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What  
Peace  
Means  
To Me



Published by authority of the  
Right Honourable Joe Clark,  
Secretary of State for External Affairs,  
Government of Canada, 1986



*What peace means to me*

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Editorial note

We have reproduced these essays without altering the authors' style.



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## *Foreword by the Governor General of Canada*

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

*Old Testament*

Since the earliest days of civilization philosophers and laymen alike have contemplated the meaning of peace. While the conditions which have inspired such reflections have altered throughout the ages from a time when the threat of war was posed by the physically superior to this modern era when the threat arises from the politically and technologically powerful, both the vices of man and the rhetoric of peace have remained surprisingly consistent.

I have examined Man's wonderful inventions. And I tell you that in the arts of life man invents nothing; but in the arts of death he outdoes Nature herself . . . when he goes out to slay, he carries a marvel of mechanism that lets loose at the touch of his finger all the hidden molecular energies, and leaves the javelin, the arrow, the blowpipe of his fathers far behind . . . his heart is in his weapons . . . Man measures his strength by his destructiveness.

The clarity of Bernard Shaw's observations in *Man and Superman* reflects much of the frustration and fascination which preoccupies the authors of these contemporary essays on peace. At the same time there emerges here a discernible consensus that peace constitutes far more than the absence of conflict among foreign nations or within sovereign states. It is a quality of the soul, a spiritual state

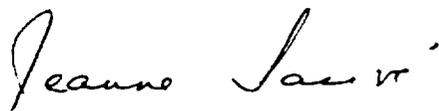
as personal as sin and at least as powerful. It reflects an attitude to life which becomes manifest in the day-to-day interaction of individuals and in their collective response to the conditions around them.

These essays represent a uniquely Canadian contribution to the ongoing international dialogue on peace. As a nation committed to the principle of peaceful coexistence, we bring to the global debate a perspective uncluttered by concerns of imperial self-interest, impending invasion or civil war. In a world where few nations enjoy such respite, we are at liberty to talk of peace from the privileged position of a people at peace.

In reviewing these works of prose and poetry, I have found them to be an insightful, honest and intensely personal account of what peace means to some very exceptional Canadians. They offer a broad range of opinions and perceptions ranging from the artistic to the intellectual, the idealistic to the flatly pragmatic. While many of these works were solicited directly from recipients of the Order of Canada, the inclusion of the winning entries of the United Nations 1986 essay and poster competitions on peace has ensured the broadest base of perspective and involvement and thus the collection is truly representative of the Canadian consensus.

I wish to commend and congratulate all who have shared with us the product of their introspection. The depth of knowledge and thought that is reflected in each selection provides convincing evidence that the issue of war has expanded beyond the realm of concern to the professional soldier and statesmen alone. In this modern age, the threat posed by armed aggression now implicates in a very consuming and subjective way every citizen of this earth.

Perhaps in this fact we might find the courage to renounce the ancient traditions of war and the cultural glorification of men at arms and to establish in its stead a stronger commitment to the values of peace and the ideas and practices which support them.

A handwritten signature in cursive script, reading "Jeanne Sauvé". The signature is written in dark ink and is positioned above the printed name.

Jeanne Sauvé



## *Remarks by the Ambassador for Disarmament*

When the United Nations proclaimed 1986 to be International Year of Peace (IYP), it did so in an effort to increase the awareness and involvement of all Member States in the attainment of peace — in all its dimensions.

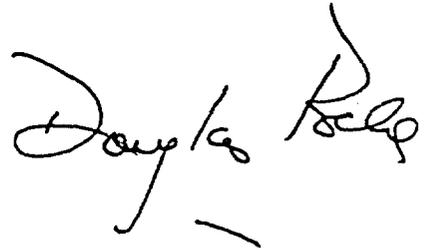
In the International Year of Peace resolution, peace is given the broadest definition — encompassing issues of social progress and economic development, the elimination of racial discrimination, the exercise of human rights and freedoms, the satisfaction of basic human needs such as food, shelter, health and education, as well as the more traditional questions of disarmament, the arms race and the prevention of war.

The IYP agenda is not confined to governments but is the concern of every individual. And so, this book offers very personal reflections on the wide IYP theme. The Canadian Government asked a cross-section of Canadians who have received the Order of Canada to contribute a reflection of what peace means to them. And we have added the winning essays and posters from a contest sponsored by the United Nations Association in Canada, through a contribution from the Disarmament Fund of the Department of External Affairs.

This unique book will deepen the perspective of all, for here we see, in personal terms, what peace means today.

The IYP helps us to understand that peace demands the attaining of true human security so that people everywhere can live free of the threat of war, free of violations of their

human rights, free to develop their own lives to attain economic and social progress. This growing recognition that the planet is a place of common ground, with a common vulnerability and common opportunity, is the real message of the IYP.

A handwritten signature in black ink, reading "Douglas Roche". The signature is written in a cursive, flowing style. The first name "Douglas" is written in a larger, more prominent script, and "Roche" is written to its right in a similar but slightly smaller script. There is a small horizontal line under the end of the signature.

Douglas Roche

# Proclamation of the International Year of Peace

WHEREAS the General Assembly has decided unanimously to proclaim solemnly the International Year of Peace on 24 October 1985, the fortieth anniversary of the United Nations,

WHEREAS the fortieth anniversary of the United Nations provides a unique opportunity to reaffirm the support for and commitment to the purposes and principles of the Charter of the United Nations,

WHEREAS peace constitutes a universal ideal and the promotion of peace is the primary purpose of the United Nations,

WHEREAS the promotion of international peace and security requires continuing and positive action by States and peoples aimed at the prevention of war, removal of various threats to peace — including the nuclear threat — respect for the principle of non-use of force, the resolution of conflicts and peaceful settlement of disputes, confidence-building measures, disarmament, maintenance of outer space for peaceful uses, development, the promotion and exercise of human rights and fundamental freedoms, decolonization in accordance with the principle of self-determination, elimination of racial discrimination and *apartheid*, the enhancement of the quality of life, satisfaction of human needs and protection of the environment,

WHEREAS peoples must live together in peace and practise tolerance, and it has been recognized that education, information, science and culture can contribute to that end,

WHEREAS the International Year of Peace provides a timely impetus for initiating renewed thought and action for the promotion of peace,

WHEREAS the International Year of Peace offers an opportunity to Governments, inter-governmental, non-governmental organizations and others to express in practical terms the common aspiration of all peoples for peace,

WHEREAS the International Year of Peace is not only a celebration or commemoration, but an opportunity to reflect and act creatively and systematically in fulfilling the purposes of the United Nations,

NOW, THEREFORE,

THE GENERAL ASSEMBLY

SOLEMNLY PROCLAIMS 1986 to be the International Year of Peace and calls upon all peoples to join with the United Nations in resolute efforts to safeguard peace and the future of humanity.

Adopted by the General Assembly on 24 October 1985 (Resolution 40/3)



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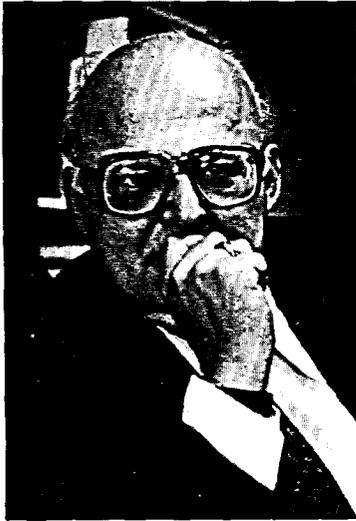
Javier Pérez de Cuéllar  
Secretary-General

A handwritten signature in dark ink, appearing to read "Jaime de Piniés".

Jaime de Piniés  
President of the fortieth session  
of the General Assembly



*Essays by recipients of  
the Order of Canada*



*The great challenge of our time is to acquire the capacity to settle conflicts before the international courts.*

GÉRALD-A. BEAUDOIN

## *Justice as the way to peace*

---

*Gérald-A. Beaudoin is one of Canada's foremost experts in constitutional law. He has been a major force in the university world for more than 20 years, including 10 years as dean of the faculty of civil law at the University of Ottawa. Beaudoin has served as a member of the Task Force on Canadian Unity and of the Royal Society of Canada and as president of the joint commission on legal training in the province of Quebec. He has also participated in numerous international conferences and been active in professional associations.*

*War and Peace*, the title of the famous Tolstoy novel, is a subject that has been talked about through the ages. The Roman adage was, "If you want peace, prepare for war." Churchill in 1938 said, "You have chosen peace and you will have war." "Either man will destroy the atomic bomb or the bomb will destroy man," said John Kennedy in 1960. Formulas have been given over the centuries to try to bring about a lasting peace.

The books that we read in our teen years exalted the conquerors. Written history was often nothing more than a succession of epics in which the times of peace were much shorter than the times of war.

No doubt there are many ways to bring peace into prominence if it is really our desire to use them.

Man is naturally warlike. "Might is right" is the rule rather than the exception.

In our democracies, we have finally established structures by which the State rather than individuals administers justice. Man must do his utmost to have the inevitable international conflicts settled by law. The maxim "No one is above the law" applies to individuals and must also be applied to countries. The great challenge of our time is to acquire the capacity to settle conflicts before the international courts. The rule of law must be extended to the whole world in the same way that it has been established in certain countries. We are still a long way from this.

The decisions of the International Court of Justice in The Hague should be compulsory for all States and should be implemented by a United Nations police force.

Man has a natural desire to see justice done. If everyone were given his due and justice ruled, a giant step toward world peace would be taken.

A number of countries have adopted high-sounding human rights charters. How very few are applying them with any consistency!

Even in the most developed countries, many of these laws are quite recent. For example, universal suffrage, equality for women and especially non-discrimination have only been around for a few years. Slavery was abolished in the West more than a century ago, but many forms of inequality subsist in a large number of countries.

One of the few benefits of the Second World War was the large number of national and international charters of rights that it generated. The *Charte des droits de l'homme et du citoyen* of 1789, the *US Bill of Rights* of 1791, and the *Rule of Law* in England stood alone for too many years.

The world waited too long for the *Universal Declaration of Human Rights* of 1948, the *International Covenant on Civil and Political Rights*, and other such declarations.

This was the first step. But the most difficult phase, that of applying these rights, has only begun. This must be done by the governments, the parliaments, the courts and the private organizations, both domestically and internationally.

We do not have a world parliament, although the United Nations is a remarkable step in that direction. We do not yet have a world judicial authority.

Like individual nations, international society has had to learn about rights and freedoms by gradually establishing strong, independent judicial structures.

The world's countries, beginning with the most powerful, must agree to refer to the International Court of Justice in The Hague all disputes with other countries, rather than taking matters into their own hands. Only then can we speak of the "Rule of Law," which is the only way to lasting peace in the world.





---

Sylvie Bernier won the gold medal in women's three-metre diving in the 1984 Los Angeles Olympics, making her the first Canadian to win a gold medal in diving and the first Quebec woman to win an Olympic gold. She also won a silver medal in the 1982 Commonwealth Games and a bronze in 1983 in the World University Games and the Pan-American Games. Bernier was named Canada's female athlete of the year in 1984, and is currently an advisor to the Canadian diving team.

*You cannot talk about peace or even desire peace until you are concerned first about justice between individuals and between peoples.*

SYLVIE BERNIER

## *My vision of peace*

When the Second World War ended I was not yet born. Like all the young people of my age, I have heard my parents, uncles and aunts and teachers talk much about the War.

What always puzzled me whenever I heard about this war was the fact that very few people could clearly explain how it all started.

It seems to be the same story for all wars: Vietnam, Afghanistan, Angola or the two dozen other centers of violence that always seem to be erupting throughout the world, even while I am writing these words.

You cannot talk about peace or even desire peace until you are concerned first about justice between individuals and between peoples.

If all men are created equal, as so many constitutions and human rights declarations would have it, there has to be evidence of it. But alas, the television is always showing us distressing pictures of innocent people who are the victims of cruel injustice.

The strangest thing is that this seems to always happen to the same people. We Canadians have been fortunate enough to escape almost every time this injustice that leads to violence and war.

When I was on the Olympic podium in 1984, when they were singing *O Canada*, my mind was full of different ideas and emotions. I would like to have shared this

intense joy with all young people of my age, regardless of their language, political system, colour or religion.

These feelings must appear quite naive to those strategists of international politics who are preoccupied with thoughts of the next battle or an imminent military operation. However, I am convinced that mine are the feelings that are experienced by all 20-year-olds, in all cultures and of all languages.

This leads to a second puzzling fact: it is always the young people who are sent to fight, to carry out the orders of their elders.

I do not know many people of my age who feel that it is necessary to fight and even kill one another because of differences of opinion. So why do we young people have to provide the cannon fodder? Most countries are allied with one of two main political blocs: the West, dominated by the United States, and the East, dominated by the Soviet Union.

Each of these superpowers has its own ideology, its own truth, and a terrifying arsenal capable of destroying this planet several hundred times over.

And each is going ahead expanding this arsenal, spending billions of dollars and rubles. Why? To obtain a so-called world supremacy that would be quite hollow because it would have to be exercised in what has been called a "nuclear winter."

During my career I have visited many different countries on both sides of the propaganda barrier that divides humanity. I never felt that there was a difference between a Soviet diver and myself, between an East German athlete and me. We both have the same hopes, the same joys and the same pains.

On the springboard, in competition, we are all equal. Only when we come out of the dressing-room do we put on the prejudices imposed on us by our elders. They have even impressed their world view on us in the Olympic arena.

I will never forget my visit to Checkpoint Charlie between East Berlin and West Berlin. I was 15. Never have I felt with such clarity this barrier of prejudice that separates us.

I do not know one Soviet young person who wishes to see his country destroy the West.

I do not know a single young American who wishes to see the United States dominate mankind by the power of its military arsenal.

The wall of mistrust that separates us cannot be done away with forever. But if it were up to us young people, this lasting peace that all mankind desires would become a reality.

Perhaps the solution is right before our eyes; perhaps for a few seconds every day the world leaders need to immerse themselves in the feelings that they had when they were 20.

It is my honest desire to see them find this universal brotherhood known by all the world's young people.

And may they let us live.



---

*Liona Boyd has gained international recognition as an interpreter and virtuoso performer of classical works on the guitar. She studied music at the University of Toronto and classical guitar with Eli Kassner and Alexandre Lagoya. Early in her career she performed at Carnegie Hall in New York and has since toured extensively in the United States, Europe and Japan. She has the rare ability to use both the Lagoya and Segovia methods of fingering and is noted for her extremely clean interpretations. Boyd also composes and performs her own works.*

*We have to agree to live and share with our enemies, to tolerate other ideologies in the faith that even the enemy is human and embodies the highest ideals too.*

LIONA BOYD

## *What peace means to me*

I have never experienced war, I have never suffered the pain and loss that war entails, but I have lived my life in the memories of the last war and the shadows of the threat of the next. Other people's wars impinge on my consciousness from the media — the television, radio and film screen — and their anguish is poignantly conveyed. Although I have never experienced war I know that its perils must be eschewed and all efforts must be made to ensure peace.

Today the horrors of war are so abominable that it must never be allowed to happen and with this in mind we must do everything we can to make sure that our fragile peace is maintained and strengthened.

Fortunately I live in a state of peace, in a country where problems are solved by discussion and compromise, where differences, and there are many, are tolerated or resolved in a civilized manner. I want my world and all its people to live in peace.

War must be abolished somehow in spite of the many differences and ideological conflicts that exist. But this is only the beginning. To imagine peace as a total accord amongst people is to deny the richness of the human mind and its variegated solutions to the enigma of human life. We have to agree to live and share with our enemies, to tolerate other ideologies in the faith that even the enemy is human and embodies the highest ideals too. We must be willing to negotiate in trust, perhaps even sacrifice some of our self-righteousness in the hope that he will follow our example. This is sometimes difficult to accept when

national pride and material gain are at stake but it has to be a beginning; the alternative is too devastating to contemplate.

Although a state of peace must be achieved the fight must go on against poverty, inequality and discrimination. There will be no lasting peace without justice, so we must fight with our ideas and efforts to propagate a just way of life for everybody which would minimize the need for future rebellions. To this end we must dedicate ourselves if we wish to enjoy the mornings without threat and peaceful nights of guiltless sleep.

Somehow ways must be found to transcend the political values and systems that fragment our common humanity. With this purpose in mind I believe that we must get to know our enemy, scrutinize his human face, try to understand his history and the factors that place him in the seat of the opposition. Cultural, political and economic exchanges are crucial; our political representatives must work unceasingly to present our wishes for disarmament and to adapt our economies for peaceful prosperity. To make and sell weapons for mass destruction of mankind must be recognized as immoral and untenable.

I am a musician and like all artists I attempt to reflect through my art the emotions, ideals and aspirations of myself and my fellow man, hopefully bringing to the listener joy and inner peace. My life is filled with music which is an international language that crosses all barriers, that communicates across all borders. I have sometimes peered behind the ideologies and found human beings similar to myself with aspirations in tune with my own. I experience the commonality of man when I travel to distant lands such as Japan and China where I share my love for the music of composers like Bach and Albéniz with those who a few years ago were designated as enemy; or when in the heat of a Havana night my music speaks to the people of Cuba and as one we are enraptured by Vivaldi's Concerto causing all political barriers to dissolve.

I believe that the highest ideals of man are present in all peoples and somehow we must find ways to connect with and reinforce them so as to dispel the fear and distrust that can so easily overcome us. If pragmatic man scorns this rampant idealism I would reply with the poet's lines, "Ah, but a man's reach should exceed his grasp, Or what's a heaven for?"

I am not so naive as to think that man is not capable of baser thoughts and desires, of greed and self-interest; history has proved this over and over again. Therefore I know that the attainment and maintenance of peace is no easy task. At times the problems seem unsurmountable but nevertheless we must persist in the pursuit of peace with justice. An unjust society will always sit on the edge of conflict which could, at any time, erupt into a conflagration.

Music is my metaphor; it interweaves consonances and dissonances; it fashions harmonies and discords, crescendos and diminuendos. The polyphonic sounds of the orchestra can create tumultuous resonances or passages of sublime tranquility. But music always resolves its divergent voices through a series of cadences and the listener is transported through tension to resolution. I believe that, as with music, mankind must attain, at all costs, that final resolution of conflicts in a higher resounding chord of Universal Peace.



---

Solange Chaput-Rolland is a journalist, author and lecturer. She is a Québécoise federalist and has written several books about French-English relations, including *Dear Enemies* in 1963. She lectures across Canada and is a broadcaster on English and French networks. Chaput-Rolland was chosen Woman of the Year in 1968 and one of the Top Ten Quebec Personalities in 1971. In 1979 she won a seat for the Liberals in the Quebec National Assembly in a by-election, losing it to the Parti Québécois in 1981.

*Is peace not first and foremost one's unity with the first principle of life on earth, be it God, Allah, Jehovah, Krishna, Buddha or any other outreaching toward the spirituality that we have lost?*

SOLANGE CHAPUT-ROLLAND

## *Peace is others*

In 1969 I was named observer to the United Nations by Mitchell Sharp, then Secretary of State for External Affairs. I was fortunate enough to meet U Thant, UN Secretary-General and a great pilgrim for the cause of world peace. He spoke these words that I will never forget: "A step toward a world without war is a step toward a world without misery." But in a world where men and women are dying in the name of terrorism, expansionism or protection from enemies, I have revised U Thant's words. I have asked myself, not without anguish, how people can desire to live in peace with their neighbours as long as they are surrounded by affliction, poverty and misery.

