Education for Peace
Integrative Curriculum Series
Volume 2

Peace Moves

an exploration for young people



H.B. Danesh

EFP

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EFP Press

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To the current and future generations of peacemakers

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Finally, this time-consuming endeavor has been made possible by the unconditional and continuous love, support, and encouragement of my wife, Michele, and our sons, Arman and Roshan, and their respective precious families. My abiding love and gratitude to them all!

And may the lives of all those who have read or may read this book be blessed with peace, always.

INTRODUCTION TO THE SECOND EDITION

Since its initial publication in 2004, *Peace Moves* has had a remarkable journey. The first English edition of *Peace Moves* coincided with its publication in Bosniak, Croatian, and Serbian—the official languages of Bosnia and Herzegovina. These three languages are subdialects of Serbo-Croatian* and are mutually understood. To express the spirit of peace in the Bosnian version, the contents of the book were printed, in equal segments, in one or another of these three languages.

Peace Moves was included as required reading in the curricula of more than 100 primary and secondary schools in Bosnia and received a most enthusiastic response from students and teachers. The students were particularly interested in the format of the book, which is in the form of a dialogue among nine students from around the world. The dialogue is about the feasibility of peace, the challenges before achieving it, and the possibilities for its realization.

These young readers, having directly or indirectly experienced the ravages of a recent war in their country and its appalling destructive consequences on their lives, were truly eager to see whether or not peace was possible. We discovered that many of them identified with one or more of the characters in the book, followed the discourse among

* Bosnian, Croatian, and Serbian (and also Montenegrin) are subdialects of the Shtokavian dialect of Serbo-Croatian. Up until the dissolution of the former Yugoslavia, they were treated as a unitary Serbo-Croatian language. This term is still used to refer to the common base (vocabulary, grammar, and syntax) of what are today officially four national standards.

them, and often found themselves actively participating in the process. Production of an interactive multimedia version of *Peace Moves* further reinforced their intense interest in the book.

The Bosnian version has been enthusiastically studied and continues to be studied by tens of thousands of students across the post-war, deeply traumatized Bosnian society. As the Education for Peace Program is gradually and systematically incorporated into the curricula of all BiH primary and secondary schools with their 1.5 million students, many more students will be using *Peace Moves* as one of their main texts for the study of peace. Students, parents, and teachers have reported on how *Peace Moves* has engaged them—young and old—in serious and systematic reflection on this most sought after prize by every generation of humanity, everywhere—PEACE.

The English version has had far less readership, but with similar response on the part of its young readers, who, although they live in very different circumstances and have their own unique histories, nevertheless are equally interested to know how they could have peace within themselves, in their families and communities, and ultimately in the whole world.

Peace is the clarion call of our age, and its realization has never been as urgent and as feasible as it is now. What is needed are new generations of leaders and citizens, everywhere, who have received peace-based education instead of conflict-based education that is now the norm all over the globe. The world needs citizens and leaders who are conversant with the principles of peace, who are trained in the concepts and skills of peace-based decision-making and conflict resolution, who know the ways of leadership for peace, and who are willing and able to be peacemakers rather than warmongers.

This second edition is a greatly expanded and revised version of *Peace Moves*. It adds sketches depicting each character, along with a brief biographical description of each.

To make the dialogue even more inclusive, readers are invited to become active participants in the story. Students are invited to insert an additional character into the story. This character can represent the student's personal views, those of a historic or contemporary figure, or those of an imagined or future personality, thus contributing an additional perspective to the dialogue on peace. As well, the second edition includes a new section to assist its readers to study the book systematically. The contents have also been updated based on new research and the extremely valuable feedback received from many students, teachers, and parents. Every effort has been made to make this edition a universally accessible book across the diverse races, cultures, ideologies, and aspirations of the citizens of the world.

Peace is a universal quest, and our understanding of it and our move towards it should likewise be universal.

H.B. Danesh
Victoria, Canada
July, 2010

INTRODUCTION TO THE FIRST EDITION

Youth is the first victim of war; the first fruit of peace. It takes 20 years or more of peace to make a man; it takes only 20 seconds of war to destroy him.

—King Baudouin I, King of Belgium (1930–1993)*

Young people of our time are both informed and concerned about the condition of the world. They know there are many dangers and challenges threatening the welfare of human society. They also know about the politics of disunity, power, greed, and mistrust that have caused so much devastation in the past, are causing enormous destruction at present, and could cause even greater catastrophes in the future. These same young people also know that the leadership of the world will be transferred to them in the near future and that they will be called upon to find solutions to the problems of human society.

History shows that although every new generation of youth does everything in its power to improve the conditions of the world, its success nevertheless depends on the level of its preparation—not only to assume leadership but also to improve the quality of that leadership. But to do this, our youth need training and experience for leadership. The lessons given to them must be different from those we learned from our parents. The world we are entrusting to our children is not safe, clean, or just; neither is it free of violence, hunger, and war. The world today is disunited and gravely burdened with many problems. However, it is also immeasurably rich with scientific discoveries and

* http://www.changingthepresent.org/peace/quotes (accessed June 14, 2010).

technological advancements, and there are early indications humanity's conscience is awakening and becoming gradually aware of our fundamental oneness and interconnection. Paradoxically, the world today is simultaneously exciting and boring, progressive and retrogressive, peace-seeking and aggressive, and concerned and self-centered.

Today's young people need to learn a new way of dealing with the challenges facing them. They need to create a united world, organized in a manner such that all of its people will be free and able to live in safe, prosperous, and just communities. A world in which health, education, shelter, food, and other essential survival needs will be available to everyone as their basic human rights. A world that provides an opportunity for all adults to have meaningful jobs and to be useful, creative citizens. This is a world very different from today's world, and its accomplishment will require a new way of thinking about ourselves and our relationships with one another.

This book addresses these vital issues. It is written with the conviction that today's youth would rather be challenged, informed, and helped to assume their responsibilities than to be patronized, told what to do, or be protected in bomb shelters, drug shelters, or pleasure shelters. This book is written with the view that the future must be better and safer than it is today and that to achieve this goal, all of us must help the younger generation to prepare itself to tackle the needs of humanity at this crucial time in history.

You are invited to study this book and to share it with many others. It is hoped that the book will inspire active involvement in the cause of peace. Such involvement requires dedication, courage, and wisdom. It is indeed very encouraging that you have chosen to participate in this noble quest.

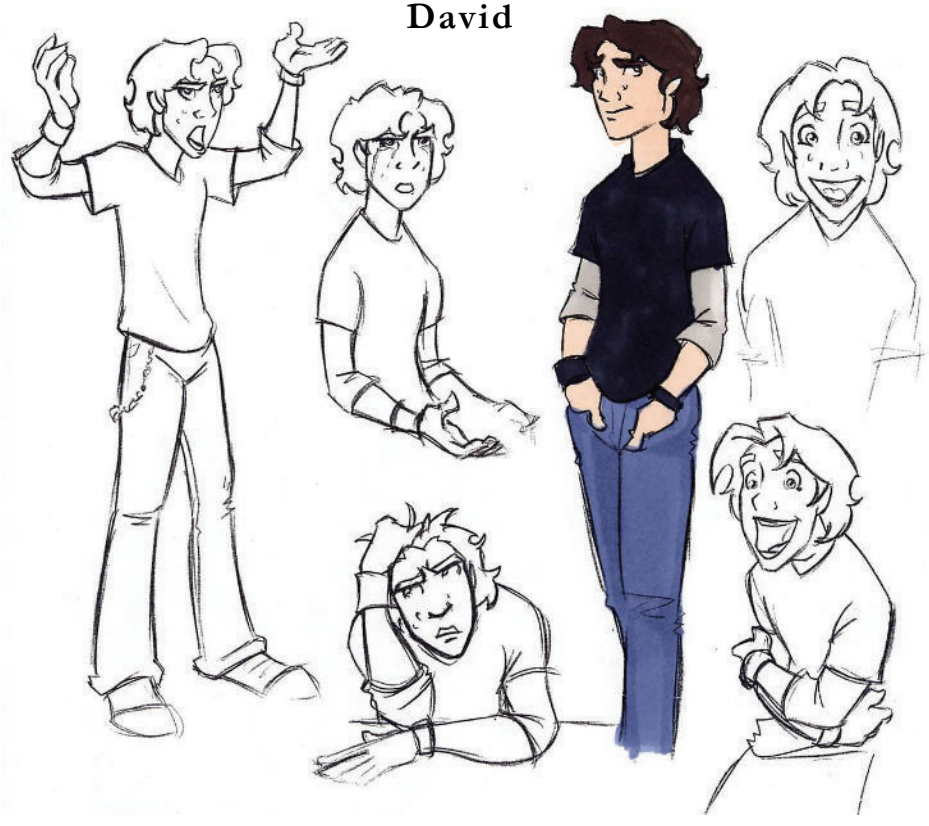
H.B. Danesh
Sarajevo, 2004

MEET THE CHARACTERS

This section provides short biographies of the main characters in the Peace Moves *story that you will become acquainted with as you read through their dialogues.*

In 2004, this story was produced as a fully animated, interactive e-learning CD-ROM for students. Six of the character sketches on the following pages are from this production. The sketches of Keiko, Jacob, and Yuri are new to this edition.

David



DAVID

David is 17 and has grown up in an American military family, living most of his life on military bases. His father is a strict man, demanding order and obedience in the home. His mother is gentle most of the time and has always taken care of everything in the house. She is quite capable, but she takes a backseat to David's dad who makes all the major decisions, and his word is the law.

David is the eldest of several children, and his father has always expected David to follow in his footsteps and to set a good example for the others. David was sent several times to a junior military camp, but he really didn't like it and so he didn't do very well. This made David's father angry, and, in one of his regular fits of rage, he called David a "loser."

Now that David is a teenager he's feeling more and more ambivalent towards his father and authority in general. He doesn't agree that the military way of life is the best way. What he really wants is to break free and seek out his own path, but he also wants his father's respect and approval. He wishes for a world where people are free, equal, trusting, and fair, but he doesn't see much proof that it is possible. Unless something can convince him otherwise, he takes a skeptical approach to most things.

Linda



LINDA

Linda is 16 and has grown up in a European well-to-do family. Where she comes from, most people are well-educated, well-paid, secular and have the security of well-ordered legal and social systems. She has attended good schools all her life, and has also had private lessons in music, horse-riding, and gymnastics. Except for breaking her leg in the 6th grade, Linda hasn't had any major upsets or problems.

She once saw a whole family begging in the street when she was on holiday—it horrified her. She learned about poverty in class, but had never before seen it with her own eyes. After that experience, Linda began to wish that the world could be different but, as her parents and teachers say, working for idealistic causes in the current political and economic climate is naïve and won't really change much. According to them, it's a competitive world and some countries lag behind because they simply wait for handouts instead of taking initiative. Discouraged, Linda has come to accept that the most important value in life is securing her own material success.

For Linda, life's formula seems pretty simple: work hard, get paid well, and enjoy life! One thing has recently re-ignited her search for deeper insights though: her father's illness. The experience of his possible death has left her afraid, confused, and somehow more sensitive to the suffering of others. It has led her to begin revisiting some basic questions about life and its purpose.


Ravi

RAVI

Ravi is 18 and comes from a small city in India. Based on his high test scores, he won a scholarship to a good prep school that has exposed him to the wealthier side of modern Indian life. But his family is fairly humble, and the everyday challenges of living, working, and surviving the dangers of poverty and illness are familiar to him. Despite economic hardships, his parents always taught him and his siblings to be humble, courteous, hard-working, and spiritually mindful—just as they themselves are and for which Ravi respects them greatly.

Since his older sister got a job at an information technology company, there has been more money at home, and his family has been able to live more comfortably. But in the process, Ravi has watched his sister move away from the family's traditions, instead choosing a life that causes sadness for his parents. He has also witnessed that the economic boom taking place in his country does not seem to be improving conditions for the majority of people who suffer from social and economic injustices.

All of these issues leave Ravi confused about what way of life is better—the traditional or the modern—and whether anything can be done to improve life for the world's poorest without losing the good aspects of traditional values and culture.


Jacob

JACOB

Jacob is 16 and lives in one of the most conflicted regions of the world—the Middle East. He grew up in a rich, well-educated but broken family. His parents separated when he was 14, and the family break-up made him on the one hand anxious, fearful, and angry and, on the other hand, hopeful that things could change for the better.

These family dynamics were also, in a certain way, present in his home country, which was engaged in seemingly endless conditions of conflict and acts of terror inflicted upon its population. Consequently, Jacob's feelings of anxiety, fear, and anger were constantly reinforced. To deal with these feelings, Jacob developed keen interest concerning several important questions:

Is there such a thing as a just war?
Is peace possible?
Is spirituality a requisite for peace?

Now, Jacob is earnestly looking for answers, and he wishes to be someone who makes a difference to his society and as such a "good difference." He reads a lot, engages in many discussions, attends various conferences and events, and searches for answers. At the same time, his family and social life-experiences make him doubtful that true peace can be established. Thus he is simultaneously doubtful and hopeful as well as optimistic and pessimistic.

Mina



MINA

At 17, Mina has a pretty unusual background: one of her parents is Iranian, the other is Canadian, and she was born and raised in East Africa. Her father works for the World Health Organization, and her mother is the founder of a secondary school for village girls. Mina also has friends and relatives in Europe, other parts of Africa, and Australia who do social and economic development work as well, so many of her family's holidays over the years have been spent travelling to poorer regions of the world and participating in grassroots projects for literacy, health care, economic cooperation, and youth development. She speaks many languages fluently and loves the music, food, and dress of different cultures. People are often surprised at her ability to adapt to different people and styles of interacting.

When people ask her where she's from, Mina usually shrugs and says, "Well, I'm kind of African-Middle Eastern-North American…you know?" But really, Mina feels at home everywhere and loves to constantly meet new people from other cultures and traditions. She has a positive outlook on life, even in the face of challenges and difficulties. Drawing on her sense of spirituality, she looks at the big picture and sees meaning, purpose, and opportunities for growth in every one of life's challenges.

Based on her life experiences, Mina knows that it is possible to bridge the gaps between races, cultures, and religions, and to work together in creative, peaceful, and progressive ways. She sees it as her purpose to do whatever she can to promote the oneness and well-being of humanity, and to encourage others to do so as well. But she doesn't really realize how unique her life experience is and sometimes becomes impatient with people from developed countries who do not understand or show sensitivity to the suffering of others.


Ashura

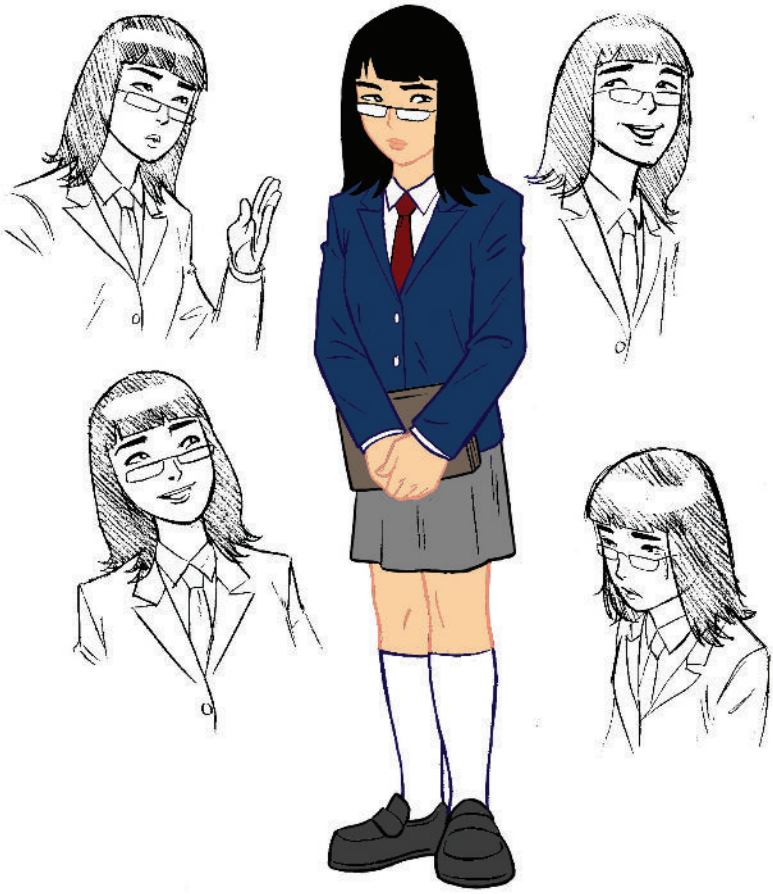
ASHURA

Ashura is from West Africa, where she grew up as the youngest in a family of eight children. Like most people in her country, Ashura's immediate and extended family members are farmers. Most of her older sisters and some of her brothers are already married. Since she was a young girl, Ashura has helped with the household chores and the farming work—it has been pretty hard work at times.

In Ashura's village an Islamic school was well established, so she and some of her siblings were enabled to receive an education. This was quite fortunate, considering that more than 50% of her society is illiterate. Ashura loves learning and reads whenever she has a moment to herself. With the help of an uncle, Ashura was accepted to a good secondary school that increases her chances of finding an office job in the city and maybe even going to university!

Ashura has seen first-hand what poverty, illiteracy, gender inequality, and corruption can do to a country, but she also knows from the international news that change is possible. She knows that the opportunity of education means that she can do something to improve the conditions of her family and her fellow Africans. Her dream is to join an international organization for the development of Africa, especially African women.

Keiko



KEIKO

Keiko is 16 and lives with her parents in Kyoto. She grew up in a wealthy traditional Japanese family. Her parents have always put the greatest emphasis on education, good manners, and respect for tradition. In response, Keiko has always tried to be perfect and obedient, two objectives that are very difficult to maintain fully and at all times.

Keiko is quite aware of the struggle of many Japanese young people, caught between the forces of tradition and modernism that are both present in her society. Ever since the Second World War, with its devastating impact on the Japanese society followed by the country's remarkable economic and technological accomplishments, many Japanese have wondered how could they recover and maintain their traditional values and at the same time fully participate in the Western lifestyle that is dominant in the contemporary world.

Young Keiko, in her own systematic and orderly manner, is dealing with these issues. She is quite aware of the East/West tension in her society. She is concerned about the extremes of wealth and poverty in the world. She seeks answers, primarily by relying on the views of experts, particularly in sciences and humanities. She wonders how change could take place in a peaceful and constructive manner and finds herself most comfortable working with other young women.


Zhang

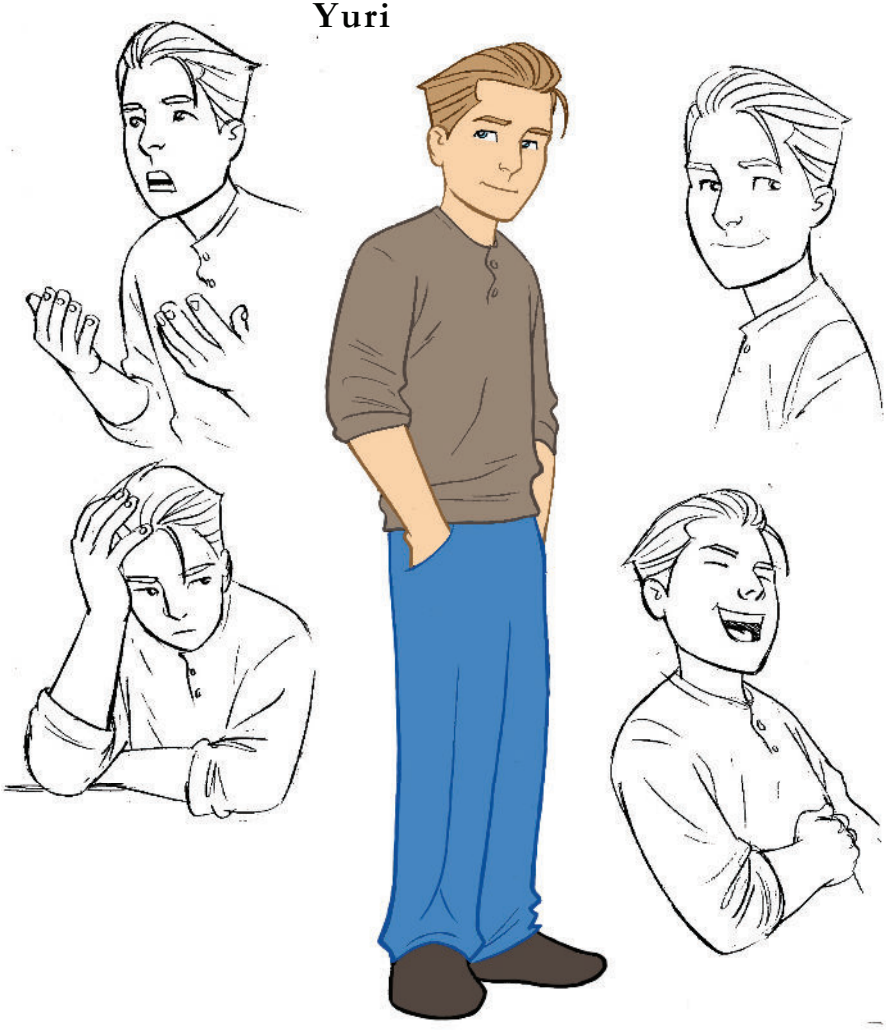
ZHANG

Zhang is 19 and comes from Shanghai—a city of almost 13 million people—where he grew up with his parents, grandparents, and younger sister. His mother and father are very hard-working and expect him to be a good student. Indeed, he studies extremely hard to maintain his position among the top of his class.

Zhang is becoming aware of "two Chinas": one in which collective identity, cultural belonging, and societal order are most important; and the other in which Western capitalism, American pop-culture, and individualism are the new values. In a country of over 1.3 billion people, the growing tension between these two realities is no small matter. Zhang finds himself sympathetic toward both sides: he sees the importance of diversity and creativity in a progressive society, but at the same time he also recognizes the importance of order and collective responsibility. In a world of increasing conflict, poverty, and the clash of value-systems, Zhang isn't sure what road China—the "sleeping dragon"—will *and ought* to choose.

Zhang's own life is a mixture of modernity and tradition: he spends many hours on the Internet, listens to pop music, and likes to have the latest fashions and technological devices. At the same time, he has grown up learning the Chinese traditional Confucian values which teach, above all, that one must be moderate in one's conduct, respect elders, and never offend others. While outwardly reserved, Zhang has a lot on his mind and is seeking for answers.

Yuri



YURI

Yuri is 17 and lives in St. Petersburg, Russia. He is a child of an era of vast change, with the former communist USSR disintegrating and a quasi-Western style of democracy and capitalism gradually taking its place. The transition from an ordered, controlled lifestyle to a chaotic and competitive, at times confused and always stressful, lifestyle has not been easy for Yuri.

