

Korean War Legacy Foundation
Lesson Plan Template

The Chance for Peace as Told by Korean War Veterans

AUTHOR INFORMATION

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GENERAL INFORMATION

Lesson Grade Span: Middle (6-8)
Targeted Grade Level/Course: 8th grade US History class
Estimated Time to Complete Lesson: (3) 50 minute classes

FOCUSED QUESTION

Do the experiences and reflections of servicemembers that fought for the south in the Korean War align with President Eisenhower's principles of conduct in world affairs?

STANDARDS (STATE/C3)

Illinois

IL SS.IS.4.6-8.MC: Gather relevant information from credible sources and determine whether they support each other

IL SS.H.2.6-8.MC/C3D2.His.6.6-8: Analyze how people's perspectives influenced what information is available in the historical sources they created

IL SS.H.4.6-8.MC/C3 D2.His.16.6-8: Organize applicable evidence into a coherent argument about the past

STUDENT & TARGET OUTCOMES

- Students will understand that the interviews are from the perspective of servicemembers fighting for South Korea.
- Students will understand that other perspectives (such as North Korean or Chinese perspectives) may view experiences differently and possibly negatively.
- Students will be able to perform advanced searches using the KWLF Interview Archive.
- Students will be able to locate content related to the five precepts.

Korean War Legacy Foundation
Lesson Plan Template

- Students will be able to cite specific interview content that relates to a specific precept.

LESSON OVERVIEW

Under teacher direction and modeling, the whole class will read and annotate the opening of President Eisenhower's *The Chance for Peace* speech from April 1953. The class will elaborate on the meaning of Eisenhower's five precepts which govern America's conduct in world affairs by brainstorming related synonyms, examples, or situations. Using the speech and supplemental brainstorming terminology, students will conduct advanced searches in the KWLF Interview Archive, locate interview segments which demonstrate whether or not the experiences and reflections of servicemembers fighting for the south align with the precepts Eisenhower later spoke of, and complete an accompanying chart. This relates to Korea because students will have a more in-depth understanding of the six decade-long military alliance between the U.S. forces and the South Korean army.

PROCEDURES

- ! Students will be given a copy of the opening of President Eisenhower's *The Chance for Peace* speech, teacher will read aloud, and for purposes of clarification, annotate the document. Refer to supporting documents.
- ! At conclusion of annotation, teacher will lead brainstorming of topics, examples, and synonyms related to the 5 precepts which Eisenhower identified as governing US conduct in world affairs. Refer to supporting research documents.
- ! Teacher will pose the question "Do the experiences and reflections of Korean War servicemembers that fought for the south align to the American principles of conduct that the president spoke of?" Teacher explains interviews of Korean War veterans are primary source material to learn about the servicemembers' experiences and impressions of the time period and will demonstrate if American principles of conduct aligned.
- ! Teacher models how to navigate the KWLF Interview Archive and demonstrates how relevant interviews were located using the brainstormed information for precept 1. From the Interview Archive homepage, teacher types "peace" in the keyword search bar. The search result returns Glenn Paige's interview synopsis. Teacher continues to full interview. Go directly to minute 47:00 and listen to his description of Korean culture, (saranghae) love, and never feeling afraid while in Korea. From their brainstorming/research handout, students highlight the most relevant pieces from that time segment as it relates to precept 1. Refer to teacher handout.
- ! Teacher directs students to use the "View All Veterans" tab on the KWLF

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Lesson Plan Template

Interview Archive page to locate the recommended interviews related to precepts 2-5. Students listen to/can read the content and select the most relevant statements for each precept. Students copy those portions of the interview into the appropriate section of their brainstorm/research handout.

- ! After students complete the evidence for the precepts, teacher directs them to the final interview clip from William Burns, starting at minute 20:30. Students listen/can read his conversation about learning Chinese or North Korean perspectives. Students then answer the final question posed on their brainstorm/research sheet: After watching William Burns' interview starting at minute 20:30, how could interviews from other soldiers be historically valuable? Consider how their interviews may contribute to this class research.

FORMATIVE ASSESSMENT

- ! Teacher follows the rubric descriptors to determine if student work has areas of concern, meets the standards, or exceeds expectations. A range of points is provided and based on the amount of positive or negative feedback provided, it is the teacher's discretion to assign a point value within the range for those comments.

