a problem for?

Define the problem:

Focus on the specific behaviour that is difficult for you. (For example, “he is mean” might become, “he grabbed the books away from me”)

Distinguish between “wants” and “needs.” (“I want the cake,” “I need something to eat.”)

### 3. *GENERATE LOTS OF IDEAS*

Write down all your ideas. Evaluate them later: evaluation stops the creative process. The ideas you write down first will probably be the ones you already had. When you run out of ideas, think of some silly or impractical ideas: that will get new ones flowing.

Questions to stimulate ideas are:

What can I do differently? How can I change the physical setup to remove the problem? Who can help me? How can I prevent this from happening again? Can I buy or trade for some assistance? What might other people do? What would the smartest person I know do? What would the kindest person I know do?

What are some crazy ideas? What might someone from outer space do? What could I do if I was a magician? What is silliest idea I can think of?

### 4. *EVALUATE YOUR IDEAS*

Now is the time to evaluate the alternatives.

Look at the consequences. What will happen with each of the ideas? Will it achieve what you want? How will it affect other people? What problem will it have?

Consider how you would implement ideas? How much will it cost? How long will it take? How much energy will it take? Who else will be involved?

Is this a win-win alternative? Will the idea work for all other people involved?

Choose a plan. Choose the idea that best meets your need. Keep the list of ideas so that, if your choice doesn't work, you have a head start on choosing another.

If no idea is acceptable, consider how the ideas could be changed to make them acceptable.

#### 5. *PLAN HOW YOU WILL IMPLEMENT YOUR IDEA*

Plan how you will implement your idea and when you will evaluate your plan.

Plan Implementation. What things will you need for your idea? Do you need someone's permission or assistance? What will you do first?

Set aside a time to evaluate your plan. Decide on a time to review your plan and see if it is successful. If the solution is not working, choose another idea or return to identify the problem. If it is successful—Pat yourself on the back.



### Twelfth Week - One World Beyond War:

- Study and discuss “Toward a Human World Order” by Pat Mische.
- Write and present student images of a peaceful world.
- Share students’ understanding of the benefits and problems of a “world without borders” (World Federalism).
- Continue presentation of student project reports.
- Read twelfth Peacemakers essay on Woodrow Wilson, discussing his “Fourteen Points” and examining reasons for their failure.
- Re-administer Attitude Survey-and Self-Esteem Survey.
- Hand out work sheet based on the essay.
- Remind students to continue their journal on feelings.

Ask students to submit written evaluation of the course, emphasizing the changes it has made in their thinking and attitude.

## The Cost Abroad

It costs so much less to invest in people and in life than in weapons and in death.

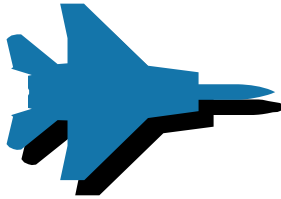
Even a small reduction in military spending would go a long way toward solving the problems of living

### ON THE AVERAGE IT COSTS ABOUT THE SAME:

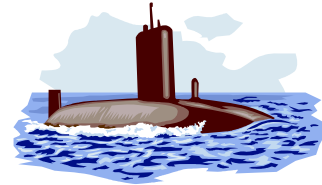
To arm and train  
a soldier



To build one  
modern bomber



To launch the latest nuclear-  
missile submarine



As it does



As it did



As it does



To educate eighty  
children

To wipe out small pox  
over a ten-year period

To build 450,000 modest  
homes

## CONVERTING THE U.S. ECONOMY PEACE, JOBS AND JUSTICE

BY LOUISE McNEILLY

THE NONVIOLENT ACTIVIST & WRI NEWSLETTER / APRIL-MAY 1990

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What were the Minnesota Governor, St. Paul's Mayor, Members of the International Brotherhood of Electrical Workers (IBEW), and the peace activists doing in front of the St. Paul's Unisys plant on a chilly January morning? They were gathering to protest the layoffs of 151 more workers and call for the conversion of the facility to civilian production."

We recognize these layoffs are happening because of the military cuts" stated Vic Globa, president of the IBEW local 2047." "WE also know we can save these jobs by making civilian products."

In response to these cutbacks, local 2047 is actively engaged in alternative use planning for the site. The union came up with a long list of products that existing Unisys workers could make: irrigation equipment, energy efficient light bulbs, and a voice controlled robotic arm to assist quadriplegic people in the workplace.

At the same time, Minnesota officials have been calling on Unisys management, to stop the layoff and cooperate with the alternative use planning. Gov. Perpich, Mayor Scheibel and state representative Karen Clark are among the Minnesota officials who hope that the state will be a leader in economic conversion.

As the cold war thaws, not just organized labor is wondering "Is there life after military contracting?" many defense contractors are actively worrying, but some far sighted company leaders are proactively starting to shift from defense to commercial work. Frisby Airbourne Hydraulics of Freeport, New York, is such a company. In 1985, Frisby was 90% defense oriented. Today, only 30% of sales are in defense. They have been able to move rapidly into commercial aerospace and actually improve profit margin and employment in the commercial sector.

### NATIONWIDE ACTION

The Frisby and Minnesota cases are examples of changing times. The enormity of military sector stands in sharp contrast of the breakup of the Soviet empire and our own deteriorating economy, deepening poverty, and environmental degradation. A growing number of Americans clearly see the necessity of redirecting Pentagon resources to meet these critical human, environmental and economic needs. In a dramatically altered political and economic climate, conversion organizing makes sense and is gearing up across the country.

On every level—workplace community, state, federal and global —citizens are taking advantages of new opportunities to promote alternatives to defense dependencies. National labor unions, business leaders, human services, elected officials and community organizers are getting behind conversion as a way to ensure significant Pentagon budget cuts and change national priorities without harming defense workers and their communities.

*Some examples:*

- ◆ In Irvine, California, the mayor's office is sponsoring a community roundtable for defense contractors to address issues of military dependency and design an economic diversification strategy.
- ◆ Hundreds of California activists are in the streets gathering signatures on a petition to cut

military spending and establish a statewide conversion commission. They hope to get the initiative on the November ballot.

- ◆ Announced base closings around the country are providing an opening for citizens to get involved in planning for the reuse of these facilities. Properly planned base conversions can successfully work for the community, create a healthier environment, and more jobs.
- ◆ The Ohio Governor's office recently organized a Defense Procurement diversification conference for small and mid-size contractors on ways the state can assist in the transition to commercial production. Other states taking legislative action to reduce military dependency include: Vermont, Massachusetts, California, Washington, Connecticut, Pennsylvania, Maryland and New Mexico.
- ◆ On the federal level, the two national conversion bills before congress, the Weiss Bill (HR 101) and the Gejdenson/Mavroules Bill (HR 2852) are gaining sponsors. New legislation is being introduced this month.

All of these efforts provide unique organizing opportunities—the chance to broaden alliances, link issues, and develop positive solutions to social, environmental and economic problems. Perhaps most important, working on economic conversion involves citizens in determining their economic future.

Many people will view base closings, contract cancellations, and force reductions with apprehensions. Our job is to that with proper advance planning, military cuts can fuel long term vitality. The perceived “threat of peace” must be changed to the “prosperity of peace.”

Now is the time to act to ensure that the “peace dividend” becomes reality. We must seize the opportunity to free workers, monies and technologies from the Pentagon and redirect them to building a healthy society, restored environment and sustainable peace economy.

## PLANNING AND ACTING FOR CONVERSION

There are many local, regional and national groups working on conversion including labor unions. The two groups are described below, and both will be able to give you contacts in your area. This is the time for peace activists to build strong working relationships with union activists. Building a strong civilian economy is in both our interests.

The Center for Economic Conversion (CEC) is anon-profit organization working to promote viable economic alternatives to military spending and build a society of peace, jobs and justice. The organization was founded in 1975, and serves as a national resource center on military economics and conversion planning. CEC educates the public about the need for positive alternatives to military dependence and assist communities in overcoming that dependency. Resources available from the center include “Building a Sustainable Economy” a 30-minute video about redefining national security, redirecting resources to meet critical needs, overcoming resistance to change and turning problems into opportunities. They also have a quarterly newsletter, organizers' packets and Conversion Updates detailing local, regional and national conversion activities. The Center offers special services to communities facing or planning a military base closure. Write them for details: center for Economic Conversion, 222 C View St., Mountain View, California 94041 (415) 968-8798.

The National Commission for Economic Conversion and Disarmament (ECD) promotes greater awareness about the links between disarmament, economic development, and military economy through citizen forums and published research materials. The commission encourages planning in industry, universities and other non-governmental organizations to promote conversion. On May 2, 1990, ECD is sponsoring national Town meetings on the “U.S. After the Cold War and the Peace