Reflecting the some upheavals, Yuri struggles with his sense of identity, both as a unique individual and as a Russian. He dreams of peace and finds the change from a survival-based to an identity-based worldview challenging. He is particularly interested in the role of media in shaping public opinion for better or worse and feels that the media should work for the cause of peace and should be truthful and accurate in its reporting. Although he has not said it openly, he is interested in journalism as a possible career.

Yuri finds the transition from the communist modes of government and economy inevitable and, in certain respects, positive. However, he also believes that this change alone will not bring about the ultimate goal of establishing peace in the world, which is one of his main interests.

YOUR SKETCH

Draw your choice of a character here.

YOUR CHARACTER'S BIOGRAPHY

Write a brief description of your chosen character's background and personality traits.

PART ONE

Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living.

—General Omar Bradley (1893–1981)[1]

IS PEACE POSSIBLE?

If it be possible, as much as depends on you, live peaceably with all men.
—Saint Paul (d. AD 67)[2]

The members of the class of 2010 have organized a peace dialogue. They have decided to look into the issue of peace to see how they, as young people, can help the cause of peace. Each student has reflected on the issue and has done some research. We join them as they are engaged in a heated discussion.

David
As far as I'm concerned, there's no hope. We're doomed. We're going to destroy ourselves. There are so many problems in the world that when I think about them, I get really sad and afraid and angry. At times, I even feel hopeless, sometimes suicidal. I think to myself, "What's the use? We're going to destroy ourselves either through ethnic wars, atomic mishaps, serious diseases, environmental catastrophes, economic collapse, or sheer stupid acts of violence. Why should I go to school? Why should I study? Why should I get close to anybody or love anybody? Why should I do anything?" It's so upsetting. I feel numb. In the past the main threat to humanity was nuclear war. Today, that threat has only somewhat subsided. For example, since 1984 despite many international agreements and treaties on curbing nuclear weapons, the danger of an atomic holocaust remains quite high. A simple indicator of this danger is the Doomsday Clock,[3] which first appeared on the cover of the June, 1947

issue of the *Bulletin of the Atomic Scientists*. In 1984, we were less than five minutes to the moment of total destruction. In 1998, humanity was only nine minutes from the moment of doom. In 2002 we were at seven minutes to doomsday. And now at the time of writing of these words in 2010, we are only six minutes to midnight, and the Doomsday Clock on the *Bulletin of the Atomic Scientists*' website states humanity is ever closer to "catastrophic destruction" not only because of nuclear weapons but also because of environmental crises and "new developments in the life sciences and nanotechnology that could inflict irrevocable harm." I found this information most interesting and alarming. I suggest that we periodically check the status of the Doomsday Clock at the website: <http://www.thebulletin.org/minutes-to-midnight/>.
I made a copy of the Clock Timeline for our study.

Linda
I fully agree with you, David. However, I think today we are facing some other urgent problems that could also be extremely devastating. I am thinking of the recent or current massacre of thousands upon thousands of innocent people—men, women, old, and young, in Rwanda, Bosnia, Kosovo, Afghanistan, Chechnya, Iraq, East Timor, the Middle East, South America, the Subcontinent, Indonesia, Ethiopia, and many other places around the world. I am thinking of the victims of terrorism in every part of the globe, including the United States of America, the United Kingdom, Indonesia, Spain, among others. On the website of the Global Security Organization I found, under the title of "World at War," the list of countries now facing significant conflicts. They mention 37 countries and offer the following explanation about the nature and impact of these conflicts:

> The United Nations defines "major wars" as military conflicts inflicting 1,000 battlefield deaths per year. In 1965, there were 10 major wars under way. The new millennium began with much of the world consumed in

> armed conflict or cultivating an uncertain peace. As of mid-2005, there were eight Major Wars under way [down from 15 at the end of 2003], with as many as two dozen "lesser" conflicts ongoing with varying degrees of intensity.
>
> Most of these are civil or "intrastate" wars, fueled as much by racial, ethnic, or religious animosities as by ideological fervor. Most victims are civilians, a feature that distinguishes modern conflicts. During World War I, civilians made up fewer than 5 percent of all casualties. Today, 75 percent or more of those killed or wounded in wars are non-combatants.
>
> Africa, to a greater extent than any other continent, is afflicted by war. Africa has been marred by more than 20 major civil wars since 1960. Rwanda, Somalia, Angola, Sudan, Liberia, and Burundi are among those countries that have recently suffered serious armed conflict.
>
> War has caused untold economic and social damage to the countries of Africa. Food production is impossible in conflict areas, and famine often results. Widespread conflict has condemned many of Africa's children to lives of misery and, in certain cases, has threatened the existence of traditional African cultures.[4]

Ravi

I feel that in addition to the dangers of war and climate change we should also focus on some other major problems in our world. I come from India where millions of people face poverty and disease on a daily basis, and when I was in Africa I saw that the situation there was even worse. I am thinking of the millions who die of preventable diseases, HIV/AIDS, malnutrition, and diarrhea. The World Health Organization cites both obesity and malnutrition as fundamental health challenges of our time.[5] On a global level there is an increasing number of unhealthy people suffering from having too little or too much to eat. And then there is the problem of unhealthy food. It is indeed very frightening!

In 1995 the United Nations, attempting to respond to the main world problems, set its Millennium Development Goals (MDGs). Five years later, the heads of state and representatives of governments of the world attending the UN General Assembly in September 2000 formally adopted these goals. There are eight goals:

- Goal 1: Eradicate extreme poverty and hunger
- Goal 2: Achieve universal primary education
- Goal 3: Promote gender equality and empower women
- Goal 4: Reduce child mortality
- Goal 5: Improve maternal health
- Goal 6: Combat HIV/AIDS, malaria, and other diseases
- Goal 7: Ensure environmental sustainability
- Goal 8: Develop a global partnership for development[6]

In 2007, the United Nations provided a dismal review of the progress of its MDGs. The report says that the progress has been slow, that the most critical areas are sub-Saharan Africa, followed by "small-island developing" states and "landlocked developing" countries. They state that "[t]ime is running out: this year, 2007, marks the half-way point of the MDGs. Yet even now, crucial development policies and finance are not systematically aligned with the MDGs.[7] To make sense of these goals and the importance of their being fulfilled, I did a little research on the state of hunger, poverty, and disease in our world in 2007. Here are some sobering facts (figure 1).

Facts and Figures on World Hunger and Poverty

- 854 million people across the world are hungry, up from 852 million a year ago.
- Every day, almost 16,000 children die from hunger-related causes—one child every five seconds.
- In essence, hunger is the most extreme form of poverty, where individuals or families cannot afford to meet their most basic need for food.
- Hunger manifests itself in many ways other than starvation and famine. Most poor people who battle hunger deal with chronic undernourishment and vitamin or mineral deficiencies, which result in stunted growth, weakness, and heightened susceptibility to illness.
- Countries in which a large portion of the population battles hunger daily are usually poor and often lack the social safety nets we [in the economically more developed countries] enjoy, such as soup kitchens, food stamps, and job training programs. When a family that lives in a poor country cannot grow enough food or earn enough money to buy food, there is nowhere to turn for help.

Facts and Figures on Population

- Today our world houses 6.55 billion people. Of these, about one billion live in the 57 developed and industrialized countries, 5.1 billion in 125 developing countries, and 0.4 billion in countries in transition (Baltic States, Eastern Europe, and the Commonwealth of Independent States).

Facts and Figures on Health

- In 2005, about 10.1 million children died before they reached their fifth birthday. Almost all of these deaths occurred in developing countries, 3/4 of them in sub-Saharan Africa and South Asia, the two regions that also suffer from the highest rates of hunger and malnutrition.

- Every year, more than 20 million low birth-weight babies are born in developing countries. These babies risk dying in infancy, while those who survive often suffer lifelong physical and cognitive disabilities.

Facts and Figures on HIV/AIDS

- The spreading HIV/AIDS epidemic has quickly become a major obstacle in the fight against hunger and poverty in developing countries.
- Since the epidemic began, 25 million people have died from AIDS, which has caused more than 15 million children to lose at least one parent. Now, there are many "child-headed households," and "minors orphaned by HIV/AIDS" are raising their siblings.

Figure 1. World Hunger, Population, and Health Facts.[8]

Let us look at these statistics in a more personally identifiable way. Donella Meadows, a professor at Dartmouth College, New Hampshire, showed that if we shrink the world to a village of only 100 people, it would look something like this. There would be:

- 57 Asians, 21 Europeans, 14 North and South Americans, 8 Africans;
- 30 white, 70 non-white;
- 6 people would possess 59% of the world's wealth, and all 6 would be from the United States;
- 80 would live in substandard housing;
- 70 would be unable to read;
- 50 would suffer malnutrition;
- 1 would have a college education;
- 1 would own a computer. [9]

Jacob
Wow, such an interesting way to look at this world! Since we are talking about the condition of our world and the things we are concerned about, I wish to speak about terror. In my country and my part of the world, people are terrorized every day, every moment of every day. There is no peace to be found, and there is no hope on the horizon. Everyone in this part of the world feels confused and disheartened because of the ongoing violence and war. There are no adequate words to describe our level of anxiety and worry. I sincerely hope that we can learn new things about how to create peace within and among various nations, religions, and groups.

Mina
I think fear, worry, anger, and violence are all interconnected. In my research I came across an article about anger and fear and their relationship with violence. The author said that when we feel threatened, we have feelings of anger, fear, and anxiety; and these are breeding grounds for development of violence.[10] Having read this article, I became really afraid and also angry when I came across a statement by General George Lee Butler, who was the Head of U.S. Strategic Nuclear Forces from 1991–1994. He said:

> I am the only person who ever looked at all 12,500 of our targets. And when I got through I was horrified. Deterrence was a formula for disaster. We escaped disaster by the grace of God. If you ask one person who has lived in this arena his whole career, I have come to one conclusion. This has to end. This must stop. This must be our highest priority.[11]

Look at the people who are in charge of these weapons. There are thousands of people involved with nuclear warheads. Can we make absolutely sure that none of them is emotionally unstable or that none of them is an alcoholic? That none of them uses drugs affecting his or her judgment?

That none of them has malicious intentions? That none of them is depressed and suicidal? Can we be sure that the key people wouldn't panic under conditions of stress? The 1988 shooting down of a civilian airplane in the Persian Gulf by the American Navy clearly shows that people under conditions of fear can do awfully dangerous things. I read about fear in an article that quoted Lester Grinspoon, a psychiatrist at Harvard Medical School, "…fear brings feelings down to a primitive level and distorts perception. The desire to destroy the enemy may become greater than the desire to stay alive."[12] This is what frightens me.

Ashura

In addition to fear, I think selfishness and greed play a major role in the problems of the world today. Look at the appalling gap between the rich and the poor in all parts of the world. And the rich are getting richer and the poor poorer. This is both selfish and unjust. We already have heard some disturbing statistics about poverty that clearly demonstrate the level of greed, selfishness, and injustice in our world. Let me share another example of this unacceptable state.

Derrick Z. Jackson reported in the *Boston Globe* that during the World Economic Forum held in New York in February 2002:

- 3,000 individuals participated in the 5-day World Economic Forum;
- They spent an average of U.S.$33,333.33 per person in five days;
- This is equal to the average annual income of Americans;
- Four times the average income of Mexicans;
- Fourteen times the average income of Indians;
- Twenty-two times the average of those in Bangladesh; and
- Seventy-four times the average of residents of Sierra Leone;

- The Secretary-General of the United Nations asked for $50 billion annually in new aid to cut the most extreme of the world poverty in half by 2015;
- This is 1% of the gross national product (GNP) of developed countries;
- The increase in military spending requested in February 2002 by President Bush is $50 billion.

In my view these statistics clearly indicate the ethically questionable practices in the contemporary world and point to the main causes of prevalence of violence and war in our world.

David
I agree with all you have said. But I want to repeat that the thing I fear most is a nuclear accident. I come from a military family and know some of those people who have access to and control over nuclear weapons, and I tell you they are not the best of people. They are prone to mistakes and mischief. That is why I am again talking about the nuclear issues.

Please reflect on the following statements about the Hiroshima atomic attack (figure 2) and remember that world today has enough arsenals of atomic bombs to repeat many, many Hiroshima tragedies. On the morning of August 6, 1945, an atomic bomb (code named "Little Boy") was dropped on the Japanese city of Hiroshima. It is estimated that upwards of 200,000 people have died, either immediately or subsequently, as a result of this explosion.[13] Three days later, on August 9, 1945, at 11:02 a.m. the second atomic bomb (code named "Fat Man") was dropped over the Urakami district of Nagasaki. This bomb killed or injured some 150,000 people.[14] A bomb in the hands of a mad person, a misguided group, or a desperate nation can cause tragedies far more devastating than the appalling Hiroshima and Nagasaki explosions.

The last comment really bothers me. One may ask: Are building the atomic bomb and H-bomb "accomplishments"

worthy of civilized humanity? Is the ability to kill millions of people an accomplishment? Is this the essence of Western civilization? This is what I find frightening. This is what makes me feel hopeless.

SOME REACTIONS AT THE TIME OF THE EXPLOSION OF THE FIRST ATOMIC BOMB

It's estimated that the Hiroshima atomic attack killed between 100,000 and 200,000 people. It also seriously damaged, both physically and psychologically, hundreds of thousands who experienced the bombing but survived it.

J. Robert Oppenheimer, the director of the project, reported that at the time of the explosion, he thought of this passage from the Bhagavad-Gita: "I am become Death, the Shatterer of the Worlds!"

Other Observers

- **"**On that moment hung eternity. Time stood still, space contracted to a pinpoint. It was as though the earth had opened and the skies had split."
- "Now we're all sons of bitches."
- "What a thing we've made."
- "The dreadful"
- "The terrible"
- "The dire"
- "The awful"

President Harry S Truman: "This is the greatest thing in history!"

Edward Teller, the father of the hydrogen bomb, defending his work on producing the H-bomb said: "We would be unfaithful to the tradition of Western civilization if we shied away from exploiting what man can accomplish."

Figure 2. Some reactions to the explosion of the first atomic bomb.

Ravi
Well, it seems that we all basically agree: the world is in bad shape. I have been thinking a lot about war and human nature. It seems to me that we human beings are by nature aggressive. We are, in fact, animals who are more advanced than other animals in some respects, but we follow the same laws of the jungle such as survival of the fittest and the territorial imperative. Our history definitely supports this idea. Look at the wars we have fought. Look at the kings, emperors, generals, shahs, sultans, and chiefs throughout history. Practically all of them have been warmongers. It is amazing how many people have been and are still being killed by other human beings.

Even today, you and I are contributing to this killing. The taxes we pay are used to arm soldiers and wage wars. The food that we waste could feed millions of children who are dying of malnutrition somewhere on the planet. The war movies we enjoy watching sow the seeds of war in our young minds from earliest days of our lives. All these issues and more contribute to war. We contribute our share to the killing and destruction. It is in our genes. The best we can do is to curb our instincts.[15]

These are my views, or more accurately these are ideas I have learned in our classrooms, from our political leaders, and through the media. I cannot say that they are exactly my views, but they sound convincing.

Keiko
Now this is getting a little out of hand. I don't agree with most of what the four of you have said. I have no argument with the statistics and the history, but that's not the whole story. In fact, I did my research on human nature, and I found an awful lot of interesting facts. Things I never knew. For example, one of the most distinguished evolution scientists of our time is Richard Leakey, who wrote a book called *Origins* in collaboration with Roger Lewin, science editor of *New Scientist*.

In this book they say:

> The core of the aggression argument says that because we share a common heritage we must possess and express an aggressive instinct. And the notion is elaborated with the suggestion that at some point in our evolutionary history we gave up being vegetarian ape-like creatures and became killers, with a taste not only for prey animals but also for each other. It makes a good gripping story. More important, it absolves society from attempting to rectify the evil in the world. But it is fiction—dangerous fiction. Indeed, we argue that the opposite in true, that humans could not have evolved in the remarkable way in which we undoubtedly have unless our ancestors were strongly cooperative creatures.[16]

This idea, in my view, is very important. If, indeed, we are not aggressive by nature, then surely we could do something about human violence.[17] It is said that what we believe greatly affects what we become. This is called self-fulfilling prophecy.

Robert Rosenthal, a Harvard psychologist, has done research on self-fulfilling prophecies and has shown that, for example, when a teacher expects students to do well, they usually do well. The opposite is, unfortunately, also true.[18] This correlation seems also to be true about childrearing. If we expect a child to fail, most probably that child will fail. This is also true about war. If we believe that war is inevitable, then there is little motivation to prevent it. However, if we conclude that we humans are by nature peace loving and not aggressive, then we will use our creative powers of mind to find a way for peace. These expectations are directly related to our personal and group mindsets and worldviews, which I hope we will discuss sometime.[19]

SELF-FULFILLING PROPHESY
Cited from Web Dictionary of Cybernetics and Systems[20]

A forecast…which, by the very fact that it is stated, has the effect of bringing about what it claims and thereby making it more "true" than it would have been without publication. The implicit self-reference includes the acts of individuals who believe in the truth of the prophesy and are capable of either influencing or interpreting the course of events in the prophecy's domain. The self-referential loop is rarely recognized by the believer. Besides many religious examples, such as miraculous healings, many phenomena, such as ethnic prejudices, teacher's evaluation of student's capabilities, etc. are largely self-fulfilling in this sense (*see* self-fulfilling hypothesis).

Zhang
In China we pay much attention to the wisdom of Confucius. As you know he was a great philosopher and thinker who put a lot of emphasis on morality and good human relationships. I have brought to our class a small portion of a very informative paper by Dr. Kelley Ross about issues of morality and human relationships in the teachings of Confucius.[21] As you see, the Chinese ethical system is very rational and also similar to the Western concept of ethics. The primary moral/ethical principles of Confucius are *Rén,* which means benevolence, charity, love and kindness; *Yi*, meaning to be righteous and be considerate to one's neighbor; and *Li,* which is about good manners and being polite. There are other moral standards that are shown in the diagram by Dr. Ross. So, as you see, the Chinese view of human beings is positive (figure 3).

Confucius himself had a simple moral and political teaching: to love others; to honor one's parents; to do what is right instead of what is of advantage; to practice "reciprocity," i.e., "don't do to others what you would not

want yourself"; to rule by moral example (*dê*) instead of by force and violence; and so forth. Confucius thought that a ruler who had to resort to force had already failed as a ruler—"Your job is to govern, not to kill" (*Analects* XII: 19).

<table>
<tr><th>BEING</th><th>DOING/MEANS</th><th>ENDS</th></tr>
<tr><td rowspan="2">仁 Rén, "benevolence, charity, humanity, love," kindness. The fundamental virtue of Confucianism. Confucius defines it as "Aì rén," "love others." [Analects XII: 22]</td><td>義 Yì, "right conduct, morality, duty to one's neighbor," righteousness.</td><td>利 Lì, "profit, gain, advantage": NOT a proper motive for actions affecting others. The idea that profit is the source of temptation to do wrong is the Confucian ground of the later official disparagement of commerce and industry.</td></tr>
<tr><td colspan="2">The Master said, "The gentleman (chün tzu 君子) understands yì. The small man (hsiao-jen 小人) understands lì."[Analects IV: 16]</td></tr>
<tr><td colspan="2">禮 Lí, "propriety, good manners, politeness, ceremony, worship."

孝 Xiào, "to honor one's parents," filial piety.</td><td>Yì may be broken down [Analects IV: 15] into: 忠 zhong, doing one's best, conscientiousness, "loyalty"; and 恕 shù, "reciprocity," altruism, consideration for others, "what you don't want yourself, don't do to others." [Analects XV: 24 or 23]</td></tr>
<tr><td colspan="3">Quoted definitions, Matthews' Chinese-English Dictionary, Harvard, 1972; quotations from Analects translated by D.C. Lau, Penguin Books, 1979.</td></tr>
</table>

Figure 3. Morality and human relationships in the teachings of Confucius (depicted by Kelley Ross).

YOUR COMMENTS

Join in the discussion. Write your thoughts and feelings.

Mina

I tend to agree with Zhang and Keiko. I am also certain that we are not doomed. I think we have misinterpreted our history. Keiko said we are what we believe, and I fully agree. In my research I came across two noteworthy statements in a book. The first statement is this:

> The history of the nations of the world is written according to the precepts of competition and the doctrines of supremacy and dominance. We would be hard pressed to find a nation willing to express its history according to the principles of universal brotherhood, true equality, and the nobility of all men and women. Such a rendition of history would require courage and insight, characteristics of a truly mature and civilized people…. Chronicling history from the perspective of the powerful and life-generating forces of peace would allow us to develop new insights into the motives behind war, and more important, into the conditions to create necessary peace.[22]

The author then goes on to say something with which I identified deeply. He says: "While the history of nations focuses on wars, triumphs, and defeats, the deeply felt quest of their peoples (as depicted in their literature, poetry, music, art, and spiritual strivings) is toward love, peace and unity."[23] Another statement in the same book deals with the concept of the collective growth of humanity. The concept is this: humanity grows and evolves in the same way that an individual grows. At one time, humanity is in its infancy, at another in its childhood, and now at its stage of adolescence. The author goes on to say:

> Adolescence is a period of change, chaos, and confusion. It is a time when human passions are strong—emotions which have caused the destruction, disharmony, and disorder rampant in today's world. However, as

> humanity grows from its adolescent stage into a stage of maturity, a new set of circumstances, essential for unity and peace, comes into being. It is towards the achievement of maturity and, therefore, oneness of mankind that we must dedicate our efforts and abilities.[24]

I think this notion that humanity is in its adolescence is very important. It explains a lot of things. It says why we young people feel so strongly for our world. It explains why in the past we have been and still are so interested in competition and winning. It's something like sibling rivalry. When you see superpowers and different nations compete with each other, you immediately know that they're like children or teenagers. There's nothing wrong with being a child or a teenager, but ultimately you have to grow up. When you do that, you cooperate rather than compete. You give as well as receive; you are equally concerned about others' welfare; and of course you are more able to cause peace. To me, this is the best explanation about our world today. Pierre Teilhard de Chardin[25] also sees our problems as growing pains. He says:

> But let us look with open minds at the new world being born around us amid convulsions of war. . . . If we have any power to diagnose, we are bound to recognize that the so-called ills which so affect us are above all growing pains. What looks like no more than a hunger for material well-being is in reality a hunger for higher being: It is the spirit of mankind suddenly alive with the sense of all that remains to be done if it is to achieve the fulfillment of its powers and possibilities.[26]

Yuri

It's very interesting that you brought up the issue that humanity has always wanted peace and dreamed about it. For my part, I collected a number of interesting quotations on peace. For example, in 1851 Victor Hugo, the famous French

author of *Les Misérables* in an address to the Congrès de la Paix, said:

> A day will come when there will be no battlefields, but markets opening to commerce and minds opening to ideas. A day will come when the bullets and bombs are replaced by votes, by universal suffrage, by the venerable arbitration of a great supreme senate which will be to Europe what Parliament is to England, the Diet to Germany, and the Legislative Assembly to France. A day will come when a cannon will be a museum-piece, as instruments of torture are today. And we will be amazed to think that these things once existed! And the day will come when we shall see those two immense groups, the United States of America and the United States of Europe, stretching out their hands across the sea, exchanging their products, their arts, their works of genius, cleaning up the globe, making deserts fruitful, ameliorating creation under the eyes of the Creator, and joining together to reap the well-being of all. . . . [27]

I have a copy of other interesting and enlightening quotations on peace on my desk at home and brought a copy for everyone (figure 4).