Peace is not an abstract word without flesh and blood, used only by those who would seek safety in an arsenal of weapons. Is peace not mainly a concept of one's life and the life of others, a respect for human values and the certainty that as long as there are those who cannot eat and drink according to their needs, no one has the right to raise a gun and shoot his brother in the name of humanity? "Any man's death diminishes me," wrote the 17th century writer John Donne.

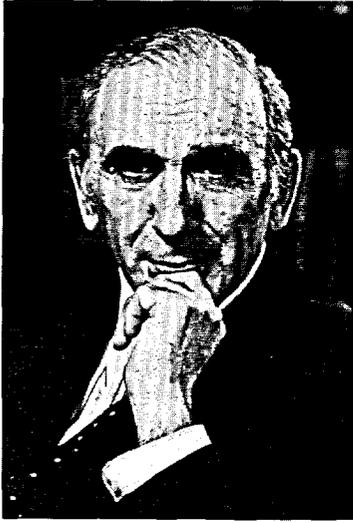
Today we are concerned with the great slaughters, the pogroms and the mass murders in the world's trouble spots — or perhaps we are unconcerned because we have become cynical or simply indifferent when young, and increasingly younger lives are abruptly ended by a bullet, a bomb or an explosion. Who knows whether one day we will see a phantom aircraft above carrying the supreme weapon of nuclear destruction and threatening to drop it

on us if we will not give in to some outrageous demands. As I said above, peace is not an abstract concept, but I should add, has it not become a dream at a time when in reality, the risk of war is growing daily?

Have we become a warlike species that talks about peace solely to conceal the desire that some have to dominate the world, not only to propagate ideologies contrary to democracy, but also to sell weapons and make money? Is peace not also a placid countenance, hands that reach out and find food, arms that are used for the embrace of love rather than arms that hold a child starving without food and without hope? Peace is not only soldiers laying down their arms, it is also a hope for a world brotherhood that is probably illusory. Is peace not first and foremost one's unity with the first principle of life on earth, be it God, Allah, Jehovah, Krishna, Buddha or any other outreaching toward the spirituality that we have lost?

Believing in something bigger than oneself does not only mean congregating in the cathedrals of Christianity or in the magnificent mosques of the East; it means loving one another in the dignity of the human condition, and therefore loving the freedom of others and its continuity. The world is others. Its existence hinges on whether the men and women who are the highest expression of otherness will make Peace a daily reality.





*One thing is certain: unless leaders and states give peace and well-being everywhere their overdue priority, the human experiment . . . could one day soon terminate.*

MAXWELL COHEN

## *Peace — the elusive grail*

It is surprising how difficult organized mankind has found the problem of managing the use of force in the relations of groups, peoples, and states. Surprising, because while “aggression” has been studied by animal ethologists in recent years, and historical materials have demonstrated the predominant role of violence within humankind generally, serious diminution of the so-called “reptilian brain” in man, and its propensity to creativity, passion, and violence, is no better understood today than throughout centuries of the written record.

The evidence of contradictions between a rational search for peace and the calculated use of force is formidable, from the cuneiform Sumerian clay tablets down to our own day. No civilization of any dimension or duration seems to have escaped this dualism in the nature and record of man. Indeed, if there is any profound rhythmic and cyclical character to the behaviour of men in numbers, it would seem to be this continuing oscillation between the uses of force and the intermittent idealization of peace.

If this general theme of rhythmic/cyclical change in the equilibrium of societies — facing each other across frontiers and governed by territorial, economic, or mythical imperatives — is even an approximation of how the planet has been functioning (with *homo sapiens* in charge) then there must be something quite fundamental about the force/peace syndrome that goes to the basis of human survival itself.

---

Maxwell Cohen is a university professor and judge. He is professor emeritus of law at McGill University, Montreal, scholar-in-residence at the University of Ottawa and adjunct professor at Carleton University, Ottawa. Appointed Queen's Counsel in 1960, Cohen is a judge of the ad hoc International Court of Justice. He has published extensively and has served on royal commissions, task forces and other organizations. His honorary degrees and awards include the Distinguished Service Award of the Manitoba Bar Association in 1984.

Such a view of nature and man, nurture and societies, is no longer a matter for interesting historical perspectives, but, in the nuclear age, it has become the indispensable challenge to the maintenance of the species itself. The United Nations, together with its predecessor the League of Nations, is the first primitive global, political system attempting to develop constraints on massive force and to emerge with patterns of peacekeeping and peacemaking that may have some prospect of permanence.

Indeed, there are many strange coincidences here. The search for the control of major inter-group violence at this time is inevitably linked with the reality of the atomic age and its potential for total genetic alteration and species eradication directly by weapons, or indirectly by fundamental ecological changes. Hence this is a time to wonder at the strange conjunction of events — almost as if a primitive political astrology were inviting an assessment of how these new images in the heavens of history will help to predict the future of mankind on earth.

These convergences do not stop with the nuclear threat but embrace as well vast environmental changes from climate to desertification; the hunger/population complex with runaway numbers reviving Malthusian warnings so long ignored; the disappearance of fresh water in such volumes and places as to diminish the prospect for preserving animal or plant life in many regions within the next century; and, finally, the social/ideological convictions and compulsions driving groups of humans to choose violence almost as a permanent state of being.

The search for the peaceful and equitable settlement of disputes, great and small, remains the arch-issue of international politics. The ability to regulate the use of force among societies and states is not without some substantial and influential experience. Certainly the Peace of Westphalia of 1648 and the international lawyers of the following centuries — led by Hugo Grotius, a Father of International Law — laid much of the foundation for modern organized societies and their political/legal dealings with each other. Imagination and creative social thinking were aimed at stabilizing international political relations and have now become deeply entrenched in human experience.

Of course, the Napoleonic wars, the United States Civil War, and then World Wars I and II represented an upward progression of nation-state violence without much evidence that each of these immense and shattering experiences had altered permanently the attitudes of leaders and people in their choice of peace over war. Grotius, the “realist” of peace, was too often overshadowed by Clausewitz, the “realist” of war. His celebrated aphorism that war is but politics (and/or diplomacy) carried on by other means reflected a profound insight about the permanence of force in human affairs.

But Clausewitz, superb military theorist that he was, nevertheless should be viewed as essentially a “conservative” in the history of the use of state violence in aid of political policy. Indeed he saw war-making as essentially a device to break the will of the adversary by destroying his military capability rather than damaging the enemy’s land or people. This cautious view of warfare may have been a possible concept for “realists” when weaponry itself had certain built-in limitations. At the height of urban/industrial bombings in World War II the destruction of Hamburg and Dresden, for example, by

conventional methods did not prevent the recovery of German industrial activity in these areas sufficient in time and scope to carry on with the material requirements of the war.

Nothing that Clausewitz argued could have foreseen, or foretold, the new logic of the nuclear age and its total annihilating weapons system. He assumed — as did Grotius two centuries before — that victor and vanquished made peace together and that they continued thereafter to live under new political conditions imposed and defined by treaty — or, in rare cases, the vanquished disappeared politically (but socially intact) into the expanded territorial limits of the victor state.

But none of this war/peace scenario, so much the classical image until Hiroshima, would now be possible in the incinerated aftermath of nuclear warfare. The cliché that there can be “no victors in a major nuclear exchange” is unhappily the final reality. And as *the* reality of the late twentieth century it demands a response that becomes a political insurance against the mutual suicide of superpower warfare.

The idea of peace today therefore takes on entirely new perspectives as the century closes with both a bang and a whimper — the “bang” of nuclear testing and stockpile numbers, the “whimper” of a fearfulness at the dark nights ahead for everyone everywhere until permanent restraint replaces major force.

Any celebration of peace today becomes, therefore, a kind of religious odyssey more profound in its implications than any human experience heretofore in the search for non-violent measures to govern inter-state political relations. Of course, regional outbreaks of warfare as in Iran and Iraq, or the scores of guerilla activities supplemented by the webs of terrorism that are a deadly fringe on the edges of larger violence, all render it impossible yet to speak about the dominance of peace in our time. Yet the only peace that “matters” for human survival, of course, is that present in the relations of the USSR and the United States and their allies. Hence, there is today the double image of international violence: the self-imposed constraints of “mutual and assured destruction” as the basis for “deterrence” operating between the superpowers, side by side with a breakdown in constraints where varying degrees of conflict operate in so many lands today.

In all of this search for peace, international law and the United Nations system on the one hand, and bilateral relations between the USA and the USSR (and their allies) on the other, are the focal points for delineating the possibilities of a peaceful future. It is well understood that nuclear weapons are not the only instruments of warfare that threaten large-scale destruction. Sophisticated conventional arms with vastly increased explosive power; the return of bacteriological and chemical options, particularly the latter, to the calculations and possibly the arsenals of several powers; the desperation which moves men facing humiliation, or starvation, or both to choose the option of violence; all of these are factors in a world order that is not yet a *societas* of men. These factors give a special and disappointing dimension to the US response to the International Court of Justice’s recent decision in the

Nicaragua case. Even more distressing is the persistent indifference of the Soviet bloc towards the Court, to which its members never resort despite the courtesy permanent seat on the Court occupied by the Soviet Union.

Nevertheless, if fear is the spur, then an inspired imagination is the beneficiary. From the speculations of future needs resting on past experience may emerge varieties of new measures and principles that provide some hope that this nuclear age may offer opportunities for a peaceful approach that every leader is under a duty to explore. The "realist" will argue that such a plea is only heard by the converted and that force or its threat remains the prime mover in major decisions affecting states and men. The "idealist" will claim that a longing for peace, both durable and equitable, is fundamental in the restructuring of political ideas and action in this volatile time as the century ends.

No one can foresee the result of this tension between the potential for unlimited nuclear force, irretrievable in its consequences, and the search for long-term peace always so elusive and evasive in determining its place in the affairs of men. One thing is certain: unless leaders and states give peace and well-being everywhere their overdue priority, the human experiment, with barely ten or twenty thousand years of recorded history and pre-history, could one day soon terminate. But man's genius that gave us atomic energy both for violence and for peaceful uses is assuredly the same genius that can provide the precepts and instruments for resolving the inevitable conflicts between states as they learn the indispensable lesson of managing a small planet together so as to survive into the age of space in the heavens and equity on earth itself. Both Grotius, the pre-eminent international lawyer of the early seventeenth century, and Clausewitz, the supreme military theorist of the early nineteenth century, are continuing sources for the refashioning of perception and action to help govern the twenty-first century in peace.





*If peace is about love, war is about power; the appetite for power is great, particularly among those who have no power over their destinies.*

ALEX COLVILLE

## *Some thoughts on the International Year of Peace*

I can remember that when the second war ended in Europe, we who were there joked about “peace breaking out.” In fact, peace seemed to induce a kind of trauma, and there were casualties from combinations of alcohol, jeeps, and automatic pistols — of course not comparable to those during the war, but still surprising, and in a way puzzling.

In thinking about peace, it may be useful to remember that war is in some ways appealing and attractive, at least to some people at some times. It solves a number of problems, or it might be better to say that some problems of life can be postponed as long as a war lasts. How else can one explain the current Iran-Iraq war?

We are used to thinking about war negatively — “the horrors of war” — yet in their early stages, most wars seem to be positive. If peace is about love, war is about power; the appetite for power is great, particularly among those who have no power over their destinies. As Hannah Arendt has said, violence is the result of powerlessness. Look at a photograph of a guerilla hugging his Kalashnikov, or his M-16. He is engaged in what is, for him, a positive activity.

So when I think about peace, I think we should be thankful that the wars of the last forty years have not been worse. Peace should be thought of in ameliorative terms rather than in absolute terms; the human condition, in my view, can never be pure, it can only be better or worse.

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*Alex Colville is a Canadian artist recognized internationally as one of the leading painters of his time. He began to develop his distinctive style as a young war artist during the Second World War. He taught at Mount Allison University from 1946 to 1963, when he resigned to devote himself full-time to painting. Colville designed the Centennial coins, minted in 1967, and the Governor General's Medal, in 1978. He has had solo exhibitions in many parts of the world and has served on various national cultural bodies.*



*The acceptance of both sides in spirit and in deed of the mutuality of their security concerns would be a huge step forward in the search for peace and stability.*

ROBERT A.D. FORD

## *Common security*

In spite of ideological confrontation and political antagonism for the last forty years, there has been peace of a sort between the major powers, a peace due to the terrifying nature of nuclear weapons and the mutual determination of both Washington and Moscow to avoid their use. Having spent most of my diplomatic career dealing with East-West relations, and twenty years in the Soviet Union, I am convinced that the Soviet leaders are as concerned as responsible Americans are not to use nuclear weapons, and to prevent a direct confrontation which might, by miscalculation, lead to their use.

Basically, this is the doctrine of Mutual Assured Destruction [MAD] which characterises the régime of peace in which the world lives. It is a moral absurdity but it has worked until now. Unfortunately nothing in the physical or political world remains static. Developments in recent years have begun to erode the assumptions of MAD. These are primarily the rapid escalation in the number and technology of nuclear weapons, and the concept of an anti-nuclear umbrella, an idea which attracted the attention of Soviet planners and scientists long before it caught the imagination of President Reagan. If defence in space against nuclear attack were possible to achieve it would lead to an abandonment of the theory of Mutual Assured Destruction by giving the first power to achieve a fool-proof defence against nuclear attack the theoretical ability to launch a successful first strike. Therefore the equilibrium of terror is upset.

I was a firm believer in deterrence as the only realistic way to survive in a world saddled with nuclear weapons

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*Robert Ford, a diplomat and poet, joined the Department of External Affairs in 1940 and became second secretary in the Canadian embassy in Moscow in 1946. He later served as ambassador to Colombia, Yugoslavia, the United Arab Republic and the Soviet Union. Ford has been described as being, like Lester Pearson and Charles Ritchie, in the humanistic tradition of Canadian diplomacy. He is also the author of several collections of verse and won the Governor General's award for poetry for *A Window on the North* in 1956.*

which were not going to disappear through magic formulae such as unilateral disarmament gestures or, at the other end of the spectrum, by the illusory search for the ultimate weapon to provide an absolute first-strike capability. But deterrence, to be effective, requires a reasonable nuclear balance, and an underlying measure of understanding between the super-powers concerning the limits on the use of these weapons.

This understanding has existed for several decades. It is based primarily on the *status quo* in weaponry and respect on both sides of the limits of their power and influence, and a tacit agreement to avoid direct confrontation in areas of vital security interest to the other power. But when this relative stability begins to shift then the dangers hidden in an international order, inherently anarchic, become apparent. And these dangers are increased because we live in a world in which incompatible ideologies play an important role in relations between the two contending blocs, enhanced by economic and social fluidity in the Third World, many members of which would be happy to change the existing order against the interests of the super-powers.

In these circumstances it is essential that we re-examine the relations between the two major power blocs in another light. In 1982 the Independent Commission on Disarmament and Security Issues, of which the late Olof Palme was chairman, produced a report entitled *Common Security*. Its main theme was the need for nations "to understand that the maintenance of world peace must be given a higher priority than the maintenance of their own ideological or political positions." More than ever it is essential that we recognize on both sides of the ideological frontier that total security for one country can only be attained at the expense of the security of others; and that new developments, particularly in space and in the refinement of nuclear weapons, make it a matter of vital importance to seek to achieve at least some trust, confidence and understanding. As Olof Palme put it in a speech at New Delhi in January 1985: "Peace and world security are a global responsibility. They cannot be built on mutual distrust, or on threats of collective suicide."

The extent of this mutual incomprehension can be seen in the appreciation of the Strategic Defence Initiative. To Washington it is a means of avoiding nuclear war by creating total defence against nuclear attack. To Moscow it is an attempt simultaneously to force the USSR into a ruinous arms race to control space, which is likely to give the United States a nuclear advantage, and at the same time to push the Soviet Union closer to economic collapse.

I know from personal experience how difficult and frustrating a task it is to understand Soviet thinking and motives. It is equally difficult for the Russians to comprehend Western moves and aims. But for me peace can only be maintained and strengthened if a more determined effort is made towards mutual understanding between Moscow and Washington. Peace is endangered by many problems in the world, and in many areas, but to be realistic we must recognise that everything else is peripheral to the relationship between the super-powers. By the nature of things this relationship has been

antagonistic; but it must be controlled as the arms race changes. The acceptance of both sides in spirit and in deed of the mutuality of their security concerns would be a huge step forward in the search for peace and stability.

In 1205 Doge Pietro Ziani of Venice wrote: "War we can always have, if we want it; peace we should zealously seek and keep when found." What was sound advice nearly 800 years ago is equally sound today.





*Wanting peace is not something which comes naturally, but rather something which has to be learned. Each of us must discover in his own way what peace really means.*

MARC GARNEAU

## *Peace, an illusive goal*

This essay is not really about peace and what it means to me. It is a statement about the human ambivalence towards the concept of living in harmony. If one listens to all the rhetoric, wanting peace is a universal desire, but conflict and war, like sin, remind us all too often of our human failings. Our record so far leaves room for improvement!

Please forgive me if I take a very personal approach in writing this essay. I happen to believe that wanting peace is not something which comes naturally, but rather something which has to be learned. Each of us must discover in his own way what peace really means.

When I was a little boy, my favourite game was to be a cowboy or a soldier and to hide in ambush so that I could shoot the Indians or some other enemy. It didn't matter whether I had caps in my six-shooter or even whether I had a gun at all. I could shoot accurately with my index finger and make the right sounds with my mouth. I could hurl grenades and make even bigger explosive sounds or I could sneak up on somebody and stab him from behind while he produced an interesting series of gurgles and grunts while simultaneously crumpling into a heap on the ground. This was a game and we played it because it was fun, it was exciting, it was adventurous and that's what little boys enjoy most. There was no question of morality in the games we played and parents who didn't buy toy guns for their children were the exception, perhaps an odd fact considering that we had just emerged from World War II.

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Marc Garneau was the first Canadian astronaut in space. He was chosen from a large number of applicants to fly with the crew of the space shuttle Discovery in October 1984. During his eight-day voyage, he carried out experiments in space technology, space sciences and life sciences. Garneau received his Ph.D. in electrical engineering from the University of London in England and is currently seconded by the Canadian navy to the National Research Council of Canada.

I distinctly remember puzzling over the question of why bullets actually killed people. Not knowing anything about the internal anatomy, I imagined that a bullet might sting a little and maybe open a hole through which blood might flow, but I couldn't imagine a bullet or even several stopping me in my tracks if I was determined to reach my objective. At the very worst, I might have to stop for a while to get my holes plugged up.

At this stage in my youth, where make-believe and reality were not clearly defined, I remember stories about young men eager to go off to war to serve their country and more importantly to satisfy their thirst for adventure. The wars they fought were made in Hollywood, exciting challenges which would make heroes of some and forgotten souls of others. Their deeds were noble and God was always on their side whether they won or lost.

And then I grew up and realized that bullets really kill and shrapnel rips flesh and torture maims the body and the soul and mustard gas blinds and rots the lungs and airplanes blow up in the sky and sailors suffocate or drown or freeze when their ship is torpedoed. And to make the point even more bluntly, the media offered me horrifying scenes on a daily basis. The Vietnam war was in full swing. My eyes were glazing over.

Like everyone else, I began to read articles which informed me of just how many wars and major conflicts were raging throughout the world at any one time. The statistics were mind-numbing. I looked into the causes and realized that noble motives as well as religion and ideology ranked high along with pride, greed and prejudice as major causes and of course the penny dropped as I realized the obvious which is that people start wars, not ideas or differences of opinion.

In groping with the concept of war and its opposite, peace, I began to ask all of the obvious questions such as: "Are wars and conflicts avoidable? Is peace achievable?" In the end, I boiled it down to something which was much closer to my own life and which prompts equivalent questions such as: "Can I teach my son and daughter not to fight with each other? Can I teach them to cooperate? Can I teach myself to avoid conflict in my own life without necessarily always turning the other cheek? What makes me feel good about myself? Is it knowing that I have fought and won an argument to prove my point or is it consciously deciding that the argument isn't worth losing a friendship over?"

