

**EVERYTHING
HAS
CHANGED**

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PREFACE

If you are talking more frequently with family and friends about the current state of the world, about the changes in the Soviet Union and China, about the threats to the global environment . . .

If you are expressing yourself more, maybe writing letters to the editor, getting more involved in public activity, or looking for ways to participate in public action to improve the quality of life . . .

If you are searching for an understanding of the great changes in the world, a pattern, an organizing principle for the future . . .

Or if you're concerned about "making the world a better place to live" for your children or your grandchildren or all children. . .

. . .then, this book is for you.

In February, 1989, a team of Soviets and Americans met together to plan the basic outline of this book. As we talked, wrote, studied, and talked some more, we became convinced that recent changes in the world have not been incremental, but radical, abrupt, total. We now live in a different world than we did, even five years ago. Everything has changed.

This booklet is intended to stimulate your own thinking and, if you're so inclined, to be used in discussions with others. We hope you find the ideas provocative and challenging. We offer the ideas not only as a way to think about the future, but also to stimulate a response from ourselves, our friends, families and people of all nations for the good of the entire global community.

THE AUTHORS *

* For a list of the authors and their backgrounds, see pages 40-41.

EVERYTHING HAS CHANGED

It was one of those beautiful late fall mornings in the high mountains. The sky was crystal clear. The surrounding peaks, covered with snow, glistened in the bright sunlight.

There was no wind, not even the slightest breeze, and as the fisherman walked down a slight slope, he could see that the surface of the mountain lake was like a mirror and absolutely still.

He had come to this same spot for many years and, as he had done many times before, unpacked his rod and reel, attached an artificial fly to the line and deftly cast it out toward the center of the lake.

Then something remarkable happened.

The moment the fly touched the water, the entire surface of the lake froze. It seemed like a miracle! What had been liquid only an instant before had now become a sheet of solid ice. It was a startling, breathtaking moment, something the fisherman had never seen before and would remember all his life.



This story is true. The fisherman is an engineer for a major electronics manufacturer, and the lake is in the Sierra Nevada mountains of California.

The dramatic change that took place in the lake occurred because the water had become super-cooled. The temperature of the water had dropped below freezing and the lake had reached a critical state of readiness for the slightest event—a fisherman's fly, a pebble, or even a breeze—to catalyze it into another form.

Today, an even more startling and breathtaking moment has taken place. Humankind reached a critical stage for something profound, something evolutionary, to occur. No one can say exactly when it happened, or where, but like the frigid water in that mountain lake, *everything changed*.

This change took place deep within our minds: *we changed our mode of thinking*. And with that change in thinking, the doors to endless possibility opened, and we now look toward the closing years of the 20th century as a "turnaround time," a watershed in our human history.

We see our view of the earth changing radically. Instead of just treating symptoms, we are beginning to deal with the root cause of such human dilemmas as drugs, disease, child abuse, homelessness, poverty, inequities, and injustice. We are seeing an acceleration in the pace of reconciliation between nations. We are seeing more clearly our place in the whole system of the planet, and from that vantage point we will be able to address all of the problems that now confront us.

Naiveté? Illusion? Impossible? Let's think about it. Has "everything" literally changed? Obviously not. But something so deep, so fundamental has changed, something which affects everything else, that only a word like "everything" can accurately describe the totality of the change.

What changed exactly? In specific terms, what is this new perception, this revolutionary view of the world?

For a long time we have held the concept of a world in which all things are seen as separate, isolated, independent. Based on the Newtonian view, we dealt with life in a mechanistic way, reducing everything into isolated parts rather than seeing the system as a whole. Questions such as "How does it work?" and "What are its parts?" were seen as more important than questions such as "Why?" and "In relation to what?" Even though the discoveries of relativity and quantum physics expanded our knowledge of interrelatedness, we continued to see people and things as inherently divided and disconnected. One result of this separate view was to continue enmity, wars, and alienation of one group or clan from the other.

The perception of humankind as having "dominion" over the earth is also deeply embedded in the psyche of large numbers of people. Too often this attitude of dominion becomes exaggerated into a dominating, ruling, controlling behavior and results in our thinking that we have the right to use the earth's resources without regard to the long-term consequences.

The essence of this way of thinking is the belief that we are separate, one from the other, and that we are set apart from all the rest of life's expressions.

But now everything has changed. A growing number of people understands that we live in an interdependent, interconnected world and that what affects one of the parts affects all. This knowledge, of course, is not new to our times. The ancients of religion knew it and enunciated it centuries ago. Poets have written of it; scientists have confirmed it; artists have expressed it.

What is new is that people — *a critical mass of people* — now understand this knowledge and have begun to apply it.

Throughout the world, a new consciousness, a *global consciousness*, is emerging in which unity, wholeness, oneness is becoming the organizing principle of increasing numbers of our human endeavors.

Do all five billion people on the planet understand this reality and behave in this manner? No. We are in many different stages of knowing ourselves and the world around us. However, enough people have grasped the reality of the oneness of all, so that just as the *whole lake* was affected by the touch of the fisherman's fly-cast, all humanity is affected by the insight of the few.

What event or events allowed this awakening to happen? When or where did it occur? No one can say for certain.