Some Reflections on Peace

…and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

—Isaiah (2:4), Micah (4:3)

Weapons, however ornamental, are not a source of happiness, but are dreaded by all. Therefore the man of Tao will not abide where such things are….

—Lao Tse (c.570–490BC), *Tao—The King*

Let us therefore now do good. What can we do that is good? Let us now abstain from taking life. That is a good thing that we may take up and do. And they will abstain from slaughter, and will continue in this good way….

—Buddha (c.560–480 BC), *Dialogues of the Buddha*

Peace, with justice and honour, is the fairest and most profitable of possessions.

—Polybius (c.204–122 BC) *Histories*, 4:31

Peace cannot be kept by force. It can only be achieved by understanding.

—Albert Einstein (1879–1955), *Notes on Pacifism*

If we value our own lives, and the lives of our children and all children everywhere, if we honour both the past and the future, then we must do everything in our power to work non-violently for peace.

—Margaret Laurence, quoted in *Canadian Woman Studies* 6:1:122

Blessed are the peacemakers: for they shall be called the children of God.

—Matthew (5:9)

The disciples of the wise increase peace in the world.

—Talmud, Berakoth (64a)

The believers are but a single Brotherhood: so make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive mercy.

—Qur'án (49:10)

The earth is but one country and mankind its citizens.

—Bahá'u'lláh (1817–1892)

Some Reflections on Peace (cont'd.)

I am Deganawidah and with the chiefs of the Five Nations
I plant the Tree of the Great Peace. . .
If any man of any nation
Shall desire to obey the laws of the Great Peace
He may trace the roots of their source and be welcome
To shelter beneath the Great Peace. . . .
I am Deganawidah
And the chiefs of our Five Nations of the Great Peace
We now uproot the tallest pine
Into the cavity thereby made
We cast all weapons
Into the depths of the earth
Into the deep underneath…
We cast all weapons of war
We bury them from sight forever…
And we plant again the tree…
Thus shall the Great Peace be established.

— Iroquois poem, "The Tree of the Great Peace."
Cited in *Peace on Earth: A Peace Anthology,* 34–35

Peace is possible, if each one of us wants it; if each one of us love Peace. . . defends Peace, works for Peace. Each one of us must listen to his own conscience to the impelling call: "Peace depends on you too."

—Pope Paul VI (1897–1978), *Peace Depends on You Too*

May peace reign on earth, and may the gourd and the pot agree. May their animals live in harmony and all evil speech is banished into the bush and the virgin forest.

—A prayer from Guinea. Cited in *Peace on Earth*, 35

What nobler theme than the "good of the world and the happiness of the nations" can occupy our lives? The message of universal peace will surely prevail. It is useless to combine or conspire against an idea which has in it potency to create a new earth and a new heaven and to quicken human beings with a holy passion of service.

—Helen Keller (1880–1968)

All progress is the result of association and cooperation, while ruin is the outcome of animosity and hatred.

—'Abdu'l-Bahá (1844–1921)

Figure 4. Some reflections on peace.

YOUR COMMENTS

Join in the discussion. Write your thoughts and feelings.

David
Well, you've made some good points about peace, but I'm not convinced. As you said yourselves, even if we didn't have bombs, we'd still destroy ourselves. For example, look at our environment, at the pollution of our waters, land, and air, and at the calamity of AIDS. Nothing's safe anymore.[28]

Mina
What do you suggest? That we all give up and let the current way of thinking and way of life destroy us? We need a new framework to think about ourselves, about each other, and about our world. We need a totally new way of thinking. We need a new "mindset." A new "worldview." Albert Einstein said: "The unleashed might of the atom has changed everything, except our thinking. We are consequently moving toward an unparalleled catastrophe. We shall need a substantially new way of thinking if mankind is to survive."[29] Floyd W. Matson, in his book *The Idea of Man*, says:

> If it is true, in general, that "ideas have consequences," then man's ideas about man have the most far-reaching consequences of all. Upon them may depend the structure of government, the patterns of culture, the purpose of education, the design of the future, and the human and inhuman uses of human beings.[30]

We've already discussed the fact that despite no real scientific evidence that we are violent by nature, most people nevertheless believe this is the case and use this belief to justify their own and other people's violence. Now I'd like to suggest that we do a little new thinking about ourselves, what makes peace possible, what makes it difficult, and then come back for another discussion.

Ravi
In India we had this unique experience of thinking in a new way under the leadership of Mahatma Gandhi. He helped us

to move from one kind of thinking to its opposite, and it helped us to free ourselves from colonialism. I think the most powerful weapon used by Gandhi was giving us a new mindset.

Yuri
The same happened to us in the former USSR. Our way of thinking changed and then our individual and collective behavior also changed, but not always for the better. I have been very puzzled about this and did not understand it until I heard a lecture by our teacher speaking about the concept of worldview. She said that every individual in the course of his or her life at home, in school, within the community, and through other processes develops certain views about human nature, the purpose of human life, and the laws that govern human relationships. These issues, together, constitute our respective worldviews. She said that there are basically three types of worldview: survival-based, identity-based, and unity-based. I have two articles on this topic and have brought with me copies for each of you. Read them. You will find them interesting.[31,32]

What is Worldview?
Worldview is the lens through which we see and understand the world and our place in it. Worldview has four parts:

a) Our view of reality
b) Our view of human nature
c) Our view of the purpose of life
d) Our view of human relationships

Jacob
These are very nice statements about worldviews and mindsets. But, when you are under attack and have no security, the only thing that counts is power, force, and

preemptive attack. I think this is human nature, and human conduct—both past and present—proves it.

Zhang
I am not so sure. I think what we are talking about is a new way of thinking about our selves and our world. I know in China we are struggling with this issue. We Chinese like to have harmony, but at the same time we know our history, like world history, is filled with much disharmony and conflict. It seems that humanity has three options: to return to the past, which is unrealistic; to stay the way we are, which is unsatisfactory; or to find a new way, which is our goal.

Ashura
Oh Zhang! I like you. Oops, I shouldn't have said so. If my parents hear me talking like this, they will totally misunderstand. Zhang, I like the way you outlined the three options for us, and I think this is exactly what others were suggesting.

Linda
I agree, we should go and think about what we have discussed. But I like to think that we've tentatively decided that peace is possible. What do the rest of you think?

Ravi
That may be so, but there are still a lot of issues to be answered. For example, in my opinion, justice and peace are very interdependent. I hope we'll spend some time on this.

Keiko
Yes, yes. Peace is possible. Beyond that I cannot say much.

Yuri
Yes and no, we have to do more thinking.

Mina
Yes, but we have to change our way of thinking.

David
No, I don't think so.

Jacob
I wish us luck.

Zhang
Let us try.

Linda
I need more convincing, but I'm hopeful.

Ashura
Hope is all we have. I suggest that we look into the issue of worldview more closely. How about this as the focus of one of our presentations at the next Peace Event?

Everyone
Good idea! Let's do it.[33]

Worldview Presentation
Do a research project on a person of your choice, studying his/her ideas, activities, and accomplishments, and then prepare a presentation (PowerPoint, slide show, talk, dramatic presentation, etc.) for your class and school during the course of the year. The focus of your presentation should be on describing the nature of these persons' worldview, how these individuals helped people to develop a new worldview, and what were the results.

PART TWO

The struggle for existence is the fountainhead of all calamities.

— 'Abdu'l-Bahá (1844–1921)[34]

A SEARCH FOR PEACE

Peace is not something you wish for.
It's something you make, something you do,
Something you are, and something you give away.

—Robert Fulghum (1937–)[35]

The second round of discussions began in earnest. Students came with many prepared notes and a number of books.

Jacob

In order to prepare for this meeting, I attended a futurist conference at which one speaker talked about the year 1990 as it would be viewed in 2020. It was a great conference, and this was a really powerful talk. We were told that the year 1990 was chosen because it had both despair and hope, and pessimism and optimism. It was also in many ways a typical year characteristic of the second half of the 20th century and the years that have followed. The talk was being held in a vast, airy hall, decorated and perfumed by hundreds of potted flowers. The session began with soft music, readings, and a short period of silence.

The speaker was a well-known scholar of recent world history. She was also an accomplished poet whose hobby was gardening. She had won many international scholarly and humanitarian awards. When presented to the audience, the most notable qualities of the distinguished speaker were her radiant face and humble demeanor. Because this was such an interesting talk, I decided to bring a DVD of the presentation. I also brought some popcorn. Let's watch it now. I have also the text of the talk for our reference.

Back to Future: The Year 1990 as Viewed in 2020

Good Morning!
I hope you are all happy. I am exceedingly happy to be with you all. This is truly an international gathering representing all the peoples of the world. I am going to speak to you about the year 1990. My talk will focus on the daily life of people in 1990, the political situation of this era, and finally the problems that we identified and the solutions we sought for them.

Daily Life in the Year 1990

In the year 1990 there was much disparity in the lives of the peoples of the world. There were the very wealthy, who lived primarily in North America, Western Europe, Japan, and the Arab oil-producing countries. The wealthy also made up practically all the political and military leadership and a very small upperclass in almost all countries of the world. The lifestyle of these wealthy people, though varied, had certain common components. No matter how rich they were, they usually sought more wealth. Most of their wealth was accumulated through economic manipulation and/or abuse of power, rather than through merit for services rendered. Much of this wealth was spent in pursuit of personal pleasure and aggrandizement and/or destructive and harmful activities. The more wealth they accumulated, the more greed they displayed and the more anxiety and fear they experienced.

In general, the life of the affluent was riddled with dissatisfaction, anxiety, and disappointment. The constant fear of the loss of their easily accumulated wealth, combined with inhumane working habits and practices played havoc with all aspects of their lives. The rate of marriage breakdown and family disunity was alarmingly high, and ever-elusive

happiness seemed to be always out of reach of its pursuers. Sexual and sensual pursuits were high on the agenda of the well-to-do citizens of the world.[36] Severe anxieties about AIDS, high cholesterol, heart attack, cancer, obesity, loss of youthfulness and beauty, and other similar concerns marred these pursuits.

In the year 1990 there were also the extremely poor who made up a very large majority of humanity. They lived in shacks, makeshift rooms, vermin- and insect-infested slums, and unkempt, ugly urban dwellings. They lived a life of hunger, disease, and misery. Their life expectancy was only about 2/3 of that of those living under better circumstances. Their children died from illnesses that could easily have been prevented. Many died because of malnutrition. They were the victims of injustice, inequity, and structural as well as direct personal violence; and their lives were spent primarily in attempts at survival, with little or no opportunity to educate themselves or to actualize their intellectual and creative potentialities. The magnitude of the suffering of the masses and the waste of their enormous potential were staggering. And the wealthy were not only indifferent to the suffering of the poor but also contemptuous towards them.

The third group comprised the direct victims of injustice and tyranny in all parts of the world. In the year 1990, according to United Nations statistics, there were more than 11 million refugees, 1.3 million asylum seekers, almost 2 million returned refugees, 5 million internally displaced persons (IDP), 0.5 million returned IDPs, and 1.4 million other individuals with various concerns of this type, for a total of about 22 million displaced individuals.[37] In that year alone, millions of lives were greatly and directly affected by war. Thirteen million children were displaced by war, 2 million were killed, 6 million were wounded, and 10 million were traumatized, violated, or raped.

There were also masses of humanity who were subjected to racial, religious, and ideological persecution and violence of considerable magnitude. The catastrophe of rearing generations of children in the midst of war and violence gradually began to be felt in the year 1990. There were indications that the children of war might soon arise in pursuit of their rights and justice, and commit equal, if not more severe, acts of violence. Already, evidence of this process was observable in the Middle East, Northern Ireland, the Indian subcontinent, various parts of Africa, the Far East, South and Central America, and the Balkans.

The wealthy people of the world (who were also the possessors of power) did very little for the poor and the victims of injustice and tyranny. Except for limited and much advertised acts of charity and empty promises, they primarily ignored, rejected, and despised the poor, blaming them for their own problems.

Finally, we can identify a fourth group of people in the year 1990. These people had their own unique characteristics. There were millions of people who lived under Marxist-Communist forms of government. The expressed objectives of their governments were to bring about a certain degree of equality, social and economic justice, and freedom of their people from the shackles of religion and capitalism, which they viewed with both scorn and disapproval. However, after decades of experimentation with this method of governing human lives, the results were low standards of living for most, except for those in positions of power. The majority of these people felt, to a greater or lesser degree, the loss of their freedom and tended to have lives that were materially of marginal satisfaction, intellectually and artistically restricted, and spiritually deprived. Although there were significant attempts in the year 1990 at changing this situation, still a keen observer of the scene could but conclude that the

process of change was going to be very difficult, particularly for the diverse groups that comprised the USSR.

To begin with, it was very hard for the leaders of some of these societies to admit to their people and to the world at large that their experiment had not been successful and that radical changes were required. Even for those leaders who had the courage and the resolve to admit the need for change, both the process and direction of the change were proving to be fraught with problems. This was the case for Russia and most of the former USSR block of countries. The main reason for this difficulty was the absence of a truly effective alternative. Neither the materialistic capitalism of the West, nor the materialistic Marxism of the East had succeeded in creating a world characterized by prosperity combined with justice, peace, enlightenment, and beauty.

Jacob
I know we want to see the rest of the talk, but I want to say that this speaker was right on about the impact of work on families in the West. I come from a rich, well-educated, and broken family. My parents are separated, and we children have gone through hell, even though we live in the finest neighborhood, attend the best schools, and have all material things we need. But something important is missing. A special kind of love that can only come from time, attention, and sharing from your parents. But when the parents are both working 10–12 hours a day and are at their computers or on their mobile phones, or in their social and business meetings, then there is little time for either themselves or their children. Oh, it is so not right!

Linda
In my neighborhood at least 50% of children live with only with one parent, usually with their moms. And they are suffering. Jacob, I do not know how I would feel if my parents were separated.

Jacob
Let us continue.

Politics in the Year 1990

Central to the politics of the year 1990 was the issue of power. It is a known fact that power has always been the central element of practically all forms of government throughout history. In the year 1990, power was distributed variably in different parts of the world. In many countries, following a period of intense power struggle, usually one individual or group of individuals had emerged victorious.

The victors had assumed their power with promises to bring justice, affluence, peace, and pride to their peoples. In reality, the initial phase of government by these leaders was quite frequently spent in solidifying their positions of power. They soon realized that despite their best intentions, the challenges of governing human societies were well beyond their abilities, and consequently their promises were left unfulfilled. The realization of this impotence—never acknowledged but frequently recognized by the leaders and their subjects alike—became respectively a major cause of dissatisfaction of the subjects and defensiveness of the leaders. As a consequence, the populace in these countries experienced much disappointment mixed with feelings of hopelessness and at times considerable anger.

Aside from power, the second characteristic of political life in the year 1990 was mistrust between leaders and their peoples because of the high degree of abuse of power and corruption. In reviewing the political annals of the year 1990, one has a distinct impression that instead of being allies, people and their governments were usually at odds with one another and rarely trusted each other. Even when there were instances in which the majority of people were satisfied with the government leadership, they, nevertheless, were

frequently disappointed by the appalling revelations of secret, unlawful, immoral, and self-serving activities by a number of leaders in power, which reflected badly on all leaders.

The third major characteristic of the politics of 1990 was the confused objectives of the leaders of human society. One main reason for this confusion was the alarming condition of these societies. In 1990 there were still stored in various parts of the globe enough nuclear and conventional warheads—ready for instant use—to destroy the earth several times over. These dangers were compounded by the fact that control over the use of these warheads was not strictly in the hands of responsible, balanced, and thoughtful elected leaders. Practically any discontented, angry individual or group seeking self-aggrandizement, power, or revenge, as well as those who were emotionally and mentally deranged, had the possibility of taking over these instruments of destruction for the purpose of blackmail or extinction of their enemies.

Three Distinct Forms of Governance

On a more specific level, the 1990 political panorama included three relatively distinct forms of government: authoritarian/dictatorial, Marxist/socialist, and Western/democratic. In the chaotic and struggling regions of the world, which were usually governed by military or pseudo-democratic leaders, the use of force and the abuse of power were most prevalent. However, these dictatorial and pseudo-democratic governments often were not readily accepted by their populations, and consequently rebellious groups opposed to these governments brought much chaos to their respective societies through subversive activities. There was much violence in these societies. The violence and warfare of these chaotic regions, their struggle with guerrilla forces, and the violation of human rights, combined with the extremes of poverty and deprivation, made these regions examples of hell on earth.

There was much suffering, pain, and misery. There was unimaginable horror. How could human beings commit such barbaric acts? Minds boggle even at imagining such horrors, let alone the fact that we are talking about actual realities.

Peoples and leaders of struggling countries fared only somewhat better. Once again, the enormous economic and social problems and challenges facing these countries were such that most of these societies' leaders and almost all of their people felt helpless and hopeless to deal with the situation. Problems such as poverty, illiteracy, disease, malnutrition, and starvation, as well as the erosion and destruction of the environment were combined with appalling conditions of prejudice, superstition, inequality, disunity, and suspicion. Together, these forces created fertile grounds for the ascendancy of power struggle, violence, destruction, and death. The heroic acts of self-sacrifice and love by some citizens and some leaders here and there were the only reminders to the bewildered masses of how far humanity had strayed from its fundamental nobility. These meritorious acts were also reminders that the human spirit will ultimately be victorious, the same spirit that most people recognize in themselves no matter how desperate the situation.

By the year 1990 a good number of governments based on Marxist ideologies had been established for several decades in many parts of the world. Two of the largest countries in the world, the USSR and China, have been governed by doctrines derived from Marxist ideology. During the last decade of the 20th century, the USSR was on the verge of total collapse, and the experiment with Marxist ideology and communism had proven a failure. In July 1989, the Soviet Bloc collapsed, and in Winter 1991 the Soviet Union was officially disbanded.

The other major communist country, China, was trying to gradually improve the conditions of its huge society

through a process of combining political communism with economic capitalism. Because of China's considerable importance, the outcome of this experiment was being watched by most of humanity with a mixture of considerable apprehension and expectation.

Finally, in the year 1990 there were ominous signs that the Western democracies were also flawed and were unable to respond adequately to the needs of the time. The most obvious of these signs was the manner in which the political leadership of these societies was chosen. Although hailed as the ultimate form of government, conducive to justice, freedom, and prosperity, in reality the situation was quite different. Multi-party adversarial democracy was the most common approach to election of the political leadership in these societies. Individualism was hailed as the foundation of the society. The individual leader(s) had to be strong, forceful, competitive, charismatic, attractive (particularly on television), and capable of destroying political opponents by exposing their weaknesses, faults, and shortcomings. These governments were organized in such a way that there were continuous power struggles, conflicts, and checks and balances among two or more segments of the government and opposing political parties. The government and the opposition, the administrative and the legislative, the right and the left, and the liberal and the conservative—these were some of the main points of demarcation and distinction.

As we reflect on the political rhetoric of the year 1990, we cannot but conclude that if the electorate were to elect any of the opposing candidates of the participating political parties, they would bring about untold destruction, incompetence, misery, and violence to their countries. These Western democratic governments focused much attention on their economic and military growth, creating highly affluent and materially well-to-do countries, capable of waging wars and selling weapons of awesome destructive power to the less

developed and critically burdened regions of the world described earlier.

The overall methods of government in Western democratic countries, the lifestyle of their peoples, and the value systems they held were highly competitive, prone to adulation of individuals with power, consumed with the forces of aggression and pleasure, easily influenced by the doctrines of immediate gratification, and characterized by an unconstrained pursuit of self-centered objectives. Immediate relief from the painful process of growth and maturity was constantly sought, and opportunities for enlightenment and insight were often lost.

These "democratic societies," functioning according to a collective adolescent mindset, combined the glories of power and joys of pleasure in their systems of government and ways of life. Because of this combination of power and pleasure, these types of society and forms of government were perceived as the best that humanity could produce. Therefore, it is not surprising that in the year 1990 and the surrounding years, "Westernization" and more specifically "Americanization" fever was afflicting the whole of humanity. Every aspect of the life of humanity in every corner of the world was being characterized by the "American" lifestyle, which was an adolescent lifestyle par excellence.

However, by 1990, there were already danger signals on the horizon that unless a great leap forward was made and the mode of operation of these societies dramatically altered, they would find themselves facing unsolvable challenges. The most dangerous characteristic of the politics of 1990 was the fact that nothing was conducive to unity and wholeness. Most leaders and ideologies focused on the welfare of their own communities and followers, and either intentionally or unintentionally encouraged separation, competition, and

disunity. These affluent societies were characterized by profound extremes of wealth and poverty; deep-rooted prejudices based on racial, ethnic, religious, and class differences; and extreme levels of self-centeredness and self-righteousness, which rendered the majority of their population indifferent to the suffering masses of humanity at home and abroad. These conditions were to bring about, as the history of the succeeding decade shows, considerable pain and suffering to humanity.

David
I think this speaker is too hard on the leaders, particularly the leaders from democratic countries. In these countries we choose our leaders openly and let everyone say what they want to say, and we have the best leaders in the world.

Ravi
I am not so sure about what you say. We have many examples of problematic leaders everywhere. I cannot think of a country without problems with their leaders. I think what this means is that a new type of leadership is needed, and I hope that we will talk about this at one of our upcoming sessions.

Ashura
This speaker knows her stuff. She was right on in her description of the awful conditions of the poor people in the world. Most of us are removed from those suffering masses and only see them on the news and in the statistics. Their suffering does not touch our conscience, our society's conscience. I have lived under these circumstances. I know what it is like to be poor and hungry, and humiliated. Only because I was able to get a scholarship, was I able to escape that miserable situation. However, I have to say that my situation still was better than the condition in which many other poor people find themselves in other parts of the

world. Just think of the scandalous situation of the state of children's health around the world. In the wealthy countries the main concern is obesity in children, while among the poor populations of the world, malnutrition is a major source of concern. "Even as obesity reaches epidemic proportions, more than 5 million under fives a year are still dying unnecessarily in developing countries because they are underweight."[38]

Mina
When I lived in Africa, I became so deeply aware of the evils of not only poverty but also colonialism and racial prejudice. I hope this speaker will also talk about these issues.

Jacob
As a matter of fact, the speaker touches upon many of these issues. Let us listen to her again.

