It is interesting that the text advises teachers to counter the ASCF film by showing "War Without Winners," produced (but not so stated) by the Center for Defense Information. They are counseled to show this film *twice*, on the second time through stopping after each subsection to re-inforce its message! It is also noteworthy that the most recent ASCF film, "Countdown for America," is not mentioned as a pertinent resource.

Among the other factual errors in Chapter VII is the repeated mention of "U.S. IRBM missiles based in Europe" as a major consideration in the SALT II negotiations. These weapons are described as "capable of hitting Soviet cities." No U.S. IRBMs existed in Europe in the time frame cited.

Chapter VIII contains several reading selections from Russian literature, intended to "humanize" the Russian people in the minds of the students. Other exercises play on the themes of the economic consequences of war and military spending, the evils of chemical warfare and the possible adverse effects of using space for military purposes.

The ninth and final chapter of "Decision Making" presents concrete devices for capitalizing on the value changes induced in the students by the preceding material. Examples are given of ways to translate emotions into activism. These involve such diverse causes as woodland conservation, the Boston Tea Party, food and drug initiatives (the thalidomide scandal), Martin Luther King's civil rights marches, and, of course, the nuclear weapons freeze. In conclusion, the text notes:

Perhaps the most important evaluative criteria (sic) of this curriculum is whether students become more involved in making the world safer, more just, and more caring.

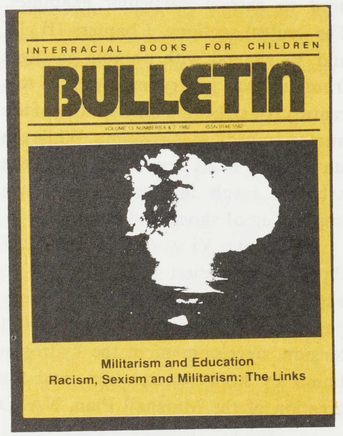
What the authors mean by these buzz-words may be seen most clearly from their choice of a poem to grace the last page. It is a translation of "Praise of Learning" by the German Marxist Bertolt Brecht. We get the message from lines like

Hungry man, reach for the book: it is a weapon. You must take over the leadership.

Obviously the authors of syllabi like "Decision Making" wish to see the future leadership of our country in the hands of people they have trained to question 1) the need for a strong U.S. defense, and 2) any and all established or traditional institutions.

ESR has also produced a teaching guide entitled "Day of Dialogue." This 220-page manual contains organizational suggestions, curriculum ideas, and teacher resource lists covering all age groups from kindergarten through high school.

Other Programs



Among other nuclear war programs in wide use, we should mention two of the most notable. One is contained in an issue (Volume 13, Nos. 6 & 7 for 1982) of the Bulletin of the Council on Interracial Books for Children. Twelve of the thirteen articles in this number take an anti-defense position, as does the chief editorial. The titles alone indicate the overall bias:

Helping Children Deal with the Nuclear Threat
Feminist Education - A Key to Peace
Racism and Militarism: Exploring the Links
Militarism in Textbooks: An Analysis
Militarism in Juvenile Fiction
The Military/Educational Complex
Uncle Sam Wants Them: Help Your Students Make an Informed Choice
A Lesson Plan for Elementary Schools: Alternatives to Aggression
Video Games: Mindless, Macho, Militaristic
Needed: New Values for the Nuclear Age
The Social Cost of the Arms Race
But What About the Russians?

The five-page resource list at the end contains no mention of titles expressing pro-defense positions. The Council on Interracial Books for Children obviously does not wish to risk exposing children to any objective, balanced influences on nuclear issues.

Another entry in the propaganda campaign is a group called STOP (for Student/Teacher Organization to Prevent Nuclear War). STOP was formed in private secondary schools, but has extended its activities to public high schools across the country. It produces a small manual for forming local STOP chapters, and a 52-page booklet "What About the Russians?", written by the group's senior adviser, Sanford Gottlieb, a longtime anti-defense activist.

The Myth of Impartiality

With the one noted exception, all the programs described have claimed to be impartial, aiming only to help young people understand nuclear issues. In the words of the introduction to "Choices," that unit "is not intended to advance specific political positions." But, as we have shown, the content of the texts themselves has belied this claim.

However, as mentioned in our comments on "Choices" and the NIRS Resource Guides, perhaps the most telling proof of partisan bias is in the choice of literature and audio-visual materials. The resource list presented by the organizations mentioned here contain the names and ordering information of close to a thousand separate books, studies, motion pictures, slide and filmstrip programs, etc., targeted toward young people from kindergarten age to young adults. Some are calculated to instill shock and fear from nuclear devastation (for example, "Bombs Will Make the Rainbow Break," "Gods of Metal," and "There's a Nuclear War Going on Inside Me").