In 1946, soon after the first atomic bombs had been dropped on Japan, the world-renowned physicist, Dr. Albert Einstein, sent a telegram to other scientists and educators to express his deep concern:

"Our world faces a crisis as yet unperceived by those possessing the power to make great decisions for good or evil. The unleashed power of the atom has changed everything save our modes of thinking, and thus we drift toward unparalleled catastrophe."

Einstein's warning was prophetic. Nations began to arm themselves and, eventually, possessed more than 50,000 nuclear weapons. This was enough destructive power to devastate civilization and to threaten life itself. The people of the world became hostage to the

fact that this terrifying possibility could occur through error, accident, or outright war. The mushroom cloud became the symbol of the nuclear age—a symbol of unspeakable horror, destruction, and death.

Then in 1969, only 24 years after the first atomic bomb was dropped on Hiroshima, human beings set foot on the moon. That event captured the imagination of people all over the world. Of even greater importance were the photographs of our earth taken from space. In those pictures we saw ourselves as we really are, with no boundaries to divide us. Whole. Beautiful. Complete. No longer did we need to depend on the poet, prophet, or scientist to describe it for us. We could see it for ourselves.

“Once a photograph of the earth, taken from outside, is available . . . a new idea as powerful as any in history will let loose.”

Sir Fred Hoyle, 1948

As with Einstein’s telegram a few years earlier, this was an equally prophetic statement from the English astronomer Hoyle.

The view of the earth gave us a new symbol of hope and choice. We now had both the image of the earth and the image of the mushroom cloud. Life or death. Beauty or destruction. Possibility or despair. As the imprint of the earth worked its way into our consciousness, did it begin to take root and grow to form the core of a new way of thinking and acting? Was it then that we began to see that all is one? Was it then we made the choice for life?

Or was it the arrival of the communications age that allowed us to see with new eyes? In the last few decades, every place on earth has become accessible to every

other place through satellites, television, radio, computers, facsimile machines, and more sophisticated telephones. Can we overestimate the effect of being able to see and hear and feel empathy for the people caught in an earthquake in Mexico, or struggling for democracy in China?

Or did it happen when the leaders of the two superpowers shook hands over the INF, a treaty to reduce nuclear arms, and, by that act, set a climate for the reduction of tensions in Asia, Central America, Africa, and elsewhere in the world?

Or did it just take time for this new mode of thinking to work its way into the forefront of our minds, beginning when it was first enunciated by the ancient wise ones and continuing to the present discoveries of our scientific geniuses?

The simple fact is that we do not know everything that contributed to the moment when the tide in the affairs of human beings began to turn. But we can be grateful that it has happened and begin to understand more clearly the evidence of that dramatic change.



EVIDENCE OF GLOBAL THINKING

The world has entered a new era. Humanity has undergone a fundamental change—a change in the way we relate to our world. Wars are ending; weapons are being cut back; old enemies are re-establishing alliances. An outbreak of “democratization” is happening in many countries. People act with far more concern for the environment. A global communications network brings new information each day. As we see the world whole and everything in it as interrelated, we interact with it in a way which benefits rather than harms.

However, we live in a world of duality. Where there is life, there is also death. Where there is health, there is disease; where hope, despair; where progress, decline. This duality is the yin and yang of life. We are learning to understand and live with paradox.

More than a decade ago, some people began to recognize that war was obsolete. Others said, “No it’s not. There are wars going on all over the world.” But the fact was that modern technology had made war obsolete and no longer a viable instrument of international relations. That reality becomes more apparent each day.

If we step back and look, we observe that the prevailing current of world events demonstrates a fundamental shift in thinking that is recent and pervasive—so pervasive, in fact, that we may be afraid to allow ourselves the enthusiasm of fully realizing and imagining what may lie ahead. We may admit, cautiously, that

"things are changing" when, in fact, everything *has* changed. Undeniably, something significant has occurred.

Let us look at some of the evidence of this new global thinking. Many examples can be added to this list as we watch the events unfold in our own communities and in the world around us.

The Emerging Reconciliation of the United States and the Soviet Union

"What we're seeing now in the Soviet Union is, indeed, dramatic. The process is still ongoing, unfinished. But make no mistake, our policy is to seize every opportunity to build a better relationship with the Soviet Union."

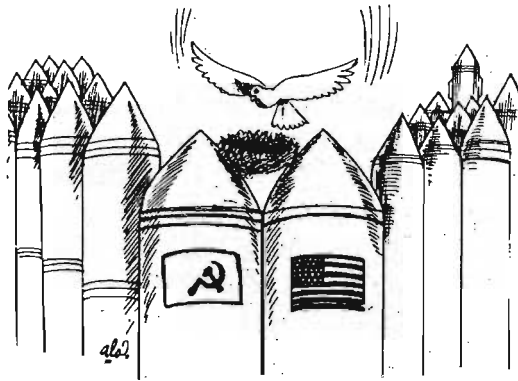
GEORGE BUSH
President of the USA
May 24, 1989

". . . Every day babies are being born who will live in the 21st century and to whom we must bequeath a safe and humane world. On behalf of the Soviet leadership and the Soviet people, I wish to tell all those who are concerned, and yet hopeful about the future, we shall work to achieve that goal, and we can only do it by working together."