RESOURCE LIST

- ! **Eisenhower's Full Speech:** Eisenhower, D. D. (1953, April 16). *The Chance for Peace*. Speech presented at American Society of Newspaper Editors in District of Columbia, Washington. Retrieved March 30, 2019, from https://www.eisenhower.archives.gov/all_about_ike/speeches/chance_for_peace.pdf

- ! **Korean War Legacy Foundation suggested interviews**

Precept 1: Glenn Paige minute 47:00

Precept 5: Glenn Paige minute 46:00

Korean War Legacy Foundation (n.d.). Glenn Paige. Retrieved March 30, 2019, from <https://koreanwarlegacy.org/interviews/glenn-paige/>

Precept 2: Allen Clark minute 37:30

Albert Cooper minute 32:00

Thomas Nuzzo minute 9:30

Charles Carl Smith minute 30:00

Korean War Legacy Foundation
Lesson Plan Template

Korean War Legacy Foundation. (n.d.). Allen Clark. Retrieved March 30, 2019, from <https://koreanwarlegacy.org/interviews/allen-clark/>

Korean War Legacy Foundation. (n.d.). Albert Cooper. Retrieved March 30, 2019, from <https://koreanwarlegacy.org/interviews/albert-cooper/#clip-gift-of-food-and-spoon>

Korean War Legacy Foundation (n.d.). Thomas Nuzzo. Retrieved March 30, 2019, from <https://koreanwarlegacy.org/interviews/thomas-nuzzo/>

Korean War Legacy Foundation (n.d.). Charles Carl Smith. Retrieved March 30, 2019, f from <https://koreanwarlegacy.org/interviews/charles-carl-smith/>

Precept 3: John Reidy minute 34:30

Korean War Legacy Foundation (n.d.). John I. Reidy. Retrieved March 30, 2019, from <https://koreanwarlegacy.org/interviews/john-i-reidy/>

Precept 4: James. P. Argires minute 8:00

Wayne Derrer minute 12:00

Glenn Paige minute 14:00

Korean War Legacy Foundation (n.d.). James P. Argires. Retrieved March 30, 2019, from <https://koreanwarlegacy.org/interviews/james-p-argires/>

Korean War Legacy Foundation. (n.d.). Wayne Derrer. Retrieved March 30, 2019, from <https://koreanwarlegacy.org/interviews/wayne-derrer/>

Korean War Legacy Foundation (n.d.). Glenn Paige. Retrieved March 30, 2019, from <https://koreanwarlegacy.org/interviews/glenn-paige/>

Alternative Perspectives: William Burns minute 20:30

Korean War Legacy Foundation. (n.d.). William Burns. Retrieved March 30, 2019, from <https://koreanwarlegacy.org/interviews/william-burns/>

! Classroom Resources

- Opening of *The Chance for Peace* speech handout for students
- Annotated version of opening of *The Chance for Peace* speech handout for teacher
- Brainstorming for research handout for students
- Brainstorming for research completed handout for teacher
- Rubric for *The Chance for Peace Speech* and Veteran Interview Sheet

MODIFICATIONS & EXTENSIONS (OPTIONAL)

MODIFICATIONS

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Annotating Eisenhower's speech benefits all students. As for modifying the research process, more proficient students could conduct their own searches and locate interview material other than what is provided. For less proficient students, provide printed transcript of interviews to highlight after watching the segment. Transcripts available on links provided.

EXTENSIONS

Elaborating on Eisenhower's second precept (no nation's security and wellbeing can be lastingly achieved in isolation but only in effective cooperation with fellow nations) could be the subject for a Veteran's Day assembly or presentation. The theme could be "Katchi Kapshida, We Go Together". After providing more time to watch interviews related to the topic, students could contribute segments they feel most meaningfully demonstrate veterans' positive and memorable experiences while in Korea. Albert Cooper's interview segment titled "Gift of Spoon and Food" minute 31:50 is a great example. It would shift the emphasis from combat experience and instead highlight moments of humanity during conflict.

The Chance for Peace
Dwight D. Eisenhower
April 16, 1953
Addressed to the American Society of Newspaper Editors, Washington, D.C.

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In this spring of 1953 the free world weighs one question above all others: the chances for a just peace for all peoples. To weigh this chance is to summon instantly to mind another recent moment of great decision. It came with that yet more hopeful spring of 1945, bright with the promise of victory and of freedom. The hopes of all just men in that moment too was a just and lasting peace.