Major World Problems in the Year 1990

In the year 1990, several major world problems were apparent. Among these were continued threat of regional war;[39] serious epidemics of AIDS;[40] ongoing violation of human rights;[41] worsening conditions of pollution and destruction of the environment;[42] regional long-term violent conflicts; malnutrition, starvation, and death among a large proportion of the world's population;[43] breakdown of marriage and family; widespread alcohol and drug addiction, and corruption in all segments of society, including the workplace.[44] A decade later, on 11 September 2001, the catastrophic terrorist attacks in New York and Washington opened a new chapter in the history of intergroup conflict.[45] This list, however incomplete, clearly demonstrates the fact that even if people and their leaders were to devote all the resources of humanity to the resolution of these problems, they would have certainly failed in their efforts to create a relatively problem-free world. Problems are usually symptoms

of underlying disorders or indicative of partial and inadequate recognition of the issues at hand. In either case, the best solution is to search for the causes of the problems and to create favorable conditions for maturation and growth. In this context, the problems outlined above could be attributed to two factors: a moral and spiritual bankruptcy and an adolescent type of mindset and worldview.

Problems such as war, injustice, extremes of wealth and poverty, prevalence of prejudice, and violation of human rights are symptoms of misguided minds and loveless hearts. These conditions are indicative of selfishness, arrogance, and delusions of power and force. They are also indications of people's loss of contact with the essential aspects of their own humanness: love for enlightenment, attraction to beauty and creativity, and the natural tendency toward unity and harmony. These human qualities were largely missing in the overall discourse and conduct of life in 1990. Then, the world of humanity was spiritually dark and desolate. There was, of course, technological progress and much glitter, pomp, and hype. There was, of course much religious fanaticism and zealotry, but the lives of people everywhere were empty and filled with misery.

Other problems and challenges of the year 1990 could be readily understood within the framework of a collective and troubled adolescent mindset. These issues included the high levels of competition between nations, races, and various groups; prevalence of intractable conflicts and ongoing violence; demand for instant sexual and sensual gratification; the ongoing and almost universal focus on individual or group self-identity; disregard for the environment; and the enormous difficulties in interpersonal relationships between men and women, in marriages, families, the workplace, and arenas of social and political activity.[46]

During the 18th, 19th, and 20th centuries, humanity was in the final stages of its collective adolescence. Consequently, during these years, humankind experienced some of the most specific challenges of this period of growth in a very forceful and dramatic manner. It was not an easy adolescence; it was a troubled age. Humanity had many difficulties, primarily because adolescent humanity chose to disregard established standards of morality and ethics, and decided to solve its problems with the help of reason and science, without the benefit of spiritual insight and guidance. To benefit from such guidance, we need to make ourselves receptive to it, and we must actively search for it. Adolescent humanity in the 19th and 20th centuries did neither. On the contrary, it was suspicious of all spiritual matters and arrogant in response to any such guidance.

Spirituality gives meaning and purpose to life, and provides the necessary moral and ethical framework for human relationships. That which renders humankind distinct is the nature and quality of our consciousness: our ability to know and to know that we know, our capacity to love and to know that we love, and our freedom to choose and to know that we have a choice. These three cardinal human capacities—to know, love, and will—make it possible for human beings to transcend the limits imposed by nature on all other living beings. Thus we humans become creative, free agents in the arena of life. We create arts and sciences; we design various forms of government; we choose different approaches to express our individuality and uniqueness; and we innovate particular ways to love, worship, and relate. In short, we create civilizations. At the core of all civilizations lie particular perspectives on the nature of reality, including that of human reality; the purpose of life, including human life; and the dynamics of our relationships with each other, with nature, and with the ultimate Reality. As such, civilization is a spiritual process expressed in a material and social context.

Spirituality is the essential dimension of humanness and historically has received its sustenance from religion in its purest and most sublime form. When there is spiritual deprivation, the foundations of civilized societies begin to crumble as the population loses its focus and purpose. Chaos sets in and relationships rupture. In search of a new framework, people begin to seek solutions from sources that are not in a position to offer new and higher levels of consciousness required for the continuing progress of civilization. This was the situation during the 19th and 20th centuries. Many so-called spiritual movements were nothing but mirage, giving an illusion of reality and adding to the spiritual hunger of humanity. Superstitious, illogical, and even absurd philosophies and practices began to find their way into people's lives in an age that prided itself as being the age of reason and science.[47]

On the positive side, some significant degree of awakening on the part of certain segments of society also began to take place. In fact, a review of some of the less well-known but significant literature available during this period indicates that the essence of what was needed to solve humanity's problems effectively had already been outlined in the fields of science, philosophy, and religion. However, the motivation, insight, and humility for considering a new perspective on the nature and dynamics of humanness were missing. Thus it was not surprising that after the collapse of the former USSR, in the latter years of the 20th century, there was a discussion among certain circles that the "End of History"[48] was at hand.

In retrospect, we realize that 1990, with all its problems and difficulties was, nevertheless, more positive and creative than negative and destructive. In the year 1990, the peoples of the world were becoming aware of their fundamental unity. This was the most important development. Indeed, these positive movements toward unity became ultimately

victorious over the forces of disunity and destruction, and helped us to herald the era of peace now in 2020 and thereafter.

Although 1990 is relatively close to us, it was nevertheless very difficult for people of that age to envision a truly peaceful and just world. We, in 2020, realize that the true foundation of a lasting peace lies in the willingness of the nation-states to accept subordination of some of their authority and power to an internationally elected and universally supported world body strong enough to prevent or stop any acts of violence from one or more nations against others. In the year 1990, nationalistic passions were strong, and the true hallmark of patriotism often was nationalism along with the exclusion of world-mindedness. In many schools children were indoctrinated with principles of national, racial, religious, or ethnic supremacy. At the same time, the European Union was on its way to becoming an increasingly united entity, and the United Nations was becoming increasingly, but grudgingly, viewed as a major effective force to resolve and eventually prevent conflicts both within and among nations.

Now, in 2020, through the painful dynamics of tests and growth, we are beginning to realize how shortsighted we were. In the span of 30 years, we have moved away from a suspicious and disunited world to a world on the brink of peace. A major contributor to the cause of peace over the past 30 years, as I stated before, was the United Nations' role with respect to the growing awareness among the nations about the need for a much stronger international body. Although in 1990s the United Nations had considerable success in creating various forums for international cooperation, it was nevertheless subject to the supremacy of its nation members. Gradually, it became clear that we needed a powerful international agency capable of simultaneously unifying humanity, maintaining peace among nations, and

upholding the sovereignty and diversity of its members. There were several models already proposed for such an organization.[49,50] Since 1990, we have seen the gradual creation of a powerful, peace-creating, and effective international union.

This is a brief and general review of the conditions of the world in the year 1990. My objective here was to invite you to project yourself into the future and imagine the kind of the world you wish to have in the year 2020. I am too old to be alive by then; however, the majority of you in this hall are much younger than I, and the future belongs to you. And, if you wish to have a peaceful world in the year 2020, you must begin now and must have a plan for achieving peace. And the first step in this process is to have a vision of a peaceful humanity. Acquisition of this vision is the most crucial step in establishing a peaceful world. It requires a fundamental change in your worldview, your understanding of the nature and purpose of human life, of the universe, and of your relationships within and with this universe. I leave you with this challenge, and I urge you to look to the end at the beginning of this endeavor.

Thank you.

Zhang

Thank you Jacob for bringing this DVD to us. It was very interesting. I paid particular attention to what she was saying about the impact of Marxist ideology and communist forms of governance. I am not fully in agreement with her. However, I think she is correct that China is going through an important process of change and that we hope this transition will be different from what was experienced in the former USSR. I think at the present time there are no really clear alternatives for governance of human societies. It seems to me that we need a type of government that will put equal

emphasis on both the welfare and the rights/responsibilities of the individual and the collective. While Western democratic systems emphasize individual rights, usually with little reference to individual responsibilities, the communist regimes put greater emphasis on the right of the collective and far less on the individual. Neither, in my opinion, adequately addresses the issue of welfare of the society as a whole.

Mina
That was a really inspiring speech. She talks from the perspective of living in the year 2020, looking back at history. It's a good way to look at things, because it lets us stand back and be objective—to see ourselves the way we really are and as we want to be. The speaker's diagnosis of the problems of humanity in the year 1990 is that we were in the final stages of our collective adolescent mindset, which had, in turn, contributed to our rejection of those moral, ethical, and spiritual principles that form the foundations of a true civilization. In essence, the speaker gave us a psychosocial and spiritual framework, inviting us to reevaluate the conditions of the world through this unique paradigm. The concept of the collective adolescence of humanity I can understand, and I think it's very powerful and enlightening. But I have more difficulty understanding the role of moral, ethical, and spiritual principles in such issues as politics and business. We are constantly told that politics and business have their own principles, which are not necessarily moral or ethical. Do you know what she meant by ethical and spiritual principles?

Jacob
I'm glad you asked that question. Many people attending the futurist conference had difficulty with the issue of human spiritual nature. All kinds of bizarre ideas were expressed, but the speaker's answer was really unusual. She said that we human beings are different from animals *not* because our

bodies are different. In this respect, we're very similar to the higher animals. Our senses of sight, hearing, taste, touch, and smell are just like the animals'. We experience pain, hunger, cold, heat, excitement, and even grief as some animals do. We also know that some animals have a certain degree of intelligence. And we know that both humans and animals have survival instincts and a tendency to follow the law of the jungle: survival of the fittest. What makes us distinct from animals, she said, is that we have the capacity to choose, and our choice can be made either within an enlightened and universal framework, or else, according to shortsighted and selfish considerations. It is this element of choice that makes us truly human. This is when we choose between right and wrong, justice and injustice, and good and evil. Spirituality, therefore, is a way of living that involves physical, psychological, social, economic, political, and moral aspects of our lives. Spirituality involves every aspect of life, she said.

Keiko

I'm sitting here, finding myself confused. I grew up in Japan. In my family the most important thing is striving to be perfect in everything you do, but particularly in your studies. I have been brought up to think that my ability to learn and to become successful was the most important thing. I'd rather kill myself than fail. Now this speaker spoke about the life of people in the year 1990. I tried to find my country and myself in her description, and it was difficult. On the one hand, my country belongs to the rich, industrial, and modern group of nations, and on the other hand, to the more conservative and ancient group. In our home we were required to be very polite, to obey our parents, and to be respectful of our traditional value systems. This resulted in my having a strong inner discipline, sense of order, and a respectful attitude toward cultural norms and those in authority, but also a certain degree of conservatism. For example, I've had difficulty adopting the Western way of thinking about life, which is not more satisfactory than the way of life in my

country. It seems that we need, as somebody else said before, a new way of thinking, but I'm afraid of it. What is this new way of thinking, this new worldview, this new mindset?

Linda
I'm also frightened, but my fear is not about new ideas. I'm afraid that there aren't any new ideas to help us change our world. In our home we didn't talk about ideas—we didn't talk about anything serious. Both my parents worked very hard and came home tired; we ate something and watched TV, or talked on the phone for hours, or listened to music, or went out to visit with friends, or played some sports, or had a drink or two or more!! Thinking wasn't a part of my life. Then one day I came home and nobody was home. A note said my father was sick in the hospital and that I should go there. I was sixteen. This was the first time I'd had to face such a thing. I was so scared. I froze. I couldn't do anything and went into a state of shock. My life had been so easy, and I'd never had problems like that. If it weren't for my father's illness, I wouldn't have believed this speaker. I'd thought she was exaggerating and that there wasn't so much misery. But when I saw my father sick, especially when we heard he had cancer, then for the first time I started to think about life. I was totally unprepared.

Ravi
How's your father now?

Linda
He is much better, thank you. I think he's going to make it. The doctors are very optimistic. But I'm not the same person anymore. I'm both optimistic and pessimistic.

Ravi
I come from one of those poor countries where people die of hunger and disease. Where there's endemic violence. Where people spend most of their lives trying to find food, shelter,

and clothing, and trying to deal with disease and daily problems. In our family we're now five brothers and sisters. We lost two, a brother one year old and a sister five years old. One of our neighbors lost six members of his family—his mother, wife, and four children—all because of carbon monoxide poisoning. One night, when he was on the night shift and the weather had turned cold, members of his family burned some coal in a brazier in a small room where they all slept. The burning coal created carbon monoxide that killed all of them.

So, I don't think this speaker exaggerates, but I feel she's missing something. It's true that we lived in poverty and lost our relatives and loved ones in tragic ways, but we were also happy, we were together, we laughed, played, sang, danced, and cried together. The sense of togetherness and the sense of God were so strong that everything else became tolerable. I say these things not because I approve of poverty, ignorance, or injustice, but rather to show how powerful the human spirit is.

Yuri

Let me say that his word *spirit* is really foreign to me. I was not brought up with such notions, and if it weren't for Jacob's clarification I think I'd have been totally turned off by this discussion. But now I see what all of you, particularly Ravi, are talking about.

When the speaker was talking about the failure of the Marxist-communist experiment, I was really mad, because it hit very hard. I felt that I'd been criticized. But to be fair, she had a point. It seems that she's really saying that none of the existing models of governing human societies is really satisfactory. She says we need a new approach to governing our world, an approach centered on the issue of the unity of all of us. Now I agree with that. I'm really angry with the members of the media, politicians, and others who constantly brainwash and pit us against each other. Here we are from all over the world, and we love and enjoy each other and can

work with one another. I bet all the peoples of the world, if given a chance, will be able to work with each other and enjoy it.

Mina
Yuri, you've touched my heart. I loved what you said. I feel exactly the same way. I think I'm lucky that my parents always emphasized this issue of unity of all people. We traveled a lot and lived in Asia, Africa, Europe, and North America. Now I want to go to South America and other places where I've never been. Everywhere people are the same, with the same joys, the same sorrows, the same hopes, and the same aspirations. David, your family also moved a lot. What was your experience?

David
I'm mad. I'm so angry I could kill. This whole talk and discussion is wrong. There are surely countries in this world that we could not trust and that we should defend ourselves against. My father works for the military, and my grandfather fought against Hitler. Now I feel that everybody's saying they were wrong. What was wrong about it? There's always going to be bad, dangerous people, and we need police and armies to protect us, and if we have to fight, by golly, we'll fight.

Jacob
I feel there are some legitimate wars, and the war against Hitler was one of them. I'd gladly fight against a Hitler.[51]

Linda
Yes, I agree, but wouldn't it be better if we ended all wars, so that there was no need even for a legitimate war? I feel this is our objective, and I tell you, give women a chance, and we'll do it.

YOUR COMMENTS

Join in the discussion. Write your thoughts and feelings.

Ashura
I fully agree. Give women a chance. In my culture women have had very little opportunity to say or do anything. They're supposed to be separated from society, kept behind walls and doors, like prisoners. In our homes, we had to cover ourselves, even our faces, in front of everyone except for the members of our immediate family. You don't know how humiliating it is not to be able to communicate freely with men and to exchange ideas with them. Many times, I've listened to my father, uncles, and brother talking about things that were obviously wrong, but when corrected, they would get mad and even at times become physically abusive. It was after one of these episodes that I decided to leave. I'd never been on my own. The first year was really hard, very lonely and frightening. As I think back, I want to cry, but things are different now.

I want to talk about another lecture that I heard at the same futurist conference that Jacob attended. This speaker also talked as though he was living in the year 2020, and briefly described what had happened between the years 1990 and 2020. He then described the proceedings of a conference that supposedly had taken place in the year 2018. I don't know whether I agree with him or not, but it did make me think. He was very persuasive.

The 2018 Gathering of the Heads of States and Governments

An international gathering of all the heads of states and governments of the world was held in the spring of 2018. The main objective of the gathering was to create the necessary international treaties and administrative structures for the post-war era. Ever since 1986 (the United Nations Year of Peace), there has been a significant movement toward eradication of war and the creation of a peaceful world. The first positive step toward this goal was taken in the latter part of 1987 when the leaders of the then two most powerful

governments of the world, the Soviet Union and the United States of America, signed a treaty to destroy all the short-range missiles in their arsenals. This initial agreement was followed a few years later by another agreement between the same two governments to eliminate 50% of the total nuclear armaments of these two nations. However, despite these remarkable developments, the world in the 1980s and the following two decades had very serious problems, which have already been described by the previous speaker. These difficult problems, however, had one very significant outcome: they awakened the conscience of humanity.

Gradually, governments began to respond to the call of a reawakened humanity and to put into action the processes necessary for the establishment of a lasting, effective peace in the world. Toward this end an international task force composed of well-known defenders and advocates of peace was appointed. On the task force were equal numbers of men and women, representatives of various races, scientists, representatives of major religions, as well as artists, writers, philosophers, and business personalities. The task force, which had 360 members, began its work from UN headquarters and had at its disposal all the services of this international body. It was given a two-year mandate to draft a proposal for establishment of a lasting peace.

In December of 2016, the task force released its report to the leaders and the peoples of the world simultaneously. It included a call for a gathering of all heads of states and governments of the world in the year 2018. The main purpose of this gathering was to review and ratify a comprehensive, binding, and enforceable international treaty for the establishment of peace in the world. Under this treaty, all the nations of the world would maintain their sovereignty within a system of a federated world government. Each nation would have autonomy and receive the necessary assistance for its protection and for enabling it to nurture its

culture, language, and other unique positive characteristics. Simultaneously, each nation would collaborate, in a spirit of unity with all other nations, to ensure that the highest standards of justice, equality, and regard for human rights are maintained and that the necessary provisions for the optimal development of all people in all parts of the world are provided.

The new international agreement called for rejection of all forms of authoritarianism, fascism, fanaticism, and dictatorial approach to the administration of human affairs. The watchwords of this New World Order were to be unity in diversity, the use of consultation for the resolution of conflicts, and a total rejection of the use of violence as the vehicle for achieving varied objectives.

The treaty further called for gradual but total disarmament. Each country would have a police force to ensure its internal security and proper administration of its judicial system. However, the practice of creating armies for defense was totally banned. Instead, the treaty called for the creation of an international force, which would ensure the external security of every nation. Finally, the treaty provided ample provisions for the harmony of science and religion and for their use in a coordinated manner for the establishment of world peace.

Linda
That is a pipe dream. Things wouldn't evolve this way. Aggression and war are parts of human nature. It is very difficult for me to accept that the power-hungry leaders in every department of human life would be willing so easily to give up their favorable positions. I think even if we had a nuclear conflict, by design or accident, there will be little willingness for all these niceties. *But*, I agree with the speaker's conclusion. The way he recommends the world

could organize itself is interesting. There's something in it that I like. It could be the idea of leaders of the world coming together and agreeing first to end war and then to establish peace. There's no reason they couldn't do such a thing. If we were the leaders, we would do it. Let me change that: *When* we *are* the leaders, we *will* do it.

Zhang
I was talking with a professor of philosophy from Beijing who said that he thinks the world's political leaders are going to change their minds because of three main reasons: the demand for peace on the part of their populations, the increasing interdependence of world economies, and greater familiarity of peoples of the world with each other. These are all positive developments. He also said that negative developments such as barbaric wars, terrorist activities, environmental degradation, and unequal distribution of wealth would also play a major role in this process. But he said that there is every indication that ultimately humanity will choose peace over war. We have sacrificed too much for our silly power-struggles and stupid wars. He is a very old philosopher, and I respect him and think he is right.

Ravi
I often daydream about the future. I started doing this when one of the guys in my literature class began talking about his fear of death. He said that he often couldn't sleep, or if he did, he had nightmares about dying. I'm not so afraid of the future as I am concerned that I won't be able to do my share to bring about peace. I believe we've all got a responsibility to work for peace, but it's so easy to forget about it.

David
What I am afraid of is the military way of thinking. I'm familiar with the military. Those people are always looking for an enemy. The worst thing that has happened, as far as the military is concerned is that since the end of the Cold War

they have lost their number one enemy. They are now looking for another enemy so that they can continue legitimizing their existence and way of life.

Wow!! Isn't it strange! As I listen to myself, I realize that I come across as being really angry at the military. I'm so glad there's no "shrink" here. A psychiatrist would have immediately said that I was angry with my dad. No way. I admire him so much. He's so strong, so brave. He'd give his life for his country.

Ashura
My father's also the same way, but wouldn't it be better if our fathers lived for peace rather than die in war? I really feel this whole business of war is totally crazy.

After his talk, this futurist said that his main purpose in forecasting the future was to show his deep confidence in the ability of masses of ordinary people of our time to demand peaceful action from their leaders. He feels that as humanity matures, people will have much greater power over their leadership, and the leaders of the world will have no choice but to respect humanity's cry for peace.

Keiko
I think economic issues are very important and may very well cause a major crisis followed by peace. History shows that many revolutions, uprisings, guerrilla movements, and wars have been due to economic inequalities and hardships. In my research on the current economic conditions of the world for our economics class, I reached the conclusion that one of the most serious economic problems in our world is the enormous gap between the rich and the poor. The world seems to be divided along economic lines: rich and poor people, North and South. So, I think that one of the main prerequisites for peace is economic justice.

Yuri
I agree that economic conditions contribute a lot to the issue of war and peace. Also, I think the media in our world has enormous power and usually abuses that power. If we want to use the power of ordinary people to help establish peace, I think we must do something about the media: newspapers, radio, television, the Internet, and even movies and books. These are all now instruments of brainwashing and manipulating people. Most of the contents of these various ways of spreading information are either inaccurate or slanted toward a particular ideology. People aren't given accurate, straightforward information. I don't know how this can be corrected.

Mina
I think we have put our collective finger on the problem. We are all talking about the same issue: moral bankruptcy of our leaders in all walks of life. What's missing in our world is a set of universally acceptable and applicable ethical and moral laws—laws such as trustworthiness, truthfulness, honesty, and fairness. I hope when we come back to talk about "How to Create Peace" we'll address this and other related issues.[52]

YOUR COMMENTS

Join in the discussion. Write your thoughts and feelings.

PART THREE

Our schoolbooks glorify war and conceal its horrors. They indoctrinate children with hatred. I would teach peace rather than war, love rather than hate.

—Albert Einstein (1875–1955)[53]

HOW TO CREATE PEACE

They [world leaders] must make the Cause of Peace the object of general consultation, and seek by every means in their power to establish a Union of the nations of the world.

— 'Abdu'l-Bahá (1844–1921)[54]

David
As you know, I've been really outspoken about why war is inevitable and peace is impossible. So, in preparation for this session, I told myself that I should be fair and should think seriously about our theme today: How to Create Peace. My response to this theme is that it is impossible to create a lasting peace, unless we keep on building more sophisticated weapons so that we remain strong and powerful and our enemies will not dare to attack us. I tell you that if we fail in this respect, we will surely have a war. This is what they call deterrence, which has always worked and will continue to work.[55]

Ravi
Well, David, I'll try my best to show you that you are wrong. In my preparation for this discussion, I came across some new ideas. These ideas are exactly opposite to what you said earlier. These ideas essentially claim that peace is inevitable—that it will happen whether we like it or not. Peace is the fruit of the age of humanity's maturity. As we grow out of our collective ages of childhood and adolescence, we'll put behind us our competitive, power-seeking, and pleasure-hungry lives. Then competition will give way to cooperation and pursuit of

excellence; force and coercion will be replaced by a sense of oneness and mutual care; and we'll feel pleasure in maturing and becoming, rather than being and having.