MIKHAIL S. GORBACHEV
Chairman of the Supreme Soviet of the USSR
June 1988

"The Cold War of poisonous Soviet-American feelings, of domestic political hysteria, of events enlarged and distorted by East-West confrontation, of almost perpetual diplomatic deadlock is over. . . . The we-they world that emerged after 1945 is giving way to the more traditional struggles of great powers. That contest is more manageable. It permits serious negotiations. It creates new possibilities—for cooperation in combating terrorism, the spread of chemical weapons and common threats to the environment, and for shaping a less violent world."

The New York Times, Editorial
April 2, 1989



World Press Review
February 1988

The Winding Down of Wars in Many Parts of the World

"Alongside the open and clandestine wars that continue to ravage cities and countless villages in Asia and Africa, a favorable wind, a wind of peace, has undeniably begun to blow suddenly over our planet. Given the withdrawal of Soviet troops from Afghanistan, the Gorbachev-Reagan agreements, the cessation of hostilities between Iraq and Iran, the resolution of the conflict in Namibia, the settlement envisaged in Cambodia, the announced negotiations between Morocco and the Polisario Front, the hopeful sounds issuing from the Middle East, one has the feeling for the first time in a long while that real efforts of international reconciliation are being made in different parts of the world . . ."

ELIE WIESEL
Nobel Laureate, Peace, 1986
Parade Magazine,
March 19, 1989

"Last year, southern Africa was ablaze with wars in Angola, Mozambique and Namibia that all seemed to defy a solution. Today, Namibia is on the road to independence, Angola has a cease-fire, and there are moves afoot to begin peace talks in Mozambique. . . . Each conflict has been fueled by separate forces, but a common ingredient for the improved regional climate has been South Africa's campaign to mend relations with its long-hostile neighbors in black Africa . . ."

Sacramento Bee (Associated Press)
June 25, 1989

"This year, every NATO member has projected cut-backs in [military] spending, manpower or procurement only months after an internal study urged increases all around."

U.S. News and World Report
June 5, 1989

Unprecedented Response to the Global Environmental Crisis

"A revolution is taking place in 1989. For those of us who have been pressing ecological concerns for fifteen years, it is astonishing to see the leading political figures of the world compete over who holds the most important meetings on the ozone layer or the greenhouse effect. It's fantastic... a new awareness of global ecological interdependence is filling the political space which used to be occupied by divisive Cold War concerns."

GRO HARLEM BRUNDTLAND
Prime Minister of Norway
New Perspectives Quarterly, Spring 1989

"Several countries have offered to swap part of Third World debt for preservation of the Amazon rain forests under international supervision. In various Latin American nations, including Bolivia, Costa Rica and Ecuador, projects such as this have already begun."

Veja (Brazil)
Quoted in *World Press Review*, May 1989

"Throughout the 12-member EEC [European Economic Community] sales of unleaded gasoline, recycled paper, 'ozone friendly' aerosols and biodegradable diapers are soaring."

U.S. News & World Report
June 5, 1989

"Ninety-one environmental organizations from around the Soviet Union formed the Social-Ecological Union, an information network, to coordinate their environmental efforts."

Izvestia
August 1989

Irreversible Trend Toward Principles of Self-Determination and Individual Participation in Government

"According to Freedom House, the New York-based human rights organization . . . Almost 2 billion of us—nearly 40 percent of the world's population—live under democratic rule, enjoying a free press, an independent judiciary and the right to a secret ballot . . . Just over a decade ago a mere 20 percent lived in democracies, and today we can reasonably look forward to the total topping the 50 percent mark before long. . . . In Africa, Nigeria held local elections, in Mali an election allowed some degree of choice, and in Tunisia some political prisoners were released. In Asia, Pakistan and South Korea, [we] saw the end of military rule and in its place free elections. . . . Fiji saw the writing of a new constitution.

"In Latin America, a referendum saying 'no' to continued dictatorial rule by General Augusto Pinochet appears to herald the re-establishment of Chile's long tradition of free elections . . . and in Mexico, [there is] the emergence of significant opposition parties. This is an era of the flowering of democracy, analogous to the impact of the Enlightenment in the mid- and late 18th century when the United States, Britain and France started to hold popular elections . . .

"The difference today is the scale. Now we are not seeing democracy take root just in the corners of North America and Europe, but in the world at large. The magnitude of the changes dwarfs anything known or imagined by Rousseau, Tocqueville or Thomas Jefferson."

JONATHAN POWER, Political Columnist
International Herald Tribune
January 18, 1989

"The Soviet elections . . . with their defeat of leading Communist Party figures, were a public outcry against doctrines that have governed that society for 70 years. The results amounted to a rejection not just of Stalinist excesses, but of the Leninist premise: dictatorship by a party class in the name of the people. That such an election could occur at all, offering the nearest thing to real choices since 1917, was astounding."

ANTHONY LEWIS
New York Times
February 12, 1989

"Dramatic shifts in the Soviet Union toward recognizing universal interests and values are illustrated by the fact that 92% of Soviet politicians and political scientists polled are of the opinion that human rights have universal values subject to criticism by other countries. . ."

USA: Economy, Politics, Ideology
Academy of Sciences, USSR
June 1989

"Humans love freedom. Humans love democracy. Now at the end of the century this human spirit seems to be getting the upper hand, though of course in China for the time being there is a setback."

DALAI LAMA
New York Times
June 28, 1989

The Information Age Accelerates Global Awareness

"In Tiananmen Square last week, many of the demonstrators' signs were written in English. The students knew they were enacting a planetary drama, that their words and images in that one place would powder into electrons and then recombine on millions of little screens in other places, other minds, around the world."