The 8 years that have passed have seen that hope waver, grow dim, and almost die. And the shadow of fear again has darkly lengthened across the world. Today the hope of free men remains stubborn and brave, but it is sternly disciplined by experience. It shuns not only all crude counsel of despair but also the self-deceit of easy illusion. It weighs the chances for peace with sure, clear knowledge of what happened to the vain hopes of 1945.

In that spring of victory, the soldiers of the Western Allies met the soldiers of Russia in the center of Europe. They were triumphant comrades in arms. Their peoples shared the joyous prospect of building, in honor of their dead, the only fitting monument -- an age of just peace.

All these war-weary peoples shared too this concrete, decent purpose: to guard vigilantly against the domination ever again of any part of the world by a single, unbridled aggressive power.

This common purpose lasted an instant and perished. The nations of the world divided to follow two distinct roads.

The leaders of the Soviet Union chose another.

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The way chosen by the United States was plainly marked by a few clear precepts, which govern its conduct in world affairs. First: No people on earth can be held, as a people, to be an enemy, for all humanity shares the common hunger for peace and fellowship and justice.

Second: No nation's security and well-being can be lastingly achieved in isolation but only in effective cooperation with fellow-nations.

Third: Every nation's right to a form of government and an economic system of its own choosing is inalienable.

Fourth: Any nation's attempt to dictate to other nations their form of government is indefensible.

And fifth: A nation's hope of lasting peace cannot be firmly based upon any race in armaments but rather upon just relations and honest understanding with all other nations.

In the light of these principles the citizens of the United States defined the way they proposed to follow, through the aftermath of war, toward true peace.

This way was faithful to the spirit that inspired the United Nations: to prohibit strife, to relieve tensions, to banish fears. This way was to control and to reduce armaments. This way was to allow all nations to devote their energies and resources to the great and good tasks of healing the war's wounds, of clothing and feeding and housing the needy, of perfecting a just political life, of enjoying the fruits of their own toil.

Korean War Legacy Foundation
Lesson Plan Template

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The 8 years that have passed have seen that hope waver, grow dim, and almost die. And the shadow of fear again has darkly lengthened across the world. Today the hope of free men

Korean War Legacy Foundation
Lesson Plan Template

remains stubborn and brave, but it is **sternly disciplined by experience**. It shuns not only all crude counsel of despair but also the self-deceit of easy illusion. It weighs the chances for peace with sure, clear knowledge of what happened to the vain hopes of 1945.

In that spring of victory, the soldiers of the **Western Allies** met the soldiers of Russia in the **center of Europe**. They were triumphant comrades in arms. Their peoples shared the joyous prospect of building, in honor of their dead, the only fitting monument -- an age of just peace.

All these war-weary peoples shared too this concrete, decent purpose: to guard vigilantly against the domination ever again of any part of the world by a **single, unbridled aggressive power**.

This common purpose lasted an instant and perished. The nations of the world divided to follow **two distinct roads**. **Western Allies chose democracy, Soviet Union chose communism**

The leaders of the Soviet Union chose another.

The way chosen by the United States was plainly marked by a **few clear precepts, which govern its conduct in world affairs**. First: No people on earth can be held, as a people, to be an enemy, for all humanity shares the common hunger for peace and **fellowship** and justice.

Second: No nation's security and well-being can be lastingly achieved in isolation but only in effective cooperation with fellow-nations.

Third: Every nation's right to a form of **government and an economic system** of its own choosing is inalienable.

Korean War Legacy Foundation
Lesson Plan Template

Fourth: Any nation's **attempt to dictate to other nations** their form of government is indefensible.

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Korean War Legacy Foundation
Lesson Plan Template

Brainstorming for Research (Students)