I was curious to see how this could be possible. The way I see it, these ideas are all utopian, make-believe, impossible. Then, I was invited by a good friend and mentor to attend a Model United Nations Conference, the purpose of which was to bring university students together to help them learn about the United Nations. At this conference I was very attracted to one of the opening talks. It was a very short, effective presentation. The speaker said:

> You are among the brightest and most idealistic members of today's young generation. There are about a thousand of you in this room, and you've come from all parts of the world. You are going to represent different nations of the world, and you will be asked to find solutions to the problems of humanity. I truly hope that as representatives of various UN member countries, your concern would be to establish peace. Peace has always been the object of humanity's quest. However, as you all know, this quest has never been totally fulfilled. In my short remarks I will share with you my thoughts on why humanity has not been able to establish a lasting peace.
>
> I believe that you will not be able to establish peace until you first establish the main prerequisite for peace. This prerequisite is **unity**. Once nations and peoples of the world all accept that humanity is one and that we are totally interdependent, then we will have peace. However, I have to say that you will not be able to create unity unless you first establish the prerequisite for unity: **justice**. A world in which there is so much injustice cannot be united. Remember, that the purpose of justice is to create unity among people. However, I have to say that you will not be able to create justice unless you first establish its prerequisite: **equality**. A just world must be based on the equality of all people and particularly on the

> equality of women and men. Not until these two halves of humanity have equal rights and opportunities will justice be possible. However, I have to tell you that you will not be able to relate on an equal basis with each other unless you first achieve the prerequisite for equality: **maturity**. And maturity is only possible when you have a **new worldview** based on the consciousness of humanity's fundamental **oneness**.
>
> The issue of unity needs some clarification. Unity is the process of convergence of two or more diverse realities. Unity and diversity are always together. Unity without diversity is uniformity, which is not conducive to integration, fairness, and peace.
>
> It is through the impact of this new consciousness and worldview that you learn to become less self-centered and more universal. Your vision becomes world embracing. Your thoughts become focused on the welfare of all humanity. Your conduct toward others becomes marked by humility. Your love becomes unconditional and all embracing. It is then that your sole objective in life becomes to serve humanity. Finally, however, I have to tell you that you will be able to achieve peace only if you concentrate your thoughts, emotions, and wills on the issues of oneness of humanity, equality, justice, unity, and peace simultaneously.

The speaker was asked why he said "you" rather than "we." He responded by saying: "Because my generation has lost its courage to change. The world needs new courageous and righteous generations of peacemakers, and I hope yours will be the first of these new generations." This is the essence of what the speaker said. For the first time I have heard a practical approach to peace, something that will allow me as an individual to work toward peace.

Ashura

I am so amazed by what we have just heard. Not only was it a very clear blueprint for peace, it was also very closely related to my own work. For a long time, I have been interested in the issue of happiness. In America, the pursuit of happiness is viewed as one of the main objectives of life.[56] I was very surprised when I came across this statement by Albert Einstein who said: "Happiness, as a pursuit, is suitable only for pigs."[57] Why would he say something like that? Roderic Gorney, who is a psychiatrist, says that "direct 'pursuit of happiness' is bound to lead to disappointment."[58] He then goes on to say that even those people who can afford to pursue happiness quite often fail and seek psychological treatment. Then I came across the following thoughts in a book on unity and peace. Here is my summary of the main points in this book about happiness:

> We are happy when what we feel and do is in harmony with what we think, especially when our thoughts, feelings, and actions are aimed at positive, constructive tasks and ideas. In other words, happiness is the outcome of inner unity. We also feel happy when we have positive and harmonious relationships, which is the definition of interpersonal unity. The same is true about happiness at the collective level. A just society that treats all its citizens fairly, gives them equal rights and opportunities, creates a safe and free environment for its population, and renders its citizens happy. This happiness is the outcome of social unity.[59]

So it seems that unity is the prerequisite for both happiness and peace. Therefore, neither happiness nor peace can be directly pursued. It is unity that we must pursue. This is a very exciting concept because it is something that every person can actively pursue.[60]

Linda
Well, this seems to be unity day. I had a really interesting discussion with a peace professor at the university who told me about the "unity paradigm," which refers to looking at the world with the mindset of unity rather than disunity and conflict. From the vantage point of the unity paradigm, there is one human race, one science, and one set of universal spiritual principles. The unity paradigm states that religion and science in their purest forms are in harmony and agreement. It also states that men and women are indeed equal, and this equality leads to the unity of the sexes. The differences between people are seen as adding to the beauty and richness of the world. Therefore, unity should not be confused with uniformity. The unity paradigm calls for unity in diversity—different people maintaining their distinctions and at the same time feeling united, different nations keeping their cultures but being united with one another. In the unity paradigm everybody is somebody; everybody matters. Also in the unity paradigm it is impossible to be dictatorial and authoritarian or self-centered and selfish. The unity paradigm calls for growth and transformation as the main orientation in life and creates conditions in which the legitimate interests of both the individual and the society are met.

I find the most exciting thing about unity to be related to the issue of the unity of religion and science. Listen to this statement by Einstein: "Religion without science is blind. Science without religion is lame."[61] This quotation is interesting because it tells us that we have misused both science and religion. If religion causes disunity and if science causes destruction, it is because science has ignored the ethical and spiritual standards of religion in the application of the scientific discoveries and because religions have allowed themselves to become burdened with superstitions and prejudices by disregarding the insights offered by science.

As a result, science without the benefit of religion creates technologies of war. When science and religion are in harmony, they create technologies of peace. Have you ever

thought how the world would be if we had a technology of peace instead of a technology of war? Think about it. A technology of peace! I think I'd like to be such a technician rather than a scientist or a technician working for the military-industrial complex, which is one of the larger, if not the largest, employer of the finest minds and refined skills.[62]

According to Dr. Lloyd Russow at the University of Philadelphia, if the world were a village of 1,000 in the year 2005, nearly ten percent of the population is older than 60, six nations account for more than 50% of total world population (China 20%; India 17%; United States 5%; Indonesia and Brazil 3% each; and Pakistan 2%), and 51 people live in North America. Fewer than five people live in each of 180 nations.

More than half of the population are followers of Christianity or Islam, 136 people speak Chinese (Mandarin or Wu), 50 speak Spanish, and 48 speak English as their primary language—one quarter of the world population speaks one of these languages. There are 702 miles of roads over the 5,137 acres of land; 2,091 acres is protected land or forested, of which .01 percent is permanently lost every year, and another 167 acres are protected marine areas.

People make, on average, $7,000 per year, and spend $3.67 for a gallon of premium gasoline and $11.70 per month for mobile phone service. There are 143 illiterate people in the world, with 99 living in Asia, 36 in Africa, 7 in the Americas, and 1 in Europe.

Since 2000, there are slightly more women in the population, and more women in the work force. Unfortunately, there are also more children under the age of 15 who work. Access to clean water and sanitation facilities has increased in five years, and this is reflected in an increase of one year in life expectancy. People are getting older, or the number of people in the older age groups reported is larger. Per capita income has increased significantly, as has the number of people living in middle-income nations.

If the World Were a Village of 1,000 in the Year 2005

Population		**Language**	
East Asia & Pacific	293	Chinese, Mandarin	136
South Asia	228	Spanish	50
Sub-Saharan Africa	115	English	48
Latin America & Caribbean	86	Hindi	28
Europe & Central Asia	74	Portuguese	28
Middle East & North Africa	47	Bengali	27
Age & Gender		**Religion**	
Men	503	Christian	326
Women	497	Islam	202
0–14 years old	281	Secular/Nonreligious	171
15–64 years old	645	Hinduism	140
65 and older	74	Chinese Traditional Religion	61
Life expectancy	68	Buddhism	58
Health & Education		**Wealth & Work**	
Access to clean water	830	Living in low-income nations	366
Access to sanitation	570	Living in high-income nations	157
Undernourished population	140	Men in workforce	271
HIV infected	6	Women in workforce	199
Illiterate women	91	Children in workforce	14
Illiterate men	52	Per Capita Income	$7,011
Land (acres)		**Infrastructure**	
Total	5,137	Electricity (kWh/person/year)	2,606
Per person	5.14	Motor vehicles	141
Arable Land	545	Telephones, fixed (land lines)	180
Forest Area	1,513	Telephones, mobile	342
Annual deforestation	2	Computers	130
Protected natural land	578	Broadband subscribers	42

Figure 5. Village of 1,000 in the Year 2005, by Lloyd Russow, Philadelphia University.[63]

The number of computers has nearly doubled, and mobile phones outnumber land lines by almost two-to-one.[64]

YOUR COMMENTS

Join in the discussion. Write your thoughts and feelings.

Zhang
I find it difficult to think of religion as something other than moral and ethical principles, which I think are at the core of spiritual behavior. Religion, the way it is practiced in many parts of the world, tends to create a lot of hostility and disunity. Also, I do not see more ethical conduct in those countries. Therefore, I say that we do not need religion, the way it is understood and practiced today. If religion can be in harmony with science and inclusive of all people and promoting peace and unity, then I would say such a religion is good and needed. But not the way religion is now preached and practiced. I am sorry to say this, and I hope I have not hurt any of you.

Everyone
We agree, Zhang. Well put.

Yuri
No doubt you've noticed we have two guests here today. I thought it would be useful for us to look at the question of human violence, so I have invited our guests—who are specialists in this field of study—to talk to us about how violence is caused, whether it's innate in human nature, and what can be done about it.

If we're going to create a peaceful world, surely it must be free from violence. I also thought it'd be interesting to see whether women view human violence differently than do men, and I'd like our guests to address this issue as well. It's my pleasure to turn the session over to them. All of us should, of course, feel free to ask questions and make comments.

Guest One
I am fascinated by your discussion today. I greatly admire your interest and your insights about the issue of peace. You have indeed looked into the matter quite deeply. I was particularly heartened by the participation of women in this

dialogue. It's my firm conviction that peace will not come about until women fully and equally participate in all aspects of the life of society. They should be equals with men in making decisions, in formulating policies, in running the government, and in benefiting from the rewards of society.

If we look at our history, we will see not only that war is an activity characteristic of the competitive ages of humanity's childhood and adolescence but also that it's almost totally a male-dominated institution. It's as though men have chosen war as the main vehicle for the administration of human affairs, settling disagreements, and achieving personal or national objectives.

This fact should not be surprising to us, because by virtue of their physical power and their aggressive mental qualities men have been the rulers of human societies. They have ruled according to the laws of power. Power gives an illusion of security, but the persons in power are well aware of their impotence and vulnerability. They know that no matter how powerful they are, they will still be subject to disloyalty, to backstabbing, to defeat by an enemy, and definitely to aging, disease, and death. Consequently, power breeds fear. That is one reason why so many people with power have been corrupted and have become tyrants and/or self-indulgent dictators who think by accumulating more power they make themselves more secure and by having more comfort and pleasure, they make themselves immune to disease and death.

In a peaceful world, power politics will give way to another form of politics—the politics of cooperation and mutual trust, equality and justice, unity and diversity, truthfulness and righteousness, love and growth, beauty and creativity. These conditions create true security for both the leaders and their entire populations. To create this new form of politics, we need women to participate with men and even to take the lead for a while. Such an arrangement will increase our ability to create a culture of peace and help us to heal the wounds inflicted on humanity by the power politics resulting

in protracted conflicts, continuing wars, and unjust distribution of opportunity and wealth. I suggest that men sit back for a brief period and let women introduce a new way of handling human affairs. This is not extremism. This is recognition of certain realities. As I look at my own country, China, I see that although women have considerable responsibilities in our society, nevertheless, they are excluded at the highest levels of government. The same is true about the majority of the nations of the world, including the most populous and powerful nations.[65]

Ashura
Excuse me. I have a question. I understand you are saying that to create a politics of peace we need women along with men. You also say that women should take the lead because they are more capable of creating peace. Is this because women have something that men do not have?

Guest One
Well, yes and no. In their own process of development women have become stronger than men in certain areas such as mental alertness, intuition, cooperation, and development of spiritual qualities of love and service. This does not mean that men do not have equal ability to excel in these qualities. Rather, it means that because for thousands of years men have focused on issues of survival and security, they have neglected other aspects of their own development and consequently are not as strong in them as women are. That is one reason why I suggest that women take the lead or at least an equal part in creating a new society, a peaceful world. In doing so, women and men will gradually begin to develop all their potentials until finally the enormous disparity that now exists between them will disappear.

This doesn't mean that men and women will become the same. Every individual human being is unique. No two individuals are the same. And this is even truer in respect to men and women by virtue of their obvious differences.

However, the uniqueness of people becomes clearest in the context of true equality. In conditions of equality, every person is able and free to strive to achieve his or her highest potentialities.

Returning to our theme, I'd like to say again that once women participate equally with men in the governance of this world, the forces of peace would become victorious over those of war. Because, after all, war is nothing but the absence of peace, and when peace reigns, war is absent. I have more to say about the subject of human violence, but I'd like now to invite my colleague to express his thoughts on this issue.

Guest Two

Well, well. If I didn't know my colleague, I would have felt somewhat uncomfortable about her remarks regarding men and war. But it happens that I fully agree with her. You cannot argue with the facts of history, nor is it our purpose to blame. The fact is that human history is what it is. It seems that our ancestors, impelled by the imperatives of survival, self-interest, and growth, created societies all over the world in which men took over the external tasks of the society such as hunting, security, and shelter-building; while women were given the tasks of nurturing, caring, and providing comfort. This division of labor, if you will, gave men more power and freedom. From a review of history, we could easily conclude that men, on many occasions, abused their power and freedom. War is one outcome of this abuse. The current systems of government provide another example. Of course, men have also contributed positively and considerably to the progress of human society and the creation of its many cultures.

Women, it seems, have made major contributions to what we could call the inner life of humanity, to such issues as love, unity, compassion, cooperation, poetry, and beauty. These are extremely important contributions, but they are relegated to a secondary or tertiary importance in our power-

dominated societies. However, despite this we know that all human beings yearn for these qualities. In fact, many wars are fought in the name of love and unity.

Yuri
I wish to pose two questions to our guests: Why do people become violent, and what can be done to prevent violence?

Guest Two
I'd like to tackle the question of why people become violent. To answer this question, we must first reflect on life and its processes. What is human life? How does it evolve? Are there processes that all people share? I will try to address these issues very briefly. There are two ever-present processes in our lives: threats and opportunities. There are constant threats in life. These threats may be physical, intellectual, emotional, social, or spiritual in nature. We may get sick, make fools of ourselves, lose our social status, or find life meaningless and our inner connection with the ultimate Reality gone. When we feel threatened, we experience three feelings: anger, fear, and anxiety. At various times and in different circumstances one or the other of these feelings is more evident; however, these three feelings always occur together.

Our normal response to threats is to experience these feelings and try to remedy the situation. However, sometimes we may not be aware of what has caused the threat, or, even if aware, we may not wish to admit we have felt threatened. However, it is important to note that people's responses to life threats are similar yet unique. For example, suppose the parents in a family with several children decide to separate and divorce. It wouldn't be unusual to notice many different responses to this threat of family breakdown. One child may feel very frightened, while another may feel very angry, and still another may begin to have nightmares. An older child may not be as seriously affected by the separation. In the same family we may also find a child who begins to have

trouble at school and starts to fight with other children. Parents may also respond with different feelings. Father may develop a stomach ulcer, which may be due to repressed anger; and mother may become depressed because she feels rejected, hurt, angry, and sad. It could also be the other way around. Not infrequently, violence is present in cases of family breakdown, both as its cause and its outcome.

Therefore, several individuals may respond to the same threat in seemingly different ways. However, if we talk with them about what has happened, we will discover that all of them feel emotionally, physically (especially those with less power), socially, and spiritually threatened. Obviously, the best solution is to prevent separation, and if the separation has already occurred, to try to help the parents reconcile. Under all circumstances, however, it is necessary for the family members to learn about life threats and how to respond to them in a positive and healthy manner.[66]

One significant reason that people respond differently to life threats is related to the way they have learned how to take advantage of life opportunities. There are basically two major opportunities in life—to grow and to create. All living beings have to grow; otherwise, they begin to decay and die. Physical growth takes place during childhood and adolescence, and then continues in the form of the maintenance of our health. However, emotional, intellectual, and spiritual growth never stops. We always have potential for growth with respect to such capacities as loving, learning, and becoming more world-minded and less self-centered. The other opportunity of life is to create—to create our lives and our unique approach to the opportunities and challenges of our existence. An individual who develops and grows in a creative and meaningful manner becomes a universal person: self-assured, loving, wise, and fulfilled. Individuals who fail to do so are frightened, immature, self-centered, and bored. Under these circumstances the person feels incompetent in the face of life threats and is more prone to becoming violent and/or withdrawn. I have summarized these concepts in two

diagrams (figures 6 and 7) that I hope will help you to further appreciate the relationship between violence and life threats and opportunities.[67]

In short, when there are powerful threats in their lives and the opportunities for growth and creativity are missing, people become prone to violence. That is why children who have been brought up in war-torn and militant societies or in violent families and environments are more likely to respond to life threats with violence. Likewise, children and adults who are subject to prejudice, poverty, illiteracy, disease, anarchy, and discouragement tend to become angry and, if the situation persists, violent. Ironically, this is also true for children reared in affluent, materialistic societies and families where all the physical needs are met, but the emotional and spiritual needs are neglected. These children grow up to have no purpose for their lives except for instant gratification, and when their demands are not satisfied, they frequently become violent. In these societies children feel inadequately loved and parented. Spiritual nurturing, intellectual cultivation, moral guidance, and emotional discipline—the four essential needs of children and the best indicators of true parental love—are lamentably absent in the education of children everywhere, both in economically and technologically developed and less developed countries.

As you see, violence can occur in all societies and under many circumstances. The essential point, however, is that a person becomes violent when living under conditions of threat with little opportunity to develop, grow, mature, and be creative.

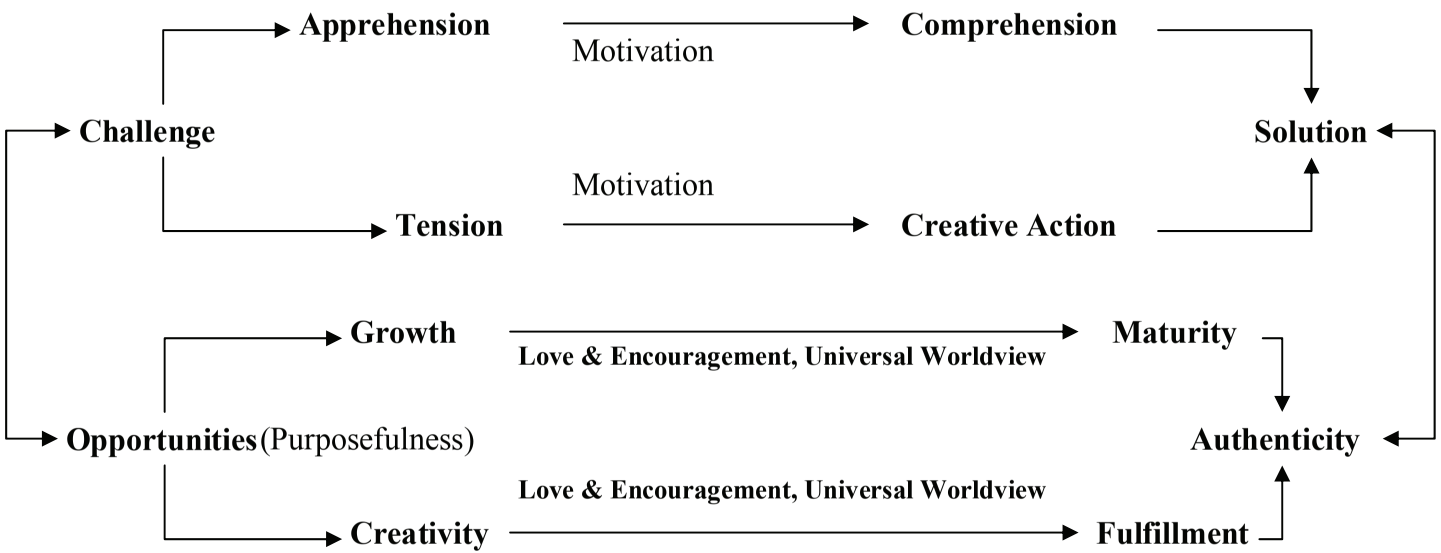


Figure 6. Violence-free life processes.

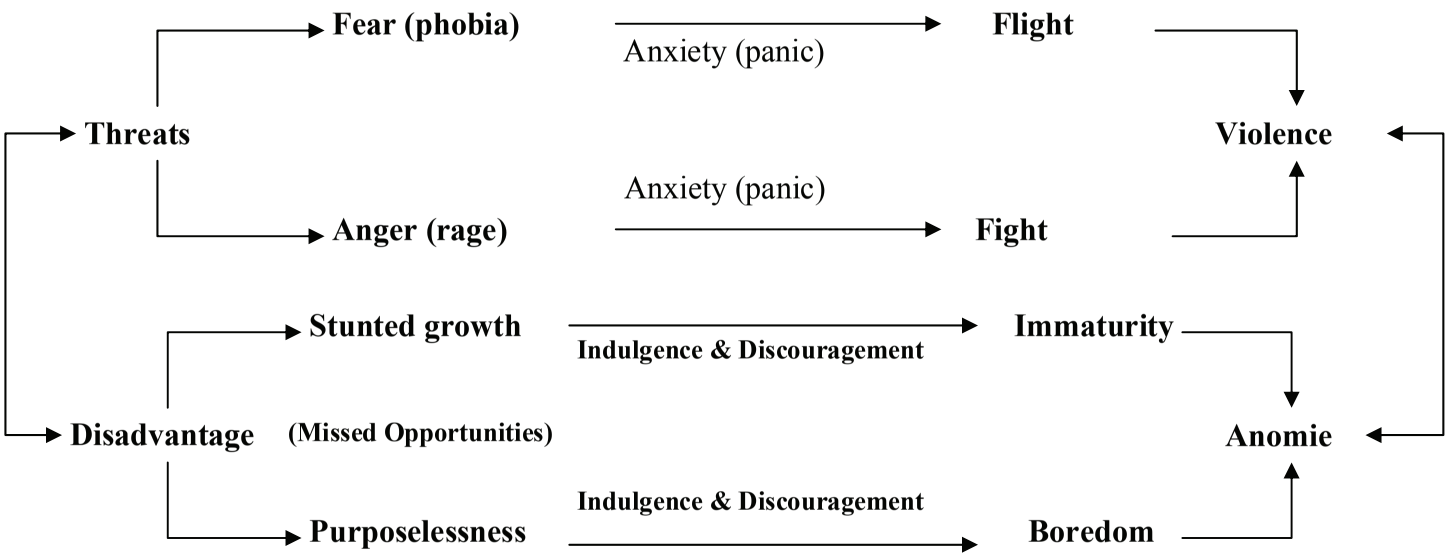


Figure 7. Violence-prone life processes.[68]

In my research I have reached the conclusion that neither have we inherited a tendency to make war nor is violence genetically programmed into our nature. This conclusion, however, is not fully supported by many of my colleagues who have a materialistic view of human nature. Within a materialistic view of human nature, most researchers are of the opinion that violence is an unavoidable and even necessary human trait in the service of survival of the individual and the species.[69] If the same data is viewed from within a broader framework, taking into consideration both the biological and spiritual aspects of human reality, then the opposite conclusion is reached.