LANCE MORROW
TIME
May 29, 1989

"In Poland, Hungary and Yugoslavia, private satellite dishes are sprouting like mushrooms . . ."

The New York Times
February 5, 1989

"Computer-generated representations of geographic information gathered by aerial photography and satellite remote sensing, dubbed 'geographic information systems,' or GIS . . . could offer a framework for prediction on a very large scale, modeling global changes such as the future impact of the ozone hole and the greenhouse effect. . . . Few technologies have more promise for helping us understand the world around us and helping us solve some of the major world problems we face . . ."

"The Electronic Transformation of Maps"
Technology Review
April 1989

"At the Oswaldo Cruz Institute in Rio de Janeiro, researchers have started using microcomputers linked to laboratories in other countries to fight deadly Chagas disease, which afflicts 8 million Latin Americans.

"Dominican Republic farmers, who formerly relied on one crop—bananas—have been able to diversify their crops using a Caribbean cooperative computer network . . . a sweater factory in Mauritius is now linked to a computer-aided design service in New York . . ."

PARKER BORG
U. S. Department of State
State Dept. Current Policy No. 1123
October 19, 1988

The Growth of the International Business Community

"The world auto industry is fast becoming one great partnership. Consider this: Mazda designed and built Ford's sporty new Probe. The classic Japanese Toyota Corolla now rolls out of an American plant half owned by General Motors. The peppy 'American' Pontiac LeMans was engineered by Opel (GM's West German subsidiary) and is built by Daewoo in South Korea. The Corvette, often described as the epitome of the American-made sports car, comes with a high-performance transmission built by ZF, a West German company. Chrysler vice chairman Gerald Greenwald says, 'No car company will be successful in the 90's that doesn't learn to develop strategic international alliances.'"

Newsweek
May 1, 1989

"The wheels of interdependence are being lubricated by a flow of money that circles the globe with blinding speed each day. The New York Federal Reserve Bank estimates that at least \$1.2 trillion—an amount equal to one-quarter of overall United States annual economic output—changes hands daily over Wall Street's bank wires. And that does not include transactions in Chicago, London, Tokyo or other major global money centers."

MONROE W. KARMIN
Senior Editor, *U.S. News and News Report*
IBM Around the World
No. 6, 1988

"The United States is one of a number of powerful, economic marketplaces, but it isn't the only one. We share the role with Europe, which is actually larger. . . with Japan, which is the third largest, and the Soviet Union, which is now the world's fourth largest economy. It doesn't make sense for us to have the old way of looking at things. . . in a confrontational mode. This is not in our best interest. . ."

JOHN SCULLEY
Chairman and Chief Executive Officer
Apple Computer, Inc.
Personal interview, October 1988

"The Soviet Union considers disarmament, economy, and ecology as an inseparable unity. Along with participation in environmental strategy, the Soviet Union is planning to accelerate the integration of the Soviet economy, on equal and mutually beneficial conditions, into international economic organizations."

E. SHEVARDNADZE
Foreign Minister, USSR
Address to U.N. General Assembly
September 26, 1989

Contemporary Approaches in Education

". . . We proposed a course of studies that would help students discover their interdependences and better understand the integrative nature of their existence by asking what makes us truly human. . . . [We wanted] to help students understand the sacredness of their existence. If we knew more about ourselves we would respond more reverentially to the world around us."

DR. ERNEST BOYER
President, Carnegie Foundation
Former U.S. Commissioner of Education

"The Graduation Pledge of Environmental and Social Responsibility, pioneered by students at Humboldt State University, contains the seeds for a potentially powerful shift in the way educated people use their acquired abilities. Students pledge to thoroughly investigate and take into account the social and environmental consequences of any job opportunity they consider. Eight other universities have adopted a similar pledge, 50 others have expressed interest."

In Context
No. 21, Spring 1989

"History students at Tufts University and Moscow State University are taking a 'spacebridge' class in the history of arms control. Both classes use the same syllabus and meet several times via television satellite."

TUFTS UNIVERSITY
Personal interview, October 1989

"No one educates anyone else; no one educates himself alone; persons are educated in communion with one another, in the midst of the world's influences."

PAULO FREIRE
Brazilian Educator
Cooperation in Education, Nov.-Dec., 1988

People Making Individual Responses

"Isolated grassroots initiatives appear minuscule—10 women plant trees on a roadside, a local union strikes for a non-toxic work place, an old man teaches neighborhood children to read—but, when added together their impact has the potential to reshape the earth. . . .

"Although most groups are little known beyond provincial borders, the outlines of an overall movement emerge by piecing together insights from scores of interviews, field visits, grassroots newsletters, official documents, press reports, and academic papers. The picture shows an expanding latticework covering the globe."

*Action at the Grassroots:
Fighting Poverty and Environmental Decline
Worldwatch Paper 88
January 1989*

"A delegation of American environmentalists, including members of the Environmental Defense Fund, Sierra Club, Natural Resources Defense Council and Greenpeace met in March with Soviet ecologists for a series of seminars in Leningrad, Moscow and the Baltic States. . . . Participants work on local and global ecological crises, strengthening the role of private environmentalists in the USSR, and providing word processors, video recorders, answering machines and other equipment to facilitate local organization."

