

Peace Makers

This special edition Youth Letter is dedicated to the young women and men who partake in the Canadian International Youth Forums of the Sciences & Humanities – Values & Society (ScienceSpheres), and who are members of the Youth Association for the Advancement of Science, Innovation and Technology (YAASIT). Some members also represent the more than 1.2 billion people of the world of Islam, a world of many histories, many peoples, many languages, traditions, schools of interpretation, proliferating developments, disputations, cultures, and countries. They ask: "Can anything be done - about peace"? Is peace a goal which can be worked toward effectively? Or must it remain forever a hoped-for but elusive vision? The contributors in this Youth Letter, each in his or her own way, have fashioned inspiring personal responses to these questions. Their lives and writings reveal the presence of an overwhelming commitment to the end of violence, and a wealth of thought and effort borne from this dedication. They show peacemaking to be a process based on each person's individual struggle for spiritual growth; and they show us that in the end peacemaking is its own reward.

The development of technology and of the implements of war has brought something akin to a shrinking of our planet. Economic interlinking has made the destinies of nations interdependent to a degree far greater than in previous years. The available weapons of destruction are of a kind such that no place on earth is safeguarded against sudden total destruction. The only hope for protection lies in the securing of peace in a supernatural way. A world government must be created which is able to solve conflicts between nations by judicial decision.

A person or a nation can be considered peace loving only if it is ready to cede its military force to the international authorities and to renounce every attempt or even the means of achieving its interests abroad by the use of force.

A permanent peace cannot be prepared by threats but only by the honest attempt to create mutual trust. However strong national armaments may be, they do not create military security for any nation nor do they guarantee the maintenance of peace.

Think of what a world we could build if the power unleashed in war were applied to constructive tasks! One-tenth of the energy that the various belligerents spent in the World War, a fraction of the money they expended in hand grenades and poison gas, would suffice to raise the standard of living in every country and avert the economic catastrophe of worldwide unemployment. We must be prepared to make the same heroic sacrifices for the cause of peace we make ungrudgingly for the cause of war. There is no task that is more important or closer to my heart.

ALBERT EINSTEIN

My urgent advice to you would be, not only always to think first of America, but always, also, to think first of humanity. You do not love humanity if you seek to divide humanity into jealous camps. Humanity can be welded together only by love, by sympathy, by justice, not by jealousy and hatred. I am sorry for the man who seeks to make personal capital out of the passions of his fellowmen. He has lost the touch and ideal of

America, for America was created to unite mankind by those passions which lift and not by the passions which separate and debase. . . . It was but an historical accident no doubt that this country was called the "United States"; yet I am very thankful that has that word "United" in its title, and the man who seeks to divide man from man, group from group, interest from interest in this great Union is striking at its very heart. . . . The example of America must be the example not merely of peace because it will not fight, but of peace because peace is the healing and elevating influence of the world and strife is not.

WOODROW WILSON

Woodrow Wilson (1856–1924) served as twenty-first President of the United States from 1913–1921. he achieved world acclaim for his efforts to bring about a negotiated peace between Germany and the Allies during World War I. Awarded the Nobel Peace Prize in 1920, he worked tirelessly till the end of his career to have the United States join the League of Nations.

We don't expect to change human nature, we people of peace, but we do expect to change human behavior. . . . We may be a long way from permanent peace, and we may have a long journey ahead of us in educating the community and public opinion. . . . But. . . we must see that we keep on. . . . I perceive a rising tide of revolt against war as an institution, against war as such.

Yet, we are suffering still in many ways from a war psychology; the armies have been demobilized, the psychology has not. . .

War cannot be got rid of by outlawry, but only by an increase of understanding of the values of life. Even [though] disarmament will not prevent war, it will serve as the greatest single educational force toward a comprehension of the truth that war is never necessary.

JANE ADDAMS

Jane Addams (1860–1935) was an American social settlement founder and peace advocate who opened Hull House in

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Chicago in 1899. In 1915 she was Chairwoman of the Women's peace party and president of the First International Women's peace Congress in the Hague, and in 1919 she presided over the second Women's Peace Congress in Zurich. She became a founding member of the American Civil Liberties Union in 1920, and in 1931 she shared the Noble Peace prize.

Undoubtedly those who call war the primordial and natural state are right. Insofar as man is an animal, he lives by struggle, he lives at the expense of others, whom he fears and hates. Life then is war. "Peace" is much harder to define. Peace is neither an original paradisiacal state nor a form of coexistence by mutual consent. Peace is something we do not know; we can only sense it and search for it. Peace is an ideal. It is infinitely complex, unstable and fragile – a breath can destroy it. True peace is more difficult and unusual than other ethical or intellectual achievement.