Jacob
Your comments remind me of the statement on violence prepared by twenty world-renowned scientists on the occasion of the International Year of Peace in 1986. In preparation for our discussion on violence I've made a copy of this statement for everyone. Please read it. It's most interesting.[70]

Seville Statement on Violence

Believing that it is our responsibility to address from our particular disciplines the most dangerous and destructive activities of our species, violence and war; recognizing that science is a human cultural product which cannot be definitive or all encompassing; and gratefully acknowledging the support of the authorities of Seville and representatives of the Spanish UNESCO; we, the undersigned scholars from around the world and from relevant sciences, have met and arrived at the following Statement on Violence. In it, we challenge a number of alleged biological findings that have been used, even by some in our disciplines, to justify violence and war. Because the alleged findings have contributed to an atmosphere of pessimism in our time, we submit that the open considered rejection of these mis-statements can contribute significantly to the International Year of Peace.

Misuse of scientific theories and data to justify violence and war is not new but has been made since the advent of modern science. For example, the theory of evolution has been used to justify not only war, but also genocide, colonialism, and suppression of the weak.

We state our position in the form of five propositions. We are aware that there are many other issues about violence and war that could be fruitfully addressed from the standpoint of our disciplines, but we restrict ourselves here to what we consider a most important first step.

IT IS SCIENTIFICALLY INCORRECT to say that we have inherited a tendency to make war from our animal ancestors. Although fighting occurs widely through animal species, only a few cases of destructive intra-species fighting between organized groups have ever been reported among naturally living species, and none of these involve the use of tools designed to be weapons. Normal predatory feeding upon other species cannot be equated with intra-species violence. Warfare is a peculiarly human phenomenon and does not occur in other animals.

In fact that warfare has changed so radically over time indicates that it is a product of culture. Its biological connection is primarily through language which makes possible the coordination of groups, the transmission of technology, and the use of tools. War is biologically possible, but it is not inevitable, as evidenced by its variation in occurrence and nature over time and space. There are cultures which have not engaged in war for centuries, and there are cultures which have engaged in war frequently at some times and not at others.

IT IS SCIENTIFICALLY INCORRECT to say that war or any other violent behaviour is genetically programmed into our human nature. While genes are involved at all levels of nervous system function, they provide a developmental potential that can be actualized only in conjunction with the ecological and social environment. While individuals vary in their predisposition to be affected by their experience, it is the interaction between their genetic endowment and conditions of nurturance that determines their personalities. Except for rare pathologies, their genes do not

produce individuals necessarily predisposed to violence. Neither do they determine the opposite. While genes are co-involved in establishing our behavioural capacities, they do not by themselves specify the outcome.

IT IS SCIENTIFICALLY INCORRECT to say that in the course of human evolution there has been a selection for aggressive behaviour more than for other kinds of behaviour. In all well-studied species, status within the group is achieved by the ability to cooperate and to fulfill social functions relevant to the structure of that group. "Dominance" involves social bonding and affiliations; it is not simply a matter of possession and use of superior physical power, although it does involve aggressive behaviours. Where genetic selection for aggressive behaviour has been artificially instituted in animals, it has rapidly succeeded in producing hyper-aggressive individuals; this indicates that aggression was not maximally selected under natural conditions. When such experimentally created hyper-aggressive animals are present in a social group, they either disrupt its social structure or are driven out. Violence is neither in our evolutionary legacy nor in our genes.

IT IS SCIENTIFICALLY INCORRECT to say that humans have a "violent brain." While we do have the neural apparatus to act violently, it is not automatically activated by internal or external stimuli. Like higher primates and unlike other animals, our higher neural processes filter such stimuli before they can be acted upon. How we act is shaped by how we have been conditioned and socialized. There is nothing in our neurophysiology that compels us to react violently.

IT IS SCIENTIFICALLY INCORRECT to say that war is caused by "instinct" or any single motivation. The emergence of modern warfare has been a journey from the primacy of emotional and motivational factors, sometimes called "instincts," to the primacy of cognitive factors. Modern war involves institutional use of personal characteristics such as obedience, suggestibility, and idealism, social skills such as language, and rational considerations such as cost-calculation, planning, and information processing. The technology of modern war has exaggerated traits associated with violence both in the training of actual combatants and in the

preparation of support for war in the general population. As a result of this exaggeration, such traits are often mistaken to be the causes rather than the consequences of the process.

We conclude that biology does not condemn humanity to war, and that humanity can be freed from the bondage of biological pessimism and empowered with confidence to undertake the transformative tasks needed in this International Year of Peace and in the years to come. Although these tasks are mainly institutional and collective, they also rest upon the consciousness of individual participants for whom pessimism and optimism are crucial factors. Just as "wars begin in the minds of men", peace also begins in our minds. The same species who invented war is capable of inventing peace. The responsibility lies with each of us.

—Seville, May 16, 1986

Mina
I'd like to understand the second speaker's main point. Are you saying that if a person has had the opportunity to mature emotionally and spiritually and to live a fulfilling and creative life, then that person will respond differently to a life threat? Can you be more specific about life threats?

Guest Two
I will briefly outline the main threats to life, and then I'd like to invite my colleague to respond to your main question. The main life threats are:

- Threats to self-integrity
- Threats to self-identity
- Injustice
- Frustration
- Violence

First, are threats to our *self-integrity*. These are the most serious types of threat. Some examples are violence and serious illness (physical threat), the loss of someone we love

(emotional threat), and the feeling that life no longer has any meaning (spiritual threat). This last category of threat is often found in suicidal or very violent people. Second, are threats to our *self-identity*, such as feeling humiliated, manipulated, oppressed, or dominated. The third category of threats is related to the issue of *injustice*. By nature, all human beings seek justice. When we experience injustice, or even when we become aware of injustice to others, we feel threatened. In the face of injustice, we empathize with each other. We realize that *injustice to one is injustice to all*. The fourth category of threats is related to *frustration*. By frustration, I mean those conditions in life that make us feel incapable and incompetent and in extreme conditions, impotent. Some examples are our sense of frustration when caught in a traffic jam, having to respond to the incessant questions of a three-year-old, or not being able to find a meaningful job. All of these situations have the potential to make us frustrated and then angry, and at times, violent, because they make us feel impotent and injure our sense of self, which is not infrequently perceived to be omnipotent.

Finally, *violence* itself is a mighty threat. That is why responding to violence with violence itself is not a solution. In reality, a situation of "a bomb for a bomb" is not conducive to a sense of security, let alone 10,000 bombs for 10,000 bombs.

Guest One

I'm going to attempt to answer the very important and challenging question: "Are mature people less violent under conditions of enormous threat and, if so, why?"

The answer is definitely yes, and the reason seems to be related to the purpose of life. We assert that the ultimate purpose of our lives is to develop, grow, and mature in such a way that we become the cause of peace, unity, service, and justice in this world. This process requires accurate self-knowledge, knowledge of other people, and, ultimately, knowledge of existence and its purpose. Why do we exist?

What is our relationship with the source and process of our existence? And, what is the main purpose of our life? Is survival the only purpose? Is survival plus pleasure the main purpose of human life? Is, as materialistic scholars claim, human proclivity to spirituality a biologically determined and psychologically immature response to survival and pleasure processes? We argue to the contrary.

Also, we need to understand love. How do we love, and what should be the object of our love? It makes a lot of difference if we love war instead of peace, material wealth instead of richness of character, power instead of growth.[71] Our knowledge and love ultimately shape our decisions and reflect in our behavior and actions. What does it mean to be mature, in its ultimate expression? Clearly, the willingness to sacrifice the "important" for the "very important" and the "most important" is at the core of mature human behavior. It is here that the biological and emotional welfare are given a secondary place to a "higher purpose" in life. This is a very important aspect of the human maturation process.

These are difficult issues. I'd like to read to you a brief dialogue that took place between Socrates and his friend Crito in a prison the night before Socrates' execution in ancient Greece. Crito has arranged for Socrates to escape:

> ***Crito***: Nor can I think that you are justified, Socrates, in betraying your own life when you might be saved; this is playing into the hands of your enemies and destroyers; and moreover I should say that you were betraying your children; for you might bring them up and educate them; instead of which you go away and leave them and they will have to take their chance; . . . I beseech you therefore Socrates, to be persuaded by me, and to do as I say.
>
> ***Socrates***: Dear Crito,. . .I cannot put away the reasons which I have before given: The principles which I have hitherto honoured and revered I still honour, and unless we can find other and better principles on the instant, I am

> certain not to agree with you; no, not even if the power of the multitude could inflict many more imprisonments, confiscations, deaths, frightening us like children with hobgoblin terrors.
>
> —Plato, *Dialogues*[72]

Here, the main issue is human reality and how to safeguard its integrity—who we are and how we propose to fulfill the purpose of our existence. Socrates decides to give up his life to reaffirm the fundamental nobility, integrity, and spirituality of his human essence and that of all humanity. Socrates had a choice to deny this reality and live, but instead he chose to safeguard his humanity and die. Socrates was subject to enormous threats, but he chose the path of affirmation of human reality and its fundamental nobility. How would you have responded under similar conditions? How would you respond now? Think about it.

A long and powerful silence followed.

* * *

Ravi
I'd like you to talk more specifically about different ways that people respond to violence.

Guest Two
People respond to violence in several ways. A very common response is to *ignore* violence, especially if we are not directly involved. In everyday life we hear or read about many acts of violence, but basically we ignore them and soon forget about them except, of course, for the victims of violence who can never really forget what they have experienced. The second common response to violence is to *rationalize* its occurrence. This has become very common in our time. There are many biological, psychological, sociological, and even religious explanations that legitimize human aggression and violence. Every violent act is seen to be understandable according to certain theoretical, ideological, or theological formulations

and therefore acceptable. This rationalization is probably one of the most dangerous responses to human violence, as it justifies all violence as either inevitable, necessary, or as an expression of Divine will. The third common response to violence is *violence* itself. Our world situation today is an example of this. I do not need to elaborate or talk about the consequences of such a response. Violence breeds violence and ultimately brings those involved to the brink of mutual self-destruction.

There is a fourth response, which has become well known through the activities of such individuals as Gandhi and Martin Luther King, Jr. This is the *nonviolent* or *passive resistance* approach. This approach has proven very successful in curbing violence, decreasing its destructive consequences, and ultimately overcoming it. All these responses to violence take place in the context of presence of direct or indirect violence. They do not prevent the occurrence of violence, and with the exception of the nonviolent approach, all are ineffective and destructive. I think we must search for a new way to prevent human violence, using all the positive aspects of the nonviolent approach plus certain other fundamental dimensions. I say this because passive resistance against the might of the A-bomb, or a terrorist attack, or a biological weapon will fail. Passive resistance requires interaction between the aggressor and the victim, so that by the example of his/her humanity and nobility, the victim will be able to touch the innate humanity and nobility of the aggressor. The aggressor's humanity and nobility, hidden by the forces of prejudice, ignorance, and aggression, will nevertheless be susceptible to the power of nonviolent resistance once it comes in contact with the latter. But when the missiles fly from bases many miles away, probably directed by a computer, the very important interface between human beings doesn't take place, and millions can die without the aggressor witnessing their deaths. Also, when the aggressors convince themselves that their victims are not fully human or deserve to be destroyed, they then could rationalize

horrendous acts of violence and in the process lose the very essence of their own humanness. *By considering others not to be fully human, they themselves lose their own humanity.* It is because of these chilling factors that we have to find a new way of dealing with human violence.[73] I'd like my colleague to share the results of our work in this respect.

Guest Two

As you know, many scientists seek an answer to human violence within a conceptual paradigm based on the Darwinian theory of evolution. Others see human reality to be a bio-psycho-social entity devoid of true freedom to escape the forces of nature and nurture. Although, because of new scientific discoveries, the validity of many of these assumptions is being increasingly questioned; nevertheless, the theory of evolution and bio-psycho-social concepts still form the main foundations of modern science, in general, and life sciences, in particular.[74] We are of the opinion that these perspectives on human reality are incomplete.

Human reality is at once a bio-psycho-social as well as a spiritual phenomenon. We propose that human violence is basically a reflection of the level of development of human consciousness and worldview. Human societies traverse similar stages of collective development as do individuals in the course of their lives. Thus various societies function collectively according to the mindsets of childhood, adolescence, or adulthood. These stages are reflections of the stage of development of human consciousness, which refers to nature of our understanding of life, its process, purpose, and relationships. In other words, we understand our world from a certain specific perspective, which is related to the level of the maturity of our worldview—our perspectives on ourselves and the world, and our relationships with and within this world. During the first and second stages of human collective development—childhood and adolescence—issues of survival and security, power and pleasure, competition and winning are the predominant

preoccupations of people and governments alike. History is an account of humanity's continuous preoccupation with these issues until the present time.

However, as humanity comes of age and puts its childhood and adolescent perspectives behind, a new level of consciousness shall direct the affairs of humanity, and a more mature, peaceful civilization shall come to be. In this civilization of peace, the safety and survival of all members of the world community will be assured. Attainment of growth, maturation, and spiritual transformation will become the true source of strength and fulfillment, and pursuit of excellence and cooperation will replace the follies of excessive competition and quest for ascendancy over others. Peace is only possible within this mature and universal mindset and worldview. In other words, neither separately nor together do biological, psychological, social, and political progress suffice to create a civilization of peace. They are all necessary but not sufficient. Peace also requires adoption of a moral, ethical, and spiritual frame of reference.

At the core of the concept of spirituality are those perspectives and qualities that could best be defined as *universal love*. Where there is universal love, there is no violence. Some people commit violence in the name of love—love of their race, nation, religion, or family. But this is a limited, misguided, and unenlightened love. To eradicate violence from the arena of human society, we have to begin to harvest the forces of an enlightened and universal love, which in turn gives birth to conditions of unity and peace. The more we create love and unity, the less hatred, war, and disunity there is. This is a spiritual mindset. The idea of responding to violence with love is based on the fact that violence does not have a reality of its own, but rather violence is the absence of a sense of solidarity, oneness, and love for the "other." So the most effective way of dealing with violence is to harvest the forces of love.

But how could we effectively and practically harvest the forces of love? ***First,*** we need to change our attitude toward

violence. There is a similarity between violence and illness. In our world today we pay more attention to illness than health. Consequently, most people wait until they get sick and then seek treatment. But this approach to illness is costly, painful, and dangerous. Most serious diseases of our world today are preventable, but we pay very little attention to the prevention of illness. The same is true about violence. If we do not make concerted efforts to create peace, we will suffer greatly from the destructive consequences of violence.

Second, we can harvest the forces of love by diverting existing human resources toward peace. In other words, we must use science to build a peace technology and industry. Religion must become a cause of unity and love. Equality and justice need to become the top agenda items for social and political action. We must change not only ourselves but also our society. Both are required. Above all, we have to bring the other half of humanity—women—to the arena of leadership and governance at all levels and in all fields of human endeavor.

Zhang

It is very difficult to convince everybody that one of the main causes of violence and war is the fact that most decision-makers are men and if women were in that position, the situation will be different. As far as I am concerned most male leaders are good people who try to do the right thing. But problems are so huge and solutions are so difficult to find, that most leaders, both men and a few women, find it difficult to govern. I am not saying that women shouldn't be leaders. Rather, I am saying that it will not make much difference. At least, I am not sure if it would bring about peace. Some women leaders, particularly in recent history, have been warmongers, like their male counterparts.

YOUR COMMENTS

Join in the discussion. Write your thoughts and feelings.

David
I agree with Zhang. I know that it's very late and we have to leave. But I want to say that I do not agree with the notion that peace is only possible if women take an equal role in governing human society. Nor do I think that women have a greater mental alertness. I'm not against equality, but women have special responsibilities, and as far as I'm concerned, governing society is not on the top of the list.

Mina
Why not? There are an equal number of men and women in our group. I do not see any deficiency on the part of the women in our group, do you?

David
Our group is different. It's not the same with other groups. Anyway, I wanted to register a protest. I know that in the next session we're going to talk about action for peace. Although I'm not very optimistic, nevertheless in the spirit of group solidarity, I'll participate. Although our actions won't help, I don't think they'll hurt either.

Ashura, Keiko, Yuri, and Ravi
Hooray!

Thoughts on Humankind and Human Civilization

Why we oppose votes for men:

- Because man's place is in the army;
- Because no really manly man wants to settle any question otherwise than by fighting about it;
- Because if men should adopt peaceable methods women will no longer look up to them;
- Because men will lose their charm if they step out of their natural sphere and interest themselves in other matters than feats of arms, uniforms, and drums;
- Because men are too emotional to vote. Their conduct at baseball games and political conventions shows this, while their tendency to appeal to force renders them particularly unfit for the task of government.

—Alice Duer Miller, 1915, (American novelist and poet, 1874–1942)

As we enter the global phase of human evolution it becomes obvious that each man has two countries, his own and Planet Earth.

—Barbara Ward (1914–1981) and René Dubois (1901–1982)

If my theory of relativity is proven successful, Germany will claim me as a German and France will declare that I am a citizen of the world. Should my theory prove untrue, France will say that I am a German and Germany will declare that I am a Jew.

—Albert Einstein (1879–1955)

The Communists. . . . openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions.

—From *The Communist Manifesto* (1848)

Every Communist must grasp the truth. Political power grows out of the barrel of a gun.

—Mao Tse Tung (1893–1976)

The new enemies we have today—over-population, famine, pollution, scarcity—cannot be fought by violence. There is no way to crush those enemies or slash them, or blast them, or vaporize them.

—Isaac Asimov (1920–1992)

Evolution is not like the advance hands of a clock, moving relentlessly forward in fulfillment of preordained laws. Evolution is not fate; to evolve is not to meet one's destiny. We are not puppets on a cosmic stage, acting out a play whose script has been written and sealed. We are actors with will and purpose and the power to vary the script—at least our part in it. We can vary it wisely or foolishly, to the extent of our wisdom—or our folly.

—Ervin Laszlo (1932–)

What we need is Star Peace and not Star Wars.

—Mikhail S. Gorbachev (1931–)

PART FOUR

The improvement of life was only accomplished to the extent to which it was based on a change of consciousness, that is, to the extent to which the law of violence was replaced in men's consciousness by the law of love.

—Leo Tolstoy (1828–1910)[75]

ACTION FOR PEACE

When things are investigated, then true knowledge is achieved; when true knowledge is achieved, then the will becomes sincere; when the will is sincere, then the heart is set right (or then the mind sees right); when the heart is set right, then the personal life is cultivated; when the personal life is cultivated, then the family life is regulated; when the family life is regulated, then the national life is orderly; and when the national life is orderly, then there is peace in this world.

—Confucius (551 BCE–479 BCE)[76]

Ravi

These sessions have been a real mind-opener. I've learned so much, and I think I've also changed some of my old ideas. I have spent a lot of time thinking what I have learned about peace, and please excuse me if I repeat many things that we have learned together.

Before this experience, if I were asked, "Is peace possible?" I'd have said war is part of human nature. Now I'm no longer so sure. I feel that even if war were a part of our nature, we'd still have the responsibility to work for peace. That's our only alternative. Working for war, creating instruments of war, treating other nations as our enemies, and teaching our children lessons of mistrust and prejudice will definitely not bring about peace. At best, they could create a cautious, uncomfortable, expensive state of "no war."

Peace is a far superior situation. There's no comparison. In a state of peace, we'll be able to create a science and technology of peace. We'll treat all people as our friends and win their hearts with our acts of love and service. We'll teach

our children lessons of trust and equality and in the process decrease their fears, increase their courage and hope, greatly increase the circle and diversity of their friends, and, thus, make their lives much richer and happier. We'll have enough resources to take care of the environment and to eradicate illiteracy and many diseases, and to greatly decrease the serious condition of poverty in our world. I suggest that all of us must dedicate ourselves to the cause of peace.

Keiko, Mina, Linda, and Ashura

Last week we were talking about our task today and decided that we needed a new way of resolving conflicts and making decisions. In our world today, conflicts are usually resolved in an atmosphere of threat, competition, and mistrust. Force is often used. Decision-makers either decide without benefit of consulting others, or, if they are forced to consider other opinions, the best they achieve is a compromise. Another way that people, particularly politicians, make decisions is by following the popular wishes of their constituencies. But such an approach is also dangerous. Remember the apartheid in South Africa. The white government was following the wishes of its white minority constituency. Look at the results. The point we are trying to make is that we need a new way of solving problems, reaching agreements, and making decisions about all-important issues. We then decided to talk with our parents, and Keiko's mother suggested that we consult this woman who is a specialist in a new approach to conflict resolution. It is called Conflict-Free Conflict Resolution (CFCR). We liked the idea and the approach very much. It has a twist. Resolving conflicts in an atmosphere free from conflict. How is it possible? In today's world most conflicts are dealt with in an atmosphere of conflict and usually give birth to new conflicts. Many even say that we cannot "resolve" conflicts. Rather, the best we can achieve is to learn how to "manage" conflicts. Anyway, we learned more about this approach, and we would like to outline its main points briefly and suggest that, if we all agree, we use it as our

method of reaching decisions at this last session of our dialogue.

Conflict-Free Conflict Resolution is a special method of decision-making based on principles of consultation. The main objective of this method of consultation is to reach an agreement in a condition of complete unity. In other words, unity is the standard. Any decision made in a state of disunity is not an effective decision. Therefore, many times it becomes necessary to postpone a decision until unity is achieved, or else if a decision is made by majority vote, then immediately all opposed to it will support it and make it a unanimous decision. In this method of conflict resolution, there is no minority/majority distinction. The objective is to find the best and most just decision unanimously, if at all possible, and if not, the decision is either postponed or in cases of emergency the choice of the majority is accepted wholeheartedly and without any disunity, by all, including those previously voting against it. To achieve unity, people involved in consultation must always seek what is based on facts and is just, so as to safeguard the human rights of every person affected by the decision. In our consultation, we can create conditions of unity and justice if we are frank and open on the one hand and respectful, trusting, and trustworthy on the other hand.

Mina

Another very important condition of consultation is that once an idea is expressed, it immediately becomes the property of the consulting group and no longer belongs to the individual who initially expressed the idea. Now this is really important. Many times I've said something that later on I was embarrassed about it or realized that the idea wasn't as developed as it could have been. However, I've always defended my ideas, because I thought it as a sign of maturity to stand up for one's own ideas. But in this method of consultation when you share an idea, you do it with frankness and with the best of your ability. Then you respectfully listen

to other people, and if they come up with a better idea, you immediately accept it because, after all, the objective is to find the best solution for all involved. Even if your idea is the best, but the group for whatever reasons is not ready to accept it, then it is better to go with the majority decision for the sake of the group's unity. That is the reason that in this form of consultation it is better to be wrong and united than right and disunited. We always can learn from our mistakes, but is very difficult to rebuild a broken state of unity.