*Surviving Together
Spring 1989*

"Another success story in self-help community building is Lima's Villa El Salvador, where citizens have planted a half-million trees, built 26 schools, 150 day

care centers, and 300 community kitchens, and trained hundreds of door-to-door health workers. Despite the extreme poverty of the town's inhabitants and a population that has shot up to 300,000, illiteracy has fallen to 3 percent—one of the lowest rates in Latin America—and infant mortality is 40 percent below the national average. The ingredients of success have been a vast network of women's groups and the neighborhood association's democratic structure, which extends down to representatives on each block."

*Action at the Grassroots:
Fighting Poverty and Environmental Decline
Worldwatch Paper 88
January 1989*

"Neve Shalom/Wahat al-Salam is a unique cooperative community, where 70 Jews and Palestinians of Israeli citizenship live together. Their aim is to create a social, cultural and political framework of equality and mutual respect in which residents retain their own heritage and identity.

"By living and working together in the village and through the establishment of the Neve Shalom/Wahat al-Salam School for Peace, members use their lives as examples of cooperative coexistence, manifesting their long-term commitment to justice and peace in Israel and the Middle East."

*Neve Shalom /Wahat al-Salam Newsletter
March 1989*

"A new phrase book in Russian and English, compiled by one American ham radio operator, is helping hundreds of other operators in 30 nations to communicate regularly with those in the Soviet Union about all aspects of life in their respective countries."

*QST Magazine
September 1989*

"[In looking at the state of the world] . . . the first thing that people do is pocket the good news and simply demand the next step, not pausing to register the fact of basic change at all. [They say] the Soviet Union is no true democracy, racial discrimination still exists and so forth . . . But it is a mistake to dismiss the profound changes that occur in conditions around the world . . . To do that is, first to deny the importance of human agency—the capacity of people to make things happen . . . And it is also to perpetuate our unfortunate habit of missing large important trends while concentrating on itty-bitty daily stuff . . ."

MEG GREENFIELD

Newsweek,

April 3, 1989

"Some people may hesitate to express too much hope or to be overly optimistic about the future. . . Yet many will agree that the world is living through a moment of extraordinary awakening."

POPE JOHN PAUL II

New York Times

June 1989



THE UNDERLYING PRINCIPLE

We live in a single universe in which everything is interrelated in one unified system. We live on one planet. We breathe the same air, drink the same water, are warmed by the same sun. We are one human family. With a sense of awe and mystery, we have discovered that all life is but one web, bound into an interconnected, interdependent whole. This web of life, this network, is not static or fixed, but is a living, dynamic organism.

So, too, each of us is a living organism made up of parts bound into one integrated whole. And no matter whether we look out to the farthest star or down into the smallest, microscopic particle, we see that all is held together by a principle of "oneness." Ones, within ones, within one.

Learning to integrate this knowledge into the way we live our lives requires that we understand and master the key elements of this principle of "oneness."

Valuing Diversity

A primary characteristic of our humanity is how much we are alike. We share a common evolutionary history. We each have the same dependency on DNA, genes, cells, heart, and lungs for life. We conceive and give birth in the same manner. We all have the capacity to think and feel. There are endless ways in

"We bear the universe in our being even as the universe bears us in its being."

THOMAS BERRY
The Dream of The Earth

"Chances that a deep breath inhaled today will contain a molecule from Julius Caesar's dying breath: 99 in 100."

Harper's Index
April 1989

which we are alike and this sameness creates a deep bond of familiarity.

We are also quite different—different in personal history, genetic make-up, and the way we perceive and process information. Each one of us is unique. No one is or ever has been or ever will be exactly the same as anyone else. Collectively we are also diverse. We are different races, live in many nations, and speak different languages. There is great diversity in our cultures, traditions, and religious ceremonies. We organize ourselves into distinct social, political, economic, and educational systems. We have many different values. We adopt a whole spectrum of ideological concepts and belief practices. We are more than five billion individual lives simultaneously co-existing: creating, mating, harvesting, nurturing, running, fighting, playing, scolding, planning, breathing, eating, sleeping. Each life the same; each one different.

Diversity is indispensable to life. It is as binding and basic as those things we hold in common. If we think of our bodies as a unit of thousands of dissimilar parts, all providing an essential contribution to the functioning of the whole body, then we can begin to appreciate how all the diverse forms that life takes make up the incredible pattern of the whole. Each is necessary to the other.

In any process of discovery, a variety of approaches not only provide strength and stability, but will eventually reveal what works and what doesn't. For example, we see a great surge of democratization in the world right now. Hungary, Poland, the Philippines, Chile, and the Soviet Union are all in the process of critical appraisal of their method of governance. The move is toward greater citizen participation, away from dictatorships or hierarchical management. All are trying

A SINGLE MOMENT IN TIME

In Arusha, Tanzania, it is 4:00 in the afternoon. A baby girl is being born. Standing nearby, watching the birth, are the mother's seven other children.

It is 8:00 AM on a Wednesday morning in Bridgeport, Connecticut. A mother is transporting her child to pre-school before driving to her job as a real estate broker.

In Honolulu, Hawaii, it is 3:00 AM. In a large downtown hotel kitchen, the chefs are mixing dough for the breakfast breads.

It is 8:00 PM in Sechuan province in the People's Republic of China. A train is making its way through the mountains from Kunming to Chengdu. The passengers are talking and sipping green tea.

