

**HOW TO ACHIEVE WORLD PEACE
NOBEL PEACE LAUREATES AND WORLD
PEACEMAKERS ANSWER THE QUESTION**

**GARY ALAN SPANOVICH, EDITOR
WHOLISTIC PEACE INSTITUTE**



**Dr. William Schulz, Director, USA
Amnesty International
1977 Nobel Peace Prize**



**Adolfo Perez Esquivel
1980 Nobel Peace Prize**



**Dr. Bob Musil, CEO
Physicians For Social Responsibility
1985 Nobel Peace Prize**



**Betty Williams
1976 Nobel Peace Prize**



**Dr. Helen Caldicott
World Peacemaker**

TABLE OF CONTENTS

DEDICATION	Page 2
A THANKS	Page 5
CHAPTER ONE: INTERVIEW WITH FORMER PRESIDENT OF POLAND LECH WALESZA AND 1983 NOBEL PEACE PRIZEWINNER	Page 6
CHAPTER TWO: MEETING OF HIS HOLINESS THE DALAI LAMA AND THE KEYNOTE SPEAKERS AT THE CONFERENCE	Page 10
• Betty Williams, 1976 Nobel Peace Prize	
• Adolfo Perez Esquivel, 1980 Nobel Peace Prize	
• Physicians For Social Responsibility, 1985 Nobel Peace Prize, by Dr. Robert K. Musil, CEO	
• Amnesty Int., 1977 Nobel Peace Prize, by Dr. William F. Schulz, Executive Director (USA)	
• Dr. Helen Caldicott, Author & World Peacemaker	
CHAPTER THREE: REMARKS BY THE NOBEL PEACE LAUREATES ON HOW TO ACHIEVE WORLD PEACE	Page 15
• PART A: Adolfo Perez Esquivel Winner Of The 1980 Nobel Peace Prize	Page 17
• PART B: Venerable Lhakdor Religious Assistant To The Dalai Lama	Page 20
• PART C: Betty Williams, Co-Winner Of The 1976 Nobel Peace Prize	Page 26
• PART D: Amnesty International, Winner Of The 1977 Nobel Peace Prize Represented By Dr. William F. Schulz, Executive Director Of Amnesty International USA	Page 30
• PART E: Physicians For Social Responsibility, 1985 Nobel Peace Prize Winner Represented by Robert K. Musil, Ph.D., Executive Director & CEO	Page 36
• PART F: Dr. Helen Caldicott, Author & World Peacemaker	Page 43
• PART G: Panel Discussion And Question & Answer Session With The Audience Page 50	
AFTERWARD BY RABBI JOSHUA STAMPFER	Page 70
POST-SCRIPT BY REV. MARY MANIN MORRISSEY	Page 73
APPENDICES	
• A: Introduction To The Wholistic Peace Institute, Gary Alan Spanovich, CEO	Page 74
• B: How To Join The Wholistic Peace Institute	Page 77
• C: Books & Video Tapes For Sale From The Institute	Page 78
• D: List Of Needs Of The Wholistic Peace Institute	Page 79
• E: On-Going Work Of The Wholistic Peace Institute	Page 80

A THANKS

Many thanks is offered to so many people who helped to put on our first World Peace Conference in Portland, Oregon from which these remarks of multiple Nobel Peace Laureates have been taken. I especially want to thank my planning committee and sponsors who helped me create a meaningful Conference. Many of the college students who came to the Conference told me afterwards that the event was a life changing experience for them. The Noble Peace Laureates were truly inspiring and I believe you will find their words of inspiration literally jumping off the page for you.

I want to thank Rabbi Joshua Stampfer of Congregation Neveh Shalom for his insight, his support, his wisdom and especially his great ideas as we developed the first World Peace Conference, over a two-year period. I especially want to thank him for the idea of this book. I also want to thank Rev. Mary Manin Morrissey, Senior Minister of the Living Enrichment Center in Wilsonville, Oregon and co-moderator of the Conference for her support for the Conference, this book and belief that world peace is achievable.

I also want to thank Senator Mark O. Hatfield who co-moderated our Conference and helped with the planning and Jigme Topgyal who arranged the visit of the Dalai Lama to Oregon. Also Rev. Abbot Joseph Wood, OSB, former Abbot of Mt Angel Monastery, Mt Angel, Oregon; Rev. Stephen Schneider, of Grace Memorial Church; and Bob Murase, Murase Associates; David Leslie, Executive Director of Ecumenical Ministries of Oregon; and Debra Clemans and Jerry Braza were also helpful in planning the Conference.

I also want to thank the Conference sponsors: Portland State University, Marylhurst University, Oregon State University, and Western Oregon University, Lewis & Clark College.

Gary Alan Spanovich, Executive Director
Wholistic Peace Institute

PART G

Panel Discussion And Question & Answer Session With The Audience

Reverend Mary Mamin Morrissey of the Living Enrichment Center and Former

United States Senator Mark O. Hatfield (O-moderated the Conference and this panel

discussion and question and answer session by the Nobel Peace Prize winners.

Senator Hatfield: We have a question from a high school student from across the river in Vancouver, and I think we ought to give a focus to at least one high-schooler that has come here today. Her question is: "How can I take action to promote peace in my school, community, and the world? How can we as a whole take action to promote peace?" And I think I'll just let that be an open question for any of the participants who wish to comment. Mr. Schultz...

Dr. William Schultz: Amnesty International is premised on the principle that every single one of us can make a profound difference far, far away from where we live as well as in our own homes. And let me give you a very practical example of that. We know that if someone is going to be tortured, they are likely to be tortured within the first forty-eight hours of their incarceration. We know that if massive numbers of people around the world communicate with governments or military officials or police to say, "We know you are holding person X, Y, or Z. We don't want you to torture that person – let him or her go." We know that that often works.