Obviously, this kind of consultation is difficult. My friend's father said that, above all, our motives have to be pure. We shouldn't have ulterior motives and hidden agendas. It also helps very much if we're not arrogant and have the humility to listen to others and the maturity to accept a better idea.[77]

Everyone except David
CFCR seems to be promising. Let's give it a try.

David
I'm going along with this only because I want to do my best to be positive about our session today.

Mina
I suggest that we consult on the idea of writing letters to some leaders of the world and share our ideas with them, not because they do not know these things, but because it is the result of our search for peace. We are in a way like their apprentices for leadership and they our mentors, and the relationship between them and us should be more open and easygoing.

David
It's no use. They won't listen. Do you think this is the first time that someone has written? Why should they? They have power and authority. They have everything they want.

YOUR COMMENTS

Join in the discussion. Write your thoughts and feelings.

Yuri
I am more hopeful. I know people of my country want peace. They are genuine. And I think many of our leaders also want peace. There is a fear, however, that history will repeat itself and another major war will come about and destroy them. I too feel we should write to all leaders.

Ashura
All leaders should receive such a letter. That approach may be more powerful.

Linda
The problem is that I don't think these leaders will read these letters. I suggest that we not only write them personally but also print the text of our letters in major newspapers. We also should write to the Secretary-General of the United Nations and other international leaders.

Keiko
That means we have to organize ourselves and ask other young people to join us in this campaign. If we could have 100,000 youth each write a letter, put them all on the Internet, and give a little money to have those letters published in the newspapers; then we're getting somewhere.

Jacob
Why not one million or even ten million young people writing. We could have ten million letters from China or India alone.

Zhang
I like the idea of writing letters, but we have to make sure that it doesn't come across as political interference causing more disunity and conflict. Our letters must be written in such a way that everybody who receives them will see that we are trying to promote the cause of peace in a truly peaceful, cooperative, orderly, and thoughtful manner. Other

approaches have been tried and have had very little positive results. They make headlines, but in the long run they have the opposite effect. They cause conflict and even violence. We should be different.

Ravi
I like this idea of writing letters to all leaders, but we should also write our parents, religious leaders, scientists, as well as government officials at the local, national, and international levels. We should also write to the media, and then we don't need to collect money.

David
I also think we should write to the media. It is their responsibility to recognize the importance of what we are doing and to publicize it.

* * *

There seemed to be unanimous agreement. The students decided to divide themselves into groups and prepare the drafts. Later they consulted again on the contents of each letter and reached agreement on each of them. Here are the texts of these "peace letters."

An Open Letter to All Heads of Nations and Leaders of Government

We are writing to invite you to become our leaders in peace. Today, the world of humanity is in great danger. Conflict and distrust are everywhere. New wars—ever bigger and more destructive—are breaking out frequently. The horrifying spectacle of a worldwide economic crisis; irreversible environmental destruction; ever-escalating religious, ethnic, and ideological conflicts; ever more barbaric terrorism; the ever-present danger of an accidental or premeditated nuclear explosion; or a combination of these events, is ever present in our lives.

This situation cannot continue. This madness must be stopped. You have the power to stop it. We are asking that through your leadership you help us to trust rather than suspect. Lead us to justice rather than injustice. Give us courage to wage peace rather than war. Help us to use our capacities for the betterment of human society rather than its destruction. Provide us with the leadership to eradicate poverty, to overcome disease, to create a pollution-free, violence-free, and poverty-free world community.

Above all, through your leadership, help us to unite. Humanity needs to leave its childhood and adolescent ages behind. This is the era of maturity, cooperation, justice, oneness, beauty, creativity, joy, and peace. It is within your powers to help humanity to achieve this.

There is no longer any honor in being powerful, in being strong, in being clever, if this power, strength, and know-how is used to divide people, to cause destruction, to bring about grief. No longer can the peoples of the world and their leaders pride themselves in their exclusive love of their respective nations or their own specific groups. Such a love should be combined with love for all humanity. The era of nation building is almost over. Now is the age of universal perspectives. We can survive as distinct nations only if the world as a whole survives. The eras of competition, power

struggles, survival of the fittest, and the law of the jungle are past. We are now in the age of cooperation, mutual assistance, survival of all, and dominance of the universal laws of love, unity, and justice. No longer will authoritarian and dictatorial systems of government be viable; no longer can the corrupted self-interest of those in power go unnoticed and unchallenged. This is the age of the flowering of the civilization of peace, the era of justice, equality, universality, and individual and collective responsibility.

We invite you as our leaders to lead us in the spirit of this new era and to help humanity usher in the long-awaited age of peace. We invite you to arrange for all the heads of the world's governments to come together to acknowledge the fact of the oneness of humanity and to inaugurate the era of unity in diversity, multilateral disarmament, and peace. We are eagerly awaiting your positive response, and we pledge our wholehearted support for this endeavor. We wish to be the soldiers of peace and not war!

No.	Name	Age	Gender	Country	Date	Email

An Open Letter to the Scientists of the World

The greatest gift to humanity is the gift of knowledge, the capacity to understand, to discover, and to create. You, the scientists, are among the most important teachers of each generation. You help us to learn. You show us logical ways of looking at and understanding the world. You bring us new discoveries. You contribute immeasurably to our understanding of our selves, each other, and the world.

However, you also give us the instruments of war. You have created the nuclear bomb, life-endangering chemicals, and many other instruments of destruction. This we say, not to blame, but to acknowledge that science has been used both in a constructive and destructive manner, and that the abuse of science is the joint responsibility of scientists, politicians, industrialists, and all others who take advantage of scientific discoveries for destructive objectives.

Humanity is now on the threshold of enormously critical scientific advances in such diverse areas as genetics, physics, the environment, medicine, and pharmaceuticals. Now is the time for the convergence of the scientific and the spiritual. Scientific discoveries must be accompanied by the application of universal moral and ethical principles. It is neither realistic nor acceptable for scientists, in the name of objectivity and academic freedom, to absolve themselves of the moral and ethical implications of the misapplication of their discoveries. The human species is one. Scientists, artists, politicians, and ordinary citizens are all members of the single body of humanity. The welfare of one is the welfare of all. There is no separation between people. We are totally interrelated, and therefore no segment of human society can exclude itself from the affairs of humanity and function in the so-called objective manner as an aloof, nonparticipating observer of the unfolding human drama of our times.

The head and the heart must reunite, the material and spiritual must converge, and the personal and the universal must be synergized, so that in this state of unity we will be

able to use our collective knowledge and insight in the service of humanity and for the creation of an ever-advancing civilization. The time has come for the age-old mutual antagonism, suspicion, and disregard between science and religion to end. Science without religion is a dangerous tool in the hands of a desperate and lost humanity, while religion without the benefit of the scientific method is in danger of becoming nothing but mere superstition and dogma. The doors must be opened between these two mighty sources of human enlightenment and advancement, and they must be allowed to harmonize and become integrated.

You are among the most respected and valued citizens of the world. Your ideas have immense power, which can be either used or abused. The ultimate responsibility to prevent the abuse of science rests with you and other leaders of society together. Scientific discoveries are, after all, your creations and deserve your careful attention so that they are not abused.

We are your students, and we seek your guidance to establish peace. We are conveying to you what we have learned from you. We call upon you to educate us for peace.

No. Name Age Gender Country Date Email

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An Open Letter to the Leaders of Religion

God, the Most Merciful, the Most Just, the Most Wise, has created humanity to know, to love, and to serve. The purpose of existence is to create a spiritual civilization, to unite the peoples of the world, and to make it possible for love and justice to engulf the entire human race. These, we believe, are the essence of all religions and potentialities inherent in human reality.

This is our understanding of the purpose of our creation and of religion. God's religion must be the cause of humanity's unity, of love among people, of justice for all people, of our detachment from the evils of materialism, and of our attachment to a life of enlightened service to humanity. This is what we understand religion must do.

However, we look with dismay at what leaders and followers of religion have done and continue to do in the name of religion. There is no way that war, murder, prejudice, segregation, hatred, cruelty, and ignorance can be justified in the name of God and religion. If a religion actively or passively sanctions such behavior, then it is better to be without it.

As leaders of religion, you are among the most influential and powerful leaders of humanity. You could guide people to do either good or evil. Now both good and evil are being encouraged and sanctioned by many religious leaders and organizations. We feel the "good" many religions do, in no way justifies, nullifies, or decreases the seriousness of the "evil" that is permitted in the name of these same religions.

We are puzzled by the division created by religious leaders within a given religion, as well as between those leaders and the leaders of other religions. When we study various religions, we see that the basis of all the major religions is the same: the belief that God is the Merciful and Just Creator; that people should follow certain universal and ethical laws; that supreme among these laws are those related to love, unity, truth, and righteousness; that the precious gift

of life is to be honored and respected; and that the human spirit be allowed to express its beneficial effects in this life and in its ongoing journey into eternity.

We see religion and science as the two main sources of human inspiration and enlightenment, and we see no contradiction between a pure religion and a true science. We see no justification for their antagonism toward each other.

As humanity grows, both scientific and spiritual insights must also evolve, and therefore we see life on this planet as an exciting panorama of growth and progression in all aspects of material civilization, scientific development, and spiritual progression.

It is in the context of these understandings that we are writing to ask you, for the sake of God, to put aside your differences and help us to bring about a new stage in the unity of humanity, a unity that will encompass all aspects of life, make the advent of universal peace inevitable, and will establish, at last, the Kingdom of God on earth.

No.	Name	Age	Gender	Country	Date	Email

An Open Letter to Parents and Guardians

We love you, appreciate your sacrifices for us, and are most grateful that you brought us into this world, nurtured us to the best of your ability, and educated us in the ways you knew best. Thank you.

Now we have begun to look at the world not through the eyes of children, who after all see the world through the eyes of their parents and teachers, but rather through the eyes of a young generation poised to assume its adult responsibilities.

As we look at this world, we behold its confusion, disorganization, pain, sorrow, bewilderment, and hopelessness. But these pale in the face of the true problems of humanity. We are somewhat aware of your discomfort regarding the condition of the world today. This is your legacy for us, and we see that you have the same ambivalent feelings about it as we do. It is a mixture of opportunities and threats, successes and failures, joys and sorrows, good and bad.

We wish to make the condition of this world better for ourselves and for our children. For this, we need your help. We need your encouragement, love, guidance, and patience. We need your listening ears and receptive hearts, so that you can hear and understand what we are saying.

You may well ask what exactly are we saying. We are saying that we need new ways of thinking about life, about creating a new type of family, and new ways of childrearing, new concepts of success and failure. No longer can success be measured according to the amount of money that a person earns, a position that an individual holds, powers that he/she may have, and influence that can be had on others. Rather, in our view, a successful person is one who is universally minded and who uses the wealth and position of this life for the betterment of the world of humanity, for cleaning our environment, for feeding the hungry, for caring for the sick,

for the education of children, for defending the defenseless, and for making this life beautiful and high minded.

We are asking you, our parents and guardians, to support this vision so that we will grow to be hopeful, purposeful, and peaceful. Educate us for peace and help this present young generation raise the banner of peace. Please.

Love,

No.	Name	Age	Gender	Country	Date	Email

These letters were composed after lengthy consultation among the members of the class, but also with the assistance of a number of advisors. When finished, the participants were excited, yet fearful that their call may not be heard, that a set of predictable arguments would be raised to discredit their call, or that it would be ignored as emotional expressions of a number of emotional, unrealistic, and inexperienced youth. They were fearful that their plea would be dismissed and that the whole thing would at best be given lip service. They decided that they must develop a *vehicle* to ensure that the recipients of this letter would not dismiss their call.

In this frame of mind, the participants decided to create an international Youth Peacebuilders Network (YPN), with its aim to bring the contents of these letters to the leaders of their society in every village, town, city, and country of the world. The youth would be asked to meet their government, scientific, and religious leaders in their communities and to ask them to study this document and to participate in their peace actions.

Linda suggested that a simple letter be written addressed to the youth, with copies to their parents/guardians and their teachers, asking them together to do certain basic things aimed at making the action for peace a worldwide movement. Here is the final draft of the letter to the youth.

To the Youth of the World
(with copies to parents/guardians and teachers)

We are inviting you to become the first members of Youth Peacebuilders Network (YPN), an international network of young people from around the world. We feel that the present generation can make this world a better world, a peaceful world. We must not despair. We must act with wisdom and courage. Our ultimate aim should be to bring about unity and peace. And we will accomplish this not through the use of force, not through military action, not through violence and anarchy, not through a disregard for law and order, not through abuse of science and religion, not through war, and not through deception.

We will achieve peace by peaceful means. We will fill this world with acts of love, togetherness, encouragement, cooperation, mercy, justice, creativity, beauty, and the celebration of the human spirit. We will also invite our leaders to participate in this process and to lead us in this undertaking. So, to attract the attention of our leaders, we are going to ask our parents, guardians, and teachers to help us.

In every neighborhood, village, city, and country, let us, with the help and advice of others, contact the civic and government leaders of our communities; the judiciary; the academic, scientific, and religious leaders; professional and artistic groups; political and law enforcement agencies; leaders of business and commerce; and governmental and nongovernmental organizations.

The purpose of these contacts is to talk about peace with them: to give them a letter similar to what has been prepared in our discussions on peace, to engage them in a dialogue on peace, and to secure their support and participation in our peace action. We have no doubt that we will succeed.

Let us aim for the establishment of political peace during the first decades of the 21st century. May we soon witness the fulfillment of the fact that "***the earth is but one country and mankind its citizens.***"

From your brothers and sisters in peace,

No.	Name	Age	Gender	Country	Date	Email

Keiko
I feel we still need to do something more. I am not fully satisfied. We should come up with a plan that commits us to the cause of peace after we leave here.

Linda
It's funny you said this. I'm finding myself tearful. I don't want our discussion to end. I'm going to miss everybody so much. It's going to be painful not to be with all of you.

David
This is a big, harsh world. We have to go and face it. We have to face reality. This discussion was fine, but we have to fight in that big jungle out there.

Ashura
There is no reason why we couldn't get together again. Why don't we arrange another meeting?

Yuri
I'm going back home. I will not be here, and I understand Ravi and Mina are also leaving. However, I have a suggestion to make. Let's create a peace oath, which can be taken by all of us. Then we will continue to feel close to each other and committed to this task, especially, if we continue our discussions and share news of our success through email and the Internet.

Jacob
That's an excellent idea. I feel we should create a "peace oath" for all people and particularly for our generation. It should cover personal, interpersonal, and international issues.

Ravi
Oh, I agree. The "peace oath" should be written in such a way that it would touch our consciences, raise our consciousnesses about peace, and direct our actions toward it.

Mina
I agree. This is an excellent idea. The "peace oath" will definitely keep me close to you all. I will frame it and hang it on my bedroom wall. Every time I look at it, I will think of you all. Oh, I'm going to miss you all. I'm going to miss arguing with David.

Keiko
Do we have unanimity?
Okay. If we agree in principle, let's divide ourselves into three task forces, each focusing on one of the following aspects of peace: personal, interpersonal, and international.

David
I'm afraid the "peace oath" will be perceived by some as a gimmick and by others as fanaticism. It reminds me of those who are passionate about war—the warmongers.

Linda
I agree, but we should do it nevertheless. If we take it seriously and live accordingly, then, I think, many parents, teachers, and leaders of society will also take it seriously.

Zhang
I don't understand why a "peace oath" should not be taken seriously. The Hippocratic Oath is effective because the subject is health, and everybody takes health seriously. Now peace is as serious as health, if not more serious. The disease of war is much deadlier than all other diseases combined. A peace oath is surely as important as a health oath. We should be passionate about peace. We should be peacemakers.

Several individuals:
Right on! We are all peacemakers. Let us prepare a peace oath.

* * *

Three task forces were created at random. After hours of deliberation, the group came together and reviewed the outcome of the work of each task force. The following is the final result of their work.

PEACE OATH

I HEREBY PLEDGE:

To dedicate my life to the cause of the unity of humanity;
To treat others as I wish to be treated;
To be just;
To defend the rights of the downtrodden;
To promote the cause of the equality of women and men;
To use science for the creation of technologies of peace;
To avoid backbiting and slander;
To avoid making religion a cause of disunity and destruction;
To share generously with others my knowledge and riches;
To search for truth independently;
To have an open mind;
To fight all my prejudices;
To be humble, not prideful; meek, not boastful;
To be cooperative, not competitive; trustful, not suspicious;
To be of service to the world of humanity;
To love unconditionally;
To see no strangers or enemies;
To see all as different members of the same human family;
To perform my work in the spirit of service;
To have the utmost regard for the human quest for the Sublime and the Divine;
To be faithful;
To take joy in the joys and successes of others;
To wish no one harm;
To see the unique beauty and integrity of every person;
To respect and safeguard the planet;
To protect the oceans and outer space from the evils of war;
To be a cause of order, not anarchy.

I HEREBY PLEDGE TO BE A PEACEMAKER.

Peace Moves
STUDY GUIDE

Number of Hours of Instruction: 40

Synopsis
This study guide is designed to introduce students to the overall principles and practices of violence-prevention, peaceful conflict-resolution, and peace-building through a systematic study of *Peace Moves*—a written dialogue among nine young individuals from around the world. The guide is prepared for both self-study and classroom instruction.

Rationale
Through study of *Peace Moves* students will be introduced to the principles and practices of becoming peacemakers in the intrapersonal, interpersonal, and intergroup domains of their lives. Students will also be enabled to begin developing plans for how they can apply, immediately and on an ongoing basis, the principles and practices of peace in their personal lives and all their relationships.

Structure

Unit	**Topic**	**Time / Hours**
Unit 1	Part One: Is Peace Possible?	10
Unit 2	Part Two: A Search for Peace	10
Unit 3	Part Three: How to Create Peace	10
Unit 4	Part Four: Action for Peace	10
	Total Hours:	**40**

Unit 1: Is Peace Possible?

Overview

Through reading and exploration of the concepts presented in part one of *Peace Moves*—"Is Peace Possible?"—students begin to explore this thorny and difficult question, given humanity's appalling history of conflict and violence. Students will become familiar with the relationships between conflict and violence as well as with such social and personal problems as injustice, inequality, poverty, prejudice, bullying, and environmental degradation. Through exploration of their worldviews, students will be able to identify relationships between conflict-oriented and peace-oriented worldviews and their own actions and relationships.

Study Focus: Peace and You

- Describe your own thoughts about the possibility of peace;
- Identify circumstances and elements of injustice and their relationship to peace, conflict, and violence;
- Identify the role that emotions such as anger, fear, anxiety, compassion, certitude, and universality can play in relation to peace, conflict, and violence;
- Identify the role that certain behaviors such as greed, selfishness, altruism, and self-sacrifice can play in relation to peace, conflict, and violence;
- State whether or not you believe "peace is the most pressing issue on the agenda of humanity," and explain why.

Study Focus: **Peace and Human Nature**

- Compare and explore different scientific and popular theories and evidence about whether humans are inherently aggressive and violent, or peace-seeking and peace-creating;

- Reflecting on yourself, do you think you are inherently violent?
- Do you think there are certain groups of people who are inherently violent? If so, what are your reasons for this conclusion?
- Do you know of a community of people who are truly peaceful? Outline the main characteristics of this group and the reasons why they are peaceful.

Study Focus: Worldview

- Discuss how our mindset/worldview can lead us to believing in ideas or notions that contradict scientific facts and evidence;
- Describe the relationship between our worldview and our behavior;
- Compare and contrast Survival-based worldview, Identity-based worldview, and Unity-based worldview;
- Apply the three categories of Survival-based, Identity-based, and Unity-based worldviews to historical and current world events.

Study Focus: Is Peace Possible?

- Share, based on what you have learned from this section, whether or not your views have altered on the possibility of peace, and explain why and how;
- Identify and describe worldview changes that took place within various characters in this section of *Peace Moves*.

Unit 2: A Search for Peace

Overview

Through reading and exploring the concepts presented in part two of *Peace Moves*—"A Search for Peace"—students are engaged in comparing daily and political life in the year 1990 to a future that has been created to support peace as both a process and an outcome. Through this exploration students will discover and identify the barriers to peace as well as the prerequisites for peace.

Study Focus: Daily Life in the Year 1990

- Critique the Conference Speaker's assessment of the daily life for various people throughout the world in 1990;
- Compare and contrast the factors in the differing quality of life for the world's wealthiest and poorest peoples as well as those affected by war, persecution, and nondemocratic governance;
- Draw inference from the comparison of the contextual realities of daily life in the world in 1990 to the circumstances occurring within your own communities today.

Study Focus: Politics in the Year 1990

- Demonstrate how the issue of power is central to the political landscape of 1990;
- Critique the Conference Speaker's assessment of the world's political situation in 1990;
- Compare and contrast the political landscape of 1990 with the current political landscape of other countries around the globe;
- Predict the influences that might shape the political landscape in 30 years based on current as well as historical events and political trends.

Study Focus: Major World Problems in the Year 1990

- Critique the Conference Speaker's assessment of the world's major problems in 1990;
- Compare and contrast the major problems facing humanity in the year 1990 to today's problems;
- Predict the likelihood that the major world's problems facing humanity currently will be eradicated within 30 years.

Study Focus: A Search for Peace

- Compare the views of the various characters after the Futurist Conference Speaker's speech with your own assessment of current global affairs in relation to social/political/moral/spiritual aspects of peace;
- Envision and describe the future that you'd like to see in 30 years' time, noting the barriers to peace as well as prerequisites for peace;
- Outline the behaviors and activities that you and others would need to adopt in order to begin working toward creating the future the speakers envisioned;
- Describe what kinds of activities you can engage in now that might help lead to creating peace in one or more aspects of your own life.

Unit 3: How to Create Peace

Overview

In part three of *Peace Moves*—"How to Create Peace"—the readers begin to discover and explore conceptual foundations of peace such as the role of women in society, the nature of human violence, and our own responses to life challenges and threats. These insights, when applied individually and collectively, help us to create inner peace, interpersonal peace, intergroup peace, and global peace.

Study Focus: Blueprint for Peace

- Outline the relationships between and among unity, diversity, justice, equality, maturity, worldview, and peace;
- Explain why unity is the main prerequisite for peace and justice the main prerequisite for unity;
- Reflect on occasions that you have acted according to the principle of justice, describe the circumstances and the outcome;
- Describe how you could continuously increase your capacities as a unifier;
- Describe the relationship between unity and diversity, and give three examples in which diverse individuals or groups have become united, with or without your participation.