HERMANN HESSE (1877–1962)

Is it not possible that if we knew the truth about war, the glory of war would be scotched and crushed where it lies; ... and if we knew the truth about art ... , the enjoyment and practice of art would become so desirable that by comparison the pursuit of war would be a tedious game for elderly dilettantes in search of a mildly sanitary amusement – the tossing of bombs instead of balls over frontiers instead of nets? In short, if newspapers were written by people whose sole object in writing was to tell the truth about politics and the truth about art we should not believe in war, and we should believe in art.

VIRGINIA WOOLF (1882–1941)

Our Country, right or wrong! ... The nation has sold its honor for a phrase. It has swung itself loose from its safe anchorage and is drifting, its helm is in pirate hands. The stupid phrase needed help, and it got another one: "Even if the war be wrong we are in it and must fight it out: we cannot retire from it without dishonor." Why, not even a burglar could have said it better. We cannot withdraw from this sordid raid because to grant peace...would dishonor us. You have flung away Adam's phrase – you should take it up and examine it again. He said, "An inglorious peace is better than a dishonorable war."

MARK TWAIN (1835–1910)

The fact that it should have been possible for the ... principal civilization of the world to adopt ... distinct philosophic attitudes towards war is encouraging; for it proves that there is nothing "natural" about our present situation in relation to war War is not a law of nature, nor even a law of human nature. It exists because men wish it to exist; and we know as a matter of historical fact, that the intensity of that wish has varied from absolute zero to a frenzied maximum. The wish for war in the

contemporary world is widespread and of high intensity. But our wills are to some extent free; we can wish otherwise than we actually do. It is enormously difficult for us to change our wishes in this matter; but the enormously difficult is not the impossible. "

ALDOUS HUXLEY (1894–1963)

There was crimson clash of war.
Lands turned black and bare;
Women wept;

Babes ran, wondering.
There came one who understood not
these things.
He said, "Why is this?"
Whereupon a million strove to answer
him.
There was such intricate clamor of
tongues,
That still the reason was not.

STEPHEN CRANE (1871–1900)

When wealth no more shall rest in mounded heaps,
But smit with freer light shall slowly melt
In many streams to fatten lower lands,
And light shall spread, and man be liker man
Thro' all the season of the golden year.

... Ah! when shall all men's good
Be each man's rule, and universal Peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Thro' all the circle of the golden year?

ALFRED TENNYSON (1809–1892)

The cause of conflict is some fixed idea or one-sided idea. This is the secret of our practice...
If you understand the cause of conflict as some fixed or one-sided idea, you can find meaning in various practices without being caught by any of them.
If you do not realize this point you will be easily caught by some particular way, and you will say, "This is enlightenment! This is perfect practice. This is our way. The rest of the ways are not perfect. This is the best way." This is a big mistake. There is no particular way in true practice.

SHUNRYU SUZUKI (1904–1971)

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The quality of mercy is not strained,
It droppeth as the gentle rain from heaven
Upon the place beneath: It is twice blessed;
It blesses him that gives and him that takes:
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown...
It is an attribute to God himself,
And earthly power doth then show likest God's
When mercy seasons justice.

WILLIAM SHAKESPEARE (1564–1616)

I knew the origin of war, which was in each of us, and I knew that our concept of the hero was outdated, that the modern hero was the one who would master his own neurosis so that it would not become universal, who would struggle with the myths, who would know that he himself created them, who would enter the labyrinth and fight the monster.... The wars we carried within us were projected outside."

ANAÍS NIN (1903–1977)

...It is so simple, obvious, and easy. We must drop our ancient need for a tribal enemy and grow up and become responsible nations....

It is time for people to rise to their full moral and spiritual height, to take the world on their shoulders like Atlas, forgetting all other priorities in their lives, and to say I will save the Earth. Each person can be as powerful as the most powerful person who ever lived....

No other generation has inherited this enormous responsibility and the privilege of saving all past and all future generations, all animals and all plants. Think of the enormous variety of delicate butterflies; think of the gorgeous birds of the Earth, of the endless designs of fish in the sea; think of the beautiful and exotic flowers with their gorgeous and seductive perfumes; think of the proud lions and tigers and of the wondrous prehistoric elephants and hippopotamuses; think of what we are about to destroy.

Rapid nuclear disarmament is the ultimate issue of preventive medicine.

It is the ultimate parenting issue.

It is the ultimate Republican and ultimate Democratic issue.

It is the ultimate patriotic issue.