If I'm truthful with myself, I guess my answer is ambivalent. Remember, it doesn't do us any good to deny our human nature. Those who do, lose touch with reality. "What if I feel very strongly about something? Which side is right, when both sides are convinced they are right?" After all, few wars are started where the aggressor consciously acknowledges at the outset that his motives for aggression are dishonorable.

The real question here is not whether we all want peace and what peace means to each of us, but whether lasting peace is achievable on a global scale. This boils down to asking whether we want peace badly enough . . . at any cost!

Sometimes my answer is unequivocally NO, as I recoil from the media bombardment, saturating me with a description of every war or minor skirmish on our planet. I even tend to become cynical at such times and say to myself that at least it keeps the population down and after all, overpopulation is also a serious problem. At other times, I become philosophical and tell myself that we've been fighting each other since our ancestors first argued over a fruit up in the trees. The only difference is that now, the media are present at every conflict and the consequent coverage makes us believe that things are getting worse when in reality, they're just not getting any better. Just think if we had received daily coverage when Attila the Hun or Genghis Khan were ransacking Asia and Europe, that might have caused some of us to despair!

And so I conclude that it will probably continue this way forever. "Do more advanced civilizations move close to peace?" So far the evidence is certainly not there to support such a hypothesis. "So do I conclude that since peace is probably not achievable we should stop wasting our time trying? Have our efforts so far made any difference?" It is tempting to say NO and then the sight of a single torn and bloodied body on the six o'clock news or a single look of anguish on a suffering human being wrenches our insides and we know we must all work harder than ever for peace. Who knows? Perhaps our vigilance has prevented wars that might have otherwise occurred.

As a person who has seen the Earth as few others have seen it, from the vantage point of an orbiting space shuttle, I can tell you that it is a beautiful planet, a gem full of light and colour against the backdrop of cold dark space. More than anything else, you are struck by its fragility as you circle high above it knowing that mankind has it within its power to destroy all life upon it. And there is nowhere else to go!

Distinctions such as race, religion and nationality are lost on you as you glide smoothly over the Earth's surface with no visible boundaries to remind you that any of us are different or that we want to segregate ourselves from each other. It just isn't important any more. Down below is Earth, HOME, and every human being walking upon that earth is your fellow human being. Every spot below you is equally inviting from your perspective high above it. Here is a perspective which makes you want to cry out for peace. Here is a perspective which makes you realize just how precious human life really is.

Is peace achievable? I really don't know. Should we go for it? Harder than ever!





*We have to come to an agreement with the East if we want civilization to survive on this planet and if we want real peace.*

GERHARD HERZBERG

## *Some remarks about peace*

Peace on earth is what every one would like to have, both individuals and governments. If everyone wants it, why is it so difficult to achieve? The reason of course is the difference in ideology, in philosophy between East and West, and, what may be most important, the difference in our conception of human rights. In the Middle Ages people were burnt at the stake because they did not believe in certain tenets of Christian dogma. Galileo was threatened with the instruments of torture to make him revoke his conclusions about the nature of this world. Today in the West we are more humane but our ideas of human rights are not shared by the East where people who do not agree with all the beliefs of Marxist doctrine, or worse, criticize their own government, are sent to the *Gulag*.

Mr. Gorbachev considers Professor Sakharov a criminal because of his (to us very wise) criticisms of the Soviet system. The question is what is more criminal: to criticize your government or to send people who criticize to exile, to the *Gulag* or subject them to all sorts of other indignities (as described in the recently published letter of Sakharov to the president of the Soviet Academy, see *US News*, 24 February 1986)? This enormous difference in our ideas about human rights makes it extraordinarily difficult to reach agreement about disarmament, that is, about peace.

Yet in view of the enormous arsenals of nuclear warheads on both sides we must come to an agreement to reduce these arsenals substantially. Even if the arsenals on each side were halved the remaining warheads would still be sufficient to destroy the major cities in both East and West. The process of halving the arsenals must go on. We

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*Gerhard Herzberg is a physicist specializing in molecular spectroscopy. His career has included more than 200 scientific publications and earned him many honours, including the Nobel Prize for Chemistry in 1971. The National Research Council of Canada created its highest grade, Distinguished Research Officer, to allow Herzberg to continue personal research after he reached retirement age in 1969. In 1975, NRC's astronomy and spectroscopy units were reorganized as the Herzberg Institute of Astrophysics.*

must also have a test ban (as suggested by Mr. Gorbachev) which is of course opposed by the military on both sides. We must also have a reaffirmation of the Anti-Ballistic Missile treaty even if it stops the further development of the Strategic Defence Initiative.

If we do not come to an agreement about a very substantial reduction in nuclear weapons we run the risk of an accidental start of nuclear war, by misunderstanding, by computer error, by the action of a madman or terrorist or other uncontrollable incidents. We have to come to an agreement with the East if we want civilization to survive on this planet and if we want real peace.





*Economic progress will not automatically bring peace, but there can be no peace without hope of it.*

JOHN W. HOLMES

## *What peace means to me*

The search for peace is not an end in itself. Peace is a by-product, a by-product of harmony, equilibrium and security. It is the ways and means of securing these that should preoccupy us. For the individual there can be peace as a state of grace, and the more who achieve that state the more likely we are to get international harmony. It is a mistake, however, to assume that we can achieve on this awkward planet a state of peace, perfect peace, free of conflict. Conflict is human, inevitable and to a degree healthy. Conflict of interest among the diverse peoples of the world is natural. But, as Canadians have discovered in several centuries of co-habitation with a neighbour who could defeat us militarily in half an hour, the measure of civilization is in the ways and means not of exorcizing conflict but of coping with it by the fairest means possible.

There is no quick fix for peace. It requires infinite travail and patience not only in these dangerous times; it will have to be managed now and ever more. By what means we mortals can manage to keep the peace, at least relatively, is the problem. The agenda is enormous and complex. There is no simple global structure on which we can cast our burdens, and there is no use saying that there ought to be. The best is too often the enemy of the good. Utopians insisting intolerantly on their impossible dreams too often discourage those who labour in the field from building a variegated infrastructure, stone by stone.

The structures are much stronger and more flexible than they were forty years ago. One advantage of having watched the evolution of international institutions for the past fifty years or so is that I can see the prolific growth of bodies,

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*John Holmes is a diplomat and author and one of Canada's most highly respected commentators on foreign policy. He joined the Department of External Affairs in 1943, where he served as assistant undersecretary of state, chargé d'affaires for the Canadian embassy in Moscow, first secretary of Canada House in London, and acting permanent representative of Canada to the United Nations. Holmes has written a number of books and essays and has taught at several universities since his retirement from public service in 1960.*

national, regional and universal, which manage some of the most basic requirements of international life, such as communications, so well that we take them for granted. Some of them are successful, some are not; some are groping, but on these we build. The pattern is far from neat, and the waste is prolific. Nevertheless, there is real substance to world order. Whether there is enough to confront challenges to the planet is a question, but those who throw up their hands don't help. As a participant in a Physicians for Social Responsibility meeting I attended recently said, "We don't achieve much by just going on frightening ourselves to death."

World order is exceedingly volatile, and probably always will be. We have to keep the earth on as even a keel as possible, and that won't be exactly even. The concept of balance of power has been discredited, but it was an imbalance of power that led to the Second World War. There is no substitute at the moment for the prudent balancing of power, at least until the grim necessities of planetary control have tamed us into discretion. Call it equilibrium if you prefer. Mutual assured destruction is indeed a MAD way to keep the peace for long, but when it has become part of the shaky structure of equilibrium at this dangerous stage we should be wary of upsetting it unless in the course of transition to something more stable.

Equilibrium requires prudence at all levels, between the super-powers certainly, but also among the lesser powers of the first, second and third worlds. Simple preservation of the *status quo* is perilously destabilizing. We need change and movement under control. That cannot be achieved without multilateral instruments, especially by productive use of the sprawling United Nations system. The super-powers may have most say on the critical issues, nuclear weapons, but there will be no equilibrium without movement and balance on all the other issues, most of which are on the agenda of UN bodies. Economic progress will not automatically bring peace, but there can be no peace without hope of it. It would be simpler, of course, if the super-powers could run the world, but they can't, and they have to be made to face in co-operation with the rest of us the universal problems. We must, however, understand their responsibilities and not assume that as we are weaker we are more peaceful.

Shouting and marching for peace does serve a purpose, particularly if it crosses frontiers, but the danger is that we leave it at that, disdaining from a high moral posture the laborious work on the nuts and bolts. Too often it is based on the mistaken notion that, whereas "the people" love peace, politicians and bureaucrats don't. In this nuclear age there must be few political leaders and even fewer diplomats with any appetite for war. It is they who have to exercise prudence and seek compromise because the "people" too often make demands that are incompatible with peaceful relations among states. We have to assert our will for peace and reduction of arms to disturb complacency in both high and low places, but our sermons will be more effective if they are preached with due humility and with proposals that do not require miracles.



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*Margaret Laurence is one of Canada's foremost novelists. She began writing at age eight and received an honourable mention from the Winnipeg Free Press at twelve. Many of her stories are set in Manawaka — a small town in Western Canada — or in Africa, where she lived for several years. Laurence has received numerous awards for her books, such as the Beta Sigma Phi Award for This Side Jordan as the best first novel by a Canadian and the Governor General's Award for A Jest of God and The Diviners. Several of her works have been adapted for broadcasting.*

*I suggest that "Peace" is a word whose meaning is in danger of being forgotten in our present world . . . .*

MARGARET LAURENCE

## *"Peace". . . a word's meanings*

As a writer, I naturally place a high value on the meanings of words, humanity's main means of communication despite the difficulty of translations. I rejoice in the rich ambiguities of my own language, in which a word, almost without my meaning to, can take on several true and relevant meanings in the context of the writing. Yet all around us we witness language demeaned, words used to mean virtually their opposites. Advertising often uses words to mislead, to offer meaningless promises. Politicians often use words not to clarify but to conceal what they mean to do. Militarists often use jargon in perhaps the meanest way of all, to obscure the appalling meanings of their statements, and in predicting the results of nuclear war they speak of "megadeaths" or "overkill," cold statistical words that actually refer to the possible horrible deaths of millions of children, women and men, real and helpless humans. I suggest that "Peace" is a word whose meaning is in danger of being forgotten in our present world, at least by the powers-that-be. I heartily endorse the United Nations' decision to make this year International Year of Peace. Perhaps, just perhaps, a few more persons in governments, a few more people everywhere, will give thought to this all-encompassing word, "Peace," and even act upon it. Yet it is a word that nearly everyone in the world would claim to believe in. Both superpowers and a whole range of less powerful nations pay lip-service to peace, whilst either waging war or spending billions of whatever currency on nuclear arms or nuclear-weapons-related industries. Peace isn't a great money-making industry. All it might mean, if truly achieved, would be the survival of human life with some measure of

social justice and well-being, some means of ensuring the survival of our only home, Earth, and the survival of other creatures who share this planet with us.

"Blessed are the peacemakers, for they shall be called the children of God." These words of Jesus strike a painful and ironic note in today's world. Individuals and groups in the peace movement throughout the world are being called "subversive" in the Eastern European countries, and "naive" or "dupes" in Western Europe and North America, by governments that purport to believe in peace but are doing little to achieve it in any long-term sense and are meanwhile adding to the arsenals. I am a long-time member of the peace movement, and I am sickened at having it called "naive" and having our motives questioned. It has become suspect, in some quarters, to believe in the achievable goal of peace and to believe that the violence and fear now endemic in our world need not go on. "Thou shalt love thy neighbor as thyself," said Jesus, preaching love and non-violence in a world then dominated by Roman military power. In our time, everyone in a much wider world is our neighbor.

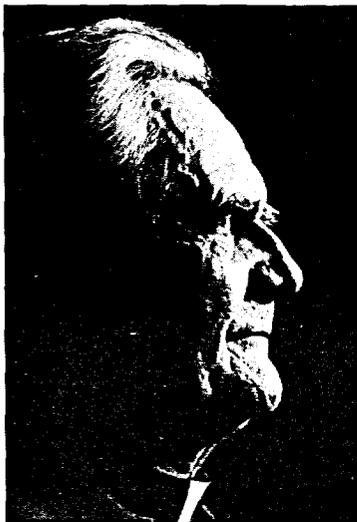
Hundreds of billions of dollars are being spent, world-wide, on nuclear weapons. These sums are so vast we cannot comprehend them. Suffice it to say that for the cost of one nuclear submarine, the scourge of malaria could be wiped out. Ours is a terrified and terrifying world, suffering and engendering suffering. Violence, brutality, corruption, starvation, thirst, preventable diseases, homelessness, unemployment, pollution of air and water . . . all are rife, and many are known increasingly in Canada and our cousin-country, America. Reducing these sufferings does not seem to be high on governments' lists of priorities. More and more nuclear technology takes precedence. There are two genuinely held and totally opposite points of view. One is that more and more nuclear weapons will make all of us safer. The other, my own view, is that more nuclear weapons are putting all of us in greater jeopardy every day. Both superpowers now have enough nuclear arms to destroy all life on earth several times over. Both are paranoid, filled with fear and suspicion of the other. Millions of ordinary Americans and Russians, far from politics, must feel as I do, a sense of terror at the intransigence of both regimes. The simple and difficult truth is that whole populations are not "evil Godless communists" or "cruel grasping capitalists." Most ordinary people everywhere just want to live their lives, do their work, have homes and food and a chance at education, bring up beloved children in health, give and receive love and friendship, and be free of the threat of nuclear or any other war. People everywhere *justly* desire the life that true peace could mean.

Canada could have some real effect in lowering the pressures in this potentially lethal arms race. Our commitment to NATO does not require our agreement to the testing of American military weapons here, nor does it demand that we sell nuclear materials or manufacture nuclear-weapons-parts. Yet Cruise missiles are being tested over Canada; firms here are producing parts with financial aid from our tax dollars. Canada's complicity in the arms race gives our land far lower credibility in a world sense than we could have. I would like Canada to be declared a nuclear-weapons-free land, with no testing of these weapons or manufacture of parts allowed. Canada could play

a significant role as mediator, in an attempt to de-escalate the nuclear arms race and to establish a mutual and verifiable reduction of nuclear weapons by both America and Russia. I and many others will keep on trying to make our voices heard by our government.

PEACE. A word reverberating with meanings, achievable meanings.





*You cannot have Peace where people are hungry. You have to be well-fed to lay the building blocks for Peace.*

HIS EMINENCE  
PAUL-ÉMILE CARDINAL LÉGER

*Peace*

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*Paul-Émile Léger, cardinal of the Roman Catholic Church, was ordained a priest in 1929, beginning an ecclesiastical career that took him to France, Japan and Italy. From 1950 to 1967 he was archbishop of Montreal, where he often made headlines because of his eloquent speeches, his support for the disadvantaged, and his presence at many social and religious activities. He became a cardinal in 1953. In 1967 he went to Africa to be a missionary among lepers and handicapped children. Now retired in Montreal, Léger continues his missionary work.*

In our everyday lives, how many times have we heard people telling others to "get off their back."

This is how the reality of Peace is perceived by most men, women and children:

"Get rid of everything I don't like, and don't bug me."

This is a colloquial way of expressing what Webster described as "a state of concord or tranquillity."

This speaks of a type of situation where tranquillity would be the result of a certain inertia. But this is like trying to build a straight road without running into any hills or valleys.

To begin with, achieving peace is a long, hard job. Otherwise Peace is only a *word*. The danger is that it is a magic word. Like the desert, it can give rise to mirages. Like the snake-charmer's flute, the desire for Peace can bring crowds together under a banner of unreality.

But peace is a *reality*. It must be built. Someone who wishes to build a high-rise downtown must choose a top-rate architect. Several months are required to go over the plans. Then the hard work on the construction site begins.

This lengthy process is rarely followed when people are trying to build Peace.

Organizations like the United Nations, governments, etc. will give us a model of the final plans. Experience will prove that the new model made during the International

Year might well end up sitting on the shelf collecting dust in some museum of Peace.

Why can we be so sure that failure will come? Because Peace has been anything but a success in the world we live in today.

There have been 139 wars over the past 40 years, and 40 million have died on the fields of violence. While we do not have to be pessimistic about this, we certainly have to be realistic.

From the outset then, we must *define* the conditions for an authentic peace. Who should our architect be?

Peace is a science, an art. Just as music is the harmony of sounds and painting the harmony of colours, peace must be a harmony of human desires and human hearts. Masterpieces are not produced by genius alone. Entire civilizations are involved when great art is produced.

Peace cannot be built without the right climate.

Overly abstract formulas will not set in motion the mechanisms for action. You cannot have Peace where people are hungry. You have to be well-fed to lay the building blocks for Peace.

Peace flourishes within a framework of security, albeit a small one. The home, the school and the village are all places where the life of a group evolves, but each member must be able to spontaneously identify with his or her house, school and village.

It is not the expensive international conferences where experts deliver high-flown speeches that will make this grass-roots identification possible.

How can this feeling of security be communicated to each person's heart if the climate is polluted by the atmosphere of violence that is spreading in all societies? Violence and underdevelopment are poor foundations for peace.

Let us be logical in our quest for Peace. Why bother writing words like this if children are being taught violence by what they see on videos?

How can I hope to appease the indignation, the anger and the despair of a people who in breathless fear are waiting to learn about the fate of innocent hostages?

Can a generation of millions of street children understand what a society of peace might be, when they face aggressiveness everywhere they go, when they have been molested in houses that should have been fortresses of Peace, near the mother's breast, under the family roof, by school ideologists, or at the doors of factories closed by economic recession and the consequences of unemployment? The problems that have to be solved before we can start talking about real Peace!

The architects of the mediaeval cathedrals placed great bays in the opaque walls in order that the artists might allow the light to flow through the windows.

For centuries, men of all beliefs have turned toward these radiant tapestries in an *attitude of contemplation*.

Perhaps that is what Peace is! A mysterious light that traverses the social fabric and invites serenity, confidence and joy.

Having reflected on these things, perhaps it is time to ask the following question:

What if peace is a free gift?

Look at this painting. On the side of a hill, a man is speaking to a group of poor, illiterate fishermen. His voice is not rough like an Old Testament prophet. The countryside itself is quiet. While this man speaks, a great power oppresses the world under its weight. The Roman legions are present in the north, in the south, in the east and in the west of the known world. The Empire's policy? If you want Peace, prepare for war!

The man on the hill has another program: Peace will be given to the earth, like a light that passes through men who have become transparent by the sincerity of their desires. Blessed are the meek, for they shall inherit the earth!

Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Blessed are the Peacemakers, for they shall be called the children of God.

Let the words of the Prophet Isaiah be our conclusion:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.





*It is hard to be at Peace when  
grievances burn in your heart, when  
you are not really sure if other  
Canadians see Indian People as  
equals or as outcasts.*

CHIEF ALBERT LEVI

## *What peace means to me*

Personal Peace, Inner Peace, comes easily to me. I am at peace living on the land my forefathers drew spiritual peace from since the dawn of time. There is a certain peace that flows from pride in my Nation, Micmac, and pride in my Home, Big Cove. There is not *perfect* Peace in our community, as is the case with most communities in this Country, but there is a tranquility, a sense of community pride that is "Peace" in its greatest form.