In an operating room in Moscow, an eye surgeon is demonstrating a new technique of tissue grafting to his colleagues. It is 3:00 in the afternoon.

different models to fit their different circumstances.

Another example of the value in many approaches is the search, occurring in laboratories throughout the world, to find an effective treatment for AIDS. Each trial and error attempt adds knowledge which will eventually help the afflicted.

In example after example, the value of diversity becomes clear. Without all of the range of possibilities being explored and expressed, we would be poorer in culture, underdeveloped in knowledge, and limited in our ability to choose the best and most promising of the alternatives.

In this moment in history, those who are living on the frontier of time are expanding their experiences of diversity. People in many developed and developing countries listen regularly to the Voice of America, Radio Moscow, or the BBC. Travel into each other's countries is accelerating. Student exchanges are growing. The study of foreign languages is increasing. Investigation of the mythology and traditions of other cultures is spreading. Volunteering time, money, or expertise to those in need is occurring. And in the process of reaching out again and again, we are finding that our gratitude and our appreciation for other people are growing.

To value what is different, and to acknowledge the contribution that difference makes in the greater circle of life, is both mature and exciting. In this nuclear age, when we can no longer afford to allow diversity to foster division, enmity, and war, it is also pragmatic and necessary.

"To be confused about what is different and what is not, is to be confused about everything."

DAVID BOHM
Wholeness and the Implicate Order

Expanding Identity

Who am I? The answer to that profound question depends upon where each of us draws the line that divides "I" from "all the rest." The location of that line determines everything.

Highly differentiated people take pride in, and are protective of, their individuality. To develop one's skills, personality, choices, goals, style, and autonomy is no small achievement. The process of finding who "I" am, unique from all others, is a deep drive within each of us. Therefore, the thought of losing oneself in an amorphous "oneness" can be very threatening. Who wants to surrender what has been so hard won? Yet, to limit the definition of ourselves to a differentiated "I" is to deny the fulfillment of what we can be. We cannot realize our full potential until oneness with all others is embraced.

This process is not only one of acknowledging and appreciating diversity but actually *identifying* with it. The relatedness we feel for a brother or sister can expand to include a feeling of relatedness with the people of our community, with our country, and with the whole global family. Where we once restricted our identification to our own ideas and ways of doing things, we can actually extend ourselves to include another's perspective and in the process expand our own view of reality. Extending beyond the boundaries we once drew increases our consciousness and heightens our comprehension of what we are meant to be. We do not lose our individuality in the process, we add dimension to it.

The same is true for nations. National pride, love of one's country, and loyalty are an integral part of citizenship, but devotion and allegiance which are limited to

just one's own nation are where problems arise. Nations which try to remain protected because of fear, mistrust, or restricted awareness, deny for themselves (or are denied by other nations) opportunities for international relationships of a kind that would benefit their own citizens and enrich the other countries.

Recognizing Universal Rights and Obligations

We will live harmoniously with one another as we recognize more and more clearly that there are universal rights and obligations. An individual has inherent rights by virtue of being born; a nation has rights as a sovereign entity.

Though we sometimes disagree about particular rights and obligations, every individual human being has the need for food, shelter, health care, education, and security. Shouldn't every society provide the conditions wherein these needs can be met, as part of its obligations to the citizens it serves?

Rights do not exist alone. They are inseparable from the obligation of the individual to society, and of society to individual; of nation to world community, and of world community to nation.

What are our basic rights and obligations? That important question is only now being widely addressed. Some possibilities are:

"The Age of Nations is past. The task before us now, if we would not perish, is to shake off our ancient prejudices, and to build the earth."

Pierre Teilhard de Chardin
Building The Earth

"The idea of inherent rights is so 'revolutionary' that it is not found in traditional interpretation of Christianity, Islam, Buddhism or the other religions. . . The idea is genuinely universal. . . the first global superstar in the history of political philosophy."

HARLAN CLEVELAND
Scholar and Statesman
Christian Science Monitor
September 1, 1989

RIGHTS

Right to share in the use of water, air, and other natural resources.

Right to a decent quality of life.

Right to be respected and valued as a human being.

Right to develop a unique social and political system.

Right to develop and pursue beliefs, ideologies, and values.

Right to have access to world culture.

OBLIGATIONS

Obligation to preserve the global life support system.

Obligation to assure that others have the necessities of life.

Obligation to treat others with respect and as having value.

Obligation to recognize the right of other systems to exist.

Obligation to interact with other ideologies only through non-violent means.

Obligation to contribute and to maintain open access to world culture.

Societies place different emphasis on which rights and obligations are most valued. For example, the United States has emphasized individual rights; the Soviet Union has placed more emphasis on the rights of groups.

We have an obligation, both as individuals and nations, to discover our place in the whole system and live within the natural constraints that places on us. What kind of agreements will we need to make with each other and between nations for these rights to be assured and these obligations fulfilled? How are we going to ensure the continuation of our life-support system? How are we going to develop respect and trust where there is none? How are we going to preserve ethical values? How are we going to deal with the

"On some positions, cowardice asks the question: 'Is it safe?' Expediency asks the question: 'Is it politic?' Vanity asks the question: 'Is it popular?' But conscience asks the question: 'Is it right?'"

MARTIN LUTHER KING, JR.
Speech, March 1968

disparities in individual understanding and commitment to act upon these obligations?