Amnesty has created FAST – Fast Action Stops Torture – through our website, which is simply www.amnestyusa.org. We communicate with the now 12,000 people who have signed up in the United States for FAST, and tens of thousands more around the world. We communicate instantaneously when we learn of someone who is about to be tortured or executed by a government or a military, and we ask that at the push of a button, no more than that, you in turn respond with a message to that government. This is a program that has just started to use cyberspace in this positive way. Eight cases have gone up on the

FAST network – six people have so far been freed in the first three months through nothing more than grassroots citizens like you and me taking simple action, literally no more than the push of a button. There are many, many other ways my colleagues will speak about. I'm sure, but that's a very simple one.

Senator Hatfield: Any other comments?

Dr. Helen Caldicott: President Jefferson said, "An informed democracy will behave in a responsible fashion." Number one, and the most important thing now to do is to inform ourselves, including the schools, about what actually the Bush administration is up to, the technology of Star Wars, and the fact the weapons are on still the highest state of alert. The Manhattan II project, the fact that the Gulf War was a nuclear war where they used uranium shells, and devastated that area forevermore with radioactivity, and also in Kosovo. So I would suggest humbly that it become mandatory that schoolchildren be taught these facts, and the facts about global warming, ozone depletion, species extinction, deforestation, overpopulation and toxic pollution. If schoolchildren are not taught those facts, they won't know why or how to achieve peace.

Betty Williams: I just wanted to make a comment to the young person, because the question was, I believe, what could she do to make a difference. And we've just given her a whole lot of things. If you want to do something local, you have hunger here in Portland and you have homelessness here in Portland, so you need to address that issue in your own backyard before you join Amnesty International or anybody else. Go out and look in your community at what's to do, and do it in your community because before you can work globally you must work locally.

Senator Hatfield: We have a question here that I think demonstrates the rapport that has been established here this afternoon between the presenters and the audience, because I have a question for Adolfo and for Betty. And that for me represents respect and also a

sense of relationship. First of all, Adolfo: Specifically, what did you do that resulted in your imprisonment, and what were the results, which moved toward peace?

Adolfo Perez Esquivel [in translation]: What I did was just what we're doing here this afternoon – to denounce injustice.

I simply denounced what was happening – the kinds of injustice that we were seeing all around us. When we saw that children were being kidnapped – they were being sold and given away. I was among the kidnappers. I was among the persons who had disappeared in Argentina. I suffered the death flights, but I'm one of the lucky ones. I'm one of the people who survived, and I survived thanks to international solidarity. I was adopted by Amnesty International as a prisoner of conscience and because of that I survived.

Senator Hatfield: Thank you. For Betty: What did you do that caught the attention of the Nobel committee? (What was the name of your PR firm? [laughter from both])

Betty Williams: I sometimes think that the peace movement in Ireland was born in media silly season. It was August and there wasn't a lot going on, you know? And here come these two women – what a marvelous story. You know, they refer to us as ordinary housewives. Now that really made me angry. 'Cause I've never met an ordinary housewife, have you? And then they referred to us as the petticoat brigade. That would let you know the intellect of the media is way up, you know? When I go anywhere to speak, I'm very conscious that you don't see the women standing behind me and beside me, but there are hundreds of thousands of them on the streets of Belfast. It was hard not to notice us, you know?

Our first rally drew ten thousand women, the second thirty-six thousand, the third fifty thousand, up until our final rally in Trafalgar Square where we had a quarter of a million women at that rally. And I remember standing aside Joan Baez – you know the name Joan Baez? Well I love Joan and I love dropping her name, 'cause she's a friend of mine.

Anyway, Joan was standing beside me on the platform at Trafalgar Square, and I remember looking out, and I want you to listen carefully to what I'm gonna say. There was a quarter of a million people in Trafalgar Square, and I turned to Joan and I said, "We'll be very lucky if we end up with ten workers for peace." There is a difference between rallying and actually working for peace. The transition from "up there" to "down here" was very difficult. But I guess maybe the Nobel committee noticed all the women. I don't know. You can't see them, but they're all here.

Senator Hatfield: I have a question for Dr. Schulz. What personal experience led you to be a part of Amnesty?

Dr. William Schulz: My connections with these issues go way back, as Bob Musil's do as well, to the civil rights and anti-Vietnam War era. When I was nineteen years old, considering being a Unitarian Universalist minister. I was asked to serve as the minister of a little tiny church, in a little tiny town called Kent, Ohio. And it was at the very same time as the Kent State killings. And that incident – I was nineteen, maybe twenty years old – that incident reinforced for me the idea that any government can turn on its own citizens – any government. Even that which wears proudly its democratic stripes.

And I suppose that that incident has always stayed with me through the years of my service as a parish minister, and then as President of the Unitarian Universalist Congregations of North America. Unitarian Universalism, as those of you who are familiar with it may know, is a religious movement committed to social justice in all its forms, to a global fealty, a global loyalty, a sense that we are all citizens not of our own countries alone but of the world. And therefore, when my term as President of the Unitarian Universalist Association was completed in 1993, Amnesty was looking for an Executive Director who knew a little something about social justice, global affairs, and moreover raising money. And it was a very nice match, and I'm pleased to say it's remained so through today.

Senator Hatfield: Thank you. This is a question that I'm sure every one of our Nobel's and others will want to comment on. The question is: What is the most common cause of war? Can we solve those wars by solving that very basic cause that you identify?

Betty Williams: I think the most common cause of war is injustice. I mean that goes without saying really. I can take the situation of Northern Ireland, where the Catholic people for many centuries had been ignored. And after a while that became a festering sore. You see, governments never see us – I say this in my talks – government will never see what's on its doorstep. It'll only see it when it's in the living room, and by then it's far too late.