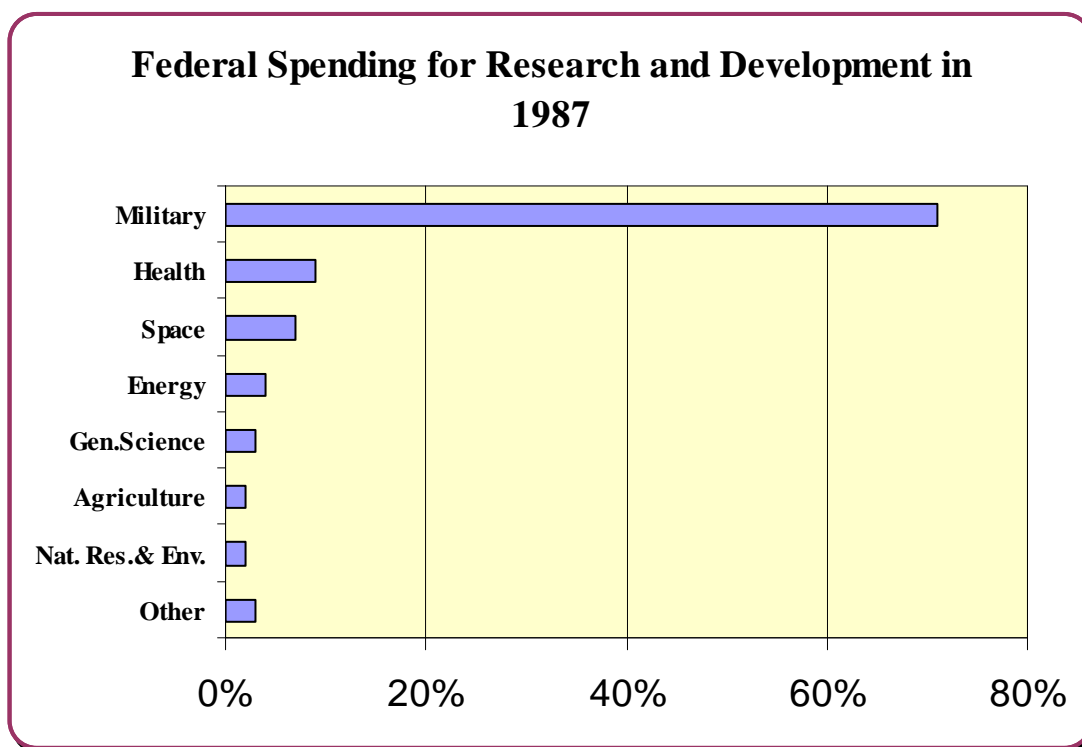
Dividend.” The town meetings have been endorsed by National Rainbow Coalition, Student Action Union, Progressive Student Network, and other groups. The town meetings are to be held around the country between 7 pm and 8:30 pm: a National town meeting will begin at 9 pm in Washington, DC, and television and radio broadcast is expected. Materials for organizing a town meeting are available from National Commission for Economic Conversion and Disarmament. Box 15025, Washington , DC 20003 (202) 544 5059.

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*Louise Mcneilly is on the staff of the Center for Economic Conversion in Mountain View, California.*

## INVESTING IN OUR FUTURE: BETTER WEAPONS OR A BETTER LIFE?

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\*Other includes Commerce (.5%), Transportation (5%), International Affairs (.3%), Veterans (.3%), and (.9%) divided among Education and Training, labor, Justice, Housing and Urban Development, and other Social Services.

The chart above shows how the U.S. government will spend our money for research and development (R & D)—approximately \$58 billion during 1987. The lion's share is for weapons, which means that we are able to produce the world's most technologically advanced arms. Meanwhile civilian industries are losing their ability to compete because of outdated and inefficient factories.

Our international competitors, on the other hand, commit the bulk of their R & D money to civilian industries. While U.S. industrial workers are steadily losing jobs, Japan, West Germany and other trade competitors are cornering the market in steel, automobiles, textiles and electronics.

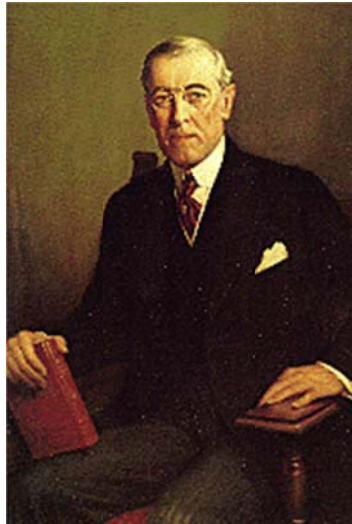
Our choice is between investing in more sophisticated weapons for the Pentagon or investing in a future which creates better and more productive lives for people.

*Source: FT 1981 Enacted Budget, U.S. 011k, of Management and Budget: Federal R & D Funding by Budget Function, FT 1985.87."*  
*National Science Foundation, March 1986.*

### JOBS WITH PEACE CAMPAIGN

76 Summer Street, Boston, MA 02110 (617) 338-5783  
Printed January 1986

Thomas Woodrow Wilson  
(1856-1924)



By Cecil Ramnaraine

Woodrow Wilson, the thirty-first President of the United States, was born on December 28, 1856 in Staunton, Virginia. His father, Reverend Joseph Ruggles Wilson, was a Presbyterian minister and his mother, Janet (Jessie) Wilson, was the daughter of a minister. Wilson's family was a religious people who filled his early years with literature, knowledge, righteousness, morality, and ideals of fair play and justice for all. Woodrow deeply loved his father and was greatly influenced by him. When his father was old and feeble and could not take care of himself, Woodrow Wilson brought the Reverend J. Wilson to live with him and took care of the reverend gentleman until his death. His goodness and gentleness came from his mother whom he worshipped for her purity, nobility and gentility.

Young Wilson attended Davidson College in North Carolina when he was sixteen, then transferred to Princeton University from which he graduated in 1879~ He studied law at the University of Virginia and was admitted to the bar in Atlanta, Georgia, where he practiced law briefly in 1882. He moved on to John Hopkins University for graduate studies and completed his Ph.D. there in 1886.

Wilson was a prolific writer. He published a biography of George

Washington, a five-volume History of the American People, and a thesis entitled "Congressional Government", all before he was forty-five years old.

When he was twenty-eight, Wilson married Ellen Louise Anon, daughter of a Presbyterian minister. They had three daughters, Margaret, Jessie and Eleanor. For the twenty-nine years of their marriage, Ellen Louise Wilson made her husband very happy. She was a great source of support, inspiration and comfort to him all the days of their life together. As Wilson himself acknowledged, "My love for you released my real personality. . . Love unlocks everything within me that is a pleasure for me to use" (Shachtman.25). Ellen Louise died on August 6, 1914. Wilson grieved her death for many months. He was greatly preoccupied with her memory. Wilson was depressed and existed as if in a deep sleep, being conscious of people around him but not being able to relate to them. He was afraid and lonely in his affected state. Only the discovery of Edith

Boiling Galt in 1915 and the process of courting and marrying her brought him back to reality. Wilson needed the love and support of a woman.

In the first year of his marriage to Ellen(1885), Woodrow Wilson taught at Bryn Mawr College. He moved to Wesleyan University in 1888, and then to Princeton in 1890. His work on behalf of the faculty at Princeton led to his elevation after two years to the Presidency of that institution. During his tenure he tried to improve the intellectual standard at the school and appointed forty-seven preceptors to lead discussions in the graduate school. He also became the leader of the conservative wing of the Democratic Party.

In 1910, Wilson ran for governor of New Jersey and was elected with the support of the state party headed by a-Senator James S. Smith Jr. The party saw him as a man of great intelligence, vigor and sincerity and one who could articulate their feeling with clear and convincing oratory~ The liberals were also satisfied hat he was a progressive man who could put their programs into action. Wilson quickly put through the New Jersey state legislature some very good progressive laws such as 1)direct primary election; 2) an employers' liability act which provided workmen's compensation; 3)a fair and efficient Public Utilities Act and 4)a law that gave the cities of the state a commission form of government.

Wilson became the favorite of the Progressives in the Democratic Party because of his record as governor of New Jersey. In 1912 he was nominated for the presidency of the United States on the New Freedom platform. The National Democratic Party hoped he would break up monopolies and restore national politics to vigor, purity, and self respect. In 1912 Wilson was elected president of the United States. During his first term, Wilson supported the following bills in Congress which eventually became law 1) reduction of tariff from 40% to 26%; 2) establishment of the Federal Reserve System which set up twelve federal banks in twelve different areas of the country under the control of a board appointed by the president; 3) provision of low interest mortgage loans to farmers; 4) passage of a workmen's compensation law for federal employees which served as a model for private employers; 5) enactment of the eight-hour work day; 6) the prohibition of interstate Commerce in goods manufactured by children; and 7) voting rights for women. These laws ensured government by the people for the good of the entire population.

World War I started in Europe on July 26, 1914. Woodrow Wilson declared the U.S.'s neutrality and patiently tried to keep America from active involvement in the struggle. Thousands of men were killed daily in the senseless trench warfare between the opposing lines. In the battle of Verdun, nearly 500,000 men lost their lives fighting for a few miles of muddy terrain.

Wilson repeatedly tried to intervene for a cease-fire that would stop the carnage. He did not succeed in getting the belligerents to talk peace or negotiate their differences during his first term in office.

In 1916 Woodrow Wilson ran for a second time for the presidency. He was elected for four more years under the slogan, "he kept us out of war". He started behind-the-scenes pressure on Great Britain and Germany to negotiate peace but was rejected. Wilson realized that Britain wanted only money and supplies from the-U.S., and not advice. The munitions makers, businessmen and Wall Street tycoons who had invested millions in the Allied Cause kept pushing Wilson to declare war against Germany. Wilson countered by saying "War. . .would mean illiberalism, because one couldn't fight with strength and at .the same time maintain true democracy. Lead this people into war, and they'll forget there ever was such a thing as tolerance. To fight, you must be brutal and ruthless, and the spirit of ruthless brutality will enter into the very fiber of our national life, infecting Congress, the courts, the policeman on the beat, the man in the street" (Shachtman.147).

Meanwhile, Germany's submarine warfare against cargo carriers, neutral shipping and passenger liners continued. Germany initially respected Wilson's demand for strict observance of neutrality.



Germany however, would soon resume sinking neutral ships. When Germany continued sinking ships with loss of American lives, Wilson had no recourse but to ask Congress on April 2, 1917, to declare war.

Americans enlisted, were trained and went to Europe under General John Pershing to help the Allies defeat Germany. Many American troops were put under British command. These troops were sent to help Russia hold the line against the German Kaiser. At this time, Russia was still in the midst of her own revolution in which the Communist Party, under Lenin, successfully overthrew the Czar in October 1917.

Wilson checked Japanese expansion into China by forbidding the construction of the Trans-Siberian Railway through a consortium of six nations, thus assuring Chinese Territorial integrity. He also tried to restore some semblance of democracy in Mexico.

