

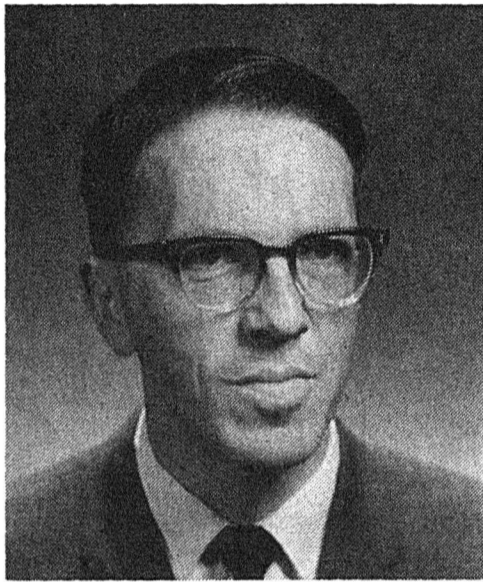
Is war inherent in human nature or could it be eliminated as a force from civilized society? Gateway features presents the views of the founder and chief promoter of the Peace Research Institute, Dr. Norman Z. Alcock and anthropology professor Dr. C. S. Brant, in an economy resisting ad-free page. B.W.

PILOT OF PEACE

by Bentley LeBaron

Does Canada—does the typical Canadian—have a clearly defined "enemy image"? Alcock says "no; a Russian or an American might be very sure who is his enemy, but a Canadian may tend to invoke "a plague on both your houses." And perhaps we may find here some sort of key to peace.

We were questioning Dr. Norman Alcock—founder and chief promoter of the Peace Research Institute—on the feasibility of eliminating war from the makeup of the human animal. "Will it be possible" we asked, "to isolate the virus of war? Can we reach the concept as well as the practise? And can we eliminate, or merely control?" In true scientific spirit he answered "I don't know."



DR. NORMAN Z. ALCOCK

"AGGRESSIVE IMPULSES"

Nevertheless, he was willing to theorize.

In our makeup, he suggested, are the capabilities of "aggression and ruthlessness," as also of "love and cooperation": the negative and the positive, equally real. Any of these, so the anthropologists say, can be either "upgraded" or "downgraded."

"In civilized society we still get angry but we are inhibited from physically fighting. We control man's aggressive impulse—except in international relations." In every area but the international we have "downgraded" the war capacity: that is to say, outwardly at least.

We find that it is not necessary to man's makeup to have an "enemy image," Alcock continued, either as individuals or as nations. Every nation today doesn't have a clearcut enemy image. Norway, he mentioned as an example. On the other hand, an army is an example of

"THE ENEMY IMAGE"

an institution which "must have an enemy image," for an enemy is its "raison d'être." "One suspects that perhaps armies foster enemy images."

"So," we wondered, "how might men systematically downgrade the enemy image?"

First, "our hostility may be diffused," that is, applied to a number of varied objects rather than concentrated on one. This, our peace-researcher suggested, is preferable to a clear obliteration of aggressive capacities, which are, after all, valuable tools which we could not nicely do without.

A second possibility is "depersonalization," that is, challenge orientation against natural obstacles instead of persons.

Growing out of this is a third idea, which the psychologist in Alcock

"SOME EXOTIC FANCY"

seemed to enjoy, namely, the concept of "common goals." The secret lies in some exotic fancy which both we and our enemy want very much, and which demands co-operation for the securing.

There is an implication here, of the possibility of peace without coercion—dream of utopian theorists through the centuries—social order without ultimate recourse to armed force.

Alcock is willing to admit the possibility. "We might study families

which are permissive as opposed to authoritarian," he suggested. There are such families, held together by love rather than fear, and without an "enemy image"—here we might look for clues to a wider social application.

All of this has implied peace based not on a major change in human nature but on insight into its direction: not on elimination but on control. Which fits with Alcock's theories, for he insists that time is short. Changing human nature may well be a desirable long-term program, but meantime we are faced with nuclear oblivion.

"If we are going to succeed," he says, "it must be pretty well within the existing framework of human nature and human institutions—you aren't going to change human nature that much in five or ten years. And we haven't time," he adds, "whether east or west, no matter our ideology, we haven't time to convert the other side, which amounts either way to about half the world."

"Canada is a most interesting pilot plant," Alcock suggests. "In Ontario and Quebec, much more than here in the west, we are aware of a major problem in French-English relations. We aren't, on either side, insisting that the other must change; we are trying to discover ways to get along."