It wasn't that the British government weren't told what was happening to my people in Ireland – of course they were told. But they chose to ignore the will of the people. And when a government does that, then you create a situation. I often refer to it almost like dynamite, because it festers, you know. Most politics are in the living room, and I can remember sitting in our living room in my own home with my father who used to yell at the television, you know? And now I do that, you know, but anyway, Margaret Mead actually said it better than anybody could say it, I think. She said, "Never doubt that a committed group of people, however small, can change the world. In fact it is the only thing that ever has." Because if you're committed to the cause on a daily basis every day, eventually somebody's going to take you seriously, you know?

I walk those hallowed halls of Washington. It's awful hard. It knocks the stuffing out of you, it really does. But we had to get the politicians in Washington to listen to the fact that there were suitcases full of money coming to Northern Ireland to kill my people. We had to start with the big four – Kennedy, Tip O'Neill, Kerry, Moanahan, and get the leprechauns off their stools, and say, "Excuse me, you don't live in Ireland anymore." I mean, people call themselves Irish American. You're not Irish American, you're Irish heritage. You're American. I'm Irish – I was born there. When you're born in the United States, you're born in the United States. And you can claim your heritage, but you can't

claim to patronize another country when it's at war. And that's what happened here. However, I digress.

If you want to change anything, you begin with yourself. And then if you want to change the person beside you, you don't do it by pontificating. You do it by example. And never ask anybody around you to do a job you wouldn't do yourself. That includes cleaning the toilet, you know? I'm in our office and I clean the toilet – Rusty will tell you – we take turns doing stuff. And keep real. Most of us are inclined to believe in our own myth, you know? Just keep real and you'll achieve whatever you decide to. There's nothing you can't do. That's one of the things that I really love to happen to me, and that's when somebody says, "You can't do that." Right. Those makes me want to say, "Let me show you." It's a childish thing, you know, "I'll show them." If we have the attitude of we'll show them, we will show them.

Dr. Robert Munsil: I wanted to give a quick shot at this almost impossible question, and being another holy roller I wanted to follow Betty. I think at bottom, in addition to economic and social injustice and oppression and racism as causes of war is the notion of the other, that people become objectified, and you have to see them as abstract entities. And not to go back to my Sunday school heritage again, but you know, somebody once said, "Love thy neighbor as thyself." And then the question was, "Who is my neighbor?" Physicians for Social Responsibility and International Physicians for the Prevention of Nuclear War won a Nobel Prize.

It was quite controversial because they talked to communists in the Soviet Union. I didn't know they had doctors over there. I mean, my goodness... And as it turned out, they were just as concerned about their babies, about civilization, about nuclear war. But it sure caused a stir in the State Department and the Pentagon and the intelligence services that physicians would dare to follow their Hippocratic oath "first do no harm" and reach across and talk to their neighbors. In contemporary terms – we've been talking about Star Wars and the national missile defenses – some of the excuses that are used to help the contracts

and the corporations and the Lockheed Martins that are beneath this are the creation of an enemy, an Other, someone we don't understand.

One of the contemporary cases is North Korea. Is North Korea the United States? No. But our physicians go over on exchanges, and what they talk about is the lack of medical equipment, the famine and starvation that has gone on in North Korea, their fears of us, and a dialogue begins. Of course it's layered with politics and complexities and cultural misunderstandings. But it's not just a simple exchange – it's breaking through the barrier, reaching out to a neighbor, and talking to them. That simple act has landed most of the people up here either in jail or on an intelligence list of subversives, because you followed through on those simple, loving precepts of “love thy neighbor.” So I think the cause is the other.

One other thing, because I was in the military. I talk to so many people who were bombing people in Vietnam, and I've talked to World War II veterans – it's been a lifetime obsession for me. Modern warfare is highly technological, and the number of veterans I have seen who have finally met on the ground their counterparts – the enemy, the young Vietnamese now growing old, the people in World War II that they fought – with tears and camaraderie they have come together. People have gone to conferences in Cuba over the Cuban Missile Crisis where we nearly blew up the world. If these things could happen before these little wars were happening, I think it would make a tremendous difference.

Dr. William Schultz: Let me just quickly mention one other thing that is a cause of war, and that is so rarely are there any negative consequences for those leaders who help start those wars. One of the greatest shames on this country is the resistance we have displayed to the creation of an international criminal court, on the grounds that we don't want our own servicemen and women to be subjected to the jurisdiction of that court. Is it any wonder with that, and the resistance to the land mine treaties and the withdrawal from the Kyoto Agreement, is it any wonder that we were excluded from the U.N. Human Rights Commission?

Dr. Helen Caldwell: I've got one. I've thought long and hard about this, too, especially writing the book I've just written, about the characters, the main players who orchestrate this whole thing. There's a man who is running Lockheed Martin called Augustin, and he's called “Saint Augustin” in the Pentagon. And he was so powerful, and so belligerent, that he actually was determining foreign policy for the United States for Lockheed Martin's profit. There's a think tank called the Center for Security Policy run by a guy named Frank Gaffney, who was a big Star Wars warrior in the Reagan administration. He has set up committees to determine, with Runtsfeld running them, that North Korea is a rogue state and about to send a missile over to America any time. Not that it is. It's a starving country, doesn't have a missile that can do that – it's the sort of paranoia that Hitler induced in his people to convince them to take on the world, really. But the motivation behind this is, I think, a clinical paranoia.