Above all, it is the ultimate religious issue.

We are the curators of life on Earth; we hold it in the palms of our hand.

Can we evolve spiritually and emotionally in time to control the overwhelming evil that our advanced and rational intellect has created? We will know the answer to that question in our lifetime. This generation will die having discovered the answer.

HELEN CALDICOTT

Dr. Helen Caldicott (1938–) is an Australian pediatrician

and former member of the faculty at Harvard medical School. Realizing that there are no cures for the effects of nuclear war, she left her medical practice in order to work toward its prevention. She is a founding member and president Emerita of Physicians for Social Responsibility and of Woman's Action for Nuclear Disarmament.

World peace can be safely guarded only by the formation of large entities in the world meeting and discussing problems inside common institutions, whether these problems be of political, defense or monetary policy.... If the world is properly organized we have a good chance of peace for a very long time.

JEAN MONNET (1888–1979)

With the advent of the atomic age, the nature of interdependence and the imperative need to change our old concepts become more apparent. It is a fact of life, however, that both politically and psychologically, most governments remain conditioned by pre-atomic and pre-global traditions that prevent them from taking fresh, new approaches on a planetary basis....

Humanity has reached the point of no return. Acceptance of the community of interest has become a requirement of human survival on this planet. It can no longer be dismissed as an idealistic concept, unrelated to Realities....

... I am not decrying that form of nationalism that prompts the individual citizen to appreciate and praise the achievements and values that his native land has contributed to the well-being and happiness of the whole human race. Nor am I calling for international homogenization, for I rejoice in cultural and national uniqueness. But I am making a plea – a plea based on these ten years of looking at the human condition from my unique vantage point – for a dual allegiance. This implies an open acceptance of belonging – as in fact we all do – to the human race as well as to our local community or nation. I even believe that the mark of the truly educated and imaginative person facing the twenty-first century is that he feels himself to be a planetary citizen.

U THANT (1909–1974)

U Thant (1909–1974) was a highly respected Burmese statesman, and became that country's permanent delegate to the United Nations in 1953. He succeeded Dag Hammarskjöld as United Nations Secretary-General in 1962, and served in that capacity for ten years.

Women have a great responsibility and they are obliged to try, so far as they can, to prevent another war.

LISA MEITNER

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Lisa Meitner was a scientist of first rank who earned high distinction for her studies of the atomic nucleus. Born in 1878 to a large Jewish family in Vienna, she was drawn to physics at an early age. She received a doctorate from the University of Vienna in 1906, and after becoming involved in the new field of radioactivity, moved to Berlin to study with Max Planck.

Experimental work proved difficult since Emil Fischer allowed no women in his laboratories, but she met Otto Hahn and together they equipped a carpenter's workshop for radiation measurement. This began a lifelong association.

In 1912 Ms. Leitner joined the Kaiser-Wilhelm Institut für Chemie. During World War I she served as a radiographer and nurse with the Austrian army, but during their leaves she and Hahn continued to measure radioactive substances, and by the end of the war they announced the discovery of a new element, protactinium.

Meitner became head of the physics department at the Kaiser-Wilhelm Institute in 1918, and then Professor of Physics at the University of Berlin in 1926. She worked towards clarifying the relationships between beta and gamma rays. In 1938 she was helped to leave Nazi Germany and went to the Netherlands, where she was soon invited to join the Nobel Institute in Stockholm. There she published her most famous contribution to science – a paper, written with her nephew Otto Frisch, that described nuclear fission.

In 1947, after visiting the United States as a professor, Meitner left the Nobel Institute. The Swedish Atomic Energy Commission established a small laboratory for her, and in 1960 she retired to Cambridge, England. She was the first woman to receive a Fermi Award from the Atomic Energy Commission (1966). When invited to join a team developing the atomic bomb she refused, stopped her research on nuclear fission, and expressed a hope that the project would prove impossible. She died in 1968.

What is most astonishing, according to my way of looking at it is, that men should bring each other into such a state – that men who have seen such a sight should not sink on their knees and swear a passionate oath to make war on war – that if they are princes they do not fling the swords away – if they are not in any position of power, they do not from that moment devote their whole action in speech and writing, in thought, teaching or business to this one end – Lay down your arms.

BERTHA VON SUTTNER (1843–1914)

Bertha von Suttner was the first woman recipient of the Nobel Peace Prize in 1905.

The old IWW slogan "An injury to one is an injury to all" is another way of saying what St. Paul said almost two thousand years ago. "We are all members of one another, and when the health of one member suffers, the health of the whole body is lowered." One of the greatest evils of the day is the sense of futility. Young people say, "What can one person do? What is

the sense of our small effort?" They cannot see that we can only lay one brick at a time, take one step at a time; we can be responsible only for the one action of the present moment.