I have seen the effects of political instability, unrest, anger and poverty in my home community. Resentment was bred out of the obvious disparities which existed between our Reserve community and other, non-Indian communities in New Brunswick. But our community overcame much of that resentment by pulling together as a family and making our home a place we could be proud of. Our community, and all the Indian Peoples in our Province, are not at perfect peace with the Government of Canada: there is still underlying resentment at having been cheated out of historic lands, at having been looked on as "children" who were mere "wards" of the Queen, at having been subjected to many subtle and not so subtle forms of racial discrimination. It is hard to be at Peace when grievances burn in your heart, when you are not really sure if other Canadians see Indian People as equals or as outcasts.

I have come to terms with my personal resentments. I always act towards others as their equal and I am proud of my heritage. I am not a man to make violent demands, but I do choose to speak with sincerity, from my heart, and I hope that others extend to me the same courtesy. And I

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Albert Levi is Chief of the Big Cove Reserve in New Brunswick. He resolved early in his life to work for the welfare and development of the Micmac Indians and has greatly improved the life of his reserve through housing, public works and the creation of Micmac industries. His other achievements include an ice arena, a community hall, a health centre, a fire and police station and a school with Indian staff. His pride in his heritage has inspired new confidence in others.

get great comfort, great peace from the closeness I feel towards my People and my Family. Comfort and personal peace go a long ways towards dampening resentment. Personal, frank and sincere contacts with strangers and enemies also have a way of dampening resentments. Prejudice and hatred can give way to understanding, and sometimes even friendship, through personal contacts. I am a firm believer in overcoming prejudice on the personal, not public, level. If I was to be so bold as to give advice to the World's Leaders on the issue of Peace, I would have to tell them, "Increase your personal contacts; meet frequently and face-to-face." I would like to see community leaders, provincial and federal leaders and World leaders come to believe in putting aside their preconceptions about other Peoples and Races, to believe in taking chances for peace and to believe in being "dramatic," if that be the case, in reaching out to other leaders and peoples in the quest for peace. To believe in Peace does not mean that you must be "passive" in the pursuit of Peace, Freedom or Rights. There are times when you must stand up for your Rights. Our Band has fought for its Rights — a land claims fight that is just now coming to an end. But it has been a peaceful, though intense, fight — a fight that has ended in greater peace of mind and financial security for our People. And that is where Peace, as I understand it, begins: At Home.





*While they were making history,  
we were doing the fighting.*

ANTONINE MAILLET

## *Plaint of the unknown soldier*

Thank you Mr. President, for paying tribute to my flame,  
for the military salute, and for the crown.  
But please take these flowers to my wife, who lives down  
there overlooking the fields.  
Because these everlastings only flower for the living.  
Look for her among the poppies. Somewhere there must  
be a woman who is weeping and whose name is Mary,  
Jeannette,  
Catherine,  
or Margaret,  
I do not know, I did not have time to meet her.  
Did not have time.  
I was harvested before I was twenty.  
Please be so kind, my Colonel, as to remind her of me  
and to console my orphans,  
the children I did not have, who would have been called  
Peter, Martha and Marcel,  
dishevelled kids, with dirty knees and round fingers,  
playing marbles or hopscotch without hearing the roar  
of cannons.  
Tell them that I did not like war, that the front is not a  
homeland, and the barracks is not a home.  
Tell them I would have preferred to build rather than to  
tear down.  
I am a hero in spite of myself, like all privates.  
Just a private.  
But lying under the eternal flame, in the shadow of the  
monuments and triumphal arches, I receive greater tribute  
than Alexander, Caesar or Napoleon.

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*Antonine Maillet, a novelist, has dominated contemporary Acadian literature since the success of *La Sagouine* (1974) and *Pélagie-la-Charrette* (1979), which won the Prix Goncourt. Her imaginary universe is rooted in the history, geography and people of Acadia. Maillet's novels, often reworked for theatre, offer a new image of the original Acadia and appeared at the right time to give voice to her Acadian people. The language in her books is an original creation — a fusion of "ancient and sonorous words" and literary language.*

Because in spite of all their bravery and all their glory,  
while they were making history, we were doing the  
fighting.  
For them and in spite of ourselves.  
I have seen up close an enemy soldier, blond, young, and  
strong,  
With sparkling eyes and hungry mouth, writing tender  
words to his beloved every evening in his trench.  
I could tell who he was from his smile that was just  
like mine.  
We both dreamt about a house,  
a workshop, a factory, fields,  
the sea,  
the mountains,  
we were building peace under the roar of cannons,  
the whistling of bullets,  
the flapping of flags so torn and faded by the sun and  
rain, that neither camp could recognize its own.  
We were waiting for life, when the fighting ended,  
one fine morning.  
Life came too late, on armistice day, a day we did not see.  
On that day, my house crumbled and fell,  
my dream disappeared into forgetfulness,  
My wife and children died, taking all my posterity to the  
grave.  
The world that I could have built perished on the front,  
cut down in the sunlight,  
run through with a single bayonet thrust.  
And the victorious army marched over the bodies of my  
descendants,  
Over Mary, Margaret and Jeannette.  
Thank you, my General, my Colonel, Mr. President for  
choosing me,  
To keep the eternal flame burning with the bones of the  
unknown soldier.  
Thank you for the tribute,  
the flag,  
the music, the flowers.  
I am unworthy of this honour, I who was so reluctant to  
have it.  
It is not fair to Alexander and Napoleon, who died in  
their beds.  
And if I may be so bold, Mr. President, in reply to your  
words so moving and grave, let me suggest that you give  
praise to war on the tomb of someone who loved it, or  
who did not know.  
Let me dream in peace about the life that I loved and was  
taken from me.  
for nothing  
because my death was of no value,

it did not cure the warlike peoples, it did not uproot war,  
it did not even bring peace to one generation.  
Please do not stand on my tomb to pay tribute to man,  
to history, or to civilization.  
Put out this flame that is burning my bones,  
until the day when you have given back their fathers to  
the war orphans,  
Given back their members to the amputees,  
And given back life to the next unknown soldier.





*Peace is the result of our own  
personal efforts to live a better life in  
harmony with the charter of rights  
and laws given to us by God.*

MÉDÉRIC ZÉPHIRIN McDOUGALL

## *My vision of peace*

Peace, justice, love and understanding go hand in hand. Unless I am perfectly honest, very sincere, and willing to forgive, there can be no true peace of mind and neither can there be between nations if the great powers keep preparing for war.

Peace begins with ourselves, peace is the fruit of our response to God's law. As peace is not an abstract, peace is tangible. Therefore it is the result of our own personal efforts to live a better life in harmony with the charter of rights and laws given to us by God.

We can read the commandments of God as related by Matthew 19: Jesus said to the rich man, "If you want to enter into life keep my commandments." The rich man asked which commandments he should keep; Jesus said, "You shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false witness. Honor your father and your mother and you shall love your neighbor as yourself."

Peace is a very complex word. In our time, there is a major break between the Gospel of Jesus Christ and our culture; therefore man has to recognize that there have to be changes before we can have peace on earth. Attempts at disarmament discussions have badly failed. When major countries are preparing for war, it is impossible to have peace in the world.

It is by working hard to maintain friendly relations and trying to agree that we will succeed. Nations have to listen to one another and come to an understanding. We should

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*Médéric Zéphirin McDougall has worked for the advancement of his people, the Métis, for more than 40 years. A former employee of the municipality of St. Louis, Saskatchewan, a school trustee and a member of the village council, McDougall has been faithful all his life to his people and the French language. He is a founding member of the Métis Association and president of the local chapter of the Association culturelle franco-canadienne. Although retired, he is actively involved in improving conditions for senior citizens.*

express our views to our leaders. We should be firm in defending our rights and our convictions. We should always try to lead the way by giving a good example.

When tensions are high and lead to violence, confrontations, deprivation of rights and properties, violence and gross injustice must disappear before we can dream of peace and these will not disappear immediately; it will be a slow and tedious process. United nations are going to have to really settle down to come to some understanding; the people will have to give their personal ideas, if they want to be of some help.

The riches of the world are not properly used; more should be done to help those in need and [governments should] forget about so much expense on militarism which is mostly for destruction and waste and causes so much hatred.

Our capitalist system has to be reviewed as it cannot carry on without bankruptcy and this will cause hardships to the nations. The big powers will have to change their ways: instead of furnishing war materials, they will have to furnish daily needs and food.

During the international year of peace 1986 we should expect world-wide efforts to promote peace; nearly six months have slipped away. What results do we see so far? It seems that our world is in a turmoil: violence, assassinations, explosions, crimes and gross injustice. Can man solve the problem? Man has messed up God's beautiful world, but cannot mend it by himself. Only through faith and forgiveness can peace be restored.





*What does peace mean to me? Living  
in this wonderful country Canada.*

THE HONOURABLE  
PAULINE M. MCGIBBON

## *What peace means to me*

What does peace mean to me? Living in this wonderful country Canada. I admit that there appears to be an increase in racism, intolerance, hunger, but if one visits other countries, one returns to Canada grateful to be home. I only wish everyone appreciated it. Then we could work together to eradicate those things that mar our society.

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*Pauline McGibbon, former lieutenant governor of Ontario, was the first woman to occupy this office. At the end of her term, she was appointed chairperson of the National Arts Centre and a director of Massey Hall in Toronto. She has been active in education and the arts for many years, and has served on several voluntary organizations.*

*McGibbon has been made Dame of the Order of Saint Lazarus of Jerusalem and has received the Canadian Drama Award for Outstanding Service to the Theatre in Canada.*



*Decisions must start from the bottom up, right in our own homes and in our own families and most important in ourselves, not from the top down as the world works today . . . .*

EDWIN MIRVISH

## *What peace means to me*

There are so many images of peace. Let us examine in what connection we talk about peace. There is the peace that comes with the satisfaction of your own achievements and activities, industrial peace, diplomatic peace — the list is endless, the ramifications never ending. Peace is not just an absence of war. Complete peace in all its forms would be hard to imagine.

Important in priorities is peace among nations, which means living together without war. It has been said that war is the continuation of diplomacy (failed diplomacy we have to assume). This of course is one issue on which all sane people agree — because in any future war, the devastation would be such that all other issues would disappear for ever. That is one peace we all strive for — we may not all agree on the best way to achieve it — but we know, without it there is no tomorrow. This is one battle we have to win. What we received from our forebears, we have to preserve and pass on to future generations. Let us pray that in a thousand years they will say of us: “Without them there would be no planet — let us cherish their memories.”

Because of limited time and space I would like to express my thoughts in the area of peace through the avoidance of war.

As communications and travel escalate at an amazing speed, we will or could be eventually in touch with all of our global neighbors. This brings with it the dangers of negative forces such as ignorance, fear, lack of

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*Edwin Mirvish has contributed to the life of many Toronto citizens by putting private enterprise to work for the public good. His achievements include Honest Ed's Bargain House, restoration of the Royal Alexandra Theatre, and Mirvish Village on Markham Street, formerly a run-down area that is now a showcase with boutiques, ethnic restaurants and Ed's ice cream parlour. Mirvish has been awarded the Distinguished Public Service Medal of the City of Toronto, the Telegram Theatre Award and several honorary degrees.*

communication, understanding, etc. On the other hand, it also brings with it positive forces — new cultures, new worlds, new religions, new beliefs, and an abundance of new ideas.

Our first task is to find a way to eliminate the negative forces. To do this we must first start with ourselves. Let us begin with ourselves right at home.

Can you go through an hour, a day, a month, a year, 50 years without having a heated argument with your husband, wife, children, relatives, or people you live with?

I say “heated” because differences of opinion are supposedly healthy. The question is where one draws the line between “difference of opinion” and “fight.”

Before a politician or statesman can get up in parliament or court and tell the citizens of his own or foreign countries what they should or should not be doing, he should ask himself if his own house is in order. His honest answer will probably be “no”!

I am not saying this in condemnation of the people who run the world's countries but rather pointing to the fact that these people are human beings. As human beings they are filled with many inadequacies, fears, inferiorities (real or imagined), greed, various I.Q.'s, degrees of health, and on and on.

The point I am trying to make is “In the millions of years since we have come out of the caves have we really become that civilized?” When war breaks out, and the soldier goes into battle, he goes right back to the days of the cave man.

We can hope for a better world but we must through some form of education get the message to individuals that there is no way we will change others until we find a way to change ourselves. Force is not the answer. Each person who strives to create peace in their own household will bring our world a little closer to peace.

Decisions must start from the bottom up, right in our own homes and in our own families and most important in ourselves, not from the top down as the world works today, through force, authoritative dictatorships and disciplines. These forces will never convince the masses on a long-term basis what they think is good for them. The only hope for long-term peace is when individuals can discipline themselves and get their own house in order, thereby setting an example for their neighbor. This is a big order. If this is true then the enjoyment of peace through the absence of war is far into the future, if ever! It is like remaking the nature of human beings.

I do believe if the world is ever to be reconstituted it will be accomplished by the ordinary people.

Our world leaders, no matter how idealistic, able, clever, or well intentioned, will never be able to give us peace through the absence of war because their whole concept is wrong. It is absolutely unworkable.

The more scientific the world becomes the more difficult and complex the problems become. World economics and scientific machines become more important than the development of the mind for the use of logic.

The slight hope for the peace I am referring to is to educate the ordinary people of all countries. Will the people in power buy this? Not likely. We have not reached that stage of civilization yet.

In all probability the universe is unravelling as it should. As the heavens are sometimes fair and sometimes overcast, alternately tempestuous and serene, so is the life of humans intermingled with hopes and fears, with joys and sorrow, with pleasures and with pains. How would I know "peace" if I had never experienced troubles and problems?

I am extremely grateful for having experienced the journey. If every one of us can become a little more civilized by our own effort and example, we will help to create a world of more peace and less tension.





*Can the motivated, yet friendly competition enjoyed by athletes throughout the world not teach us a lesson in mutual coexistence?*

BOBBY ORR

## *What peace means to me*

I love my country and am proud to be a Canadian. It seems a shame, however, that love of country and loyalty to it can be so often used as a reason for conflict. I remember, while a hockey player, people describing some games against our traditional rivals as "real wars," but hockey is just a game to be played and enjoyed while wars rob us all of our most precious and irreplaceable commodity: our youth.

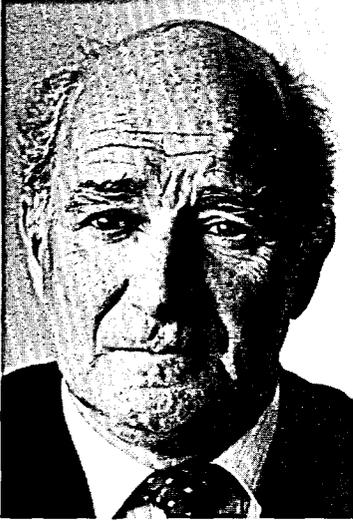
Why, I wonder, can young people from different countries, of different colors, different religions and different political and philosophical beliefs compete so successfully on playing fields, courts, rinks, pools and tracks around the world? Suddenly, and for reasons which most of them don't understand, the name of the game is changed to "war" and the playing fields become "dying fields" in the name of "love thy country."

As an athlete I've been fortunate to compete at the highest levels of my sport, have won and lost, but survived to play another day. Can there be no solution to the bitter international rivalries where the losers die and the winners don't really win, simply survive a little longer? Can the motivated, yet friendly competition enjoyed by athletes throughout the world not teach us a lesson in mutual coexistence?

Perhaps it's too simple, this concept of people living peacefully together, regardless of individual preference or bias, or perhaps it's time we look to athletes who seem to have found an answer.

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Robert "Bobby" Orr is a retired professional hockey player of international renown. He was an outstanding junior player with the Oshawa Generals before joining the Boston Bruins in 1967 at age 18. After he joined the Chicago Black Hawks in 1976, Orr played only 26 more games before retiring due to knee injuries. He has won a large number of awards and has been special assistant to the president of the National Hockey League. He devotes much of his spare time to young athletes.



*From the dark tunnel of nuclear fear  
a glimmer of light escapes — the new  
reality of diverse peoples consciously  
choosing to work together for peace.*

THE HONOURABLE GÉRARD PELLETIER

## *On international public opinion*

(Translation)

The main lesson that I drew from my three years at the United Nations was that there is very little power in the hands of the international institutions responsible for peace. One scarcely need mention this when it is commonly known that the express wish of the UN's founders was to create an organization that was *infirm* — feeble and sickly, in the Latin sense of the word — from its inception.

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*Gérard Pelletier is a journalist, politician, diplomat, and labour and social activist. After 14 years as a journalist, he became editor of La Presse in 1961 until he was fired in 1964 for his radical editorial views. Pelletier founded Cité libre with several colleagues, including former Prime Minister Pierre Trudeau, then entered federal politics in 1965 to fight separatism. During the Trudeau administration, he served as secretary of state for external affairs, minister of communications, ambassador to France and permanent representative to the United Nations.*

Because the Member States were willing to surrender only an insignificant portion of their national sovereignty, the UN has come to typify a divided world dominated by the two superpowers and torn by a series of international conflicts, the list of which continues to lengthen. The New York-based organization is indeed an excellent observation post for those involved in matters of peace. However, it has no power to impose compliance with a crucial commitment that was made by all the Member States, namely that they should refuse to use force to settle their differences. Powers great and small, but especially great ones, will solemnly proclaim their dedication to peace and will readily vote to condemn *other* states that use force, but when their own interests or prestige are involved they will embark on the most brutal military adventures without a second thought. They all try to conceal these interventions with the now very transparent fig leaf of "legitimate defence."

What can the United Nations do when one Member State assails another in flagrant violation of UN principles

and of its own commitment? It can issue a condemnation, but clearly such condemnations bother only the lesser powers nowadays. The major ones, secure in the impunity that comes from superior strength, are not even fazed by them.

With international relations as they are today, to think of increasing the powers of the UN would be nothing but a pipe dream. Does this mean that we must abandon all hope? Is peace itself a pipe dream, and must we resign ourselves to seeing war as a chronic malady of mankind? Must men of peace throw up their hands in despair and then wait passively as warlike men pursue the nuclear arms race to its logical end of mass incineration?

Is there any validity today in the cause of those who fight for disarmament? I believe that there is indeed, not only because mankind has never relinquished its dream of a world without war, but because, in spite of the terrible threat that hangs over our heads, there is still hope. For lack of space I will cite only one example of what I mean.

My time at the UN confirmed a conviction that I had already acquired in the newspaper business and in politics: there has appeared on the world scene a body of *international public opinion* that gives ground for a firm hope. This new phenomenon accounts perhaps better than anything else for the modest but real successes being enjoyed by popular peace movements.

In countries where it is found, genuine democracy owes its existence and perpetuation to the initial conquest of obstacles to free speech. This made it possible to form bodies of national public opinion, which beyond a certain threshold no authority can overrule. I suggest that for the past half-century we have been witnessing this same phenomenon taking place within the international community.

I am of course assuming that mankind on the whole abhors war. When we consider the steady progress that has been made in communications technology, so that information can now be broadcast around the world instantaneously, penetrating the barriers that some states would erect to stop its flow, we can easily envision a not too distant day when the world's peoples will be heard speaking as with one voice for peace, dispelling the ignorance and fear that warlike men have always preyed upon.

International public opinion was heard loud and clear during the recent famines which, had they occurred at the turn of the century, would have gone by unnoticed, except by the victims. Is it unrealistic to believe that, within a few decades, this same body of public opinion will be sufficient to counteract the temptation to use force?

I know that international public opinion can be manipulated. So can national public opinion, for that matter. It is an established fact, however, that, as Lincoln said, "you cannot fool all the people all of the time." I know, though, that some would not agree and I'm not sure that I could answer all their objections.

From the dark tunnel of nuclear fear a glimmer of light escapes — the new reality of diverse peoples consciously choosing to work together for peace. It is only a pinpoint, but I believe that it can become a powerful beam that will do something to scatter the storm clouds of war.