And we can't assume all these people have no neuroses. We all have neuroses, but some neuroses are worse than others are, and some verge into sociopathy. And I have to say having analyzed the players now on the scene in the White House, some of them would fit into those categories. And so we can't assume that everyone's normal, because people aren't normal. Also, you know, I've seen people develop cerebral tumors, and over time their behavior becoming aberrant before they get their CT scan. I've seen people on steroids become psychotic overnight. Jack Kennedy was on steroids. I've seen people develop nervous breakdowns just because they've had a severe amount of stress and they become psychotic.

These people are running the administration, and Saint Augustin and the rest – they're not psychotic, but if you're a psychiatrist sitting on Mars psychoanalyzing the behavior, you'd say they needed therapy and they needed to be hospitalized for the public health of the people of the world. As a physician, you can't cure a disease unless you know what causes it, unless you have the etiology. We couldn't cure polio until we discovered the virus and then developed an immune serum for it. So it's hard, but we've got to get in to how these

corporations function, who are the CEO's, who are the people in the Pentagon determining foreign policy, who is Lockheed Martin, who runs it, which is what I've tried to analyze.

Who are the people in the Bush administration? Be open enough – if you read the New York Times every day and the New Yorker this week there's a big profile on Cheney – you'll find the information, but don't be scared, because God's creation is at stake. And don't assume everyone is loving. I mean, underneath they are, but be courageous enough to make the appropriate diagnosis, and then provide the appropriate cure, which I think is removal of these people. Actually, what you do need is a revolution, as Jefferson said. Jefferson said you need a revolution every twenty years. Well, it's beyond time now – you need to take your country back from the corporations, and run it yourselves – a non-bloody, non-violent revolution.

Adolfo Perez Esquivel [in translation]: I think one of the big problems with war has to do with economic power. War happens because there are a lot of arms. A lot of arms that are being manufactured, and a lot of arms that are being sold. And here in this country you have a lot of those arms manufacturers and peddlers.

Another aspect, I think, is that war, in a sense, comes about because too many people think they own the truth, and they want to impose that truth on others through the use of force. What happens when a war comes to an end is that the powerful have been able to impose their truth on the weaker. So when that war comes to an end it doesn't mean that the conflict has been resolved, it simply means that the conflict continues in some other shape, in some other form.

Power, and certainly big, powerful interests, are not really interested in listening to the people. I think they are deaf, they are blind, and they are dumb. People have to make themselves heard, but it's not the powerful who are ready to listen to them. [Applause] And I think this leads us to understand that the key to bringing about peace is our organization. People have to organize ourselves, and in this way we will find new ways,

new paths for peace, new ways of acting politically, of acting ethically and bringing our ethics and our values into our political action on behalf of human dignity. This is what will enable us to build peace. And we have to be very clear that peace is not something you can give away. Peace is something that all of us together have to conquer. It's something that we have to build together. And this is the way we'll be able to create a new world.

Reverend Mary Manin Morrissey: Venerable Lhakdor, the question is: With optimism being essential, how does one cultivate such optimism?

Venerable Lhakdor: As I briefly outlined earlier, one very important reason is we are already living on this planet. And it is because of this fact that we have to choose a path which is most constructive, most useful for oneself. There's no other choice. So even from that point of view we can maintain optimism.

Now to give a more concrete example, take the example of our own life. We all know that one day we will all die, but do we live in pessimism because of the fact that one day we will die? No we do not. Even though we know that one day we will die, we know the preciousness of human life, the value that is there in the human life. By knowing that, we always sustain hope. And of course there are many spiritual reasons to maintain such optimism. And from a more spiritual point of view, even when we die there's the death of the body, and not the death of the human being.

So it is in this way that we can always maintain hope. And another thing is human beings, whether you are labeled as "the crown of creation" or whatever term you use, it is a fact that human beings are the most intelligent species, the most intelligent one among the sentient beings. And it is because of this, if we use our intelligence properly, there is hardly anything that we cannot achieve. All these awful destructive weapons that we have created, these are the result of human intelligence, used in a destructive way. Similarly, if we change the course of our human way of thinking and use our intelligence in the constructive way, we can also dismantle all these awful weapons that we have already

constructed. And that is why His Holiness speaks about external disarmament and internal disarmament.

So therefore, on the one hand we need to develop good heart, having feelings of brotherhood and sisterhood towards all other human beings. At the same time, that compassion, that love, is not stupidity. It is based on intelligence, it is based on wisdom, it is based on foresightedness. So it is in this way that, on the one hand, we need to develop this inner disarmament, and on the other hand, we need to establish a systematic way of destroying all these awful weapons that we already have. Once all these weapons are destroyed, then there is peace. Even if there is a war, even if there is some fighting, it will be very limited. So there are many reasons to be optimistic.

Reverend Mary Mannin Morrissey: This is a question for any of our laureates: What can be done to bring peace between the Israelis and the Palestinians? This is just a little question.

Dr. Robert Musil: How much time to we have?

Dr. Helen Caldicott: I've never dared to talk about the Middle East, and I don't dare now. I don't know. I mean, I've always thought that if anyone knew about suffering and torture and dreadfulness it's the Jews. And they're so intelligent. If they decided to live in peace with the Palestinians, they could easily do it. I mean, this is almost the heart of the problem, which epitomizes all other problems. And I absolutely have no idea. I think if Rabin had lived it would have been better, but certainly not peaceful. So God only knows, and I really mean that.

Betty Williams: Having some Jewish blood – my grandfather was Polish Jew – I know he would be turning in his grave as to what Israel is doing in the Palestinian situation. I think we have to have governments who have the courage to tell Israel this, instead of supporting them with arms and ammunition, and coming out always on the Israeli side.