On January 8, 1918, President Wilson addressed Congress and proposed “a just and lasting peace. . .a new world order resting upon a general association of nations, guaranteeing political independence and territorial integrity to great and small states alike.” (Braeman. p.1 1) These ideas were based on his famous Fourteen Points, which can be summarized as follows:

1. Open discussion and public treaty of peace among the nations, after which there shall be no private deals made.
2. Freedom of navigation in the open seas at all times beyond territorial limits.
3. Removal of trade barriers and establishing of equitable trade conditions among the consenting nations and fair enforcement of same.
4. Disarmament of consenting nations and retention of only a small force to keep domestic tranquility.
5. Colonial governments to evacuate and settle impartially with the peoples they govern and to the satisfaction of the equal rights and interest of the rulers and the ruled.
6. Allow Russia to choose her own form of government and welcome her into the comity of nations and the withdrawal of all foreign troops from her territory.
7. Belgium to be evacuated and restored as a free sovereign state.
8. All occupied French territories to be freed and Alsace Lorraine territory negotiated between France and Germany.
9. The boundaries of Italy to be adjusted along clear national lines.
10. Austria-Hungary to be allowed freedom and autonomy.
11. Romania, Serbia, Montenegro and other lands taken during the war to be free of invaders.
12. The Dardanelles to be declared as an open passageway for all nations and Turkey allowed control of her own country.
13. Poland to be an independent state and
14. A League of Nations to be formed as a general association of nations and to agree by treaty to uphold the territorial integrity and political independence of all states in this consortium (Braemnn.69-70).

Woodrow Wilson believed that the same rules and morality that govern the behavior of individuals must also govern the conduct of sovereign nations. He thought that people should rule themselves and not be under a king or dictator. He wanted colonial peoples to be set free by their rulers and given autonomy. He desired that nations settle their disputes by negotiations, not aggression, and

by binding arbitration, not wars. Towards the end of 1918 the First World War came to a halt. Wilson went to Paris to attend the Peace Conference and was greeted in England and France as a hero. He had finally succeeded in getting the warring countries of Europe to sit down for peace negotiations. He realized that punishing Germany too harshly would back-fire and he tried to make things easier for that defeated country. He prevented the separation of the Saar and the Rhine region from Germany because he knew that deprivation of these industrial areas would cause great hardship to the Germans. Nevertheless, he was not able to deflect all the vengeance that France and Great Britain dumped on Germany. By demanding huge reparations and other harsh controls, the British and French set the stage for a future great war with Germany. The allies did not heed Wilson's advice that a lasting peace meant a peace without victory, but were intent on obtaining more territory, more colonial possessions, and more world power. He did prevail upon them to set up a League of Nations where all the countries could discuss their disputes, negotiate, submit them to binding arbitration, enforce the peace and thus stop short of resorting to aggression. As he said, "Heretofore, the world has been governed.. .by partnerships of interest, and they have broken down. Interests separate men, for the moment there is the slightest departure from the nice adjustment of interests, jealousies begin to spring up. There is only one thing that can bind people together and that is a common devotion to right" (Shachtman.175).

President Wilson returned to the U.S. on February 14, 1919 and left his adviser Colonel House to represent him at the conference. With the allied leaders united against him, House agreed to many of their enormous demands including non-recognition of the Lenin government in Russia, all very grave mistakes on the part of the Allied Powers. Wilson was back in Paris on March 14, 1919. Even he could not move his peers to more lenient peace terms.

However, the European Powers did agree to his idea of the formation The League of Nations as an international organization. He signed the Treaty of Versailles, knowing its flaws but believing that the passage of time and the League of Nations which he proposed would rectify its mistakes. He envisioned America not as a military power (he detested military power), but as a leader of humankind. to show the other nations how to achieve rightful ends by peaceful means. He hated war and all the killing, and opted for peace and arbitration whenever he could. He kept the romance of war and war psychosis at bay, renli7ing that nations could win a war yet lose the peace. He entered World War I only when there was no other choice and only as a means to obtain peace a\$ justice for all. Many believed that this was "the war to end all wars?"

While in Europe in 1919, President Wilson became sick with what was thought to be influenza. Medical specialists today believe it could have been viral encephalitis. The illness damaged his brain and spinal cord and left him permanently impaired.

In the election of 1918 the Republicans had gained majorities in both the House of Representatives and the Senate. This made Wilson's job of getting the Senate to endorse the League of Nations very difficult. Several factors threatened the acceptance of the League; the aftermath of war and the ensuing demobilization of millions of men, the economic depression and the battle between labor and management were but a few. Senator Henry Cabot Lodge was also against the President, whom he did not like personally. Members of the Senate also feared Article X of the Treaty which calls for sanctions against aggressor nations. Although it was specified that the President could not authorize any action without the advice of Congress, they feared that they would lose control over their government to some international body if the U.S. was viewed as an aggressor nation. Even when the wording of the various bills and amendments did not greatly differ from what Wilson wanted, he would not compromise. This was probably a grave mistake on his part.

President Wilson took his case to the people. He thought he could thus put pressure on Congress to accede to his demand. Wilson started on his nation-wide tour in the Presidential Train on August 3, 1919, covering some four hundred miles every day. The people were responsive. Due to his

medical condition however, he became exhausted and finally collapsed at the end of September. Wilson had suffered a stroke which left him blind in one eye, paralyzed on one side and somewhat restricted mentally. Many of his advisers asked him to compromise on the treaty. Wilson stubbornly refused. It is now believed that had he realized how sick he had become, he would have allowed others to carry on his work and make a compromise possible. The Senate rejected his bill in 1919 and again in 1920. American participation in the League of Nations was scuttled.

Governor James M. Cox of Ohio and Franklin Delano Roosevelt of New York headed the Democratic ticket in 1920. Warren Harding and Calvin Coolidge, the Republican candidates, beat them in the Presidential election of 1920. The Nobel Peace Prize for 1919 and 1920 was awarded to Woodrow Wilson in 1920.

After the White House years, Mr. and Mrs. Wilson moved to a house in the 2300 block of S. Street, Washington D.C. Wilson gave a short radio broadcast on Armistice Day, 1923, in which he said, "I am not one of those who have the least anxiety about the triumph of the principles I have stood for. I have seen fools resist Providence before, and I have seen their destruction, as will come upon these again, utter destruction and contempt. That we shall prevail is as sure as that God reigns" (Shachtman.270).

Edith Wilson cared for him from 1920 until his death in 1924. Wilson's faithful friend Grayson said that the courage with which Wilson faced death is a lesson to all of us and that Wilson had taught men many things including how to die. On January 31, 1924, he said "I am ready", and on the beautiful sunny Sunday morning of February 3, 1924, Thomas Woodrow Wilson gave up this life.

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Week Twelve - One World Beyond War

## Homework Sheet on Woodrow Wilson

1. What habits did Woodrow Wilson's father and mother inculcate in him?
2. Tell about his education.
3. What did he write about his wife's influence on him?
4. Why did the Democratic Party pick him as their Presidential candidate?
5. List some of the laws he successfully steered through Congress.
6. Paraphrase some of Woodrow Wilson's sayings on waging war.
7. List Fourteen Point Proposal.
8. How did the Treaty of Versailles affect Germany and why did Wilson disagree with it?
9. The League of Nations, as proposed by Wilson would have brought peace. Defend your agreement or disagreement.
10. Write a few sentences telling why you think Wilson was ahead of his time.