*My vision of peace encompasses an awareness of the rights of our fellow man irrespective of race, color or creed.*

OSCAR E. PETERSON

## *Peace*

It is not unlike the state of good health — something that we all seem to take for granted, and wait much too long to do something about, until we are in dire pain: WAR. We expect good health to be with us at all times whilst doing nearly nothing to constructively ensure this. We try our best to ignore others that may be suffering with bad health and seemingly only intercede when it is blatantly to our advantage.

For all of us to participate locally in the quest for peace, it would seem to me, forestalls the chance of a worldwide epidemic: WORLD WAR.

My vision of peace encompasses an awareness of the rights of our fellow man irrespective of race, color or creed — words spoken and repeated many times on many occasions, political or otherwise, and by many individuals, but so often only used to fill spaces on paper. I believe that if mankind could honestly embrace the true embodiment of those misused words, the world would be much farther along the road to good health.

Over the last years, I have followed with extreme interest man's (and woman's) struggle to expand the frontiers of our world to include the unknown and voluminous reaches of space. During this time there have of course been varied speculations about what types of life possibly exist out there, and whether we could comprehend them and their mode of life. My own concern has always been slanted more towards what they would think of us humanoids

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Oscar Peterson is an internationally acclaimed jazz pianist. By the time he was 15, he had won a prize in a local amateur contest and had a spot on a weekly radio show. Discovered by impresario Norman Granz in his hometown of Montreal, he played in the first of many "Jazz at the Philharmonic" concerts at Carnegie Hall in New York in 1949, and was an instant success. He has recorded over 80 albums in his own name since 1950 and has hosted TV series in England and Canada. Peterson has received awards from all parts of the world for his music.

and our warring ways. Should any visitors emanating from a peaceful society enter our galaxy, they must certainly diagnose us as a terminal species.

We can stem the tide of the epidemic by taking the time to recognize our brothers and sisters as humans that have been willed the right to exist anywhere in this world that they should so choose. They also have the right to work and earn a fair and equitable wage. They must have the opportunity to raise their families without fear of the hate squads and the purveyors of bigotry and oppression. They must retain the right to choose their own system of government so long as all people remain free and equally represented. They must have the right to worship in their own private way without forcing their own religious beliefs on their neighbours.

We can look on these inalienable human rights as the vitamins and antibiotics that can keep our present day civilisation healthy and productive. They are at times, to some of us, bitter pills to take, especially when we have prospered on our brothers' and sisters' illnesses. However, it has been proven beyond all shadow of a doubt that we can only have a healthy world if we are able to throw off that perennial yoke of selfishness and oppressive decadence.

We are the primary architects of our future destiny, and as such, can also be the physicians that are capable of initiating the healing process that our world so desperately is in need of. I myself as a citizen of that same world look forward to the time when the medication of brotherly understanding and respect begins to make its effect felt, and the world is on the road to good health! PEACE.





*By making Canada a land of deeply felt harmony, devoid of most racial, ethnic and religious tensions . . . we can help to build the foundations of world peace.*

RABBI W. GUNTHER PLAUT

## *What peace means to me*

Before I was old enough to appreciate the benefit and meaning of peace I had come to experience some of the ravages of war.

I was a small boy in Berlin during the days of the First World War. Father was in the army, and so were all my uncles. Food was scarce; herring and potatoes were the staple German diet, which was supplemented by Mother when she returned from occasional visits to the farms of our relatives. Our children's games revolved around enemies and friends, villains and heroes. Naturally, Germans belonged to the latter, and I was one of them. "Deutschland über alles" was on my lips as on everyone else's.

Yet there was another element in my childhood education that I came to comprehend fully only much later. Father was an intellectual, a republican democrat in a Kaiser-ruled monarchy. He had been opposed to the war and his comments on the futility of mindless killing made their mark in my childish mind.

On a dark day in 1917 came the news that one of Mother's brothers had been killed at Verdun, and suddenly war took on a different dimension. But that was only the first shock. Before the struggle was over another bitter blow struck our family. In the last convulsions of the war, with the armistice only days away, a second brother met his death. He had been Mother's favorite, and for a long time she was inconsolable. We often talked about Max and Walter, the two young lieutenants, full of life and promise who would never come home. I learned then what war

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W. Gunther Plaut is Senior Scholar at the Holy Blossom Temple in Toronto and a leading commentator on Judaism. He has served as president of the Canadian Jewish Congress, vice-president of the Ontario Human Rights Commission, and on the boards of many voluntary organizations. Committed to improving the quality of life, Plaut has lectured extensively and has written numerous books, pamphlets and newspaper articles about Judaism.

really was — not an abstract confrontation of enemies and of presumed state interests, but the blood-and-guts brutality of human beings tearing each other apart.

Twenty-five years later the Second War had spread all over the world. People died by the millions, at the fronts from Guadalcanal to Tobruk to Stalingrad, and behind the fronts in extermination camps and bloody razzias. This time my generation did the fighting and the dying, and I had become a soldier in the American army. For nine months I was part of the European campaign, serving as a chaplain with an infantry unit. Death and maiming were our daily companions. Against my will my heart was hardened, a cruel mechanism by which my compassion was suppressed in order to keep me functioning. I had always remembered my uncles and knew that war was no picnic. What I did not know was its real nature, the cheapening of life to the point of disappearance.

We knew the enemy, the Nazis who had burst upon history with demonic power. Their evil presence seemed to make everything bearable. Even the dullest of our men began to understand the nature of the monster we faced when we liberated a concentration camp, with its dead and near-dead lying about by the thousands.

But bearable and even necessary as war was then, it is — given our world today — no longer an acceptable option. On this most people are agreed; only how to achieve a meaningful peace is a question wrapped in prejudice, politics and panaceas. I will not discuss its strategies here, nor the arrangements which have been proposed to constrain combatants and would-be combatants. I do believe that the United Nations needs to be restructured and some of the ideas of the World Federalists incorporated into a regionally based system of national participation. But while such re-arrangements and especially the start of serious disarmament would be heartily welcome and a sign of real progress, they do not by themselves describe the heart of the problem. They remain mechanisms, albeit needed and important ones.

The heart of the problem is that we are humans and not angels. We are subject to a territorial impulse which we exercise vigorously in our private existences and violently as parts of national aggregates. As long as we have nations which are sovereign (or believe they are) they will exercise their prerogatives in any number of ways.

They will control their borders and generally keep newcomers out as much as possible. Timing is everything; those who came earlier are presumed to have inherited the land by some supernatural and supra-national right. (“The earth is the Lord’s” is a biblical phrase without visible application by those who are wont to quote it. Only so-called “primitive” traditions have taken it seriously. Our native peoples are among them, which marks them in my book as truly civilized.)

Nations will claim that all affairs inside their borders including the violation of human rights are no one else’s business, but are likely to complain strongly about the human rights violations of others. Borders are like one-way windows: they allow you to look at the world, while the world cannot or should not see you.

States will also assert that they have the right to use any and all means to safeguard or advance their presumed prerogatives. With traditional armies all but instruments of the past, terror has emerged as the newest weapon. It may yet prove more deadly than nuclear bombs whose use is hobbled by the mutual fears of the super-powers. Deterrence based on this scenario of *Angst* is called MAD — Mutual Assured Destruction — and the acronym conveys the underlying human attitudes quite accurately.

A few years ago, in Kyoto, I participated in a world conference on peace and religion. At the end of our deliberations a committee was given the task of drawing up a statement on peace that would reflect the sense of the conference. It was fascinating to note that religious men and women who were highly motivated and sensitive human beings could not agree on basic priorities. Yes, they all wanted peace — only it turned out that the term meant different things to different people.

When speaking of peace Westerners like me meant the opposite of warfare and focussed on disarmament. Easterners, on the other hand, did not find disarmament and nuclear control to be the core of their concern and therefore did not consider them to be the prime subjects of our consideration. They were not worried about MAD and the anxieties of great powers and their acolytes; their main needs lay in the field of human survival. They said “peace” and thought of *social* peace and economic justice, which to their way of thinking would produce *peaceful attitudes*. These in turn would guarantee an equitable and peaceful world order.

We Westerners were used to thinking first and foremost of mechanical and structural changes: fewer weapons, better treaties and monitoring services, and the like. Easterners thought primarily of human beings and their state of mind.

Our Western principle was: Create sufficient safeguards and nations will not dare to break down the barriers. Their principle was: Create an environment in which nations will not need to be aggressive, for their members are at peace with themselves. Their immediate focus was the basic needs of human existence and among these, health of body and peace of mind came first.

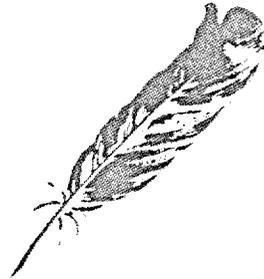
I often think of that gathering in Japan's great city of shrines. Somehow we need a joining of these two peace perceptions, and to buttress outer with inner security. Perhaps one of the reasons that neither East nor West has been successful in reaching its vaunted goals lies in the fact that people have always seen the possibilities of peace through the lenses of their own particular traditions. Neither tradition has by itself produced satisfactory results; together they may open new avenues for civilized behaviour.

To us in the West, and especially to us who live in Canada, that would mean enriching our own dreams for disarmament and new world structures with an unfamiliar emphasis on spiritual values and attitudes of the heart. Which is another way of saying that we can do much with *our* society, with *our* way of life. This is where we start.

Canadians perceive of themselves as a "middle power." That is a fundamental misnomer, for it reflects merely the fire power of Canadian weapons, the number of its soldiers, the level of its defensive and offensive capacity, and the size of its economy and population. The real strength of Canada lies elsewhere and, if exercised to the fullest, could make this country a super-power of special dimensions.

Here we are, a multicultural aggregate of magnificent proportions, a veritable mirror of the nations that the UN comprises. By making Canada a land of deeply felt harmony, devoid of most racial, ethnic and religious tensions, a land where human rights are zealously protected, a land where none goes hungry and all can enjoy the fruits of their labour to the fullest, we can help to build the foundations of world peace. For if all this is possible here, it is possible everywhere.

To achieve this should be the prime objective of our national policy. We will of course continue to work for disarmament and will, I trust, keep Canada nuclear-free. But by a fortunate turn of history's wheel we are given a unique chance to advance humanity's search for peace — by being who we are at our best, and by becoming a beacon of truly *humane* power.





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*Morris Shumiatcher is a staunch defender of the rights of individuals and organizations in the court room and a champion of the cause of human rights and civil liberties. He was called to the Saskatchewan Bar after war service with the air force and, at age 30, was the author of the Saskatchewan Bill of Rights, the first such enacted in Canada. At 31 Shumiatcher became the youngest King's Counsel in the Commonwealth. He has hosted various radio and television series and has written many books and articles.*

*In a gentle spirit, a strong will and an enlightened mind resides our best hope for peace: a peace that depends not upon the arms of the world's captains and kings, but upon the governance of ourselves.*

MORRIS C. SHUMIATCHER

## *To train for ill or train for good*

In the last 3,439 years of recorded history, only 268 have been free of war.

Summing up their eight-volume *Story of Civilization with Lessons of History*, Will and Ariel Durant observed that mankind still embraces war as the ultimate expression of his personality. "War," they tell us, remains "the father of all things, the potent source of ideas, inventions, institutions and states." By comparison, "peace is an unstable equilibrium which can be preserved only by acknowledged supremacy or equal power."

It is a dour commentary upon the human race and a dark prophecy of its future. But it is as much a judgment of ourselves as individuals as it is of human society over the millennia because war has been our constant bedfellow and we are truly strangers to the ways of peace.

War is the crucial, the ultimate contest among nations. And because wars are staged and waged by men, it is not surprising that the principles of all states should be rooted in the instincts that motivate individuals in the conduct of their private lives: acquisitiveness, pugnacity, pride and power.

In individuals, such qualities can be virtues if they are guided and restrained by personal morals and public laws. They have fuelled engines of industry that have produced affluence and have inspired the creation of great cities in which scientific miracles are modelled. Their energies have transformed the earth, nourishing its burgeoning billions. They have expressed the glories of language, the subtleties

of reason, the raptures of music and the divine attributes of the arts. Thus has the human family distinguished itself as the unique creature of Providence, lower only than the angels, crowned with glory.

But those gifts and instincts, planted in the minds of the rulers of sovereign states, great and small, have gone unrestrained by law. Nations are governed by no morality, and no authority bridles their folly save fear of failure and defeat. When a political leader declares his country's vital interests at risk, there exist few restraints to stay its pugnacity and pride. And when nuclear fission can expand to the Nth power the muscle of even the most obscure and irresponsible of nations, the stage is set for tragic drama. Then, indeed,

These our actors,

• • • • •

Are melted into air, into thin air:  
And, like the baseless fabric of this vision,  
The cloud-capp'd towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherit, shall dissolve  
And, like this insubstantial pageant faded,  
Leave not a rack behind.

With their wry optimism, the Durants tell us that peace may come only when earthlings are attacked by some ambitious species from other planets in space. These will so threaten mankind that we shall all unite in self-defence and muted amity to destroy our common enemy.

But can anyone believe that by preparing for interplanetary war launched from the stars, earthlings will live in peace with each other or survive the Martians?

So long as the strongest instincts of *homo sapiens* can be satisfied only in conflict upon a stage where our pugnacity and pride, our penchant for property and our lust for power write the plot the actors play, nothing will be altered. Though we turn our eyes and send our prayers heavenward, nothing is changed because

The fault, dear Brutus, is not in our stars,  
But in ourselves, that we are underlings.

But what of those *selves* that we are? Is there no deep, redeeming resource, no quiet inner voice to say to us: "It is *I* who am the enemy. In *me* there grow the weeds of war"?

Twenty-five hundred years ago, Confucius brooded over the bloody history of his country. The world is at war, he said, because its states are improperly governed. He reasoned that states are improperly governed because laws cannot take the place of the virtues that the family naturally provides.

The family provides no virtue because men forget they cannot regulate their families if they are not themselves virtuous.

They fail to regulate themselves because they have not cleansed their hearts of pugnacity, pride and the love of power.

The hearts of men are not cleansed because their thinking is faulty, believing only what they wish to believe, escaping from reality.

When men let their wishes discolour reality, they cannot understand the nature of the world.

All of this can be rectified, said Confucius, if men seek knowledge, and act upon it.

Their hearts will then be cleansed of vain desires.

Their own lives being ordered, their families will be regulated by the silent power of example.

If the family be regulated by virtue and example, it will give birth to so spontaneously virtuous a social order that there will be little need for government.

Within the state there will then be found internal justice and tranquility. Then, the whole world will grow peaceful and happy!

All of this may seem a pious précis for perfection. But how else will mankind embrace peace? Peace that is not merely the absence of war, but is the prime human virtue: a state of mind, a disposition for benevolence, a love for justice.

Prosaic though it may be, in a gentle spirit, a strong will and an enlightened mind resides our best hope for peace: a peace that depends not upon the arms of the world's captains and kings, but upon the governance of ourselves.

Perhaps the philosophers and prophets will never light the way to peace, and the historians and generals will have their way, and the world will continue to act upon the principle that "who desires peace, let him prepare for war."

In that event, all that remains will be the pensive poetry of A.E. Housman's *Shropshire Lad* to relive the hard choice that other brave lads have had to make over the 3,439 years of recorded history, recognizing that

... since the world has still  
Much good, but much less good than ill,  
And while the sun and moon endure  
Luck's a chance, but trouble's sure,  
I'd face it as a wise man would,  
And train for ill and not for good.





*I would like to encourage more peace-related activities to be held in homes, schools and colleges.*

ANGELA SIDNEY

## *What peace means to me*

I feel strongly that the Government of Canada should give particular attention to the following issue. More and more families and schools are encouraging our young ones to grow and develop in a peaceful environment and with a peaceful attitude. Unfortunately, many of these young ones are whisked away for further education and are taught, in the name of defence of the country, the most sophisticated ways, attitudes and approaches which the modern age can offer in military training. Meanwhile, a great conflict develops within them and they compare the demands of their new training with the peace-loving education which they had received in the earlier years of their lives. The same conflict reaches a point of despondency and despair when they return home after the completion of their further education and training. The reality of this conflict becomes so painful for them when they realise that on their return home they cannot even relate to their home communities, at least without some new training.

I would like to encourage more peace-related activities to be held in homes, schools and colleges.

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*Angela Sidney is one of the last speakers of the Tagish language. She has been actively involved in recording oral history and publishing books containing songs, traditional stories and Tagish and Tlingit-language place names of the southern Yukon. By doing so, this prominent elder of her community has made a major contribution to northern linguistic and ethnographic studies and to the preservation of the native cultural heritage.*



*Science and technology . . . have brought in recent years the most extraordinary developments in communications mankind has ever seen. My hope for peace for the generations to come lies there.*

G. HAMILTON SOUTHAM

## *What peace means to me*

"Saying, Peace, peace; when there is no peace," cried Jeremiah. Such was the world in his time, and such is the world today.

How we yearn for peace in the world around us, and how long we have yearned for it! Yet the world has never been at peace, and we wonder whether it will ever be. In our time we have seen the great powers find an uneasy *modus vivendi*, only to have terrorists strike by land, air and sea in a thousand peaceful places. Should terrorism one day be stilled there looms the final violence of man against man in search of dwindling food supplies in an overcrowded world.

I was a soldier once and fought for peace. Later as a diplomat I worked for it. Looking back on the labour of so many years I ask myself, after reading the morning paper or watching the evening news, whether I may have laboured in vain.

At the age of seventy I have little hope of finding peace in the world around me. What peace has come to mean for me, therefore, is something very personal indeed. Peace is my wife and children, our house and garden, our books and music, our friends, our love for each other. It means a morning walk with her beside a neighbouring river, lunch on our verandah overlooking the smallest of all possible gardens, an afternoon of work among my books on such a theme as this, dinner and good conversation with friends or children, and bed at last with quiet sleep.

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*G. Hamilton Southam has been active in international affairs and the arts since the 1940s. He joined the Department of External Affairs in 1948 and served in Stockholm, Ottawa and Warsaw, and later became the first Canadian ambassador to Poland. In 1964 he was seconded to the Secretary of State Department at the request of the prime minister to coordinate the National Arts Centre project and was director general of the Centre from 1967 to 1977. In 1972 he was awarded the Medal of Cultural Merit in Poland.*

This is not as selfish as it may seem. There is not a man or woman in the world for whom peace does not mean these very things. How is it, when we are the vast majority of the human race, that our will for peace has been thwarted since time began? Could it be that we do not *know* we are the vast majority? What is then to be done?

While I have little hope for peace in my time I do not despair for my children. Science and technology, which brought us the nuclear bomb, have brought also in recent years the most extraordinary developments in communications mankind has ever seen. My hope for peace for the generations to come lies there.

My respect for soldiers and diplomats is as great as ever it was when I was one of them. I admire their professional ability and know they are as devoted to peace as I am. Yet I suspect the peace we seek will never be won by the most skilful treaties or displays of force the best of them could ever devise. Let their efforts continue. But the time has come for all of us to do our bit.

I am not calling for peace movements or demonstrations, though many of us believe they have a place in the scheme of things. Rather, for individual commitment and action. The commitment is there already. The astonishing and accelerating progress in communications is creating the possibility of individual *action* on a scale as yet undreamed of.

Science and technology have made world travel available to most human beings for the first time in history. Of such travels are friendships often born, between people who live a world apart. But, as Samuel Johnson said, a man should keep his friendships in constant repair. For the first time in history electronic communications are making it possible for planetary friendships to be nourished in a way our parents never knew and we are only beginning to grasp. These developments are changing our world beyond recognition and, I believe, changing it for the better.