You know, sometimes it's really strange, I think "mankind" can be a contradiction in terms. The Irish were commonly known as "the land of saints and scholars," but the British, when they came in to Ireland, treated the Irish abominably, and very cruelly. And what we did was we learned from our teachers how to be cruel and inhuman ourselves. We were a very quick study. This is what happens to humankind. And we learn it better, so we do it more horribly. And, you know, I say this with Jewish blood that I'm very proud of – I lost thirty-seven of my family to Hitler and the gas chambers at Auschwitz. So I am a Jew, because I have Jewish blood, but God forgives Israel for what she's doing to the Palestinians, and that's the truth.

Adolfo Perez Esquivel [in translation]: I just wanted to say that every people have a right to its own self-determination. In this case, both the people of Palestine and the people of Israel. Perhaps you know that in recent years there have been terrorist attacks in Argentina – one against the Israeli embassy and a second attack against a mutual community association in the Jewish community. In the latter attack there were eighty-six persons who were killed. And we have very much been in support and in solidarity with the people of Israel, the Jewish people, in their right and in their struggle for survival; and we will continue to be in solidarity with the people of Palestine, in the struggle for their right to self-determination. And that is why we can say very loudly that we demand Israel also respect the right of self-determination of the Palestinians. They cannot continue a policy of persecution and extermination of Palestinians, and that's what Israeli policy is today.

Dr. William Schultz: Let me just say very briefly, Amnesty has succeeded in alienating both sides in this conflict, by attempting to hold a non-sectarian, bipartisan standard of universal human rights. We have been critical of both parties to this conflict. The reality is that no solution will ever come to the Middle East until all parties are unhappy in some measure with that solution. I just want to say that I think that Senator Hatfield's former colleagues – Senator Mitchell and the Commission that he has headed – has outlined an

important potential first step in the Middle East that addresses, while far from perfectly, a potential framework for resolution of this tragic, tragic conflagration. And as indeed I think Senator Mitchell attempted to do at least in Northern Ireland, he and other diplomatic leaders are offering a potential for movement here that may be useful for the future.

Reverend Mary Mannin Morrissey: We have three more questions: Mr. Esquivel, and other members of the panel, peace between people is really only possible when people are at peace with themselves. How can individuals compete with consumerism, television, and the stress in modern society to develop inner peace?

Adolfo Perez Esquivel [in translation]: There is an old Chinese proverb which says that if you want to build peace in the world, you must first have peace in your village. And if you want to have peace in your village, then you must have peace in your family. And if you want to have peace in your family, then you must have peace in your heart.

If we are to have peace, we need each of us to develop our own critical consciousness. We need to develop our own critical awareness of what goes on in the world, and how we participate in that world, what the consequences of our actions are. We need to develop our sense of mutual recognition and respect for the other inhabitants of this earth. As an educator, I think it's very important – it's vital – that we develop this critical awareness, that we develop a capacity to think critically about our world, and in particular to be able to discern between what are real values and what are anti-values.

This is particularly true in a moment and in a world in which there is a great tendency to a kind of unitary thought pattern. The idea that there's only one way of understanding or interpreting the world, there's only one set of policies that can be imposed or applied throughout the world. We need to confront this kind of hegemonic thinking with the idea that every people has a right to develop its own way of thinking and its own way of understanding the world. And I think in this way that we must acknowledge that each person and each people has the right and must develop their own way of thinking, their

own spirituality, their own critical awareness, and understand their own way of relating to the world.

It's through these kinds of measures that we will advance in our journey to peace, that we will be able to build peace together. If we think for a minute about the mass media, the TV that we are exposed to, and we can think that even cartoons, even humor, how much of it is violent. More than 90% of even cartoons that our children watch on TV have an extraordinarily violent content. There are studies that have been done here in this country that indicate that every child between the age of four and eighteen years of age is exposed to more than forty thousand scenes of violence on the TV. What kind of impact does this have in our upbringing? What kinds of minds are being formed in the midst of such violence? What kinds of spirituality? What kind of critical awareness of our world? We have to see and connect the causes with the consequences.

I think the real challenge we face, the challenge for all of us in today's world, is to see how we will really go about building these spaces of freedom and of liberty. How we will live in our daily lives the freedom that we want for others, how we will live in our daily actions the unity between peace and love, and how we will carry this out. This is the challenge we face and this is what will make it possible for us to join hands across cultures, across countries, in a common search and in a common love and a common action for building a new humanity.

Dr. Robert Musil: Thank you, Adolfo. I just wanted to say very quickly... I mentioned my own upbringing and Jesus saying, "suffer the little children"... Last night when I was tired of talking and thinking about things, I went off to hear a peace concert in western Oregon. And an eleven and a twelve-year-old girl were doing a fourhanded presentation of Bach. And I let the music roll over me, and moved very far away from the kind of intellectualizing and even the difficult work that we're doing here, and I not only was moved, but I knew that those two young women would carry something forward that would give me hope. I know that at PFSR there are thousands of young medical students.

We hear so much about the cynicism and apathy of youth and what they're not doing – it's a media lie. My own daughters are deeply involved – I feel like I've passed that on. Just last week we had seven thousand PFSR medical students send letters to the White House about gun violence and calling to an end to it. That is what gives me a kind of peace, because I think what Jesus may have been talking about – and I clearly have no idea – when he talks about children, is that human sense that life must go on. That we need to pass on our values, our deepest feelings, our caring to young people.

At my organization we have twenty-three-year-olds running entire national projects to try to stop violence, prevent war, end nuclear weapons. And I said to some other young people the other day, because of the experiences you've heard a little bit about – that I was running a major national peace organization at age twenty-six – how little we turn over and give to our youth and our children, and hope for them. But when I see the best of another generation and hear their music and their song – the boys' choir, the wonderful choir last night from western Oregon – and know that they're deeply involved in peace. I want to start singing and I feel very peaceful, and I know as Joan Baez said, it'll carry on, will the circle be unbroken... I'm gonna start singing if you let me go.