DOROTHY DAY

Dorothy Day (1897–1980) was a co-founder of the catholic Workers Movement. Combining her political idealism with American Catholicism, she started the catholic Workers newspaper on May Day in 1933, and a year later opened St. Joseph's House of hospitality in New York. This was followed by numerous other houses and communal farms for the poor and homeless. She was an advocate of non-violent civil disobedience in a lifelong crusade for peace and justice.

The idea for Reverence for Life offers itself as the realistic answer to the realistic question of how man and the worlds are related to each other. . . .

As a being in an active relation to the world [man] comes into a spiritual relation with it by not living for himself alone, but feeling himself one with all life that comes within his reach. He will feel all that life's experiences as his own, he will give all the help that he possibly can, and will feel all the saving and promotion of life that he has been able to effect as the deepest happiness that can ever fall to his lot.

ALBERT SCHWEITZER

Dr. Albert Schweitzer (1875–1964) was a medical missionary, a musicologist, and a theologian he became deacon of a church in Germany, established a missionary in Africa, was a concert organist, and wrote authoritatively on Bach and on Jesus. He received the Nobel Prize for peace in 1952.

We've never accepted the argument of 'readiness for independence' – that people were not ready to govern themselves. That is like saying to an individual, "You are not ready to live." How do you say to a nation, to a people, "You are not ready to be human"? It's part of humanness that people should govern themselves. It is incompatible with our being human beings that we be governed against our will.

JILIUS NYERERE

Julius K. Nyerere (1922–1999) was a Tanzanian statesman and political philosopher whose carefully reasoned and well presented policies for the development of his country made him one of Africa's most respected and influential leaders. He received a Diploma of Education in 1945 and a Master's Degree in 1952 from the University of Edinburgh. In 1954 he organized the Tanganyika African Union (TANU), the first African political body within Tanzania, and was chosen unanimously as its leader. He became Prime Minister in 1961, and in the following year was elected President when his country became a Republic within the British Commonwealth. A man of great determination and vision, Nyerere was a force for moderation and racial harmony, and emphatically disa-

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vowed the use of violence. He encouraged his people to utilize their own strengths for development rather than depend the uncertain aid of richer nations. He was widely regarded as one of Africa's most creative, fair-minded and successful politicians.

In the world of today there is an urge to conformism. This sometimes makes people complain of a lack of loyalty in those who criticize the attitudes prevalent in their environment. May I ask: Who shows true loyalty to their environment? Is the one who in his own conscience has arrived at the conclusion that something is wrong, and in all sincerity gives voice to his criticism, or the one who, in self-protection, closes his eyes to what is objectionable? The concept of loyalty is distorted when it is understood to mean blind acceptance. It is correctly interpreted when it is assumed to cover honest criticism.

DAG HAMMARSKJÖLD

Dag Hammarskjöld (1905–1961) was born in Jönköping to one of Sweden's oldest aristocratic families. In accordance with his heritage, he studied political economy, becoming a cabinet minister in 1951 and then Deputy Foreign Minister. In 1953 he was named Secretary General of the United Nations, a post he was to hold until his death. Through strong leadership and personal initiative, Hammarskjöld extended the influence of this organization and became the prestige of his position; to many he became a symbol of the United Nations itself. He is most noted for the establishment of peacekeeping forces and for providing technical and economic assistance to poor and newly independent nations. Widely admired for his brilliance and courage, he was awarded the Nobel Prize for Peace posthumously in 1961.

Above all you should understand that there can never be peace between nations until there is first known that true peace which, as I have often said, is within the souls of men.

BLACK ELK

Does the commandment "Thou Shalt Not Kill" mean nothing to us? Are we to interpret it as meaning "Thou shalt not kill except on a grand scale," or "Thou shalt not kill except when the national leaders say to do so"?

As an American deeply interested in the welfare of my fellow Americans, of our great Nation. But I am first of all a human being. I believe in morality...

I believe that there is a greater power in the world than the evil power of military force, of nuclear bombs – there is the power of good, of morality, of humanitarianism.

I believe in the power of the human spirit. I should like to see our great nation, the United States of America, take the lead in

the fight for good, for peace, against the evil of war. I should like to see in our cabinet a Secretary of Peace with a budget of billions of dollars per year, perhaps as much as 10% of the amount now expended for military purposes. I should like to see set up a great international research program involving thousands of scientists, economists, geographers, and other experts working steadily year after year in the search for possible solutions to world problems, ways to prevent war and to preserve peace.