We will need to proceed a step at a time, moving slowly but surely toward those ends. We will need new models, new methods, new agreements. Above all, we will need to keep alive the change in thinking that has already begun. *This change is real and growing, but is still fragile; it will require careful nurturing.*

Working as Partners

A "partnership" model of interacting is being increasingly adopted in businesses, classrooms, staff meetings, planning committees, wherever people are working together. Hierarchical systems and attitudes of dominance over others are outmoded; they no longer provide security or bring forth the creativity and inspired response required in a changing world.

There is growing recognition that everyone has a contribution to make and all are valuable. The contributions are not the same, but each is an integral part of the whole. People do not have the same talents, the same training, aspirations, experience, or way of seeing and saying things. Yet the desire to be recognized as having something worthy to give lies deep within each of us. We long to belong, as fully participating members, to our family and society.

There is a poignant scene in Thornton Wilder's play, *Our Town*, when Emily, who had died at age 26 while giving birth, chose to return to relive one day of her life. Emily chose her twelfth birthday. She came into the kitchen on that morning while her mother was fixing breakfast. Her mother spoke to her, but in a distracted, preoccupied way. Emily pleaded with her mother,

"The predisposition to communicate with others, to bond, appears to be vital to our health. It is also deeply rooted in human evolution."

ROBERT ORNSTEIN, PhD
DAVID SOBEL, M.D.
The Healing Brain

"The transformation from a dominator to a partnership society would obviously bring with it a shift in our technological direction: from the use of advanced technology for destruction and domination to its use for sustaining and enhancing human life."

RIANE EISLER
The Chalice and The Blade

"I think that what makes the human race unique is its ability to do something for the first time."

NORMAN COUSINS
Human Options

"Oh, Mama, just look at me one minute as though you really saw me." And later she said, "We don't have time to look at one another. Do any human beings ever realize life while they live it—every, every minute?" Emily felt great anguish because she knew how fleeting life is and how precious each moment can be. Above all she wanted contact, to be really noticed, to be recognized in a deeply personal way. This inborn desire for relationship motivates us to be involved with others.

Having a partnership model in mind as we go about our daily lives enables us to see value in other points of view. As a result, creativity is released, co-responsibility is developed, and inter-personal agreements are formed. Everyone becomes a partner, giving what he or she is able with a spirit of responsibility for the whole effort. Successes are shared by all. Failures become possibilities from which to learn rather than opportunities to blame. Appreciation increases; resentment fades.

Nations, too, need to build partnerships. Authoritarian, dominating approaches are obsolete. They foster resentment, breed irresponsibility, instill hostility, rob creativity, and sap the spirit. People cannot tolerate indefinitely conditions that thwart their basic nature.

The model of equal participation of one nation with others is the contemporary response. The partners each make their unique contributions of resources, technology, skill, knowledge, or aesthetics in a way that benefits both themselves and the whole. Each is responsible for the outcome. Problems, such as deforestation or global warming, cannot be solved by one country alone. Solutions depend on the coordinated efforts of the nations of the world community working as partners. In this kind of arrangement, there has to be a great willingness to risk and to think new. According to the evidence around us, these efforts have already begun.

Resolving Conflict

Conflict between individuals, groups, and nations undoubtedly will occur as we include more diversity in our lives, as we expand our identification into wider circles, and as we claim our rights and act to fulfill our obligations.

Conflict in itself is not the problem. The problem arises from unresolved conflict or conflict dealt with by physical or psychological violence. Conflict arises from multiple frames of reference, miscommunication, or misunderstanding.

A major block to reconciliation is blame. Blame begins very early in life, and we quickly learn to point to an "enemy" as the cause of our problems. This enemy concept stays with us, becoming more subtle and sophisticated as we grow. We go to war because of enemies. We divorce a spouse or sue a neighbor who has become an enemy. We feel fear, anger, hate, or threat because of an enemy. An enemy image is very powerful and in its grip, we, as well as our enemy, are victims.

However, with the new way of thinking whole, we can experience life, both immediate and past, in a global context. Those experiences and relationships we judge as good or bad, hurtful or beneficial, happy or sad, are all seen as parts of a connected whole. Events become like a river in which all things flow in an unbroken continuum. All life becomes an opportunity to learn, to be more than we were before. Who, then, is our "enemy"? What is there to blame?

The process of reconciliation is not an easy one. Old patterns are deeply ingrained. Old habits are hard to break. Prejudice, misperception, and unconsciousness hang upon us like unwanted shrouds. But with vig-

"To be able to distinguish between the creative and the destructive use of conflict is extremely important. The creative use of conflict contributes to our growth and development, and serves to enhance the dignity and well-being of oneself and the other. The destructive use of conflict violates the integrity and diminishes the well-being of oneself or others, whether it be another person, a nation, or nature."

CRAIG SCHINDLER
GARY LAPID
The Great Turning

"Peace is a never-ending process, the work of many decisions by many people in many countries. It is an attitude, a way of life, a way of solving problems and resolving conflicts. It cannot be forced on the smallest nation or be enforced by the largest. It cannot ignore our differences or overlook our common interests. It requires us to live and work together."