But let us pass this on to our children. It gives a tremendous sense of peace, even as we begin to think about our own mortality and death, that human life will go on. And so for those of you who are younger than we young people here on the panel, I hope you will just remember something, one thing, one person, one song, one moment today and carry it forward throughout your life and into future generations.

Betty Williams: I just want to read something here to you that probably will make a lot of sense. If we reduce the earth's population to precisely one hundred people, with all the existing human ratios remaining the same, it will look something like the following:

- There would be 57 Asians, 21 Europeans, 14 from the Western Hemisphere (both north and south), and 8 Africans.

- 52 would be female, 48 would be male.
- 70 would be non-white, 30 would be white.
- 70 would be non-Christian, 30 would be Christian.
- 89 would be heterosexual, 11 would be homosexual.
- 6 people would possess 59% of the entire world's wealth, and all 6 would be from the United States of America.
- 80 would live in substandard housing.
- 70 would be unable to read.
- 50 would suffer from malnutrition.
- 1 would be near death.
- 1 would be near birth.
- 1, yes only one, would have a college education.
- 1, only one would own a computer.

When one considers our world from such compressed perspective, the need for acceptance, understanding and education becomes glaringly apparent. The following is something also to ponder:

- If you woke up this morning with more health than illness, you're more blessed than the million who will not survive the week.
- If you've never experienced the danger of battle, the loneliness of imprisonment, the agony of torture, or the pangs of starvation, you're ahead of fifty million people in our world.
- If you can attend a church meeting without fear of harassment, arrest, torture or death, you are more blessed than three billion people in our world.
- If you have food in your refrigerator, clothes on your back, a roof over your head and a place to sleep, then you're richer than 75% of our world.
- If you have money in the bank, in your wallet, and spare change in a dish somewhere, you're among the top 8% of the world's wealthy.
- If you can read this message, you're more blessed than the over two billion people who cannot read at all.

If we condense our world to one hundred people, that's exactly what we're looking at. So think of it in simplistic terms, of what would you like to do to help these one hundred people, and let it grow in your head and in your heart until those numbers get bigger. It's not hard to work for peace. It's very, very difficult to work for peace, but it's not hard if you really want to do it. We can't show you how to do it, we can only by example tell you that if we can do it, anybody can do it.

Reverend Mary Manin Morrissey: This is to the men on the panel. Recognizing that most church and government leaders are men, how can we model a different kind of power to the women, who have the strongest connection with our children?

Dr. William Schultz: Well, I don't think men need to model power to women. I think quite the contrary, men have to learn from women about the nature of power, how to exercise it. For me this has been – to the extent to which I am enlightened at all – it's been a transformative experience gained largely from those women who have modeled this for me. I look to women for leadership, and it was Betty or Helen who talked about the need for far more women in power. Now let's not pretend for a minute that every woman political leader has modeled graciousness and peace. I mean we all can name a few... who was that woman in Britain? We all can name a few. But I honestly believe that there is a transformative power in modeling new ways for men and women of exercising our authority and our power and understanding ourselves to be one with the earth and one another. So I'm not modeling power for women – quite the contrary.

Betty Williams: You know, women have become manlike, let's face it. We had good teachers, and we learned the wrong thing in that we became manlike. I think we have to take it back, girls, to the womb, because it is a womb thing. Every child that is killed is a mother's labor spurned, and we have to fight, and I mean really fight, to protect the fruit of our womb, and we're not doing that. We need to begin to do that.

Dr. Helen Caldicott: And just one last thing, as a woman. The magic number is 30%. Below 30% of women representation, and women tend to try and please the men and they let them vote for their missiles and the like and butter up their egos. Over 30%, the women start saying, "No, you can't have those missiles, we're voting for milk for children, we're voting for daycare centers." So 30% is the magic number. I say it has to be 52%. I don't think we need to let the men model the power for us. I think we just stand aside, you've had your go, you've mucked up, the world is dying, the planet's in the intensive care unit terminally ill and we're taking over, that's it.

Reverend Mary Manin Morrissey: So the last question could just simply be: Do you have a final comment, any of you that are here, if there's one thing you would like to leave, if you could leave one thing with us what would it be?

Dr. Helen Caldicott: Okay-you were born. It's an incredible privilege, as someone said, for us all to be born, that your sperm out of the millions of that ejaculate reached your egg. And it's an extraordinary privilege. And we have an extraordinary responsibility – we are the curators of life on earth. We have it literally in the palm of our hand, and in our lifetime we decide whether or not the creation lives or dies. And every time you get up in the morning and look in the mirror and look at your eyes, know that that day you have to do something, probably major, to save the planet. We are now the physicians of the earth, and the earth is in the ICU, and we are the physicians who will save the earth for our children and all future generations of plants, animals and humans. And it's very religious. This is a deeply religious issue and it's time the churches got involved again – the Catholic bishops, the Methodist bishops, the Southern Baptists, everyone. This is the ultimate spiritual issue – whether or not God's creation lives or dies.

Adolfo Perez Esquivel [in translation]: I would simply say to women, don't commit the mistake of following the bad example of men. [laughter and applause] As women you are givers of life, you have a very special sensitivity, and it is important that you realize your full potential. There is nothing that has been given to you over these last years. What you

have advanced as women, is what you have advanced because you have made that possible, because you have conquered those steps.