	<p style="text-align: center;">Brainstorm of synonyms, examples, or situations that relate to Eisenhower's precepts for peace</p>	<p style="text-align: center;">Cite evidence from the Korean War Legacy Foundation interviews that demonstrates the veterans' experiences and/or reflections do or do not align with Eisenhower's American principles of conduct in world affairs. Interview archive accessed at: https://koreanwarlegacy.org/interactive-library/</p>
<p>First Precept for Peace: No people on earth can be held, as a people, to be an enemy, for all humanity shares the common hunger for peace and fellowship and justice.</p>		<p>Glenn Paige minute 47:00 And to me, if we go back to Korean culture, I think it, it could be that time wouldn't [INAUDIBLE] I think Koreans understand this instinctively. Doesn't take any foreigner to, to tell them, to Koreans especially. So I don't, I don't, I'm very optimistic about Korea and Korean culture. And I think it's and, um, the dynamism of it has its own basic values. It's really deep in that, in that Peninsula, and it's really distinct, distinctive and, uh, has a tremendous potential if, uh, if, uh, uh, just allow it, allow it to flourish, you know, make it more gently. Let it come out and, and nurture it by, uh, Korean leaderships and, and I think Korean scholars have a, a good role to play because Korean scholars, uh, traditionally were respected, and they're responsible for the (KOREAN PHRASE) and culture intervention and, and, inventions and values and, and, uh, uh. So I, I am quite, I'm quite, uh, I'm very hopeful about this. That's why this book that we're going to publish in a couple weeks, uh, non, uh, Non-killing Korea, Six Culture Exploration is an attempt to look at non-killing culture, uh, capabilities in Russia, China, Japan, the U.S. and, and North Korea and South Korea. It's the first time such a book has ever been ever been, uh, attempted, and I think, uh, it'd be co-published by the Seoul National University Press.</p> <p>The Asian Center. I think it's number 2 in their new series. I'm hoping it will find a way somewhere through it to, uh, into scholar's hands in North Korea or abroad in, in the various embassies and so forth that will get me through, into the north, and, uh, I'm hoping, uh, in the future that there will be a conference to bring, uh, bunch of Chinese, Japanese, Americans, North and South Korea to, together and discuss that book, that book itself criticize it and then decide what, what would happen. This is just a very minor step. But without this, uh, getting back to your research on veterans served in the Korean War, this would</p>

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		<p>not, not have happened without that experience.</p> <p>It's just one person's, just one, one, one veteran's person, and I, it, it, it, I would say it just, it just happened, it happened. I think, I think the basic, I, I'm, I'm not thought too clearly about this till now, till I'm talking to you right now. Let's say what was the reason for that? I think it's one word. I think it's love. Saranghae. Somehow saranghae. Somehow. I, I, and it, it's, uh, I, I, I lived in a Buddhist temple for one month in 1972 in [KOREAN NAMES] for one month. And, uh, I didn't know anything about Buddhism. I was writing, um, a, a, an article about, uh, a pol, a future political leadership and a information society be, to be published in Japan. This is 1972, [INAUDIBLE], and I lived in a temple just followed what the monks did and ate what they did and write in the morning and go in the afternoon. So I, I, we participated in all the, uh, morning and the bells and the prayers and I, they, they just said well just do what we do, you know. I wasn't studying Buddhism at the time. I just was living with them. And one of the monks said to me, he said I think you must have, you must have been a Korean and you were, you know, and in a sense you must have some Korean in you. Interviewer: DNA? Yeah, something there, you know. So it was a kind of, a, a kind of Buddah culture with the culture, and so much involves the culture. The architecture the roof even if the, uh, even in a war time, even in parts of North Korea I never felt afraid among Koreans.</p>
<p style="text-align: center;">Second Precept for Peace: No nation's security and well-being can be lastingly achieved in isolation but only in effective cooperation with fellow nations.</p>		<p>Allen Clark minute 37:30, Albert Cooper minute 32:00, Thomas Nuzzo minute 9:30, Charles Carl Smith minute 30:00</p>
<p style="text-align: center;">Third Precept for Peace: Any nation's right to a form of government and an economic</p>		<p>John Reidy minute 34:30</p>

Korean War Legacy Foundation
Lesson Plan Template

<p>system of its own choosing is inalienable.</p>		
<p>Fourth Precept for Peace: Any nation's attempt to dictate to other nations their form of government is indefensible.</p>		<p>James. P. Argires minute 8:00, Wayne Derrer minute 12:00, Glenn Paige minute 14:00</p>
<p>Fifth Precept for Peace: A nation's hope of lasting peace cannot be firmly based upon any race in armaments but rather upon just relations and honest understanding with all other nations.</p>		<p>Glenn Paige minute 46</p>

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Brainstorming for Research (Teachers)