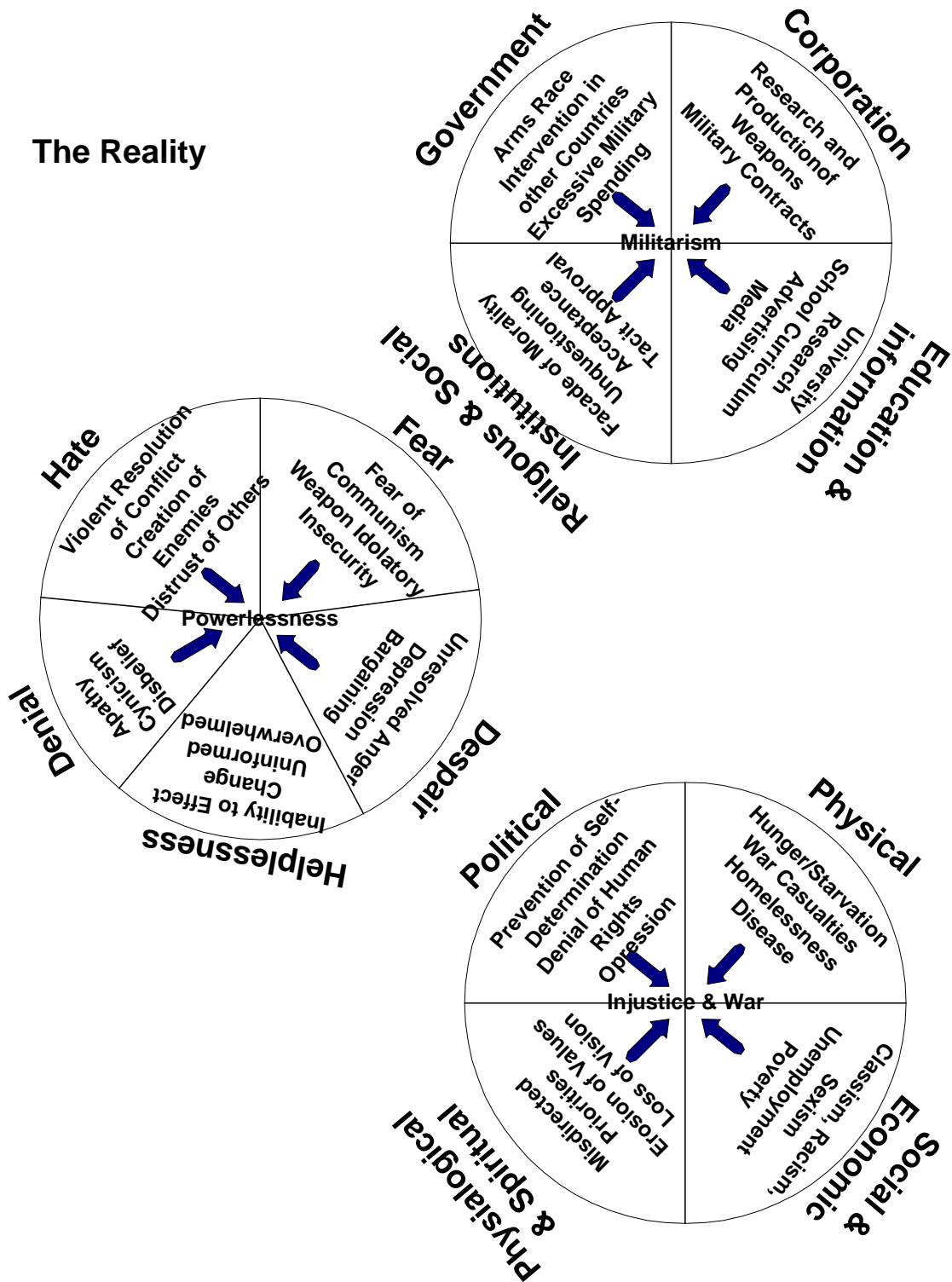
## Problem Solving

Define the conflict as a mutual problem	Define the conflict as a win-lose situation
Pursue goals held in common.	Pursue one's own goals
Find creative agreements that are satisfying to both parties or present a mutually acceptable compromise	Force the other party into submission.
Have an accurate personal understanding of one's own needs and show them correctly.	Have an accurate personal understanding of one's own needs, but publicly disguise or misrepresent them.
Problem Solving Strategy	Win-Lose Strategy
Try to equalize power by: - emphasizing mutual interdependence; avoiding harm, Inconvenience, harassment, embarrassment to the other party in order to reduce his fear and defensiveness.	Try to increase one's power over the other party by: emphasizing one's independence from the other and the other's dependence upon oneself.
Make sure contacts are on the basis of equal power.	Try to arrange contact where one's own power is the greater.
Use open, honest, and accurate communication of one's needs, goals, position, and proposals.	Use deceitful, inaccurate, and misleading communication of one's needs, goals, position, and proposals.
Accurately state one's needs, goals, and position in the opening offer	Overemphasize one's needs, goals, and position in the opening offer.
Work to have highest empathy and understanding of other's position, feelings, and frame of reference.	Avoid all empathy and understanding of other's position, feelings, and frame of reference
Communicate a problem-solving orientation.	Communicate a win-lose orientation
Avoid threats in order to reduce other's defensiveness	Use threats to get submission
Express hostility to get rid of one's feelings that may interfere with future cooperation	Hostility is expressed to subdue the other
Communicate flexibility of position to help in creative problem solving.	Communicate highest commitment (rigid adherence) to one's position to force the other to give in.
Behave predictably; though flexible behavior is	Behave unpredictably to use the element of

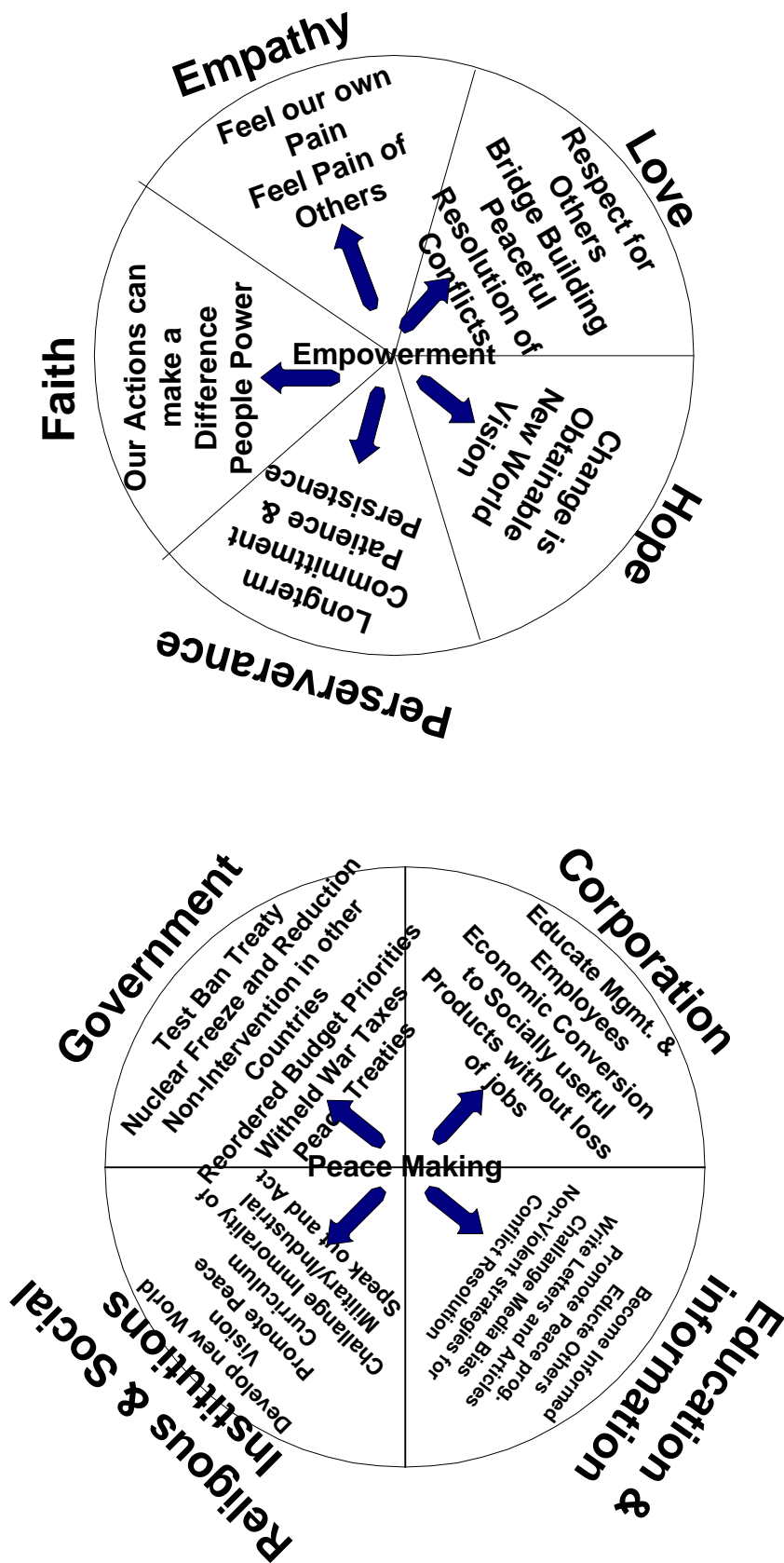
appropriate, it is not desired to take other party by surprise.	surprise
Change position as soon as possible to help in problem solving.	Concede and change slowly to force concessions from the other.
Promote clarity, predictability, mutual understanding to help in problem solving	Increase ambiguity and uncertainty in an attempt to use deception and confusion to one's advantage
Use cooperative behaviors to establish trust and mutual cooperation.	Use cooperative behaviors to grab the chance to exploit other's cooperativeness
Adopt a consistent posture of being trustworthy toward the other	Adopt a posture that allows one to exploit the other whenever possible
Seek third parties to help in problem solving	Isolate the other to reduce the possibility of his forming a coalition with third parties
Emphasize exploring both similarities and differences in positions	Emphasize only differences in positions and the superiority of one's own

## Graphic Presentation

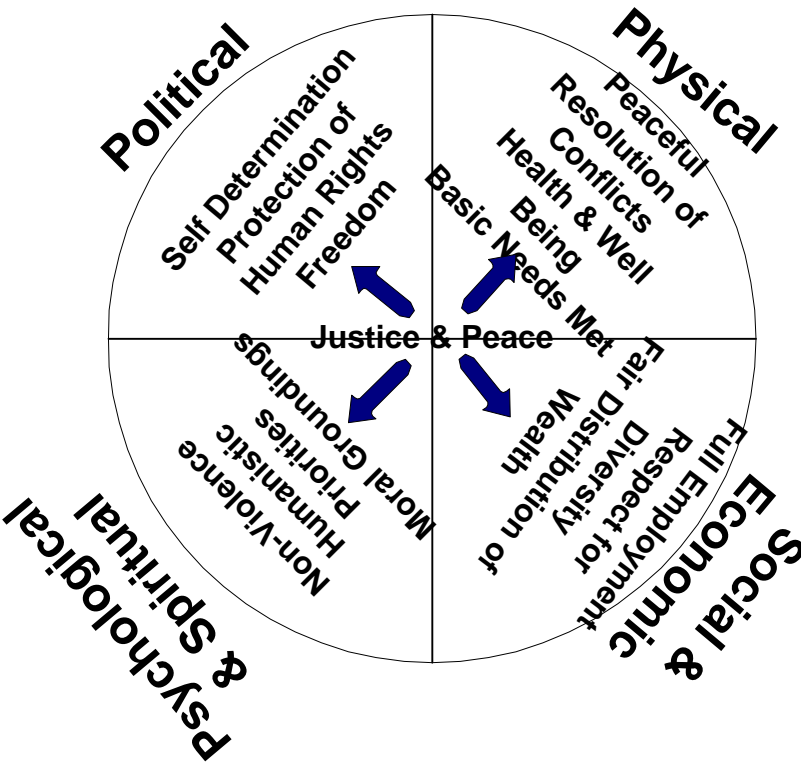
### The Reality



Change



# The Vision







## Non-Violent Conflict Resolution

Based on notes from W.C. Anderson, 1996

There are three methods of non-violent conflict resolution in general use. They are.