Reverend Mary Mann Morrissey: Before we close, just a reminder that we've had a lot of information, and we've had education, and we've had inspiration today; but world transformation comes because we took that inspiration and we did something with it. We've each been encouraged that it's a daily practice and that we're the ones who are responsible. So I wanted to ask Senator Hatfield as an Oregonian – I was born and raised here and I know many of you are also native Oregonians and others of you are here just because you love being here. As an Oregonian and as a man who has represented us for his lifetime, I would just ask that he would make a comment to us, a man who has worked for peace, a man who loves peace.

Senator Mark Hatfield: Thank you. Ladies and gentlemen, I'm not going to trespass upon your patience. You have been a great audience in listening to these marvelous presentations and I'm sure we all feel enriched by being here. Let me just say I think there is a cradle of experience that Oregon represents in a very unique way.

To be peacemakers, to engage – not just talk – but to act on behalf of those great ideals of peacemaking, because we don't consider peace, any more than the Dalai Lama has indicated in some of his writings, as merely an absence of war. That's why we have a long history of dealing with women's rights, children's rights, workers' rights, migrant labor rights, and trying to battle for and on behalf of those who are oftentimes on the periphery of our social power and our political power. And so I think that we can feel ourselves here renewed by this experience this afternoon, committed to something that we've already experienced and know is good.

And to look for the leadership, and to look for the followers, and to be creative and not have to wait even for the leadership if no one is going to take the spot to lead. We each can be that kind of leader. And has been said here today by these experts in peacemaking, it

begins in the human heart, it begins in our common humanity, it becomes a part of us, part of our life. It's not something we put on in the morning and take off in the evening. It's something that we live and we pray and we wish and we hope. And so I want to thank again all of you for being here, because you represent the real power that will carry forth these ideals that have been expressed here into our daily lives in the state of Oregon, making Portland and Oregon still a very unique place. Thank you.

AFTERWARD

The dream of world peace is probably the oldest dream in the history of mankind. Isaiah who lived in the eighth century before the Common Era probably expressed it in its most eloquent form in a passage that is today inscribed on the wall of the United Nations Headquarters in New York City:

“They shall bear their swords into plowshares

And their spears into pruning hooks

Nation shall not take up sword against nation

They shall not know war anymore.”

In practically every war that has been fought from the days of Naram Sin in ancient Sumer, seven thousand years ago, to the present time, the announced purpose of the war was to bring about lasting peace. When President Wilson led our country into the First World War, it was to be a “War to end all wars”. There has not been a time when a war was not being fought somewhere on our globe, and generally speaking, there have been a number of wars going on simultaneously.

Despite these facts, human beings have never given up the pursuit of peace. This very collection of speeches is clear evidence of our undying commitment to the cause of peace. When the Nobel Prize was inaugurated to recognize outstanding human achievement in the improvement of life in a variety of endeavors such as medicine, basic sciences of physics and chemistry, literature, economics, the prize that has always elicited the greatest anticipation and world wide accolades has been the Peace Prize.

In the past century, humankind has taken unprecedented step to actualize the dream of peace by the creation of worldwide organizations of nations committed to the achievement of that goal. After the First World War, the League of Nations was created but to the chagrin of its allies, the United States declined to join and participate, which enormously diminished its effectiveness. After the Second World War, the United Nations came into

being and this time the United States was at the forefront of the movement. The four convention of the United Nations took place in San Francisco and the permanent headquarters were established in New York City. For the first time in world history there is an international body that acts as a forum for all the nations of the world, that is constructed to address a broad range of issues that concern humankind, and that has not diminished or averted conflict in various parts of the world, and that improved the quality of life in many areas, especially in the field of health.

While we recognize and applaud these advances, we realize the peace has not been achieved and that the most fundamental change that must still happens to bring our goals into reality is in the minds and hearts of people, of individual human beings. The value of peace must become the supreme value in the minds and hearts of ordinary people, greater than the prevailing values of wealth and power. Personal good must give way to universal good before a peaceful society can truly emerge.

This is where the religious community and religious leaders come into the picture. The ultimate goal of all religions is to instill higher values into the minds and hearts of their adherents. The sacred writings of all faiths convey the same essential message—that religious beliefs must reflect the highest ideal of love, justice, kindness, and compassion that war and brutality are in violation of the Supreme deity. In my own Jewish faith the principles are expressed with the utmost clarity in the words of the prophet Micah—“does the Lord require of thee, only to do justly, to love mercy, and to walk humbly with your God.”

Religious leaders from all over the world must mobilize to raise their voices in the promotion of peace at a time when technology has made war more destructive than ever before. World conferences on peace must be held on every continent to rally the forces of good against the madness that now threatens the very survival of the human species (as well as many other living species).

The words of the Nobel Peace Laureates contained in this volume serve as a wake up call to the world to demand that a solution be found for every conflict between nations other than warfare and destruction of human life and property.

We take great pride in publishing this volume and we pray that its words play a significant role in fulfilling the cause to which we are so dedicated.

Rabbi Joshua Stampfer, Executive Director

Institute of Judaic Studies

POST-SCRIPT: ACHIEVING WORLD PEACE

To The God of Many Names and No Name

I call upon Your Power, Wisdom and Compassion...

The Power that calls the universe into form --

The Wisdom that brings forth order and balance --

The Compassion that establishes healing, justice
and beloved community.

I believe, as the Master Jesus taught, that with you, Infinite Spirit, all things are possible... even peace in our time.
I believe in the Power of Prayer.

Dear God, we know so many people are in great distress today.

May I become part of the solution through the Power of this Prayer.

May every world leader's mind be filled with Your greatest wisdom.

May every world leader's heart be filled with Your transforming compassion.

May every world leader be led in seeking peaceful solutions to all conflict.

May every world leader seize this moment as a turning point in building a peaceful, compassionate and cooperative new future.

May every person affected by conflict feel Your protection, comfort and support.