	<p style="text-align: center;">Brainstorm of synonyms, examples, or situations that relate to Eisenhower's precepts for peace</p>	<p style="text-align: center;">Cite evidence from the Korean War Legacy Foundation interviews that demonstrates the veterans' experiences and/or reflections do or do not align with Eisenhower's American principles of conduct in world affairs.</p> <p style="text-align: center;">SAMPLE INTERVIEW CONTENT</p>
<p style="text-align: center;">First Precept for Peace: No people on earth can be held, as a people, to be an enemy, for all humanity shares the common hunger for peace and fellowship and justice.</p>	<p style="text-align: center;">compassion, kindness, love, understanding, fairness, order, harmony, goodwill, friendship, companionship</p>	<p>Glenn Paige minute 47:00 And to me, if we go back to Korean culture, I think it, it could be that time wouldn't [INAUDIBLE] I think Koreans understand this instinctively. Doesn't take any foreigner to, to tell them, to Koreans especially. So I don't, I don't, I'm very optimistic about Korea and Korean culture. And I think it's and, um, the dynamism of it has its own basic values. It's really deep in that, in that Peninsula, and it's really distinct, distinctive and, uh, has a tremendous potential if, uh, if, uh, uh, just allow it, allow it to flourish, you know, make it more gently. Let it come out and, and nurture it by, uh, Korean leaderships and, and I think Korean scholars have a, a good role to play because Korean scholars, uh, traditionally were respected, and they're responsible for the (KOREAN PHRASE) and culture intervention and, and, inventions and values and, and, uh, uh. So I, I am quite, I'm quite, uh, I'm very hopeful about this. That's why this book that we're going to publish in a couple weeks, uh, non, uh, Non-killing Korea, Six Culture Exploration is an attempt to look at non-killing culture, uh, capabilities in Russia, China, Japan, the U.S. and, and North Korea and South Korea. It's the first time such a book has ever been ever been, uh, attempted, and I think, uh, it'd be co-published by the Seoul National University Press.</p> <p>The Asian Center. I think it's number 2 in their new series. I'm hoping it will find a way somewhere through it to, uh, into scholar's hands in North Korea or abroad in, in the various embassies and so forth that will get me through, into the north, and, uh, I'm hoping, uh, in the future that there will be a conference to bring, uh, bunch of Chinese, Japanese, Americans, North and South Korea to, together and discuss that book, that book itself criticize it and then decide what, what would happen. This is just a very minor step. But without this, uh, getting back to your research on veterans served in the Korean War, this would not, not have happened without that experience.</p> <p>It's just one person's, just one, one, one veteran's person, and I, it, it, it, I would say it just, it just happened, it happened. I think, I think the basic, I, I'm, I'm not thought too clearly about this till now, till I'm talking to you right now. Let's say what was the reason for that? I think it's one</p>

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<p style="text-align: center;">Second Precept for Peace: No nation's security and well-being can be lastingly achieved in isolation but only in effective cooperation with fellow nations.</p>	<p style="text-align: center;">alliance, partnership, coalition, United Nations, KATUSA</p>	<p>Charles Karl Smith minute 30:00 "The greatest praise, the ROCs. The ROC Army was great in our area, and the katusa people were the people that was, we use, uh, a better word you use them as a, the people that, uh, they were volunteered signed by somebody else, and I never will forget we had katusa men with their A-frames with a 55-gallon drum of diesel. We used diesel a lot of times on the line to keep the fire. They didn't have any heat or anything in those bunkers. How a little person that didn't even weigh 115 pounds could carry a 55-gallon drum that would be over 400 pounds on that A-frame, and they brought food up to us and stuff like that. You can't believe, like I say, the greatest respect when I left Korea I didn't never want to go back. But I had the greatest respect for both the ROC Army and the, and the katusa people.</p>
<p style="text-align: center;">Third Precept for Peace: Any nation's right to a form of government and an economic system of its</p>	<p style="text-align: center;">self-determination, democracy, communism, containment</p>	<p>John I. Reidy minute 34:30 "I wondered why they were so interested in what we were gonna, what we, we were gonna do for them. They had to do it for themselves, and I realized later on in, uh, my studies, that, uh, they had been dominated since 1985 by the Japanese. I mean, we had turned our back on them and let the Japanese take over, and they were enslaved. They were enslaved. You didn't do anything unless the Japanese gave you permission to do it. So one, in 19, uh, 45 when we occupied the south of, south of, uh, Korea, we introduced to them free enterprise, free enterprise, uh, democracy, uh, liberty, freedom, the whole, the whole business. They did not understand it. They had no idea what it was. New concept. That's right. They had been dominated</p>