1. Litigation
2. Arbitration
3. Mediation.

Litigation can be expensive and time consuming. The least acceptable aspect of this process is that it often involves a combination of judges, juries and attorneys. The persons with the problem may have little or nothing to contribute to the outcome.

Arbitration is quicker, less costly, and potentially more inclusive of the persons with the problem. However a decision is made by a disinterested third party and may address the instant problem while ignoring underlying causes of trouble.

A well conducted mediation by knowledgeable persons can often, not only solve the problem at hand but also its causes. The reason is simple. Mediation involves completely the people with the problem. The problem belongs to them not the mediator, and the solution is entirely their solution. The mediator keeps the process going. Is this magic? Sometimes the participants think so.

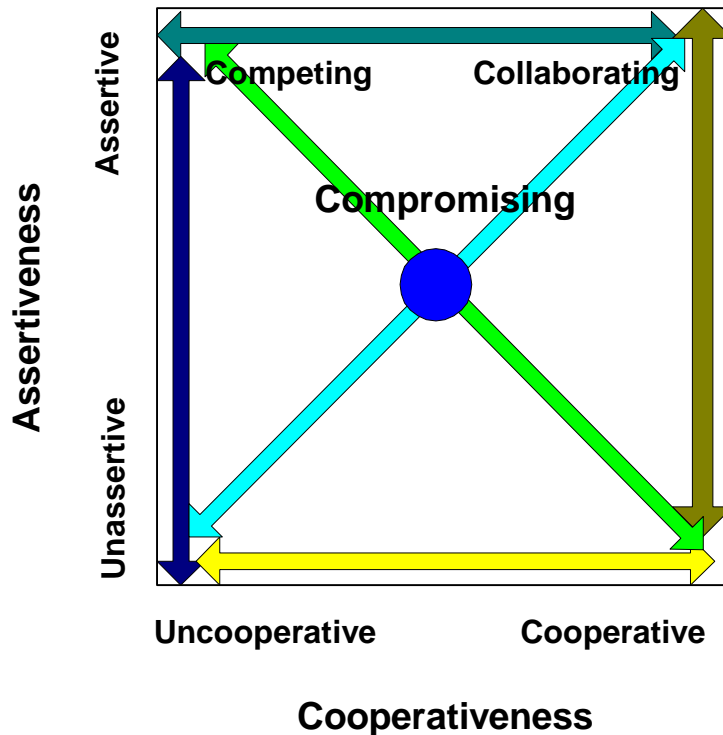
Compromise and collaboration is the essence of mediation. Compromise and collaboration seeks to discover the needs of the parties and put together a strategy to meet these needs while resting on consensus and equity. Communication must be kept open at all times.

The good mediator has the following characteristics.

1. Must be a good listener.
2. Must have infinite patience.
3. Must strive for evenhandedness (not necessarily the same as being “neutral”).
4. Must be able to absorb a certain amount of punishment.
5. Must be able to encourage a continuation of effort by both sides.
6. Must, with the agreement of the parties
  - a) set times and places for sessions
  - b) discourage “non party” involvement.
  - c) keep a dialogue going between the parties.
7. Must understand the issues.
8. Ideally should be a volunteer or certainly not be paid by either of the parties.

## Conflict Handling Modes

Conflict Situations” are situations in which the concerns of two people appear to be incompatible. In such situations, we describe a person’s behavior along two basic dimensions: assertiveness, the extent to which the individual attempts to satisfy their own concerns, and cooperativeness, the extent to which the individual attempts to satisfy the other person’s concerns.



The five “conflict-handling modes” are:

**COMPETING** is assertive and uncooperative—an individual pursues their own concerns at the other person’s expense. This is a power-oriented mode, in which one uses whatever power seems appropriate to win one’s own position. Competing might mean, “using one’s ability to argue one’s rank, or economic sanctions to “stand up for my rights, defend a position which I believe is correct, or try to win.

**ACCOMMODATING** is unassertive and cooperative—the opposite of competing. When accommodating, an individual neglects his own concerns to satisfy the other person; there is an element of self-sacrifice in this mode. Accommodating might take the form of selfless generosity or charity, obeying another person’s order when one prefers not to, or yielding to another’s point of view.

**AVOIDING** is unassertive and uncooperative—the individual does not immediately pursue their own concerns or those of the other person. He/she does not address the conflict. Avoiding might take the form of diplomatically sidestepping an issue, postponing an issue until a better time or simply withdrawing from a threatening situation.

**COLLABORATING** is both assertive and cooperative—the opposite of avoiding. Collaborating involves an attempt to work with another person to find some solution, which fully satisfies the

concerns of both persons. It means digging into an issue to identify the underlying concerns of the two individuals and to find an alternative, which meets both sets of concerns. Collaborating between two persons might take the form of exploring a disagreement to learn from each other's insights. This will resolve some condition which would otherwise have them competing for resources, leading them to find a creative solution to an interpersonal problem.

COMPROMISING is intermediate in both assertiveness and cooperativeness. The objective is to find some expedient, mutually acceptable solution, which partially satisfies both parties. It falls on a middle ground between competing and accommodating. Compromising gives up more than competing but less than accommodating. Likewise, it addresses an issue more directly than avoiding, but doesn't explore it in as much depth as collaborating. Compromising might mean middle-ground position.

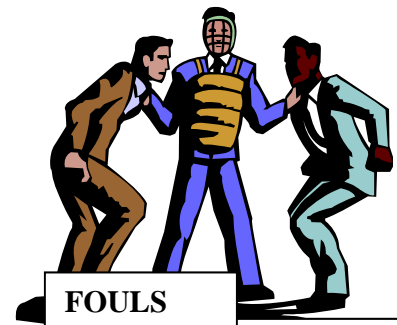
In the case of conflict-handling behavior, there are no universal right answers. All five modes are useful in some situations-each represents a set of useful social skills. Our conventional wisdom recognizes, for example, "that two heads are better than one" than one (Collaborating). But it also says, "Kill your enemies with kindness (Accommodating), "Split the difference" (Compromising), "Leave well enough alone" (Avoiding), "Might makes right" (Competing). The effectiveness of a given conflict-handling mode depends upon the requirements of the, specific conflict situation and the skill with which the mode is used.

Each of us is capable of using all five conflict-handling modes. None of us can be characterized as having a single right style of dealing with conflict. However, any given individual uses some modes better than others and therefore, tends to rely upon those modes more heavily than others, whether because of temperament or practice.

The conflict behaviors, which an individual uses, are therefore a result of both his/her personal predispositions and the requirements of the situations in which one finds themselves. This instrument should help you assess your mix of conflict-handling modes.

## Rules for Fighting Fair

1. Identify the problem
2. Focus on problem
3. Attack the problem not the person
4. Listen with an open mind
5. Treat a person's feelings with respect
6. Take responsibility for your actions

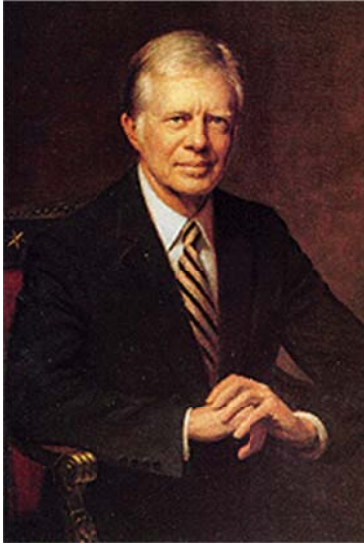


### FOULS

- ◆ Calling
  - ◆ Blaming
  - ◆ Name Sneering
  - ◆ Not Listening
  - ◆ Getting even
- 
- ◆ Threats
  - ◆ Pushing
  - ◆ Hitting
  - ◆ Put Downs
  - ◆ Bossing
  - ◆ Making Excuses
  - ◆ Not Taking Responsibility

## THE CARTER CENTER

### PRINCIPLES FOR PEACEMAKERS



1. Strive to have the international community and all sides in any conflict agree to the basic premise that military force should be used only as a last resort.
2. Do not interfere with other ongoing negotiation efforts, but offer intercession as an independent mediator when an unofficial presence is the only viable option.
3. Study the history and causes of the dispute thoroughly. Take advantage of any earlier personal involvement with key leaders and citizens of a troubled nation as a basis for building confidence and trust.
4. Seek help from other mediators, especially those who know the region and are known and respected there. (In Africa, for instance, we join forces with distinguished leaders from that continent.)
5. Be prepared to go back and forth between adversaries who cannot or will not confront each other.
6. With sensitive international issues, obtain approval from the White House before sending any Americans to take part in negotiations.
7. Insist that human rights be protected, that international law be honored, and that the parties be prepared to uphold mutual commitments.
8. Ensure that concession is equaled or exceeded by benefits. Both sides must be able to feel that they have gained a victory.
9. Tell the truth, even when it may not contribute to a quick agreement. Only by total honesty can a mediator earn the trust and confidence of both sides.
10. Be prepared for criticism, no matter what the final result may be.
11. Be willing to risk the embarrassment of failure.
12. Never despair, even when the situation seems hopeless

# PEER MEDIATION

## Checklist for Training Peer Mediators

### A. Introduction

Introduce everybody by name.

Explain that mediators do not judge; they are neutral.

Explain' that the mediators keep information confidential.

### B. Go Over the Rules (Ask each person:)

Do you agree to not interrupt?

Do you agree to no put-downs or threats?

Do you agree to be as honest as you can?

Do you agree to try to solve the problems?

### C. Listen to Stories and Repeat What You Heard

Ask one person to tell what happened and to tell how he/she feels.

First mediator repeats back what happened, including feelings.

Ask the other person to tell what happened and to tell how he/she feels.

Second mediator repeats back what happened, including feelings.

### D. Check Understanding

Ask one person to repeat back what the other person said, including  
Feelings.

Check to see if what was repeated is accurate.

Ask the second person to repeat back what the other person said, including  
Feelings.