"So, what prospects?" we asked.

"THE BIG BANG"

"How likely are we, as individuals and as nations to wax enthusiastic about 'research for peace'?"

Alcock doesn't know. He finds support and response—for many have tired of wars and rumours of wars—but his call is for reasoned investigation quite beyond emotional commitment. He leaves the impression of a cautious sailor on unknown waters.

Many men through many years have contributed to the theory of war. Just so, Alcock suggests, it will take many men to work out the theory of peace, but, he hopes, fewer years. He is hopeful because "on every trip" he meets "lonely scholars" who have been laying the groundwork.

Will these lonely scholars be enough—that is the question—and will they be on time? Will the theory come to practise, or will the big bang catch us still formulating our first premises?

RESEARCH FOR SURVIVAL

by Lynne Greason

"War can be prevented. As a learned behavior pattern, war is not innate in man. If it were, its expression would be continuous. However, it appears at different times and frequencies and under certain social and economic conditions."

"War is started when a group perceives an advantage in competition for territory and resources. War requires organization, and economic and political goals, being one of the many alternatives to win these goals. The circumstances are primarily economics; there are cultures which have never found themselves in circumstances."

If war were inherent in the psychological makeup of man, Dr. Alcock's Peace Research Institute would be useless, for it is impossible to completely eradicate, especially within ten years, that which is basic to the very core of mankind.

Dr. Brant did stipulate that in itself the capacity for aggression is natural. There must be means, there are means to convert this aggression from one on man himself to an assault on the mysteries of nature.

"Aid to underdeveloped nations on a long-term basis has to be offered in order to eliminate extremes of poverty and economic backward-

"INDEPENDENCE IS A MYTH"

ness which bring about conflict. Now such aid is too short-term and is offered with political strings firmly attached."

"Western aid is inadequate at the present time, for it aims only towards improvements in the old methods of agriculture and health, thus forcing underdeveloped countries, lacking the independent means of production, to remain dependent on the industrial giants."

"These nations want aid—they do not wish to be 'hewers of wood and drawers of waters' forever, yet they want not just better supplies but some degree of independence through foreign aid programs. Political independence without economic independence is a myth."

International markets would be flooded with goods as the gap narrowed between today's industrial and non-industrial nations. "A world

economic system of trade could resolve this difficulty. Each member would tend towards a degree of specialization according to its capabilities, either as a primary or secondary producer. Such rational planning with the removal of artificial barriers and tariffs would remove national antagonisms as a cause of war."

Would a planned economic structure lead to world wide socialism? "Not necessarily. Private enterprise under capitalism does its own planning by price fixing.

"This may precede the establishment of a world political organization in which national governments are gradually brought to give up their sovereignty. Nationalism was appropriate and useful to lead societies out of a state of feudalism; now, technological developments have rendered it obsolete."

"NO GOLDEN ASSURANCES"

In Dr. Brant's opinion, the main difficulty is bringing about an awareness that the alternative is total human extinction or, at best, a world barely recognizable and set back economically and socially. Any lingering belief that it is possible to have war and still survive must be dissipated.

"The idea of a Peace Research Institute is an important one. Conditions favoring the continuation of peace could be found, then brought into being if possible. It must be tried, but with no golden assurances that catastrophe will be averted."

How then, may scholars and scientists communicate their findings to the common man, to the point where he begins to react? "Here is a challenge within the realm of adult education, in fact all levels of education. Things must start simply, slowly bringing more complex ideas into forms that can be easily assimilated."

"DIGGING A HOLE"

ated. Perhaps those who discover the facts will lack the ability to transform them, this may not be their areas of competence.

"There is also the problem of public apathy. The scare reaction of digging a hole in the backyard and somehow expecting to survive must be channeled into more sensible reactions."

To illustrate the potential effectiveness of research as advocated by Dr. Alcock, Dr. Brant gave this example: "the Connolly Amendment would grant the United States the right to decide whether or not to abide by the decisions of the International Court of Justice. Conducted research showed such a step would ultimately endanger the United States by allowing other nations to follow suit and the matter was dropped."

"SELL WORLD SURVIVAL"

"Actually world government could not prevent individuals like Hitler from existing, but if it were made known such people were sufficiently out of tune with the general public feeling, they would be distinctly unpopular."

The words of leaders and dictators do shape the population to their will. (Continued on page 7)



DR. C. S. BRANT