May the family of humanity now be filled, as never before, with Your Power, Wisdom and Compassion, that we might cooperate in building beloved community on planet Earth.

The world heals as individuals heal.

I now pray that I may do my part in proactive peacemaking.

Make me aware of my own prejudices.

Shine a light upon any forms of violence, in thought, word or deed, in which I am engaging.

Grow in me the seeds of nonviolence.

Teach me in the ways of peacemaking.

Show me daily how I can do my part to fulfill humanity's dream of peace on earth.

Through the growing practice of nonviolence, I stand firm in my belief that it is truly possible for all people to live in freedom, justice, and plenty.

I pray for Divine Direction.

I commit to do my part.

I know the future of our planet and all people depend upon this great mission.

~ ~ ~ *Mary Mann Morrissey*

APPENDIX A

INTRODUCTION TO THE WHOLISTIC PEACE INSTITUTE

BY

GARY ALAN SPANOVICH, EXECUTIVE DIRECTOR

Perhaps today what we need most is faith and hope that world peace is possible, for although it appears that revenge, war and hate seem to be the rhetoric of many governments there are still those in the world that say compassion and forgiveness is the key to world survival. One Tibetan monk who is a friend of mine constantly talks about peace; he says that someone must receive the last blow in order to stop the cycle of violence that plagues countries. Gelong Lobsang Wangchuk has said to me many times that the 1989 Nobel Peace Laureate, the Dalai Lama, often says this about the plight of the Tibetan people. They have received the last blow and so the cycle of violence will stop now with the Chinese communist government.

The words of Rabbi Stampfer and Rev. Mary Mamin Morrissey echo the spirit of what the first World Peace Conference tried to accomplish which in 2001: how to bring into the international peacemaking process the highest values and principles of human beings.

How to bring "compassion and forgiveness" into struggles between countries and cultures so that "international institutional killing" can stop and a dialogue leading to peace can start. The Conference highlighted the fact that without "compassion", a peace never lasts. It is the values of a country or society that drive it, either toward war or peace.

If revenge and hatred are the values, then war is almost guaranteed. But if "compassion and forgiveness" are the values then war can be averted. Compassion will also offer the opportunity of providing a lasting peace where a simple agreement, which deals only with the issues, stays the hand of the other.

It is the work of the Wholistic Peace Institute to bring into the world a new approach on how to bring spiritual values into the diplomatic peace-seeking process, values such as

compassion and forgiveness. We have a four-step approach, which we promote to do this. This four-step approach, we believe, can create a lasting peace. The Wholistic Approach to World Peace revolves around answering four key questions:

- What is the thinking that created the situation and how can new views be achieved?
- How can the hatred or anger be transformed into compassion and forgiveness?
- How can people's and country's security and safety be guaranteed?
- How can faith in the highest ideals be restored and nurtured?

The Wholistic Peace Institute has a vision for world peace and a new approach. It is an approach that we believe will lead to a lasting peace. To this end the Institute has set as it's goal to hold an International World Peace Conference every two years in one of the world's trouble spots focusing on regional problems. We will conduct and publish a peace study, using our wholistic approach on these problem areas. The Peace Study will begin in the conference, which we intend to hold in the Universities of the world and involving multiple Nobel Peace Laureates and international religious leaders. Following the discussion of the ideas and concepts we will publish a book of Conference remarks and make copies available of Conference videotapes. We will also work with the governments of the world providing mediation of global and regional conflicts as requested.

As part of our on-going mission for world peace we will also offer multiple services on the wholistic approach. We envision World Peace Conference Two will occur in 2004 in Rome, Italy again involving multiple Nobel Peace Laureates and International Religious leaders at the University of Rome. We are preparing a Peace Study now on how bring peace to the Middle East, using a new approach and new ideas. The study, "How To Bring Peace To The Middle East" will be serialized in this years newsletters of the Wholistic Peace Institute and mailed to members.

If you would like to become a member of the Wholistic Peace Institute and support our work for world peace, please refer to the Appendix of this book. We feel that only by finding new ways to bring compassion and forgiveness into the diplomatic peace-seeking

process, can a lasting peace be achieved. We are also planning World Peace Forums in San Francisco, California and Los Angeles, California this year and next. More information about the Wholistic Peace Institute can be found in the Appendix and you are welcome to contact us via our web page: WWW.WHOLISTICPEACEINSTITUTE.COM

APPENDIX B

HOW TO JOIN THE WHOLISTIC PEACE INSTITUTE

The Wholistic Peace Institute publishes two newsletters a year and by joining members receive the Newsletter and depending on the level they join at a free video tape of the past conferences or forums with Nobel Peace Laureates. The Institute plans to have its next conference in Rome, Italy in 2004 and is working on arranging a Papal audience with the Nobel Peace laureates and hopes to offer a study on "How to bring peace to the Middle East with a wholistic approach". We will serialize the study and they will form the two issues of the Newsletter in 2003. We encourage you to join at one of the following levels (this if for USA mailing costs):

- Student or Teacher: \$20 per year
- General Member: \$40 per year
- Patron: \$100 per year (includes either a video or a dinner with one of our forums-\$25 viaue)
- Benefactor: \$500 per year (includes two tickets to the next World Peace Conference)
- Angel: \$1000 or more per year (includes private meeting with the Nobel Peace Laureates, Our Keynote Speakers)

To join please cut and mail the form below to the Institute:

MAIL TO: PO BOX 1067, CANBY, OREGON, 97013

NAME _____
ADDRESS _____
CITY/STATE/ZIP CODE _____
PHONE: H _____ W _____
FAX: H _____ W _____
EMAIL: H _____ W _____
SPECIAL INTERESTS/INTEREST IN VOLUNTEERING: _____