As soldier and diplomat I travelled extensively. I have Polish friends, and Russian friends now living outside the Soviet Union who speak for friends within, as dear to me as any friends I have. What peace means to me, it means to them. Those who understand peace in the same simple terms as we do, who cherish it accordingly, are the vast majority everywhere. That majority is just beginning to realize its own existence.

My travels were undertaken in an age when travellers were fewer than they are today, and far fewer than they are going to be in my children's time. What a few friends and I learned years ago other travellers will learn in the years ahead, but their learning will be on a scale as yet undreamed of. Multitudes will learn, as only a few have learned till now, that peace for one is peace for all. The vast majority of the human race who know peace and love it, whose love for peace has been thwarted because they never knew their strength, at last will see themselves no longer through a glass, darkly,

but then face to face. They will know themselves, through the miracles of communications now at hand, for the vast majority they are. They will act on that knowledge and they will triumph.

Then will they close Jeremiah's book and open Isaiah's, saying: "Peace to him that is far off, and to him that is near." Selah.





*Peace means knowing that I can plan and prepare for my own future and, more importantly, the future of my family with real hope and confidence that there will be a future . . . .*

MAURICE F. STRONG

## *What peace means to me*

Peace has become the most important issue of our times. And peace on a world scale has now become a very personal concern for me as it must for everyone. All of our hopes, dreams and aspirations for our own lives and for the futures of our families depend on the maintenance of world peace.

Individually, people have always had to face the reality that their own lives would come to an end. But now for the first time since human life appeared on this planet, we face the very real risk that all human life could come to an end. And this could happen abruptly at any time if the awesome capacities we now possess for nuclear destruction are unleashed, deliberately or inadvertently. But it can also happen more slowly and just as decisively through the cancerous processes of environmental deterioration and pollution which are undermining the basic life support systems and disrupting the delicate balances on which human life depends. This may be an even more insidious risk than that of nuclear war, and in many ways more difficult to deal with. For while it is always possible to avert nuclear war up until the very moment the button is pressed which unleashes it, the processes of environmental degradation and pollution work quietly and pervasively and by the time the risks that they create become so dramatically evident as to compel action, it may already be too late.

The grinding poverty that creates such widespread suffering and premature death amongst millions of people in developing countries also threatens world peace. The threat is real and immediate to those who confront it each

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*Maurice Strong is a business administrator, environmentalist and statesman. He began his career with the Hudson's Bay Company in 1944, followed by positions in energy and financial corporations until 1966, when he shifted to international and then environmental affairs. He has headed the Canadian International Development Agency and Petro-Canada, and in 1985 became an undersecretary general of the United Nations. Strong has received numerous conservation and humanity awards as well as honorary degrees.*

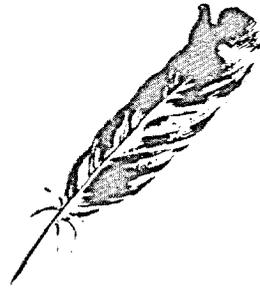
day, as was brought so vividly home to us during the recent African famine. But in the larger sense, it is also a very real threat to the future of the whole human family and it is a particular affront to human dignity and morality when it comes at a time when the world has the resources and capacities to ensure a decent life for all its inhabitants. Peace can never be secure until the scourge of world poverty is eliminated.

The common denominator in each of these risks to peace is that they threaten the entire human family and that they arise from human activities and are subject to human control. Thus in a very real sense, the future of human life on Earth is in our own hands; what we do or fail to do in this generation is likely to be decisive in determining that future.

Peace is the term which for me best denotes the conditions imperative for human survival and well-being. Peace therefore becomes a very personal imperative for each of us. It means, of course, the absence of war, but it means much more than that. For me it means:

- knowing that I can plan and prepare for my own future and, more importantly, the future of my family with real hope and confidence that there will be a future;
- confidence in our leaders, their motivations for peace, their willingness to subordinate their personal and national egos to achieve it, and in their capacities to use the levers of power they command for this purpose;
- confidence in the political and security arrangements by which peace is to be maintained and effective international cooperation established to ensure the protection and security of the environmental and life support systems on which our ultimate security depends. This means that we must move from the present narrow concepts of national security, which are no longer capable of providing real security, to a concept of global security designed to secure our common futures on this planet;
- realizing that each of us in our personal lives is either part of the problem or part of the answer and that our commitment to peace must be manifest in our own day by day interpersonal relationships;
- dealing with family problems and differences without destroying the essential unity and mutual love and respect which are the basis of family life;
- greeting and treating neighbours congenially and graciously even when they may be very different from me in religion, politics, language or in colour;
- treating business associates with sensitivity, tolerance and respect even when they are competing vigorously with me;
- striving to contain the irritations, prejudices, anger and resentments which I so frequently experience rather than direct them at others;
- seeking reconciliation rather than recrimination when I have failed to do this or others have directed their negative energies at me;
- being responsible and fair in the use of whatever strength, power or advantage I have vis-à-vis others.

This really means living the golden rule in our everyday lives — doing unto others what we would have them do to us and forgiving them when they don't. I know how difficult this is; I am challenged to live up to it every day of my life. And when, as so often happens, I find it especially hard to do this, I remind myself that the struggle I have within me to achieve inner peace and peace within my family, with my colleagues and my neighbours is in microcosm the same struggle we face to achieve peace on Earth. It is a struggle that will go on every day of my life and of the life of every person on this planet, a struggle that must be won each day. For we will never be able to take peace for granted in the world as long as the prejudices, the greed, the ego drives and the conflicts that each individual confronts persist. So I believe that the best contribution I can make to world peace is to continue to strive for inner peace in my own life.





*Peace will only come if we believe  
that deep within each human heart  
there is a hidden light burning.*

JEAN VANIER

## *What peace means to me*

For twenty-two years now, I have been living with men and women who suffer from a mental handicap. Frequently they have been looked upon with pity or with cruelty. Many feel they are, and always have been, a disappointment for their parents. They have a very broken self-image because others have such a broken image of them. Sometimes they feel guilty for even existing! Professionals have cared for them, sometimes with great competence. However, they need friends far more than professional help.

My experience with them has shown me that people with mental disabilities are amongst the most oppressed and suffering people in our world today. They cry out: "Why is there no place for me?" "Do you love me?" "Am I of any value to you?" They cry out for friendship. Who will become their friend? Who will enter into a covenant relationship with them?

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*Jean Vanier is a spiritual leader who has spent much of his life working with the handicapped. He established the International Federation of L'Arche, a network of communities throughout the world that care for the poor and handicapped, after taking two mentally handicapped men to live with him in France in 1964. He named his first home L'Arche, after Noah's boat, the place of refuge. Vanier's way of life and writings have inspired people to give up middle-class comforts and share life with the disadvantaged.*

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In schools today, boys and girls put all their effort into succeeding. This can be good. It is important to learn, to grow in wisdom. However, we are constantly being taught to climb up the ladder of success. In a school I recently visited, there was a poster in a classroom: "It is a crime not to excel" and another: "Are you on the passing lane?" We are taught to be "the best," "the elite." But we cannot all win; we cannot all excel. There are always winners and losers, and the losers always outnumber the winners! Those

who win feel good, better than others, more powerful. Those who lose feel depressed and angry. They do not feel important or appreciated. Their gifts are not recognized.

Is it possible to learn to go down the ladder and there to meet those who are weaker? Instead of envying those who have more, is it possible to share with those who have less? When we try to climb up the ladder, we tend to close our hearts and to think only of ourselves. We become more and more isolated, oblivious of others and of their suffering. We may win reputation, riches and power, but we lose community and a sense of solidarity with all our brothers and sisters throughout the world. We lose what is most precious in a human person: the capacity to love and to share.

How quickly we become greedy for power, money and admiration. How quickly we can despise others. How easily we can crush the weak. How difficult it is to accept others just as they are and appreciate their gifts — particularly when they are different from us. Too often we do not give them space to be themselves and to grow.

How easily we judge and condemn others: “They are no good.” “They are wrong.” We divide people into the “goodies” and the “baddies.” We are unable to see that we are all a mixture of good and evil, love and hate, light and darkness. The whole meaning of our lives is to liberate, within us and within others, the powers of goodness, light, love and life. It is to liberate us and others from the powers of evil, darkness, fear and death.

Here in this country, white people have not been sensitive to the aboriginal people who loved this land long before we came. When we arrived, we did not appreciate their beauty and their gifts. We simply conquered and crushed them, making them feel inferior.

Frequently those who are rich are insensitive to the cry of those in distress. Instead of listening to and understanding the needs of others, they seek to protect their own rights and accumulate possessions.

In visiting prisons throughout our country, I have been touched by the pain and anguish of so many men and women. As I listen to their stories, I feel wounded with them. As children, they were hurt psychologically and sometimes physically, by a father caught up in alcoholism or parents in constant conflict. They felt abandoned and terribly insecure. They had no guiding light, only wounded emotions. It is no wonder they became prey to the powers of destruction. Why do we, sitting in the prisons of our comfortable homes, have to condemn them?

There are so many breakages in our families. Why is it so difficult for men and women to accept and appreciate their differences? Why is it so hard for them to be respectful, loving and faithful to one another? Parents have so much difficulty understanding and appreciating their own children. It seems so hard to take the time to listen to them, to enjoy being with them, to affirm them and help them to grow to greater freedom.

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My friends, do not think that our world will find peace unless each one of us, you and I, today, starts to open our hearts to those around us, to listen to them and to accept them as they are. Peace will only come if we learn to appreciate each person, to understand and carry their inner pain as well as recognize and affirm their gifts. Peace will only come if we believe that deep within each human heart there is a hidden light burning.

My friends, do not think that our world can escape another holocaust unless each one of us, you and I, today, is ready to give room to those who are less fortunate, unless we learn how to share our hearts and our goods with them. Peace will only come if we accept resolutely to climb down the ladder of success, to meet and celebrate with those who are oppressed and in pain. Peace will only come if we are able to receive humbly the light burning in them.

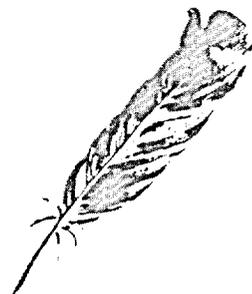
My friends, let us not think that peace is merely the absence of war. Let us not try to avoid war just in order to remain in our little world of selfishness and to nurture greed. It would be better in that case for war to come! Maybe only then would we be shaken enough to change and to discover the tremendous power of love, of sharing and of courage within us.

My friends, do not think that we can expect any form of nuclear disarmament unless each one of us, you and I, is ready to disarm ourselves in the face of others, unless we stop using weapons of criticism, prejudice, condemnation and indifference, and unless we stop using our power and energy to dominate.

Yes, my friends, we will only find peace if you and I enter into a world of forgiveness where we learn to say: "I am sorry for I have hurt you." Then, gradually we will move from a world of competition to a world of trust and communion, from a world governed by fear to a world governed by love.

Yes, my friends, we will only find peace if we open our hearts to the beauty of nature, to the beauty of each person, and to the beauty of the One who is at the source of the whole universe: the God of Love and of Forgiveness, Father and Mother of us all.

This means that each one of us must make an effort each day to choose life over death. Are we prepared to make this choice? Are we prepared to become men and women of peace and compassion? We may have to pass through times of struggle and tunnels of darkness. We must be prepared to struggle against the current of violence, individualism and collective selfishness. If so, we will discover the meaning of our lives; we will discover ecstasy. We will find peace; we will find God.





*A definition of peace cannot just encompass the absence of overt hostilities but must include a lack of all kinds of violence and the ability of different points of view to command respect.*

AMY F. WILLIAMS

## *What does “peace” mean to me?*

These few comments on the subject of peace are being written in the midst of an international conference in London where several hundred women are meeting to review four years of work and to plan for the years ahead. The subjects under discussion have included education, the arts, child and family, health, social welfare, environment, laws and status of women and international relations and peace — subjects of interest to women and men around the world.

During the deliberations the history of various peace movements has been reviewed, which included those prior to both world wars and the work in the ill-fated League of Nations. Discussion took place on international terrorism and the helplessness of the nation states in combatting a new kind of war.

Even defining the word “peace” is difficult and the definition can become politicized in the international arena. Even conferences on the subject have become raucous and violent. A definition of peace cannot just encompass the absence of overt hostilities but must include a lack of all kinds of violence and the ability of different points of view to command respect.

While all individuals and societies have the right to protect themselves, their families and their societies, no person, group nor nation should infringe upon the rights or territory of others. Major conflagrations have started with a seemingly small act of aggression. The challenge to us all is to prevent escalation from each single act.

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*Amy Williams has been active for many years in Montreal community groups and women’s organizations through which she has worked to improve the social and financial situation of women, both in Canada and abroad. Through such organizations as the National Council of Women of Canada and the Canadian Federation of University Women, Williams has served as an influential advocate of issues such as pensions for women and income tax reform.*

Therefore “peace” may be considered to be a state or condition:

- where conflict resolution takes place at the conference table and not the field of battle;
- where those in international policy-making positions are sensitive to their constituencies;
- where the resources of the world are directed to the welfare of society and not to weapons of destruction;
- where each person has a fair share of the world’s water and food;
- where understanding and help are available to assist families to resolve conflicts without physical and psychological hurt;
- where each child is secure in the knowledge that the world will be a safe place in which to grow and develop;
- where all peoples may work freely together towards a common goal of the survival of the human race.





*Peace for me means a constant working to resolve problems as did the Inuit, with intellect, patience, discussion, sharing, and respect.*

ROBERT G. WILLIAMSON

## *Peace learned in the north*

I lived with war as a child. I grew up during World War II. While bombing in England brought death and destruction close to home, we lived too with the fear that our soldier-father might be killed or hurt. While still very young, but aware and hopeful, we were all too soon appalled by the Korean War, and then everywhere the increasing threats of the Cold War. As a schoolboy, I participated in analytical United Nations Organization conferences in England and Norway on the causes of war. There was little certainty in our youth, bedevilled by war, the later prospects of war, and the growing realization of the ancient and on-going pervasiveness of war.

In the Canadian Arctic, more than 34 years ago, I found peace. It was the Inuit people there, and their values. They lived interdependently in a poor and often harsh environment — and they taught me much about living in peace. They knew that their survival depended on harmony and co-operation within their hunting groups. They had found ways of minimizing suspicion, channelling stress positively, and withdrawing with integrity from potential conflict. Their relationship with the animals they lived upon was one of respect for each one hunted, placating religiously the group soul of each species. Resolution of interpersonal tension was dealt with most often with infinitely patient group talking, leading to consensual decision-making. All deliberations were conducted with a strong vein of irrepressible humour, dry and keen-witted at crucial moments, broad and hearty when people felt

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Robert Williamson, an anthropologist, has devoted his life to researching and solving the problems of the North. He was founder of the Eskimology Section of the Department of Northern Affairs, of the Inuit magazine *Inuktitut* and of the University of Saskatchewan's Arctic Research and Training Centre. Over the past 35 years Williamson has spent much of his time in the North working to provide the Inuit with social, economic and political opportunities.

relaxed. Much attention and hope surrounded the children, the beloved focus of the family, respected souls, carefully taught holders of the future.

People were even at peace with their severe habitat, living in concert with its cadences. The snow made a home and the ice was the highway. The Inuit calmly accepted its hazards, adjusting thoughtfully to its vicissitudes, not flaccidly or fatalistically, but eschewing fruitless resentment and complaint against the unavoidable, in order to conserve nervous energy for investment in something realistically achievable. "*Ajunnammatt*" — "Because there is no help for it" — is a common energy-conserving Inuktitut phrase which eliminates face-saving posturing. Much of the useless or actually damaging political energy of the world is dedicated to the maintenance of public image, and the Inuit culture created a refreshing contrast. Children in that child-devoted culture learned peace in their non-punitive upbringing. They were motivated by "*naglirmiq*" — love, in many subtle forms, and by respect for on-going souls. "*Isumaminik*" — "It is within that person's right to so think . . ." was a frequent phrase of kindly tolerance, reducing stress.

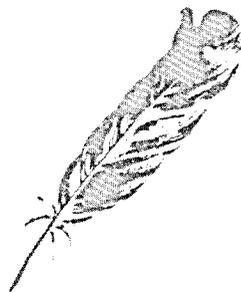
Of course, the closely integrated life of the hunting band — where people knew each other with life-long intimacy — made impossible the self-vaunting of the image-maker, and the culture's internal social controls tended to operate most effectively in primary group or face-to-face contacts. But one realizes that most of the world lives in larger and much more complex societies, giving personal and public motives and their enactment a much greater variety and scope, and in some ways, less societal control. In all societies, however, complex or simple, the need to have and maintain a respected cultural identity is a powerfully impelling motive, and something which, when threatened, causes deep anxiety. When identity assertions and defenses are evoked on a national scale, the aggregate of individual feelings can produce group passions of inspiring or, equally, dangerous potential. Territoriality and socio-economic conditions supportive of the society's own culturally defined standards and styles of living are components of identity. All of this must be understood and respected at all levels if people and nations are to live in peace.

Some of these realizations I found — during academic work in later years — alive and actively fostered, not only here in our home country, but in another highly complex modern industrial society where peace is a value also implemented in daily life, domestic legislation and international policy. I refer to Sweden, the country of Dag Hammarskjöld and Olof Palme, both of whom died tragically while working for peace. There, peace is a way of life, something held dear even in the administration of the arts and media — where all may know loving, but young children in that very child-oriented society are banned from witnessing violence. It is a country like our own, not only in appearance often, but in ethos — typified by the feeling that peace should mean something more than merely the absence of war. Again, though so different in many ways from the Inuit, I found in this land too a combination of calm and a societal focus on the peaceful upbringing of children.

Of course, most thoughtful people in Canada, and indeed all countries, are seeking the removal of the economic, political, territorial and social circumstances which breed war. They want populations to live free of fear created from within their midst by power-hunger, and from beyond by conflicting ideologies and historic suspicions.

No one who has experienced war wishes its horrible effects to strike home and family. But now there is no place on this globe free of that threat. Any of a thousand national-need or conventional military triggers of war can now quickly precipitate total world destruction. The ancient and on-going outlet for most men's restless energies is no longer possible. I travel the north, but not to hide. Even the remotest Arctic settlement has lost its peace.

So now, for all of us, the meaning of peace ultimately comes to be something very personal. And I, like so many, can finally only add my own urgent and fundamental family reasons for seeking peace. We never forget the children. I have six children, four of an age ripe for the call of military service, and two little ones, six and three years old. Peace for me means a constant working to resolve problems as did the Inuit, with intellect, patience, discussion, sharing, and respect. It means hope for our beloved young to grow to maturity unembittered by the Great Fear; hope for creativity and love till the fullness of their days, lived in harmony with their environment and human society. It means, minimally, hope for their survival. Our peace-striving is essentially for them.





*Moderation, not growth, and restraint, not consumption, are the proper guides to human survival.*

J. TUZO WILSON

## *The least divisive approach to peace: scientific care of the earth*

The world's scientists are able to discuss problems amicably because all chemists, for example, view their subject within a common paradigm or set of rules.

Unfortunately in international discussions of political, social, economic and religious matters, the protagonists use different bases for their arguments. The common result is disagreement. In an atheist, Marxist state one cannot hold a profitable discussion about such matters if one bases one's arguments on Christian, democratic, capitalist principles or vice versa.

To reach any agreement upon such broad social topics as peace, conflicting paradigms must be avoided. It occurred to me that one such approach might be to use Zipf's Law to select nations which had succeeded and note any lessons. The law, well-known to economists, is not based upon theory, but upon repeatable measurements. It states that in many social structures, if the units are arranged according to some measure of success, the ratings of the leaders will be in the ratios:

1 : 1/2 : 1/3 : 1/4 : etc.