Check to see if what was repeated is accurate.

### E. Brainstorm

Ask both people for ideas that can help solve the problem.

Don't comment on ideas; just write them ALL down (unless they are put downs).

After all ideas are obtained, review them and cross out any ideas that are not agreed upon  
by BOTH disputants.

Make sure disputants think agreement is fair/balanced/workable/specific.

Ask "what if" ....

### F. End the Mediation

Have each person sign agreement.

Ask about handshake.





# Additional Reading

## AKBAR

1543-1606 AD

Akbar was descended from the Timurids of Turkistan who had adopted Persian culture. He was the third of the Mogul dynasty, the Muslim rulers of India from the 15th through the 18th Century. His father, Humayun, was driven from the throne and the kingdom was in disarray when his son was born in a Hindu Rajput household, and given the name Jalauddin which was later changed to Akbar, the Great. He became the greatest of the Mogul Emperors of India.

Akbar inherited the throne in 1556 A.D. upon the death of his father. He and his generals had to reconquer the territories once ruled by his grandfather and lost during his father's rule. His social, administrative and fiscal innovations proved him a capable and wise leader. Although he was illiterate, perhaps because of dyslexia, Akbar loved learning and disputation. He patronized scholars, philosophers and religious teachers, and was greatly influenced by Muslim Sufis. The Muslim Sufis, like Rumi and Hafez, lived in Konya in central Turkey and were both poets and mystic philosophers. They were part of the great Islamic Enlightenment, the Islamic Golden Age, during the millennia after the AD 622 Hegira when Islamic culture, its scientists, philosophers, mathematicians, artists, scholars and wise administrators greatly influenced the then civilized world.

Since most of his subjects were Hindus, he decided wisely to reconcile them. He abolished the jizya, the tax that Muslim rulers imposed on non-believers. He married the Rajput princess Padmini who was allowed to openly practice her religion in the Mogul's harem. He eliminated the tax that Hindus and Buddhists had to pay to travel on their many pilgrimages. About one-third of his officials were non-Muslims and vast number of Hindus were in top government positions. The governors of his provinces were prohibited from abuse of power, were required to rule justly and were severely punished if they mistreated the poor and the weak.

In all Muslim kingdoms, non-Muslims came under the Muslim Sharia laws. But Akbar allowed the Hindu provinces to retain their own Hindu kings and autonomy, and to maintain their own laws (Dharmashastra), courts and religion. His religious tolerance and respect for diversity throughout his vast country earned him the love of all his people.

Akbar took over the spiritual leadership of his country, and devoted much time to discovering the common truths in the multiple religions he ruled over. He had given trading ports to the English in Bombay, the Portuguese in Goa, and the French in Pondicherry. He therefore called upon these Christians to send deputations to meet with the Muslim, Hindu, Jain, Sikh, Zoroastrian and other groups, in his palace in Fatepur Sikri, where they discussed philosophy and religion. Akbar sought to find the unifying aspects of all religions, and settled upon Din-i-Ilahi, the religion of God. It was a creed of harmony amongst different people, respect and care of all living things, the world as a creation of God, a single and unified place that reflects the singularity and unity of its Creator.

Thus Akbar's state was built on the principle of sulahkul (universal tolerance) and adale (equal justice for all). This is Akbar, the Great, the philosopher king, endowed with virtue, talent, wisdom and learning.

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2. *Dehli, R. Mookerji, 1962*

## ALL IS ONE

All living things are living things because of a material called DNA – Deoxyribo Nucleic Acid. One cell amoeba, bacteria and simple organisms to complex Homo sapiens (human beings) all owe their existence to DNA, which is a nucleic acid that contains the genetic instructions for the development and functioning of all living organisms. This DNA is made up of chemical building blocks called nucleotides. These building blocks are made up of three parts – a phosphate group, a sugar group and one of four types of nitrogen bases. The information to make and continue life is stored as a code in these four chemical bases, ATCG – adenine, thymine, cytosine and guanine.

Human DNA consists of about three billion bases. More than 99% of these bases are the same in all people. The order or sequence of these bases determines the information available for building and maintaining an organism, similar to the way in which letters of the alphabet appear in a definite order to form words and sentences.

These bases pair up with each other, A with T and C with G. Each base is also attached to a sugar molecule and a phosphate molecule. Together a base, a sugar and a phosphate are called a nucleotide. Nucleotides are arranged in two long strands that form a spiral called a double helix. The structure of the double helix is like a ladder, with the base pairs forming the ladder rungs and the sugar and phosphate molecules forming the vertical side pieces of the ladder.

The important property of DNA is that it can replicate, or make copies of itself. Each strand of DNA in the double helix can serve as a pattern for duplicating the sequence of the bases. To summarize, DNA is a double helix formed by base pairs AT and CG attached to a sugar-phosphate backbone.

DNA makes up genes which are the basic physical and functional units of heredity. In humans, genes vary in size from a few hundred DNA bases to more than two million bases. The human genome project has estimated that humans have between 20,000 to 25,000 genes. In Homo sapiens all these three billion bases and twenty thousand or more genes are collected in twenty-three pairs of chromosomes in the nucleus of every cell. Every species of living thing has its own particular number of chromosomes. For example Homo sapiens have twenty-three pairs of chromosomes; no other species has that number.

DNA spends a lot of time in its packaged form of chromosomes. But in cell division the DNA unwinds so it can be copied and the copies transferred to new cells. For example, in human sexual reproduction the female X,X sex chromosome divides, and similarly the male sex chromosome X,Y divides. The new combination XX or XY creates either a female or male person respectively, obtaining half of its DNA from one parent and half from the other, the DNA being contained in the male and female genes coming together.

Charles Darwin postulated in his book On the Origin of Species that evolutionary changes take place over many generations and through millions of years of natural selection. So it takes a long time before genetic materials can change to produce new species. However, in the 1970's and 1980's scientists have discovered that your environment and your life choices can influence your

genetic code. Diet, health habits, smoking and harsh environment can change how grandparents, parents and their children appear without changing their genes. This gave birth to the science of Epigenetics because cellular materials were found sitting on top of the gene strands, just outside of them.

These epigenetic “marks” tell the genes to switch on or off. Environmental factors like stress, diet, etc., can make an imprint on genes that can then be passed on from one generation to the next. Chemicals like a methyl group can change an epigenome. The epigenome is probably a hundred times more than the human genome of about twenty-five thousand. This means that there are millions of possible little changes that can occur, and be expressed in a short period of time without changing the basis genetic structure.

Thus epigenetics expands Darwin’s explanation of evolution and the creation of new species. Since tweaking these marks can be done by the environment and also by chemicals, numerous physical differences have occurred and more are now possible.

DNA proves that all living things are related to each other even though there are millions of varieties, and it took more than three billion years to evolve into Homo sapiens. Human beings have a short history compared to dinosaurs. We are endowed with language, memory, reason and consciousness. Therefore it behooves us to preserve the earth and to treat other living things, especially human beings, with the highest level of respect and not kill each other off in wars or religious and ideological differences. Love and tolerance must prevail in order for us to survive. If not, Homo sapiens indeed will have a short history in the universe.

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2. *Wikipedia –What is DNA?*
3. *The Origin of Species*, Charles Darwin, 1859

## ASHOKA

The British historian H.G. Wells has written “Amidst the thousands of names of monarchs that crowd the columns of history the name of Ashoka shines, and shines almost alone, a star.”. Ashoka established an empire based on the moral and spiritual welfare of his subjects, and on righteousness, kindness, much good, generosity, truthfulness and purity. He was born in 304 BC and died in 232 BC at the age of 72 years. He reigned from 273 BC to 232 BC, a span of forty-one years, from his capital city Pataliputra, near present day Patna in India.

Eight years after his coronation, Ashoka's army attacked and conquered Kalinga, present day Orissa. The slaughter of human beings and the destruction of that war so horrified him, that it brought about a complete change in his personality. It seems that Ashoka had been calling himself a Buddhist before the war, but after the war he dedicated the rest of his life trying to apply Buddhist principles to the administration of his vast empire.

He wrote “All men are my children. I am like a father to them. As every father desires the good and the happiness of his children, I wish that all men should be happy always.” Thus Ashoka used Buddhism as the uniting force to weld the diverse and heterogeneous elements of his vast empire, and ethics of behavior, which reconciled the various religions and social groups.

While he was an enthusiastic Buddhist, Ashoka was not partisan toward his own religion or intolerant of other religions. He genuinely encouraged all his subjects to practice his/her own religion with the same conviction that he practiced his own. He believed in ahimsa (nonviolence) and goodwill to all faiths, and that everyone should regard one another with affection. In his own words “Whoever praises his own religion, due to excessive devotion, and condemns others with the thought – let me glorify my own religion – only harms his own religion. Therefore contact between religions is good. One should listen to and respect the doctrine professed by others, should not consider glory and fame to be of great account unless they are achieved through Dharma (Duty), and the practice of Dharma both now and in the future, therefore all religions should reside everywhere, for all of them desire self control and purity of heart.

Ashoka wrote his edicts of behavior and government in several hundred stone pillars which he erected all over his kingdom in India, Nepal, Pakistan and Afghanistan. These stone pillars were about fifty feet in height and weighed almost fifty tons each. They were capped by capitals, sometimes a roaring lion, a noble bull or a spirited horse. Only ten of them and their capitals still survive. All of them were written in the language of the particular region, so that the people as well as the officials could easily read them, and follow their instructions. Some of the instructions include non-violence, tolerance of all sects and opinions, obedience to parents, respect for priests and teachers, liberality towards friends, humane treatment of servants and generosity towards all. Also slaughter and mutilation were abolished, and sport hunting was only for consumption.