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Lesson Plan Template

<p>own choosing is inalienable.</p>		<p>for so long. But in five years' time which is not very much time at all, they had began to recognize what we were doing for them, and what they were doing for themselves cause I wondered why they would, uh, come out and fight like they did to preserve that. They didn't want to lose it, and look where they are now. What are they 10th, 10th, 11th, 10th man, most, largest industrial country.</p>
<p>Fourth Precept for Peace: Any nation's attempt to dictate to other nations their form of government is indefensible.</p>	<p>communism, democracy</p>	<p>Glenn Paige minute 14:00 "And, but after 1948, the, in, in the, uh, the, uh, iron curtain and the, uh, Soviet, uh, tension between, uh, uh, in, uh, Eastern Europe, Soviet occupation and, uh, the tension between the United States and, and Russia, Stalin, Truman, Churchill, there was a, there was a real sense of, uh, Cold War, the Communism is, is coming. So it wasn't a relaxed time of, uh, it was a real sense of tension and calculations what's going on, and the Chinese, uh, Civil War. You, you gotta put the Chinese Civil War into this, in 1949, was a triumph of Communism the Chinese have stood up. They stood up, you know. And so at, at the tension, uh, in the United States, you're gonna have a struggle with Communism. It's dangerous. That's the atmosphere. And, uh, so when the Korean, uh, War breaks out, of course, well, little things happen with a Communist country attacking a, uh, one of our friends.</p>
<p>Fifth Precept for Peace: A nation's hope of lasting peace cannot be firmly based upon any race in armaments but rather upon just relations and honest understanding with all other nations.</p>	<p>diplomacy</p>	<p>Glenn Paige minute 45:00 "Everyone has to because when you take a non-killing, uh, approach, uh, to life, every single person becomes very important. Obviously, you don't want them to kill. You don't want them to be a pathological killer. You don't want them to be armed with a massive killing capacity. Even one person can non-kill millions with appropriate technology. So every person is, is, it's poor, rich, middle, whatever it is.</p> <p>When you maintain the notion that I'll kill to protect my stuff. I'll kill to protect my, uh, family and myself and so forth, you don't need to be so careful about every human, the well-being of every human being. What is their economic status? What is their happiness status? What is their family or what is their, how, how are they, how are they, uh. You don't have to care so much because if they, if they do something bad, you can arrest them or you can execute them or you can exterminate them, uh, by some way, a drone or, uh, atomic bombs or whatever. Or with your gun or your machine guns or whatever you were going to do, a knife or you just kill them.</p> <p>But if you don't want to do that, you have to, have to see how can we all live on this planet, and if, if it relates to, uh, decreasing the violence of the planet and the demilitarization of the planet, and closing the rich/poor gap so there's much more sharing of resources so there's much more respect for human lives and everyone has to be respected and has to be much more care for the environment because if we don't take care of the planet, the planet's going to kill us, and it's, uh, Barry Commoner wrote a book called War on the Planet. If you make war on the planet, you're gonna lose, and it's a war on global warming and all the other matters. And then we have to learn how to get together, uh. All of us on the planet together have to work at how to make decisions and do solve the problem of violence, economics, human rights and the environment and getting along together. We have to figure out how to do that.</p>

Korean War Legacy Foundation
Lesson Plan Template

Rubric for *The Chance for Peace Speech* and Veteran Interview Sheet

Concerns Areas That Need Work	Criteria Standards for This Research	Advanced Evidence of Exceeding Standards
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Korean War Legacy Foundation
Lesson Plan Template

0-84 points	85-94 points	95-105 points
(notes on what needs improvement)	<p>Students should be able to perform advanced searches using the KWLF interview archive, locate content related to the five precepts, cite specific interview content that relates to a specific precept</p> <p style="text-align: center;">Each precept has:</p> <ul style="list-style-type: none"> ✓ accurate information related to topic ✓ substantial support 	(notes on how the work exceeds expectations)
	<p>Students should understand the interviews are from one perspective <i>and</i> other perspectives may view experiences differently</p> <p>Response to final question:</p> <ul style="list-style-type: none"> ✓ identifies the only perspectives provided ✓ names specific, relevant perspectives not represented ✓ identifies if the absent perspectives would most likely be positive or negative 	