Thus the ingot capacity of leading American steel companies in 1954 was:

Rank Order (y)	Producer	Actual Capacity (x)	X x Y
1	US Steel	38.7	38.7
2	Bethlehem	18.5	37.0
3	Republic	10.3	30.9
4	Jones and Laughlin	6.2	24.8
5	National	6.0	30.0
6	Youngstown	5.5	33.0

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Tuzo Wilson is an internationally respected geophysicist. He pioneered the use of air photos in geological mapping and was responsible for the first glacial map of Canada. He has been active in the academic world since 1946, is past president of the Royal Society of Canada, and has served on several boards. After his retirement in 1974, he became director of the Ontario Science Centre. Wilson has written many scientific and popular publications, including two books on China. He has received various medals, awards and honorary degrees.

Other examples are the ratios of the salaries paid to top executives within major firms or the ratios of the relative use of the commonest words in the English language.

One can use this concept of dominance to select the dominant nations throughout history. A study of the reasons for the rise and decline of these few successful nations might illuminate the behaviour of all nations.

Today and since 1917 the chief nations in order of power and influence are clearly first the United States and second the USSR. In the west the next four invited to summit meetings are France, Germany, Japan and the United Kingdom, followed by Canada and Italy. From 1815 to 1917 Britain was the dominant power. During the preceding four centuries France had succeeded Spain which had succeeded Portugal. During the thirteenth century the Mongols conquered Eurasia from Hungary to Indonesia and established the Yuan and Mogul dynasties in China and India. Still earlier China and Rome long dominated separate spheres simultaneously.

The case for selecting most of these eight dominant countries is clear, but some alterations would not destroy the argument.

Consider what reasons made these eight nations so successful. Politicians often proclaim that this was due to the superiority of particular races, religions, degrees of liberty or to greatness in resources and populations, but a comparison of the Mongols with the Americans shows that they had nothing in common in these matters and that the argument is false.

Again France achieved dominance under Louis XIV, retained it through the French Revolution and lost it under Napoleon, which disposes of arguments about the superiority of some types of government and the influence of great individuals.

None of these factors alone can explain dominance, but some others are a better guide. These include Toynbee's view that to excel a country needs motivation. Response has to equal challenge. All dominant powers also built good systems of communications and transportation. All maintained internal rule and order.

The greatest single factor appears to be that each in turn discovered and developed the technical and managerial skills most appropriate for success in its times, and lost dominance when another nation did the same things better or found more appropriate skills. That idea came to me on the bleak peninsula of Sarges, where Prince Henry the Navigator spent his life, when I was wondering how adventurers from a small, poor country could be the first to circumnavigate the world and to found an immensely rich empire on four continents. Portugal owed its dominance to superiority at sea.

Spain succeeded by doing the same things better, by establishing a shorter, easier route from the Orient across the Pacific to Europe and by ruthlessly and permanently imposing its language, religion and culture on Mexico and most of the Caribbean and South America.

The Mongols invented the cavalry *blitzkrieg*, the British the industrial revolution, and the Americans took over by the superiority of mass production and better technology.

The diversity in the reasons for dominance has been great and suggests that one reason for failure has been the human reluctance to change. Another reason is that success brings the good life, overconfidence, a reduced will to work and increased social differentiation.

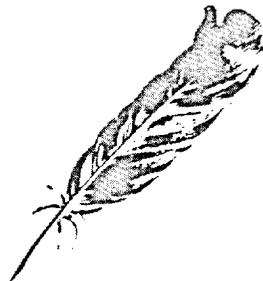
It is impossible to predict the future, but one can note some possibilities.

Politicians like to reinforce the widespread popular opinion that a nation's ways, whatever they are, are the best, that nothing will change, that right is on one's side and that all will turn out well. History shows that to be an illusion.

Another approach, common in the past, has been for leaders to build up arms, to praise themselves until they decide they can conquer their neighbors or the world, and then start a conflict. They often fail, but in an atomic age devastation, impoverishment and death would be on an inconceivable scale and all would lose. The survivors would likely be those farthest from the centre, and those who could best endure dangerous and probably horrible conditions.

If atomic warfare is avoided, one unavoidable influence is the astronomical cycle which is now cooling the earth. Another is the greenhouse effect produced by burning forests and fuels. This effect is greater than the cooling and is overheating the tropics and increasing the violence of the weather in temperate latitudes, but could be controlled. Manufacturing of every kind is also poisoning the environment. To maintain livable conditions the world needs less, not more, technology, fewer, not more, people, less consumption.

The International Council of Scientific Unions is already undertaking an assessment of the scientific aspects of these trends, of the extent of abuse the earth can tolerate and requirements for stability. International education and action about this could do much to ensure peace, but it would require an almost impossible reversal of trends to achieve agreement. Moderation, not growth, and restraint, not consumption, are the proper guides to human survival.





*Peace cannot be built on foundations of injustice. Peace requires a new international economic order based on justice for and within nations, and respect for the full dignity of persons.*

THE VERY REVEREND LOIS M. WILSON

## *What peace means to me*

I was at a banquet for 700 women in Vancouver, Canada, in 1983. The occasion was the 6th Assembly of the World Council of Churches, that gathered women from every corner of the world.

The first speaker of the evening, Helen Caldicott, painted a horrifying picture of the effects of a nuclear holocaust. She concluded her speech by expressing the hope that such a holocaust would never happen, so that her grandchild could live to the ripe old age of 92.

Immediately, uninvited and unannounced, Aruna Gnanadason from India came to the microphone. "In my country," she said, "no one *expects* to live to the ripe old age of 92. Survival in my country means food and water for the day, and shelter for the night."

### **Peace and Justice**

We all live in the dark shadow of an arms race more intense, more dangerous, and more costly than the world has ever known. But for many millions, the most immediate threat to survival is posed, not by nuclear weapons but by hunger, homelessness, unjust economic systems, bottomless poverty and profound despair. On a visit to "A favello in Sao Paulo," Brazil, I wrote:

The shacks are perched on stilts  
over the harbour.

They are built on garbage from the city.

Stench  
Heat

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*Lois Wilson is a United Church minister who has formulated Christian responses to global poverty, oppression and prejudice. She became, in succession, the first woman president of the Canadian Council of Churches, the first woman moderator of the United Church of Canada and the first woman president of the World Council of Churches. Wilson has also tackled a variety of other world problems such as energy, amnesty and women's rights, and has been awarded the Pearson Peace Medal and the World Federalists Peace Award.*

A carpenter fashioning a table for the makeshift "school."  
A fourteen-year-old teaching a five-year-old how to read.

Stench  
Heat

Most women have fifteen children.  
Only five live.  
This is worse than the refugee camps in Thailand.

Stench  
Heat

Naked babies playing in the mud, and near the filthy water.  
At least they're cool!

"Would you send money for a school for us?" a man asked.  
I have to say "no."  
There are thousands of places that need schools.

I am glad to get out  
of the stench and the heat  
and from under his pleading eyes.

And on a visit to India I wrote:

*Purgatory*

The slums of Calcutta are not as bad  
as in Bangladesh  
they said.

I talked to two old ladies:  
They buy second-hand newspapers and cut them  
into rectangular pieces  
for re-sale to restaurants for take-out meals.

They work from six in the morning  
till three-thirty in the afternoon every day  
and the margin of profit  
for two of them, per day  
is three rupees.

As I left the older woman  
squatting there on the ground  
I knew her face reminded me  
of someone I had seen before.

Three days later  
I knew who it was.  
It was the face of my father  
just before he died.

Peace cannot be built on foundations of injustice. Peace requires a new international economic order based on justice for and within nations, and respect for the full dignity of persons. The tree of peace has justice for its roots.

## Crossing Boundaries

We Canadians publicly promote the self image of a tolerant untroubled people. Our prejudices and stereotyping of the "other," and our imaging of those of other nations and ideologies as "the *enemy*," are expressed only in private conversations. "Why are Indians always drunk and asking for a handout?" we ask. "Why are immigrants from the Southern hemisphere so lazy? Why can't they put in an honest day's work as we do?" Or "why are women so emotional?" And "why doesn't everybody speak English?" Or "why do all citizens of the USSR think alike?"

The creation of peace, of authentic human community in our nation and world, requires bold, courageous persons who will risk crossing boundaries. It is imperative that some break through the limits of their historical situation and "walk in another's moccasins for a day." And so I offer this reflection from my first journey outside North America:

What am I doing  
sitting in the airport in Tehran,  
drinking coke bought for me  
by the Indian girl from Nairobi?

She lives in London, but is the first Indian in her block,  
so she is still very insecure.

Across the aisle sits a woman swathed in a black "burka,"  
face veiled. She's a Muslim.  
Why can't she be "with it" and contemporary,  
like me?

Then there's the Sikh, with the red turban  
who gets into a verbal battle  
with the Hindu father of three,  
as to who was first in line for boarding the aircraft.

Tempers are short.

I peer out of the window for my first view of desert

wave after wave of sand  
barren wastes with one thin track  
stretching beyond the horizon  
not a living thing, plant, animal or person.  
Low but rugged mountains . . .  
for miles  
and miles  
and miles.

We're over Iran, Afghanistan, Pakistan, says the pilot.

How did the Wise Men ever get through from the east,  
to Bethlehem?

The preacher on Epiphany Sunday in Delhi said,  
"Wise men aren't necessarily from the east.

Wise men and women are those that cross boundaries."

Maybe that's why God saw fit to seat me  
beside the Indian girl from Nairobi,  
the one who bought me a coke.  
And opposite the Muslim.

To see if I could.

Cross boundaries, I mean.





## *Winning submissions to national essay and poster competitions*

As part of Canada's International Year of Peace program the federal government sponsored a national essay competition entitled "What is peace and what can I do to achieve it" and a national poster competition on the themes of the International Year of Peace. The undertaking was organized by the United Nations Association in Canada, through a contribution from the Disarmament Fund of the Department of External Affairs.

Each competition was divided into three age categories – 12 and under, 13 to 17, and 18 and over. In total, nearly 900 essays and over 1700 posters were received.

Judges of the essay finalists were Cathy Lowinger of the Children's Book Centre in Toronto, former Canadian Ambassador Yvon Beaulne, and Professor Albert Legault of the Department of Political Science at Laval University in Quebec. Judges of the poster finalists were Canadian artist André Masson, Ottawa photographer John Evans, and interim director of the Ottawa School of Art John Sadler.

The following pages contain the texts of the winning essays and reproductions of the winning posters in each of the age categories.



*I think world peace has to start  
at home.*

NICHOLAS MATTHEW KOT

## *World peace*

What is peace? I looked it up in my dictionary; the word peace means — freedom from war or fighting and quarreling.

I think world peace has to start at home. We have to learn how to get along with our own family, to understand and accept that each person is different and they all have the right to voice their feelings. We also have to be willing to do things for our family without being told to do them; for example: carry out the garbage, do the dishes, or sweep the floor. Each of us has to learn to be responsible for ourselves and each member of our family. We have to love and care for our family, no matter the differences.

The love we have for our family will spread to our relatives, friends, church community and finally the town or city where we live. We have to care for each person as if each were part of our own personal family. There would be no need to lock our doors, because you wouldn't have to worry about anyone breaking in and robbing your home. When we first moved into town we had a hard time remembering to lock our doors, because on the farm we never locked the doors when we were gone. It was the neighbourly thing to do, because you never knew when someone needed to use the phone or borrow something. They always left a note to tell you why they had "dropped in." Strangers with car trouble would also leave their names and phone numbers; my parents always phoned them and this started many new friendships.

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AGE GROUP: 12 AND UNDER

*Nicholas Matthew Kot is from  
Weyburn, Saskatchewan.*

World peace, which sounds like a fairy tale, could easily come true if we could learn to love and trust each

other. We should unlock our hearts and minds, starting with each family from every country in the world and the world powers would soon be a world family.

Wouldn't it be wonderful if, in the future, we would have to look up the meaning of the word "war" in our dictionaries because we'd forgotten what it meant?





*We need to get involved in creating a perfect world where all children can grow up in peace.*

CUSHING THOMPSON

## *What peace means to me*

Peace to me means being alone in a quiet place where nobody is nagging you about anything. Countries may also want to be left alone to develop, but that is not as simple to achieve as are my escapes outside or to my room to sob when I'm upset. Countries can't isolate themselves, but they also seem to have great difficulty getting along with each other. They can't seem to help each other. They are always hating each other. Peace is when relationships go well and everyone cooperates.

Harmony is an important aspect of both personal and global peace. Harmony in music is when different notes are played together. The harmony is usually more satisfying than the sound of the individual notes. Groups of people playing music together use harmony because it's pleasing.

Harmony in the world would mean taking opposing points of view and working with them to create an idea that is agreeable to both, and an improvement over the individual viewpoints. Countries spend lots of time and money to defend their point of view rather than aiming for improvement and harmony.

Big business may have something to do with countries not cooperating. The desire to make money at all costs sometimes prevents harmony between countries. Businesses are always trying to outdo each other, take over each other and make the most money. Sometimes poor people in developing countries are used as cheap labour and their land is consumed by companies that want money instead of harmony. Peace means that people and

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AGE GROUP: 12 AND UNDER

*Cushing Thompson is from Rollingdam, New Brunswick.*

their natural resources won't be taken advantage of. It means that all people are free to grow and learn and live the way they choose, as long as they aren't hurting anyone.

People can work toward peace in many different ways. Individuals can complain about people and governments who aren't existing peacefully with understanding and an attempt to see opposite points of view. We can all think about peace and talk about it with our friends. We can do things that draw attention to the subject, like posters and essays and letters to editors of papers. Children can earn money and give it to groups of adults who lobby for peace or to groups that help children of the world who are suffering. Children must realize that people will listen to them, and they must learn to speak up.

We can elect representatives who are dedicated to peace and harmony over greed. We can elect leaders who are willing to listen to other points of view, who are trustworthy, calm and willing to do what is best for the people of the world.

Everyone can help peace in the world by keeping peace in their lives. That means getting along with people, or at least trying. It means listening instead of fighting. It means trying to be nice to everyone by trying to find something good in them. Parents should stress to their kids the importance of knowing what is going on in the world, and help them to accept a responsibility to improve it.

Basically, we all need to clean up our acts and start living peacefully. We need to get involved in creating a perfect world where all children can grow up in peace.





*I would define peace in very simple terms — the state in which people co-exist in harmony, with compassion, empathy, and a strong desire to co-operate.*

LEANNE PENNEY

*Let there be peace on earth  
... and let it begin with me*

For centuries men have hoped, written, prayed, argued and sought for a world of peace. Proposals and plans have come from many lands, and have included legal, military and economic approaches for achieving that desired end. Visions of peace have ranged from the abstract and basic, such as the implorings of Isidore of Seville in the seventh century, to the concrete and diversified objectives of the United Nations in the twentieth century. Of late, concern about war and a corresponding search for peace have become increasingly widespread. One indication of this growing concern is the fascination and horror elicited by *The Day After*, a recent television drama about the aftermath of nuclear war. Individuals, such as Mahatma Gandhi and Lester Bowles Pearson, have devoted their lives to the pursuit of this seemingly elusive dream — peace.

The search through centuries for lasting peace testifies to man's desire for relief from war. There has developed a world-wide feeling that war is wrong and should not be used as an instrument for settling international disputes. Moral condemnation of war has now become so nearly universal and so strong that it must be dealt with as never before. It seems ludicrous that when representatives of the most influential powers speak in the public arena, each tries to convince society that his country is more peace-loving than any other. They conduct "peace offensives" and distribute "peace propaganda," yet few of their intentions become reality. It is almost impossible, however, to find anyone who openly favours war over peace. Ralph Bunche, a winner of the Nobel Peace Prize, says

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AGE GROUP: 13 TO 17

*Leanne Penney is from  
Springdale, Newfoundland.*

There are no war-minded peoples in the world, whatever the intentions of governments may appear to be! All governments must speak to their peoples in the words of peace and answer their universal longing for peace.

Just what is this idealistic concept of peace? For myself, peace is *not* the haunting, eerie stillness following a violent, bloody battle. It is *not* the quiet that occurs when vicious, starving wolves are muzzled and forcibly held at bay. For then the threat is ever present. To live in fear and trepidation is not to know true peace. A similar condition exists in the world today. Our present uncertain peace is the result of a tenuous balance of power among the world's "superpowers." These countries continue to amass nuclear armaments even though enough of these weapons already exist to destroy each other many times over. At least now the involved countries are meeting to discuss possibilities of disarmament. However, mistrust and suspicion still exist, evidenced by the on-going nuclear testing and suggestions of space warfare. The spasmodic skirmishes that occur, such as those in Israel and Lebanon, are aided and abetted because these smaller countries anticipate the support of one or the other of the superpowers and its respective allies. These conditions are not conducive to peace. I would define peace in very simple terms — the state in which people co-exist in harmony, with compassion, empathy, and a strong desire to co-operate.

Let us take the analogy of the family, the most fundamental and enduring unit of society. Within a family no member wants to feel deprived or less important than another. Tolerance and patience among family members are essential. A strong sense of empathy makes for greater understanding of differing points of view. Each member must display a willingness to communicate, and to resolve conflicts through discussion and mutual agreement. A family then becomes a haven of security, support and refuge. In order to achieve this peaceful co-existence, however, each particular member must dedicate himself with equal diligence and commitment.

Global peace, although on a larger scale, depends upon the same vital premise as does the family. Learning and practising co-operation is as difficult for nations as it is for individuals. Habits of rivalry, suspicion, fear, narrow nationalism, secret diplomacy, and power politics must be replaced with harmonious interaction, open negotiations, and genuine mutual respect. As in a family setting, there has to be unity of purpose and a feeling of trust. World peace relies upon the willingness of all nations to compromise and to place common interests above national ambitions.

I concur with the position taken by Pope John Paul II, when he stated that wherever the strong exploit the weak, wherever the rich take advantage of the poor, wherever great powers seek to dominate and to impose ideologies, there the cathedral of peace is again destroyed. Today, said the pontiff, the scale and horror of modern warfare — whether nuclear or not — makes it totally unacceptable as a means of settling differences between nations. War should belong to the tragic past, to history; it should find no place on humanity's agenda for the future.

The United Nations, formed in 1945, has provided rich opportunities for nations to rally together to settle their differences and to forge a plan for

peaceful co-habitation. But in the words of Ralph Bunche, "the United Nations bridge will be no weaker and no stronger than we, the people, make it." "We, the people," refers to all the individuals of the global community.

What can I, as a youth in today's society, do to make a worthwhile contribution to world peace? I feel that the reason peace has been so elusive is that initiatives and directives for peace have hitherto originated from those in the most powerful political positions in the world. The seeds of peace have to be sown and nurtured among the very young members of our global family. Young people such as myself must exemplify attitudes of open-mindedness and trust in our cosmopolitan relationships. These attitudes should be developed in our school social studies programs, and fostered by practical means such as more international student exchanges, public awareness campaigns, or more extensive, positive media representation. International organizations, providing a public forum in which youth may express their views, would serve to present to the world a unified body of young people with a determination to affect the future direction of their worldwide society.

To promote peace I can strive to be more aware of the realities of the Third World peoples, to be more knowledgeable and supportive of organizations such as UNICEF and CUSO, and to be receptive to discussion regarding issues in the developing world. I contend that there will never be real peace as long as there are members of our world family who are deprived or suppressed.