Ashoka also created his wheel of duty or Ashoka Chakra. This wheel had twenty-four spokes, each representing a virtue which the people should practice. The following are the virtues – love, courage, patience, humility, peacefulness, kindness, justice, mercy, empathy, wisdom, gentleness, faithfulness, goodness, self-control, selflessness, righteousness, morality, trust, faith, nobility of

soul, purity of mind, honesty of nature, clarity of dignity and love for all things living and non-living.

## THE BILL OF RIGHTS

The first ten amendments to the Constitution of the United States are called the Bill of rights. It reads as follows:

### First Amendment

Congress shall make no law or prohibit the free exercise thereof, or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

### Second Amendment

A well regulated Militia, being necessary for the security of a free State, the right of the people to keep and bear arms, shall not be infringed.

### Third Amendment

No soldier shall, in time of peace be quartered in any house, without the consent of the owner, or in time of war, but in a manner to be prescribed by law.

### Fourth Amendment

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched or the persons or things to be seized.

### Fifth Amendment

No person shall be held to answer for any capital, or otherwise infamous crime, unless upon presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the Militia, when in actual service in time of war or public danger, nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb, nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty or property, without due process of law; nor shall private property be taken for public use without just compensation.

### Sixth Amendment

In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the state and district where the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him, to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense.



#### Seventh Amendment

In suits at common law, where the value in controversy shall exceed twenty dollars, the right by trial by jury shall be preserved, and no fact tried by a jury shall be otherwise be examined in any court of the United States, then according to the rules of the common law.

#### Eighth Amendment

Excessive bail shall not be required nor excessive fines imposed, nor cruel and unusual punishments inflicted.

#### Ninth Amendment

Protection of rights not specifically enumerated in the Constitution. The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people.

#### Tenth Amendment

The powers not delegated to the United States, by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

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## HIS HOLINESS THE DALAI LAMA

Tenzin Gyatso is the 14th Dalai Lama of Tibet. The people of Tibet have practiced Buddhism for many centuries. It appears that since the time of Kublai Khan (1252 AD) the Dalai Lamas were the spiritual and temporal rulers of Tibet. Before his death in 1283, Karma Pakshi, the 2nd Karmapa advised his disciples to locate a boy to inherit the throne. His instructions were based on the premise that Buddhist ideology is eternal and so is reincarnation. This marks the beginning of seeking the reincarnation of the previous Dalai Lama in the body of a child.

The institution of the Dalai Lama has become, over the centuries, a central focus of Tibetan culture. Today he is the Tibetan leader who embodies the survival of the religion and culture of his people, and his promulgation of forgiveness, peace and compassion towards all, including the Chinese oppressors, exemplify the ideals of the great Tibetan values and way of life.

Upon the death of the 13th Dalai Lama, the search was on to find his reincarnation. It took four years before the present Dalai Lama was discovered. The visions and signs given to the Regents and high monks led them to a monastery with a jade-green and gold roof, and a house with turquoise roof tiles in the village of Taktser in Amdo province. The four year old boy in that house successfully passed the various tests of reincarnation of his predecessor, and so the Tibetan leaders proclaimed him the 14th Dalai Lama. He was born on July 6, 1935.

The boy was taken to Lhasa, the capital city of Tibet. He lived in the Potala Palace in the winter and the Norbulingka Palace and park in the summer. He was installed as the 14th Dalai Lama on February 22, 1940. His education started immediately and was completed on March 5, 1959 when he graduated with the Doctor of Buddhist Studies.

After 80,000 Chinese troops invaded Tibet in 1949, Tibetan Regents installed the 14th Dalai Lama, Tenzin Gyatso as the head of state and government on November 17, 1950 at the age of fifteen. Soon he headed a Tibetan delegation to the Chinese capital Beijing. He spent ten weeks there meeting with the Communist leaders of China, including MaoTse-Tung and Chou-En-lai. The Chairman Mao appointed a committee which he said would see to it that the pace of reform in Tibet was dictated by the wishes of the Tibetan people. This was good news, as it could work out a synthesis of Buddhism and Marxist doctrines. However talk did not match action and China embarked on a relentless course of destruction of Tibet and religion and culture.

In 1956 at the 2,500th birth anniversary of the Lord Buddha, the Dalai Lama accepted an invitation to visit India – The Aryabhumi – land of the Holy to Tibetans. He spent five months there, on pilgrimage to Buddhist holy sites and on meetings with Indian leaders and people who treated him with love and respect. He also met with Chou-En-lai in Palam Airport, New Delhi where Chou stopped in transit to Europe. The Dalai Lama complained about the Chinese treatment of the people of eastern Tibet and Chou assured him that things would be better. When Chou-En-lai again stopped in New Delhi on returning to China, Chou summoned the Dalai Lama to meet with him again. This time Chou told him that Chinese authorities were ready to use force to crush any popular uprising, and would introduce no new reforms for the next six years, and that rumors of the Dalai Lama's wish to remain in India were unwise since the Tibetan people needed him. At one

point the Dalai Lama had mentioned to Chou-En-lai the difference between the Indian government and the Chinese government – the freedom of the people of India to express themselves as they really felt and to criticize their government as they saw fit.

Although he was sorely tempted to remain in India, and although his brothers did so, His Holiness, on the advice of the Indian Prime Minister, Jawaharlal Nehru, returned to Tibet towards the end of March, 1957.

But conditions throughout Tibet deteriorated. Freedom fighters opposed the Chinese army with armed intervention especially in eastern Tibet. The Chinese used aircrafts to bomb towns and cities and used artillery barrage to lay waste vast areas. The International Commission of Jurists reported to the Dalai Lama “crucifixion, vivisection, disemboweling and dismemberment of victims, dragging people behind galloping horses, beheading, beating them to death, burning alive and tearing out their tongues when they shouted ‘Long live the Dalai Lama’.” (I,p124)

On March 17, 1959 the advisors and Parliament were afraid that the Chinese general in Lhasa was planning to take the Dalai Lama into his custody. Thousands of Tibetans also thought so, and formed a human barricade outside the palace in order to protect His Holiness. So eventually he decided to escape to safety in India. He wore the uniform of a Tibetan soldier and with trusted followers slipped out of his palace and started the long, cold and dangerous trip to the border with India.

Some three weeks after leaving Lhasa and enduring a very cold difficult and hazardous journey over high mountain passes, the Dalai Lama and eighty companions finally reached Bomdila, an Indian town near the border. He was given a telegram which read “My colleagues and I welcome you on your safe arrival in India. We shall be happy to afford the necessary facilities to you and your entourage to reside in India. The people of India.....will no doubt accord their traditional respect to your personage. Kind regards to you. Nehru” (II,p144)

Finally His Holiness was given quarters in a house just above the village of McLeod Ganj overlooking a broad valley in the city of Dharamsala in the northern state of Himachal Pradesh. Today there are over 100,000 Tibetan refugees living in India free to practice their Buddhist culture and religion.

An Indian prince, Gautama Siddharta decided to give up his kingdom and lavish living around 2,500 years ago and adopt an ascetic life style to seek the meaning of life. He sat under a huge bodhi tree where he fasted and meditated until he came to the following conclusion:

1. There is suffering.
2. There is a cause of suffering.
3. The cause of suffering can be extinguished.
4. Follow the Middle Way which constitutes the Noble Eightfold Path: this is right views and right resolution (wisdom), right speech, right action, right livelihood (conduct), right effort, right mindfulness, right concentration (mental discipline).

The aim of Buddhism is to achieve a completely integrated life of the highest order. Abundant self-discipline is necessary for the ethical conduct of Buddhism, to be loving and compassionate. It is fine to believe in these ideas, but if one does not put them into practice, believing in them is for nothing.

For over 2,000 years monks from India and China have converted millions in Tibet and China to Buddhism. However, when Mao-Tse-Tung and his followers took over the government of China in 1949, and imposed communism onto the Chinese people, Buddhism and other religions in China were abolished.

Since settling down in Dharamsala, India, The Dalai Lama has become an important spiritual world leader. He has continued to practice the Buddhist ideas of peace, non-violence, love and compassion. He has opposed the Tibetans who proposed to free Tibet from China by war, and hopes for peaceful co-existence with China. He has set up a democratic government in exile for Tibet, and has said that it was for the people of Tibet to decide whether the institution of the Dalai Lama should continue or not. The United Nations has called on China to respect the human rights of the Tibetans, and for Tibet to be a zone of peace free of war and nuclear weapons.

His Holiness has visited over forty-six nations and met with the spiritual and temporal rulers of those countries. He has become one of the world's greatest repositories of spiritual thought. On December 10<sup>th</sup> 1989, the Dalai Lama received the Nobel Peace Prize and he accepted it on behalf of oppressed people everywhere. He said "The prize re-affirms our conviction that with truth, courage and determination as our weapons, Tibet will be liberated. Our struggle must remain non-violent and free of hatred." (III). He maintains that he is a simple Buddhist monk, no more, nor less. He is the living example of a truly great person. He said that a great source of his inspiration is the writings of an 8<sup>th</sup> Century Buddhist saint, thus:

For as long as space endures  
And for as long as living beings remain  
Until then may I too abide  
To dispel the misery of the world (IV)

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## MAGNA CARTA

On 15th June 1215 AD King John of England signed a document called the Magna Carta (The Great Charter). The knights, barons, freemen, landowners and clergy of England cornered King John and his army in a meadow called Runnymede and forced him to agree to their demands. These demands were written in sixty-three articles, which form the backbone of British common law and civil rights, and thus the Constitution of the USA. The present writer will attempt to paraphrase this important charter as follows:

The English church shall be free and all her rights and liberties inviolate.

All heirs of legal age shall have their inheritance, paying a fee, and if not of age free of fee. A ward shall restore to an heir all his property when he comes of age. Heirs shall marry without disparagement.

A widow shall have her marriage portion of her inheritance without difficulty, and shall not give a dowry. Also she shall not be compelled to marry.

Land shall not be seized (seized) as long as debt can be repaid, and no scutage (tax) imposed unless by common counsel. All cities, towns and ports shall have all their liberties and free customs.