Study Focus: Peace and Relationships

- Explain the relationship of science and religion to peace and conflict;
- Describe the roles that gender relationships play in creating peace;
- Outline the main ways that men have contributed to peace in the course of history;

- Outline the main ways that women have contributed to peace in the course of history;
- Describe how you, as a girl and young woman or a boy and young man, can contribute to the cause of peace.

Study Focus: The Nature of Violence

- Outline and describe the relationship between violence and life threats;
- Outline and describe healthy responses to life challenges;
- Outline and describe the relationship between violence and life disadvantages;
- Outline and describe healthy responses to life opportunities;
- Describe your own responses to threats, challenges, disadvantages, and opportunities;
- Use the information regarding healthy and unhealthy responses to threats, challenges, disadvantages, and opportunities to create personal suggestions for handling a potentially threatening situation in the future;
- Describe and relate your own likely response to threats of a similar nature to the ones faced by Socrates.

Study Focus: Responses to Violence

- Compare the various responses to violence;
- Describe how you usually respond to violence;
- Describe an occasion in which you responded to violence that made you proud and happy;
- Describe an occasion in which you responded to violence that later left you feeling embarrassed and even ashamed of yourself.

Study Focus: How to Create Peace

- Discuss the role of love, unity, and moral values (spirituality) in creating peace;
- Describe your approach to creating peace;
- Choose which character in *Peace Moves* is reasonably similar and which clearly dissimilar to you, and explain your choices;
- In studying *Peace Moves,* thus far, have you noticed any transformation in your thoughts, feelings, and behavior towards peace? Please explain.

Unit 4: Action for Peace

Overview

Through reading and exploring the concepts presented in part four of *Peace Moves*—"Action for Peace"—you will be presented with a model of conflict resolution entitled, "Conflict-Free Conflict Resolution," and you will also be presented with open letters addressed to leaders of nations, scientists, religious leaders, parents/guardians, and the youth of the world. This chapter can be used as a model and catalyst for you and your friends to begin making personal and/or group plans for your own actions aimed at creating peace in your personal, family, school, and community life.

Study Focus: Conflict-Free Conflict Resolution (CFCR)

- Compare CFCR to other methods of conflict resolution that you have been exposed to or used in the past;
- Discuss the feasibility of employing CFCR in bullying situations, in group conflict, and in family conflicts;
- Along with a few friends/classmates develop several scenarios of the most common conflicts that you encounter in your life and try to resolve them using CFCR.

Study Focus: An Open Letter to Heads of Nations and Leaders of Government

- Discuss the role leaders play in creating peace in your community/society;
- Discuss your own role and approach to peace creation as a potential future leader;
- Draft a plan for action outlining ways that you could engage one or more leaders in your community to champion the cause of peace.

Study Focus: An Open Letter to the Scientists of the World

- Discuss the role science and scientists play in creating peace;
- Discuss your own role as a future scientist in creating peace;
- Discuss how you will promote the use of science for creating peace in your community;
- Draft a plan for action outlining ways that you could engage one or more scientists in your community to champion the cause of peace.

Study Focus: An Open Letter to the Leaders of Religion

- Discuss the role religion and religious leaders play in creating peace;
- Discuss your own role within the realm of religion in creating place;
- Discuss how you will promote the use of religion for creating peace in your community;
- Draft a plan for action outlining ways that you could engage one or more religious leaders and congregations in your community to champion the cause of peace.

Study Focus: An Open Letter to Parents/Guardians

- Discuss the role parents, guardians, and families can play in creating peace;
- Discuss your own role within your family in creating peace;
- Discuss how you will help your family to promote peace in your community;
- Draft a plan for action outlining ways that you could engage one or more families to champion the cause of peace.

Study Focus: To the Youth of the World

- Discuss the role youth play in creating peace;
- Discuss your own role as a young person in creating peace;
- Describe how you would create a peace-based and lasting friendship with a group of youth who are considerably different from you with regard to race, ethnicity, religion, and/or class.

Study Focus: Peace Oath

- Discuss the themes addressed in the Peace Oath and their relevance to your own views;
- Review your personal journey towards peace and discuss whether or not you have changed your mind about the possibility of creating peace;
- Draft a plan of action that you can personally engage in as a Peacemaker;
- Add new elements to the Peace Oath, thus creating your own Peace Oath.

NOTES AND WORKS CITED

PART ONE—IS PEACE POSSIBLE?

[1] http://www.wisdomquotes.com/cat_war.html (accessed June 14, 2010).

[2] Saint Paul (d. AD 67), New Testament, Romans 12.18 (AD 64).

[3] Source: *Bulletin of the Atomic Scientists.* http://www.thebulletin.org/minutes-to-midnight (accessed June 14, 2010).

[4] Source: Global Security Organization. http://www.globalsecurity.org/military/world/war/index.html (accessed June 14, 2010).

[5] Source: World Health Organization. http://www.who.int/bmi/index.jsp (accessed June 14, 2010).

[6] Source: United Nations Organization. http://www.un.org/millennium/declaration/ares552e.pdf (accessed June 14, 2010).

[7] Source: United Nations Development Program. http://www.undp.org/poverty/mdgsupport.htm (accessed July 2008).

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[9] http://members.aol.com/UKpoet/global1.htm (accessed July 2008).

[10] H.B. Danesh, "Anger and Fear," *American Journal of Psychiatry* 134 (1977): 1109–12.

[11] Quoted in *The New Yorker,* August 19, 1997.

[12] Source: *Psychology Today*, June 1988.

[13] http://www.csi.ad.jp/ABOMB (accessed July 2008).

[14] Source: Nagasaki City Tourism Guide. http://www.at-nagasaki.jp/foreign/english/spot/003.html (accessed June 14, 2010).

[15] Two references on the topic of human nature and violence: *Science Magazine,* Special Edition on Violence, 289 (28 July 2000): 5479; and Mary E. Clark, "Human Nature: What We Need to

Know about Ourselves in the Twenty-First Century," *Zygon* 33.4 (1998): 645–59.

[16] Richard E. Leakey and Roger Lewin, *Origins: What New Discoveries Reveal About the Emergence of Our Species and its Possible Future,* New York: E.P. Dutton, 1977, 10.

[17] H.B. Danesh, *Fever in the World of the Mind.* Scheduled for publication by EFP Press in 2011 as part of Education for Peace Integrative Curriculum series.

[18] Robert Rosenthal, *Psychology Today,* June 1988.

[19] Tom R. Burns and Anna Gomolinska, "Socio-cognitive Mechanisms of Belief Change: Applications of Generalized Game Theory to Belief Revision, Social Fabrication, and Self-fulfilling Prophesy," *Cognitive Systems Research* 2.1 (2001): 39–54.

[20] Source: Web Dictionary of Cybernetics and Systems. http://pespmc1.vub.ac.be/ASC/SELF-F_PROPH.html (accessed June 14, 2010).

[21] Source: Kelley Ross. http://www.friesian.com/confuci.htm (accessed June 14, 2010).

Confucius (*K'ung-fu-tzu* or *Kongfuzi),* (551–479 BC—Wade-Giles *K'ung-fu-tzu* or Pinyin *Kongfuzi*), or Master K'ung, whose life defines the end of the Spring and Autumn Period in Chinese history, becomes long after his death the dominant Chinese philosopher both morally and politically. . . . The following table gives the basic moral terminology of Confucius. This goes a long way toward explaining the nature of Confucius's moral doctrine, since each term embodies the values or disvalues considered morally important. The table is divided into categories that are familiar from the structure of ethics in Western philosophy. Indeed, while many people may think of Indian or Chinese philosophy as intuitionistic or mystical, which is rather like what we do find in Taoism, Confucianism has been said to be a hundred times more *rationalistic* than Western philosophy. Confucian ethics are certainly clear and uncompromising, with points of similarity to Immanuel Kant and Christianity.

[22] H.B. Danesh, *Unity: The Creative Foundation of Peace,* Ottawa: Bahá'í Studies Publications/Toronto: Fitzhenry-Whiteside, 1986, 3–4.

[23] Danesh, *Unity: The Creative Foundation of Peace,* 4.

[24] Danesh, *Unity*: *The Creative Foundation of Peace,* 37.

[25] Pierre Teilhard de Chardin (1881–1955) was a visionary French Jesuit, paleontologist, biologist, and philosopher, who spent the bulk of his life trying to integrate religious experience with natural science, most specifically propounding that consciousness will lead us to a new state of peace and planetary unity. For more, see Judith Anodea, "Teilhard de Chardin," http://www.gaiamind.com/Teilhard.html (accessed June 14, 2010).

[26] Pierre Teilhard de Chardin, *Future of Man*, London: William Collins, 1982, 130.

[27] Victor Hugo, cited in *Peace: A Dream Unfolding,* Toronto: Lester & Orpen Dennys, 1986, 54.

[28] The latest statistics on the world epidemic of AIDS and HIV were published by UNAIDS/WHO in November 2007, and refer to the end of 2007.

	Estimate	Range
People living with HIV/AIDS in 2007	33.2 million	30.6–36.1 million
Adults living with HIV/AIDS in 2007	30.8 million	28.2–33.6 million
Women living with HIV/AIDS in 2007	15.4 million	13.9–16.6 million
Children living with HIV/AIDS in 2007	2.5 million	2.2–2.6 million
People newly infected with HIV in 2007	2.5 million	1.8–4.1 million
Adults newly infected with HIV in 2007	2.1 million	1.4–3.6 million
Children newly infected with HIV in 2007	0.42 million	0.35–0.54 million
AIDS deaths in 2007	2.1 million	1.9–2.4 million
Adult AIDS deaths in 2007	1.7 million	1.6–2.1 million
Child AIDS deaths in 2007	0.33 million	0.31–0.38 million

- More than 25 million people have died of AIDS since 1981.
- Africa has 12 million AIDS orphans.

- At the end of 2007, women accounted for 50% of all adults living with HIV worldwide, and for 61% in sub-Saharan Africa.
- Young people (under 25-years-old) account for half of all new HIV infections worldwide.
- In developing and transitional countries, 9.7 million people are in immediate need of life-saving AIDS drugs; of these, only 2.99 million (31%) are receiving the drugs.

Source: http://www.avert.org/worldstats.htm (accessed June 14, 2010).

[29] Albert Einstein, cited in Danesh, *Unity*, 31.

[30] Floyd W. Matson, *The Idea of Man*, New York: Delacorte Press, 1976, 11–12.

[31] H.B. Danesh, "Towards an Integrative Theory of Peace Education," *Journal of Peace Education* 3.1 (2006): 55–78.

[32] S. Clarke-Habibi, "Transforming Worldviews: The Case of Education for Peace in Bosnia and Herzegovina," *Journal of Transformative Education* 3.1 (2005): 33–56.

[33] Part one is basically an attempt to define and understand the concept of worldview and its impact on all aspects of life. At this juncture the teacher may decide to introduce the concept of worldview to the class more fully, as it is presented in the EFP Curriculum. See: www.efpinternational.org

[34] 'Abdu'l-Bahá, *Foundations of World Unity*. Wilmette: Bahá'í Publishing Trust, 1979.

PART TWO—A SEARCH FOR PEACE

[35] http://thinkexist.com/quotations/peace (accessed June 14, 2010).

[36] For example:

Pornography Time Statistics

Every second – $3,075.64 is being spent on pornography
Every second – 28,258 Internet users are viewing pornography
Every second – 372 Internet users are typing adult search terms into search engines
Every 39 minutes – a new pornographic video is being created in the United States

2006 Worldwide Pornography Revenues

Country	Revenue (Billions)	Per Capita	Notes
China	$27.40	$27.41	1
South Korea	$25.73	$526.76	
Japan	$19.98	$156.75	
US	$13.33	$44.67	
Australia	$2.00	$98.70	
UK	$1.97	$31.84	
Italy	$1.40	$24.08	
Canada	$1.00	$30.21	
Philippines	$1.00	$11.18	
Taiwan	$1.00	$43.41	1
Germany	$.64	$7.77	1
Finland	$.60	$114.70	1
Czech Republic	$.46	$44.94	1
Russia	$.25	$1.76	1
Netherlands	$.20	$12.13	
Brazil	$.10	$53.17	1
Other 212	Unavailable		2
	$97.06 Billion		

Notes 1=Incomplete, 2=Unavailable data

The pornography industry is larger than the revenues of the top technology companies combined: Microsoft, Google, Amazon, eBay, Yahoo!, Apple, Netflix, and EarthLink. Source: Jerry Ropelato. http://internet-filter-review.toptenreviews.com/internet-pornography-statistics.html#anchor7 (accessed June 14, 2010).

[37] Statistics on Internally Displaced Persons (IDPs) in 2004:

Today's humanitarian crises—caused by conflict or by natural disaster—have resulted in unprecedented waves of human displacement, both within and across borders. Those displaced within borders, known as "internally displaced persons" (IDPs) are today estimated to number more than 50 million worldwide (of which 25–30 million have lost their homes due to conflict), far

exceeding the global refugee population (11–12 million). More than 10 million IDPs are in Africa. Another five million are in Asia, five more million in Europe, and two million are in the Americas.

Internal displacement is a truly global crisis that prevails in more than 40 countries. The number of persons internally displaced due to conflict jumped nearly 25 percent during 1999. The world's internally displaced population is larger now than at any time in the past five years. Over half of the world's internally displaced are children.

Source: ReliefWeb.int. http://www.reliefweb.int/ocha_ol/civilians/forced_displacement/index.html (accessed July 2008).

[38] Source: London School of Hygiene and Tropical Medicine. http://www.lshtm.ac.uk/news/2003/childmalnutrition.html (accessed June 14, 2010).

[39] For detailed information on statistics related to the wars of the 20th century, see http://users.erols.com/mwhite28/warstats.htm (accessed June 14, 2010).

[40] For current statistics on AIDS, visit the National Institute of Allergy and Infectious Diseases, http://www.niaid.nih.gov/topics/HIVAIDS/Understanding/Pages/quickFacts.aspx (accessed June 14, 2010), and the World Health Organization, http://apps.who.int/globalatlas/default.asp (accessed June 14, 2010).

[41] For information on human rights at UN, see http://www.un.org/en/rights/ (accessed June 14, 2010).

[42] For statistics on the environment, visit the American Statistical Association: http://www.amstat-online.org/sections/envr (accessed June 14, 2010).

[43] For statistics on population, visit GeoHive, http://www.xist.org (accessed June 14, 2010), and the U.S. Census Bureau International Database, http://www.census.gov/ipc/www/idb (accessed June 14, 2010).

[44] See "Fighting Corruption," Organization for Economic Development and Cooperation (OECD). http://www.oecd.org/topic/0,3373,en_2649_37447_1_1_1_1_37447,00.html (accessed June 14, 2010).

[45] See, "Terror"at http://www.newscientist.com/search?doSearch=true&query=terror (accessed June 14, 2010).

See also "September 11, 2001 attacks" at *The Free Dictionary*. http://encyclopedia.thefreedictionary.com/September%2011,%202001%20Terrorist%20Attack (accessed June 14, 2010).

[46] The teacher is encouraged to review the identity-based worldview as presented in the EFP Curriculum (www.efpinternational.org) and to engage students in identifying the positive features as well as the challenges of this type of worldview, thus encouraging them to identify the positive qualities in themselves and to find constructive ways in which challenges of adolescence can be met.

[47] The teacher may wish to encourage students to do library and Internet research to gather 10–15 quotations about the concept of spirituality from significant thinkers. Also, a few examples from quasi-religious movements will be helpful as comparison for students in the higher grades.

[48] See, for example, *The End of History and the Last Man* by Francis Fukuyama. http://en.wikipedia.org/wiki/The_End_of_History_and_the_Last_Man (accessed June 14, 2010).

[49] The teacher may direct students to visit the United Nations website http://www.un.org/ for further research about UN activities and its future.

[50] See for example: Wikipedia entry on "New World Order," http://en.wikipedia.org/wiki/New_world_order (accessed June 14, 2010); David Wilkinson, "World Order Models Project: First Fruits," *Political Science Quarterly* 91.2 (1976): 329–35; and Roshan Danesh, "Internationalism and Divine Law: A Bahá'í Perspective," *Journal of Law and Religion* 19.2 (2003): 209–42.

[51] Statistics and facts about the Second World War may be accessed from "Wars In Depth" at the BBC, http://www.bbc.co.uk/history/worldwars/wwtwo/ (accessed June 14, 2010) and the Avalon Project at Yale University, http://avalon.law.yale.edu/subject_menus/wwii.asp (accessed June 14, 2010).

[52] H.B. Danesh, *The Psychology of Spirituality: From Divided Self to Integrated Self,* 2nd ed., Wienacht, Switzerland: Landegg Academy Press/Hong Kong: Juxta Publishing, 1997.

PART THREE—HOW TO CREATE PEACE

[53] http://www.betterworld.net/quotes/culture-of-peace-quotes.htm (accessed June 14, 2010).

[54] 'Abdu'l-Bahá, *The Secret of Divine Civilization*, Wilmette, IL: Bahá'í Publishing Trust, 1990, 64.

[55] See "The Irrationality of Deterrence: A Modern Zen Koan" by David Krieger, April 7, 2000, at the Nuclear Age Peace Foundation, http://www.wagingpeace.org/articles/2000/04/07_krieger_ irrationality.htm (accessed June 14, 2010), and "Three Items in One: Deterrence as Concept, Research Program and Political Issue" by Jeffrey W. Knopf (2008), National Security Affairs Dept, Naval Postgraduate School at http://www.allacademic.com/meta/p_mla_apa_research_citation/2/5/1/4/1/p251419_index.html (accessed June 14, 2010).

[56] Access US Declaration of Independence document at: http://www.law.indiana.edu/uslawdocs/declaration.html (accessed June 14, 2010).

[57] Danesh, *Unity: The Creative Foundation of Peace,* 23.

[58] Roderic Gorney, *The Human Agenda*, New York: Bantam Books, 1973, 490.

[59] Danesh, *Unity: The Creative Foundation of Peace*, 21–25.

[60] The teacher is encouraged to review the Concept of Unity as presented in the EFP Curriculum (www.efpinternational.org) and to engage students in its study.

[61] Albert Einstein, "Science and Religion," Part II, at 44–49. From *Science, Philosophy and Religion*, *A Symposium*, published by the Conference on Science, Philosophy and Religion in Their Relation to the Democratic Way of Life, New York, 1941.

[62] For more information on military-industrial complex, see "War and Disaster Profiteering" at CorpWatch, http://www.corpwatch.org/research/PRL.jsp?topicid=124 (accessed June 14, 2010).

[63] Lloyd Russow, *Village of 1,000 in the Year 2005,* http://faculty.philau.edu/russowl/avillageof1000.html (accessed June 14, 2010).

This is an updated and adapted version of the *Village of 1,000 in the Year 2000,* http://faculty.philau.edu/russowl/villageof1000-2000.html (accessed July 2008) and Dr. Donella Meadows' 1990 *State of the Village Report*, Sustainability Institute,

http://www.sustainer.org/dhm_archive/index.php?display_article=vn338villageed (accessed June 14, 2010).

[64] http://faculty.philau.edu/russowl/villageof1000.html (accessed June 14, 2010).

[65] For more information on women and leadership, see, for example, *Advancing Women in Leadership* Online Journal, http://www.advancingwomen.com/awl/awl.html (accessed June 14, 2010). See also, Centre for Women's Global Leadership, http://www.cwgl.rutgers.edu (accessed June 14, 2010).

[66] There are many organizations dedicated to the issue of prevention of domestic violence. See, for example, the Minnesota Center Against Violence and Abuse (MINCAVA). http://www.mincava.umn.edu (accessed June 14, 2010).

[67] H. B. Danesh, *Fever in the World of the Mind*, a component of the EFP Curriculum.

[68] For an update on current research, visit, for example, LaMarsh Research Centre at York University in Toronto, Canada. http://www.arts.yorku.ca/lamarsh (accessed June 14, 2010).

See also, "Violence—Classification, The Causes of Violence, Prevention and Control of Violence, Bibliography" at the Online Encyclopedia, http://law.jrank.org/pages/2295/Violence.html (accessed June 14, 2010).

[69] Figures 6 and 7 are from H.B. Danesh, *Fever in the World of the Mind: On the Causes and Prevention of Violence,* volume 4 of the Integrative Education for Peace Curriculum series, forthcoming Fall 2010 by EFP Press.

[70] For the official text of the Seville Statement on Violence, see UNESCO. http://portal.unesco.org/education/en/ev.php-URL_ID=3247&URL_DO=DO_TOPIC&URL_SECTION=201.html (accessed June 14, 2010). For a progress report on the same document, see David Adams, "The Seville Statement on Violence: A Progress Report," *Journal of Peace Research* 26.2 (1989): 113–21. http://www.culture-of-peace.info/ssov/title-page.html (accessed June 14, 2010).

[71] For more reading on the concept of love, refer to H.B. Danesh, *The Psychology of Spirituality: From Divided Self to Integrated Self,* 2nd ed., Wienacht, Switzerland: Landegg Academy Press/Hong Kong: Juxta Publishing, 1997. This is one of the resource books in the EFP Curriculum. For more information, see www.efpinternational.org.

[72] Plato, *Dialogues.*
http://graduate.gradsch.uga.edu/archive/Plato/Crito.txt (accessed July 21, 2008).

[73] For more information about Gandhi, see, for example, Mark Shepard's Gandhi pages, http://www.markshep.com/nonviolence (accessed June 14, 2010).

For more information on Martin Luther King, Jr., visit The King Center site, http://thekingcenter.com (accessed June 14, 2010).

[74] For a review of the theory of evolution and a discourse on the subject, see, the University of California Museum of Paleontology's online Exhibition Hall, Evolution Wing, "Evolution: Theory & Science," http://www.ucmp.berkeley.edu/history/evotheory.html (accessed June 14, 2010). See also, Palomar College's "Modern Theories of Evolution: An Introduction to the Concepts and Theories That Led to Our Current Understanding of Evolution," http://anthro.palomar.edu/synthetic/Default.htm (accessed June 14, 2010). And also, Richard Leakey and Roger Lewin, *Origins Reconsidered: In Search of What Makes Us Human,* New York: Doubleday, 1992.

For religious aspects of the evolution debate, see Religious Tolerance.org on "Beliefs on origins, development of species of life, the Earth and the Universe,"
http://www.religioustolerance.org/evolutio.htm (accessed June 14, 2010).

PART FOUR—ACTION FOR PEACE

[75] Source: BetterWorld.net.
http://www.betterworldheroes.com/tolstoy.htm (accessed June 14, 2010).

[76] Source: QuoteWorld.org
http://www.quoteworld.org/category/peace/author/confucius (accessed June 14, 2010).

[77] H.B. Danesh and Roshan Danesh, "A Consultative Conflict-Resolution Model: Beyond Alternative Dispute-Resolution," *International Journal of Peace Studies* 7.2 (2002): 17–33; and H.B. Danesh and Roshan Danesh, "Has Conflict Resolution Grown Up? Toward a Developmental Model of Decision Making and Conflict Resolution," *International Journal of Peace Studies* 7.1 (2002): 59–76.

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