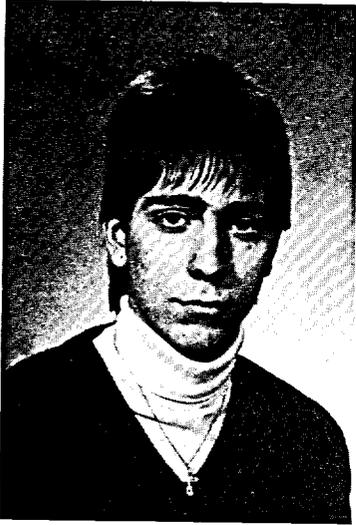
As an individual I can uphold the belief that war is not a prerequisite for peace, and that people, as well as nations, can find ways other than open conflict to resolve their disputes. This will for peace I must translate into action for peace by openly supporting peace initiatives, by direct involvement, writing letters to governments or other institutions and encouraging my peers to do likewise.

While not being able to have a major influence on global understanding, I can see myself as an integral part of a network of individuals, each carrying a torch with a small light, and as this light grows and intensifies I know people will follow.

The effects of an increased awareness, improved attitude, and greater involvement of the youth in our international society will not be immediately evident. Change has to be gradual and evolutionary. However, today's youth will become the leaders of tomorrow. Concepts conceived during the developmental years will be born into a new generation of people in an interdependent world — a people willing to consider others, to see things in their proper relationship and to work together for a common goal — peace.

The hawk's egg will make a hawk, and the serpent's  
A gliding serpent: but each with a little difference  
From its ancestors — and, slowly, if it works, the race  
Forms a new race: that also is part of the plan  
Within the egg.

Robinson Jeffers, *De Rerum Virtute*



*Peace will come when every one of the world's nearly five billion people can get up in the morning and say, "What a beautiful day! It's a joy to be alive."*

CLAUDE PIGEON

## *Peace through love*

*(Translation)*

How would I, a young Canadian who has never lived through a war situation in my country, give a description of what peace is? Certainly not in the same way that a Lebanese or a Nicaraguan, who has known the horrors of war, would. Having never seen war, except on television or at the movies, I could not, even with the best intentions, go beyond a concept or an ideal that I would describe, quite imperfectly, as an absence of war. Would that be sufficient? Certainly not. That is why peace can only be sought and established on the international level.

I believe that peace is more than an abstract value. It is something concrete that must lie in the thoughts and actions of everyday life. It must become a part of our daily lives. But what is this daily reality of peace, and how can it be achieved?

Peace will come when every one of the world's nearly five billion people can get up in the morning and say, "What a beautiful day! It's a joy to be alive!" Or at lunchtime, "That was an excellent meal." And in the evening, "I have a good roof over my head, and tomorrow my family, friends and neighbours will still be here because there is no fear of them being arrested during the night for political reasons. Or if one of my family falls sick, there is no fear of having to travel great distances to a rudimentary clinic in the hope that there will be some medicine there."

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AGE GROUP: 13 TO 17

*Claude Pigeon is from Squatec, Quebec.*

Peace will come when every person can say, "I am happy to be living in Canada, Ethiopia, the Soviet Union, or wherever I may be. I am glad I was born in the West or in the East. Whatever my language, culture, race or religion, I can be confident that everyone respects me, appreciates me and loves me."

The foundation for peace is prepared every day of our lives, whenever we reach out in solidarity, hospitality, brotherhood or forgiveness. It is rooted in love: a love that is limitless and universal.

After the Second World War, President Roosevelt called for "Peace through trade." Forty years later, peace is not yet here. For this reason I want to introduce another slogan: "Peace through love." My slogan echoes the message given by one Paul of Tarsus to his contemporaries in the first century. In one of his letters he wrote of a love that transcended man's justice and the law of retaliation:

If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy, and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing.

Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices in the truth. It always protects, always trusts, always hopes, always perseveres.

*New International Version of the Bible, I Corinthians 13, 1-7*

Peace cannot take root unless there is love. The fruits of love are harmony, forgiveness, patience, service, attentiveness and peace.

The little things done in the name of peace may seem unimportant. But think of snowflakes. They are not much in themselves, but when millions of them come together they make our Canadian countryside beautiful in winter. Our world can be made beautiful once all of its people begin doing these little things in the name of peace.

This is a dream, you might say. But what about the dream of conquering space? It has become a reality. Peace on earth is a challenge no less exciting and no less pressing than the conquest of space. It does involve some risks and some costs. The main risk would be unilateral disarmament and loss of national security. But the balance of fear is no true foundation for peace between nations.

What are the costs of peace in comparison with the budgets for war? A great price is being paid to maintain the balance of fear and to conquer outer space. Why hesitate to pay the price to bring peace? In place of "peace through fear," let us inaugurate "peace through love."

*A passionate commitment to true human brotherhood and love for all people can change the world.*



DIANA DAINTY

## *Transforming human values — the challenge of a new age*

Reflection upon the theme of “what is peace and what can I do to achieve it” reveals that the concept of peace has many facets and that if it is to be achieved, it must be a collective human endeavour. Peace is a task for all. You and I and everyone must strive for it together. It is also a process. When we become more conscious of the process, then we are more effective in assisting its realization.

To begin with, it helps to understand that in this century our world has been passing through a period of very rapid change. The revolution in communications, the increase in information and the development and proliferation of nuclear weapons, have made many old attitudes obsolete. In this process, our scientific expertise has greatly outstripped our moral thinking and our vision of the world. We are living in a new age in human history, or at least in a transition period between the old and the new. The planet earth has, through this revolutionary change, become one human environment, with resources that we now understand are limited, and an ecology and biosphere that are interdependent and fragile. Old concepts of national sovereignty and self-interest, of racial superiority, of religious intolerance, and of military security through military power, no longer serve human welfare.

Foremost among the challenges facing us in this changing world is the arms race, not only because of the danger inherent in it, but because of the vast resources which are being channelled into all this weaponry. These unproductive machines of destruction siphon off valuable human and material wealth which could be used to

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AGE GROUP: 18 AND OVER

*Diana Dainty is from  
Kanata, Ontario.*

produce an abundance of useful goods and services. The problems of poverty, drought, erosion, pollution, hunger and illiteracy require a united, wholehearted and cooperative effort if they are to be resolved. The peoples of the world are crying out for justice and peace and yet our leaders feel compelled to prepare for war in the name of defence or security or the need for strength. National governments put their own security and interest ahead of the general well-being of the human family and apply outmoded thinking to new-age conditions. With over 50,000 nuclear weapons in the world today, we are less secure for all the spending on weapons than when the race began. Nuclear winter makes the whole idea of winning a nuclear war untenable.

So one must ask, how can we bring about the changes in thinking that will enable our leaders to respond with new directions and a new understanding of the requirements of the age in which we are living, an age in which humanity has become interdependent and mutually responsible for the welfare of all its related parts. The human race is in reality an organic whole and the disease of one member affects the whole body. Pollution knows no boundaries, nor does drought nor fallout. Revolutions spill out from one country to the next as does terrorism. Refugees flow forth from troubled areas to many other countries. We see the faces of starving children every evening on our television screens. Military manoeuvres in one part of the world create distrust and panic among leaders of other nations. The list is long and now we are realizing that we cannot afford the necessary local and international programs because there are not enough funds to go around — not at least as long as so much is lost in military spending.

Military spending is colossal. It is not even job-intensive compared to other sectors. The Very Reverend Lois Wilson in a letter of November 1984 stated, "This year alone, the world will spend approximately 700 billion dollars on military budgets. This is nearly 15 times what rich nations give to poor nations in development aid. Meanwhile 1.5 billion people have no effective medical services, 570 million are severely malnourished, 2 billion have no safe drinking water and 500 million are illiterate." Here in Canada, our defence budget is almost 10 billion dollars, while our contribution to the United Nations and all its agencies is about five per cent of that defence budget. Experts warn that international development is a prerequisite for peace and stability. What about our priorities, we might well ask? Our Ambassador for Disarmament to the United Nations, Douglas Roche, tells us clearly that, "True human security demands more resources for development and less for arms."

The choice before us is clear. Either we carry on the arms race with all its attendant injustices and its egoistic attitudes, or the nations of the world can unite, placing their awareness of a shared future above short-term ambitions and individual self-interest. The Preamble to the Constitution of UNESCO points out that, "since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed." It follows, therefore, that if we want peace, we must prepare for peace.

This is a task which stands as a challenge to all men and women of good will. Peace is a task for all! It requires that the will to peace become stronger than the will to war. The will to peace is an expression of the universal law of love and springs from our consciousness of our common brotherhood. Its expression comes through sacrifices and sharing, through understanding and compassion for the needs of others, through consultation, cooperation, consensus and united action to meet the needs of the human family. The will to war is expressed in the use of force as a means of problem solving, in injustice, in the domination of one people over another, in preferring the advantage of the few over the welfare of many. Greed and lust for power lead to fear and indifference towards the aspirations and rights of others. Thus one might say that the root causes of the crises in the world are spiritual. So we must make a choice. In a very real sense it is a struggle between the forces of light and the forces of darkness. Against the evils of racism, fanaticism, materialism and militarism we must wage peace with all the energy of love, hope, understanding and perseverance that we can marshal.

In personal and practical terms this challenge requires a process of self-education in which we increase our awareness and understanding of the nature and roots of the problem and of its manifestations and solutions. Having raised our own consciousness, each of us can then arise to share this new awareness with our friends and associates in our schools, our offices and our congregations, in newspaper articles and in letters to our elected representatives. Peace studies and peace education must be carried on at all levels of society so that the change in direction is strong and clear. Governments cannot do it alone. Grass-roots people can make the difference. A passionate commitment to true human brotherhood and love for all people can change the world. This is the spirit of the new age, this is the will to peace and this is our challenge.





*To work for peace means tolerating others and accepting their differences.*

SERGE L.P. MEYER

## *What peace means to me*

*(Translation)*

Peace is the state of harmony that will reign when people have instituted a sense of the universal in place of national egocentrism and have rejected all military solutions to their differences. Once this level of world-consciousness is reached, the favoured nations will begin to examine themselves and will see that they must undo the wrongs they have done to make themselves wealthy. Because it is connected with the need for justice, peace requires restitution and sharing but excludes exploitation and domination. Once people are able to set aside prejudices and false concepts to respect and understand one another better, cooperation will take the place of domination.

Constant vigilance is the price of peace, because it requires an unending search for truth. It requires not just a delegated democracy, but a participatory one in which every individual, rather than leaving everything in the hands of the elected officials, will speak out on the essential decisions, express disagreement and demand explanations, because peace is something too serious to hinge on those in whom blind confidence has been placed.

Peace involves the many meanings that the Bible gives the word "Shalom" to designate the harmonious relations that should exist between individuals and societies in a happier and more just world. It is part of the natural order of things, as opposed to war, which is against nature. Being an absolute, it cannot be qualified: to speak of *pax romanis*, an enforced peace or armed peace, to describe a balance of terror is erroneous.

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AGE GROUP: 18 AND OVER

*Serge Meyer is from  
Montreal, Quebec.*

There are many faces to peace. It is the hope that accompanies the cry of the newborn child, the earnest expression of an adolescent demanding a world of justice without weapons, the desire for happiness felt by those in love, the future of a country raised from ruins, the gleam of affection in the eyes of a dying person as he looks at his loved ones, the joy of a refugee returning home and the drying of tears when a soldier returns. It is the triumph of the spirit over the sword and of life over destruction.

To favour peace is to mobilize permanently to defend this fragile entity. In my personal quest for truth, I seek out sources that are as neutral as possible and stay away from opinion-makers who play with words and distort the facts. I denounce the abuse of terms like "rebels," "traitors" or "deserters," which betray the prejudice of the person using them, and even words like "pacifism," which in the official language of colonizers is intended to be a negation of liberation movements. Similarly I reject all unilateral versions of facts concerning crucial matters such as the arms race, terrorism, conflict in the Middle East and so on, preferring debate and meditation on these matters and their underlying causes. My search for truth is part of a concern for justice that encourages me to militate for a new world economic order that is more equitable toward the Third World, exploited as it is by our wasteful, selfish society.

Truth and justice are necessary for peace, but they are not enough in themselves. To work for peace means tolerating others and accepting their differences. My involvement in the search for peace would be incomplete if I failed to express my agreement or disagreement with Canada's conduct internationally. I must take an interest in seeing the activities of the United Nations and its international organizations strengthened and denounce anything that undermines its credibility, such as the veto power of the Security Council, where one of the major powers is often both the accused and the accuser. In the interest of peace, I must of course uphold pacifist and non-violent movements, especially those that are calling for Canada to become a nuclear-free zone, and for passive resistance in place of armed struggle. I also encourage the denunciation of violence in the media and especially in sports, where a visceral type of nationalism seems to prevail. I dream of an Olympics of peace in which players from hostile countries would find themselves on the same teams. Because we must learn to value peace at an early age, I am in favour of less aggressive, more humane television programs. I feel that history should be taught objectively and critically, and I am against statements that would exalt one country over another and play on the national pride of the audience. Finally, I feel that languages such as Russian, Arabic and Chinese should be studied to encourage direct exchanges with other peoples and to show our respect for them. Failing this, there are associations that one can join to learn about other cultures.

The pacifist platform rests on the progress of truth, justice and tolerance. When it has achieved its end, the hope of our youth will no longer be broken by the nightmare of war. One day in Normandy, when the war was over, I was walking by a ruined castle standing against the setting sun. It was mild, but I shivered with delight as I saw some humble violets emerging from the ruins. It taught me that nature will triumph over the foolishness of men and that like these little flowers, peace will survive the worst abominations. I cling to this childlike hope. For me, peace means helping my fellow man to listen to the age-old wisdom of nature.





*Winning posters*



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AGE GROUP: 12 AND UNDER

*Sonya Hatt*

*St. Stephen, New Brunswick*





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AGE GROUP: 12 AND UNDER

*Alison Rust*

*Gloucester, Ontario*

**LET US BE FRIENDS**



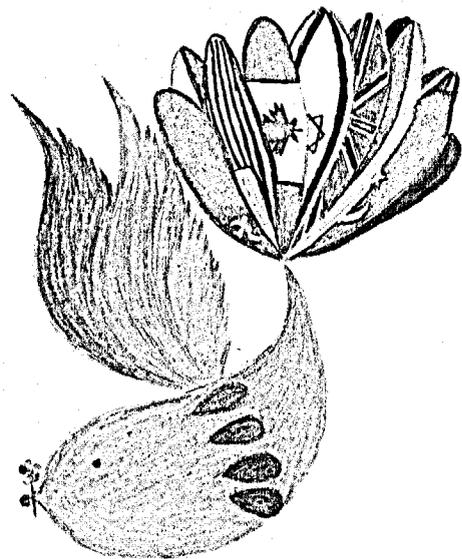
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PEACE - 1986**



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AGE GROUP: 13 TO 17

*Natasha Dastoor*  
*Brossard, Quebec*



*The Dove of Peace*

*INTERNATIONAL YEAR OF PEACE "1986."*



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AGE GROUP: 13 TO 17

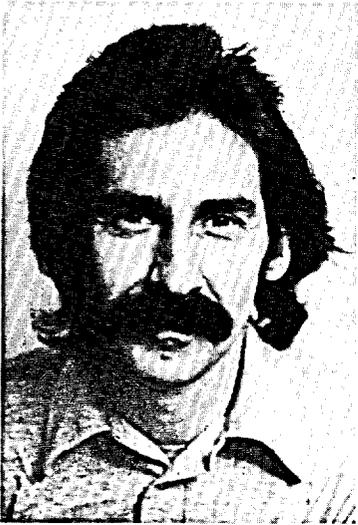
*Kari McMillan*

*Woodstock, Ontario*

**INTERNATIONAL  
YEAR OF PEACE**



**1986**



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AGE GROUP: 18 AND OVER

*Roger Alexandre*

*Saint-Jean-sur-le-Richelieu, Quebec*



BANC DE LA PAIX

ROGER ALEXANDRE

**ANNEE INTERNATIONALE DE LA PAIX 1986**

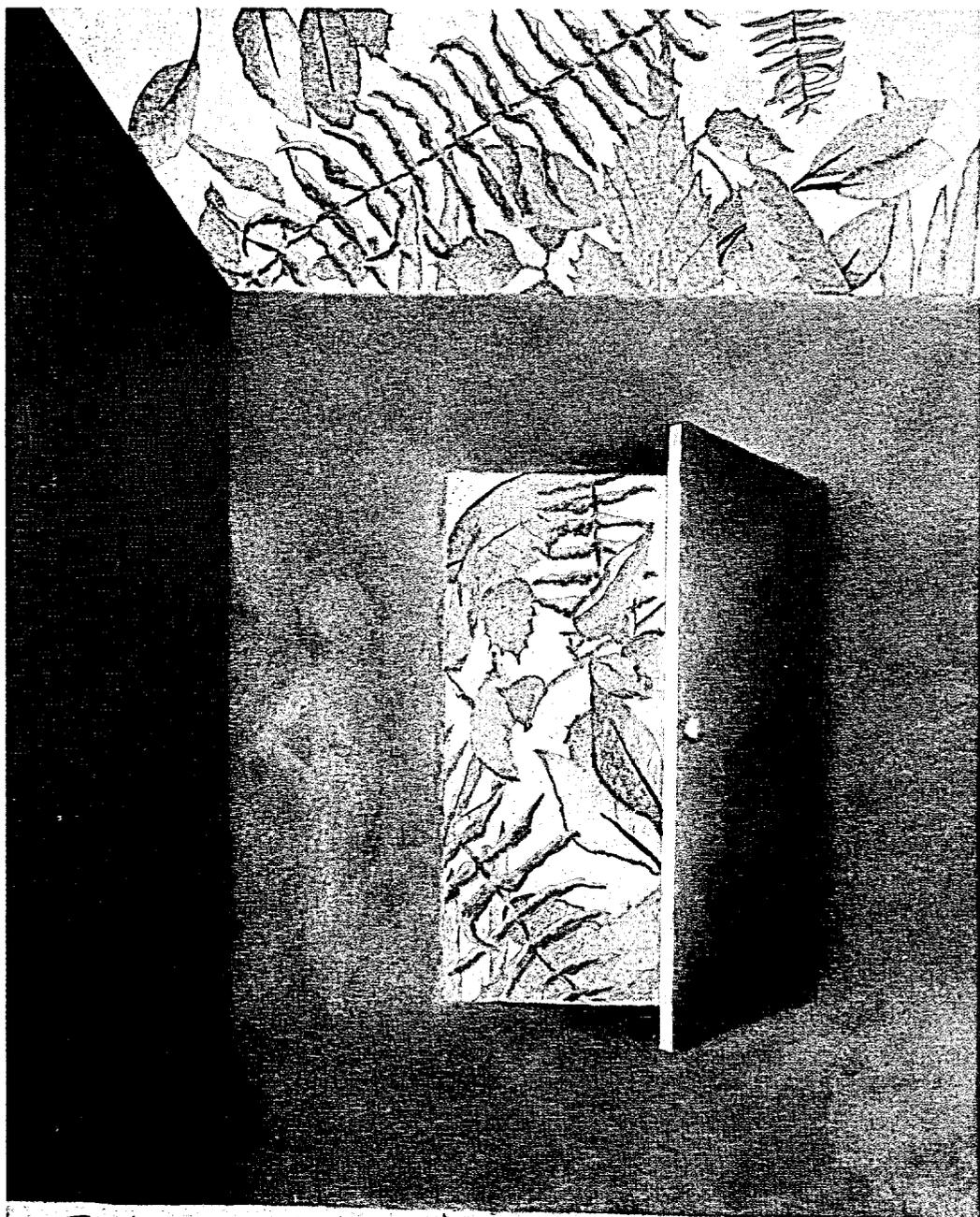


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AGE GROUP: 18 AND OVER

*Cathy Schmidt*

*Vancouver, British Columbia*



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