Court of common plea shall be held in some fixed places. Justices shall hold assizes (court) in counties on appointed day and place.

A freeman shall not be amerced (fined or punished) except by oath of honest men of the neighborhood or by assizes. Earls and barons shall not be amerced except through their peers.

If a fief (common laborer) dies, the bailiff shall distribute his chattels (property) to his wife and children in reasonable shares. If a freeman shall die intestate, his chattels shall be distributed to his kinfolks under the supervision of the church.

No constable or bailiff shall take corn or provisions, or horses, or carts of any freeman without payment, or take money without the will of the owner. Nothing in the future shall be taken for a writ of inquisition, and no bailiff upon his own unsupported complaint put anyone under "his law".

No freeman shall be taken, imprisoned, exiled, or in any way destroyed except by lawful judgment of his peers or by the law of the land. All merchants shall have safe and secure entry and exit to England for buying or selling. It shall be lawful for anyone to leave our kingdom or return, safe and secure.

If anyone's property was taken while on Crusades, it shall be restored. Lands from Welshmen and Scots while on Crusades shall be restored.

We all take an oath for peace and justice.

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## NELSON MANDELA

Nelson Mandela was the first president of South Africa to be elected after the apartheid white government gave the franchise to all its citizens including the majority black population in 1994.

He was born in the small village of Mrezo on the banks of the Mbashe (Basher) River in the native reserve of Transkei. This was an autonomous region where his father was chief of the Thembu dynasty of the Xhosa Clan. His given name was Rolihlahla which his elementary school teacher changed to the English name Nelson. This school was run by the Wesleyan Christians who were missionaries to the Xhosa.

At the death of his father, the young man was designated councilor to the Thembu. He then attended the Clarkebury Boarding Institute where he completed his Junior Certificate at the age of sixteen. In 1937 he attended the Wesleyan College in Healdtown, Fort Hare. These two Methodist institutions gave him a very good education, strict puritanical ideas, discipline and mental training. He learned self reliance and fortitude, avoidance of frills, distractions, drinking liquor and swearing. He immersed himself in the study of British history and geography and also Xhosa culture so he did not become a black Englishman, but rather a proud South African.

In April 1941, Nelson Mandela went to the big city of Johannesburg, an exciting move for a young country lad. He got a job as a mine policeman, really a night watchman. At that time the South African blacks were migrating in large numbers from the rural towns and villages to the cities, and this scared the white Afrikaners, who felt threatened by black competition, and imposed more extreme segregation which they called apartheid.

Soon Walter Sisulu came into Mandela's life. Sisulu was a fellow countryman from Transkei, and he introduced Mandela to a young Jewish lawyer, Lazar Sidelsky who employed Mandela as a law clerk, since Mandela wanted to become a lawyer. Mandela enrolled at the University of Witwatersrand to study for a law degree, and there spent the years 1943 through 1949.

In 1944 Mandela married Evelyn Mase, a cousin of Walter Sisulu, in whose home he was living. She was devoutly religious and a good wife and mother. She was supportive of her husband's ambition and under her influence he blossomed politically into the national figure he is today (I,p38).

After the 1948 election (in which only whites voted) South Africa came under the control of the Afrikaner dominated National Party of apartheid – strict racial segregation. At about this time Mandela joined the youth branch of the African National Congress and started his political career.

At six feet two inches Mandela was physically imposing and exercised to keep his great physique. He practiced boxing as a heavyweight every weekend and Joe Louis was his hero. He also admired and supported Albert Luthuli. a Zulu chief who was President of the ANC since 1951, but was often banned and confined to his home in Natal. Mahatma Gandhi also influenced Mandela's approach and the activities of the anti-apartheid groups. Non-violent resistance to the apartheid government of South Africa was his initial answer. But he changed his tactics especially since the Sharpeville Massacre in 1960 and the government ban against the ANC – the African National Congress. Mandela later said "I saw non-violence on the Gandhian model not as an inviolable principle, but as a tactic to be used as the situation demanded" (I,p68). Nevertheless, in January 2007 Mandela took part in a conference in New Delhi marking the 100<sup>th</sup> anniversary of Gandhi's introduction of Satyagraha (peace force) in South Africa.

The government banned any activity of the ANC and declared it illegal in 1960. Therefore Nelson Mandela founded the MK – Umkhonto we Sizwe, Spear of the Nation, which started sabotage campaigns against military and government targets. Continued harsh repression and violence from the government pushed Mandela and his followers to armed resistance in which civilians sometimes became casualties.

On August 5, 1962 he was arrested and after a trial he was sentenced to five years in prison. In July 1963 he and prominent leaders of the ANC were arrested in Rivonia. This was part of his defense “During my lifetime I have dedicated myself to the struggle of the African people. I have fought against white domination and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all person live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die” (II).

Nelson Mandela was imprisoned on Robben Island, off the coast of Cape Town, for eighteen years, then in Pollsmoor Prison for another nine years. Prison life on the island was harsh and difficult, especially for political prisoners and he had a difficult time. However, he took correspondence courses with the University of London and gained the degree of Bachelor of Laws. He was acknowledged as the most prominent member of the ANC and his stature grew steadily as the leader with whom the South African government could negotiate a settlement. It appears that he was moved to Pollsmoor Prison to facilitate such negotiations.

International pressure, embargoes, loss of export customers, withdrawal of foreign money and investments, and a vote in the United States Congress against the apartheid government of South Africa rendered the continuation of the then government very tenuous. The moderate and conciliatory demeanor of Nelson Mandela was encouraging. Finally President William Botha suffered a stroke in 1989, and was replaced by Frederik Willem de Klerk.

All these conditions influenced President F. W. de Klerk to release Nelson Mandela from prison on February 11, 1990, and to reverse the ban on the African national Congress and other anti-apartheid organizations. Mandela made a speech to the nation saying that his main aim was to bring peace to the white and majority black and to give them all the right to vote in national and local elections, and to create a climate conducive to a negotiated peaceful settlement between the apartheid white government and the majority black citizens.

After the ban was lifted the ANC held its first national conference in South Africa in 1991 and elected Mandela President of the organization. Multi-party negotiations continued which led to South Africa’s first multi-racial election in April 1994 when Nelson Mandela was elected President of all South Africa. He presided over the transfer from minority rule and apartheid to one man one vote majority democratic rule and equal justice for all.

National and international reconciliation was the hallmark of Mandela’s presidency. He appointed a Truth Commission headed by Archbishop Desmond Tutu in February 1996 to investigate past atrocities, bring the perpetrators and their victims together face to face and to promote forgiveness, reconciliation and amnesty, rather than revenge and violence. Atrocities were committed by both sides, the apartheid government and the ANC, but Archbishop Tutu said that the abuse of power must cease so that yesterday’s oppressed cannot become today’s oppressors.



Mandela himself set an example when he attended the Rugby World Cup match between New Zealand and the apartheid South Africa team – the hated Springboks. When the Springboks won the match, Mandela wore a Springboks jersey with the captain's number on it as he presented the trophy to him. Mandela did much to promote white-black amity throughout his presidency which he completed in June 1999.

After his first marriage broke up in 1957, Mandela married Winnie Madikizela. Then in 1998 he married Graca Machel on his 80<sup>th</sup> birthday. He had fathered six children, has twenty grandchildren and a growing number of great grand children. In July 2001 he was diagnosed with prostate cancer and treated with a seven week course of radiation. Now he is white-haired and walks slowly with the support of a cane. He maintains a home in Qunu, Transkei, South Africa.

Mandela has promoted many social and human rights organizations. Some of them are Make Poverty History, SOS Children's Villages, Nelson Mandela and Gary Player Children's Fund. He has received numerous honors from many countries, among them the Nobel Prize for Peace in 1993.

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## TOLERANCE

The present writer wishes to spread the story of tolerance in the few pages that follow.

### Cyrus II King of Persia

On December 10, 2003, in her acceptance of the Nobel Peace Prize, Shirin Ebadi said “I am an Iranian, a descendant of Cyrus the Great. This Emperor proclaimed at the pinnacle of his power 2500 years ago, that he would not reign over the people if they did not wish it. He promised not to force any person to change his religion and faith and guaranteed freedom for all. The charter of Cyrus the Great should be studied in the history of human rights.

Maybe Shirin Ebadi was referring to the Cyrus Cylinder, a document in the form of a clay cylinder inscribed in Akkadian. cuneiform. This document was found in the temple of Marduk in Babylon, following the Persian conquest in 539 BC by Cyrus the Great, king of Persia. It describes how Cyrus had improved the lives of the citizens of Babylon, repatriated displaced people and restored temples and cult sanctuaries. The repatriation of the Jews to their homeland from their Babylonian captivity was part of this policy.

During his reign Cyrus maintained control of a vast empire from the borders of India to the borders of Europe. He did this by means of vassal kings called satraps. Dozens of satraps in dozens of countries were allowed to keep their own race, religion and language. This tolerance allowed the succeeding Seleucid, Parthian and Sassanid kings to maintain control over their respective countries.

Cyrus II, King of Persia (600 BC - 530 BC) was the first Zoroastrian Persian Emperor. He ruled for about thirty years and was the founder of the Persian Empire under the Achaemenid dynasty. He respected the customs and religions of the lands he conquered, working to the advantage and profit of his subjects. Cyrus left a lasting legacy on Jewish religion, human rights, politics, and both Eastern and Western civilizations, by pursuing a policy of generosity instead of repression, and favoring local religions instead of uniformity. Thus, his subjects became enthusiastic supporters.

Persian philosophy, literature and religious tolerance played a dominant part in world events for the next millennia. His policies exerted influence over the Islamic expansion after the Hegira (AD 622) during the Islamic Golden Age. “If you are looking at the greatest personages in history who have affected the world, Cyrus the Great is one of the few who deserves the epithet to be called the Great.”

Patrick Hunt

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