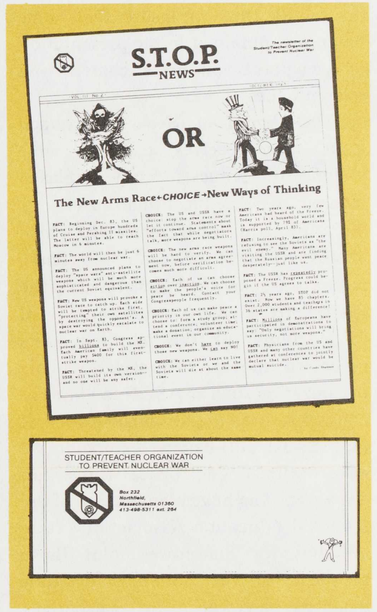
The Cynical Exploitation of Children

What we are seeing in these teaching programs is the calculated mass exploitation of children for partisan political purposes, to a degree of immorality and unethicality our country has not seen before. To find anything to parallel it, we have to look to the master-race indoctrination of youth by Nazi Germany, or the teachings of Marxism-Leninism which require children to inform on their own parents. The anti-defense curriculum specialists have skillfully designed their "age-appropriate" programs to make the maximum impact upon the not-yet-mature psyche. Their materials are "appropriate" only to induce the basic emotion of fear. There are no quick-fix teaching devices or aids which can provide youngsters the breadth and depth of knowledge required to make judgments on the complex issues involved in super-power nuclear relations.

This cynical and deplorable exploitation is highly effective, since it is based on the powerful factor of fear. The child is literally traumatized by the horrendous stimuli generated through printed, visual, and audio materials in the teaching programs.

The same shock effect is being produced by media presentations aimed primarily at adults, as with the ABC Circle Theater film for TV, "The Day After." This traumatization, hailed so gleefully by director Nicholas Meyer after the show's premiere in Lawrence, Kansas, seeks to erase the viewer's ability to think, to reason. So terrified, viewers will grasp instinctively for anything which will avert the portrayed holocaust -- ***whatever the price.*** Accommodation, even surrender, will seem at that moment acceptable, if this is the only way of escaping disaster. Such programs completely ignore -- we must assume, deliberately -- other crucial considerations such as liberty, human dignity, and the rights of the individual, achieved at such high cost over the centuries by genuine (not Marxist-Leninist) democracies.

"The Day After" represents the ultimate in anti-defense propaganda, regardless of the denials of partisanship issued by ABC. Brandon Stoddard, president of ABC Motion Pictures and creator of the film's premise, stated:



"We never intended the film to be a political statement." But his words are contradicted by others involved in the project. Lead actor and longtime activist Jason Robards gave the real purpose away very simply, upon accepting the role: "It beats signing petitions." And director Meyer at the premier remarked: "This is exactly the response we wanted. We wanted a powerful and punishing film." The story line was written by Edward Hume, who admitted on CBS's "60 Minutes" program that he is in sympathy with the nuclear freeze concept and that ABC asked him to undertake the "Day After" project.

To make sure that the response of the public nationwide on November 20 would be similarly staggering, ABC prepared and disseminated a Viewer's Guide which is unadorned activism, designed to reinforce the impact of "The Day After." The Guide presents questions to be asked both before and after viewing, calculated to evoke the same sort of anti-defense sentiments produced in the teaching programs described above. Viewing and discussing "The Day After" was treated ***as an assignment*** in many school systems. This piece and others like it have been distributed throughout the country by "freeze" groups such as Ground Zero. In Massachusetts, Randall Forsberg's Institute for Defense and Disarmament Studies highlighted nuclear discussion programs which were compulsory for all students, both public and Catholic parochial, in the greater Boston area in the week of November 5 through 12. Many activists admitted that "The Day After" was really too overwhelming for young viewers; nevertheless groups such as STOP and the NEA *urged that children see the film,* in groups or with their parents.

Mass indoctrination on the nuclear war issue will not end with the showing of "The Day After." According to the *Wall Street Journal,* "at least nine other such apocalyptic productions are in various stages of development." The *Journal* quotes a Home Box Office executive: "We're being pitched stuff on this subject every week. It's ***the*** creative issue right now." One such production, the Paramount Pictures film "Testament," has been released across the country. Its basic message is the hopelessness of any kind of human life after a major nuclear exchange.