LINUS PAULING

Linus Pauling (1901–1994), was the only person ever to win two unshared Nobel Prizes. He was born in Portland, Oregon and trained as a chemist. His work on the application of quantum mechanics to chemistry and contributions to the understanding of molecular structure and chemical bonds brought him the Nobel Prize for Chemistry in 1954. As a scientist acutely aware of the destructive potential of nuclear weapons, Professor Pauling has vigorously pleaded the cause of disarmament, including in a book titled, No More War! His participation in peace activities, including a prominent role in negotiating the Atmospheric Test Ban Treaty, won him the Nobel Prize for Peace in 1962, and the Lenin Peace Prize in 1970. Madame Jehan Sadat and Women's International Centre were equally proud to present the Jehan Sadat peace Award to the great Peacemaker. He shared his devotion to pacifism with his friend Albert Einstein.

As we enter a new decade, the decade of outer space, the decade of the dispossessed, the decade of choices between peaceful progress or total destruction, the problems we face both nationally and internationally (they can no longer be neatly separated) are quite unprecedented.

I suppose men have been saying this every new decade since the birth of political society; that its problems were unprecedented. But we can certainly say it now with complete, if discouraging, assurance; for our problems have indeed reached new dimensions. We are in outer space and inner turmoil; we have both cobalt bombs and hydrogen bombs. We can communicate with a satellite 25 million miles away, but not with a human across a curtain. We can spread political power throughout the nation, but we cannot be sure of its possible exercise.

These new developments of revolutionary importance which have taken place have a meaning for politics in a democratic society, a meaning which is often obscured by our obsession with old ideas and practices and prejudices; and with shibboleths that have lost their meaning.... In this new decade, political liberalism will be meaningless and irrelevant unless it produces policies and solutions that make sense in terms of today's problems and today's opportunities.

LESTER B. PEARSON

Lester Bowles Pearson (1897–1972), Canada's leading diplomat, was leader of the Liberal Party and served as the fourteenth Prime Minister of his country from 1963–1968. He participated in the disarmament conferences of 1933 and

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1934, and represented Canada in the establishment of the North Atlantic Treaty Organization (NATO). For his work in helping to resolve the Suez Canal crisis of 1956, he was awarded the Nobel Prize for peace the following year.

If we look back through history we see the horrors brought upon Egypt by war – the martyrs, the destruction, the delays in development. Egypt became a backward country because of the slogan "war is supreme." This why I opted for peace....

As a ruler, I felt I had a responsibility before God and my people, even though it would have been easier to act like any other Arab leader and drag my people to destruction while acting as a hero of slogans.

This is why I chose peace and did not drag my country into war. I found I could achieve the same goals through peace.

ANWAR SADAT

Anwar El-Sadat (1918–1981) was born in a poor village in the Nile Delta and went on to become one of the most influential statesmen of his time. A former member of the military, he achieved political stature in Egypt and became its President in 1970. Although initially espousing an anti-Israel policy, he proved to be a consummate negotiator, undertaking peace talks with that country in 1977. The following year, he and prime Minister Menachem Begin were jointly awarded the Nobel Peace prize for their work towards establishing peaceful relations between their countries. Tragically, Sadat was assassinated by Egyptian soldiers in 1981.

The Holy Sea appeals to all governments represented by diplomats to show more and more understanding of certain needs. The Holy Sea does not ask this for itself. It does so...in the interest of all peoples without exception, knowing that freedom, respect for the life and dignity of individuals – who are never mere instruments – fair treatment, professional conscientiousness and the joint pursuit of common good, a spirit of reconciliation and openness to spiritual values are all basic conditions of harmonious social life, progress and civilization. ...There is still too much physical and moral suffering due to indifference, selfishness, blindness and insensitivity. The Church wished to contribute to the lessening of these sufferings by peaceful means, moral education, and honest behaviour by Christians and all men of good will.

POPE JOHN PAUL II (1920–)

Pope John Paul II (1920–), the first Slavic Pontiff ever and the first non-Italian one in four centuries, was born Karol Wojtyła in Wadowice, Poland. A student of language and literature and a poet during the years of the German occupation, he felt the call to priesthood after recovering from two nearly fatal accidents. He became a widely respected international personality through his work on religious freedom, and was elected Pope by an overwhelming majority in 1978. Hailed as a strong moral leader needed by the Catholic

Church, he is also known for his dedication to human rights issues. The Pope is a gentle yet outspoken man who has called for nuclear disarmament, and an end to world hunger, and freedom of religion for all peoples.



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