OSCAR ARIAS SÁNCHEZ
President of Costa Rica
Nobel Laureate, Peace, 1987

ilance, with persistence, and because we value the life of this world, we can form new patterns and discover new ways of behaving. "Enemies" can actually teach us more than friends. If we are "one," then any conflict that is reconciled anywhere will add to the well-being and hope of the whole. "The world is as I am" is a statement that is both challenging and true.

As a result, of resolving our differences, we can embark on the pathway to a healed and healthy world. Imagine how we all will feel when Arabs and Jews settle their hostilities, when Protestants and Catholics in Northern Ireland stop killing one another, and when the conflicts in Afghanistan, Africa and Central America are resolved.

Until these large-scale confrontations reach their moment of resolution, we can take heart in knowing how much reconciliation presently is taking place. The reward of having a more meaningful life for ourselves and building a better world for others is worth everything we can give.



CONSCIOUS PARTICIPATION

A dynamic process of give-and-take is at work in the natural order of things. As living creatures, we need to take in air, water, food, nurturing of many kinds. We also need to give—to give care, support, knowledge. Whenever we give to the well-being of anyone or any situation, we are fulfilling an integral part of our nature.

Human history is written every day by the deeds, both positive and negative, of people all over the world. It is *people* who play a determinative role in the fate of other people and in the fate of the natural environment. In this chapter we will explore the decision to participate with a growing body of people who *consciously* give to the present and, thereby, shape the future.

To accept that we can and do determine the conditions under which we live is to understand that among all of life's creatures, the human being has the widest range of choice. What we choose is influenced by many factors—the natural environment and natural laws, traditions, culture, geographical locations, and each individual's conditioning and level of awareness. But in the final analysis, we still have a choice. Will we or will we not continue to slash and burn the rainforests? Will we or will we not continue to sell armaments to countries all over the world? Will we or will we not expend more effort toward long-term solutions for the world's hungry? Each of these represents a choice that people have to make.

On a more personal level, will I or will I not transform an attitude of blame into one of understanding and

"I believe this is the age of hope. Because humans are endowed with the ability to choose and decide, we have the power to stop and see and think. After thinking, we have the ability to decide."

MICHIKO INUKAI
Mankind's Earth

"Wars are waged against people who live outside one's own story. We don't live in the communist story; they don't live in the capitalist story. But now for the first time on every continent this [new] cosmic story is being taught. We have a species story. It's a magnificent moment for the planet."

BRIAN SWIMME
The Universe Is A Green Dragon

compassion? Will I or will I not see my own consumption of resources in a long-term context? Such decisions are best made when based on knowledge of consequences. What often seems insignificant can actually have global implications.

The key to making difficult choices and decisions is to set them in a larger context. This allows us to see implications and to understand important aspects we might otherwise overlook. Given the magnitude of the choices facing humankind today, we need to see them in the largest possible perspective.

Let us look back some twenty billion years. From that moment until now, our long, collective journey has been a continuing story of give-and-take, of choices made, and constant change. That story has been described by the astronomer, Dr. Robert Jastrow, in his book, *Until The Sun Dies*.

"Picture the radiant splendor of the moment of creation. Suddenly a world of pure energy flashes into being; light of unimaginable brilliance fills the Universe; the cosmic fireball expands and cools; after a few minutes, the first particles of matter appear, like droplets of liquid metal condensing in a furnace.

"The scattered particles collect into nuclei first, and then into atoms; the searing heat and blinding luminosity of the early Universe fade into the soft glow of a cooling cloud of primordial hydrogen. Giant galaxies form in the hydrogen cloud; in each galaxy stars are born, one after the other, in great numbers. Many of these stars are surrounded by planets; on one planet—the earth—life arises; at the end of a long chain of development, man appears. This great saga of cosmic evolution, to whose truth the majority of scientists subscribe, is the product of an act of creation

that took place about twenty billion years ago. Science . . . has no explanation for the occurrence of that extraordinary event. The Universe, and everything that has happened in it since the beginning of time, are a grand effect without a known cause."

. . . "What is the meaning of twenty billion years? What is the meaning of one billion years? The mind cannot grasp the significance of such vast spans of time. A million years seems like a very long time, but a billion is a thousand times a million. Nonetheless, nature requires this enormous number of years to create its great works. A billion years ago, hardly any of the stars we see in the night sky had yet been born; the Atlantic Ocean did not exist; and the most advanced form of life on the earth was a simple wormlike animal. The appearance of the heavens, the face of our planet, and the shapes of the creatures that move across the earth's surface—all these are the product of one billion years in the life of the Universe."

Another method of communicating a sense of evolutionary time was developed by Dr. Carl Sagan, professor of Planetary Studies at Cornell University. He asks us to imagine those billions of years of the universe's history being condensed into the time frame of one single year. On that scale, the "big bang" occurred at midnight on January 1st. Our planet earth was formed on September 14th, and life on our planet began on October 2nd. The dinosaurs appeared on December 24th and the first flowers on December 28th. On December 31st, at 10:30 PM, the first humans appeared. The first stone tools, the invention of the alphabet, the Renaissance and everything since took place in the final 60 seconds before midnight!

However it is told, the story of the creation and development of this cosmos fills us with awe and wonder.

DECEMBER

- 1 - oxygen atmosphere
- 16 - worms
- 19 - fish
- 20 - plants on land
- 23 - reptiles
- 24 - dinosaurs
- 26 - mammals
- 27 - birds
- 28 - dinosaurs extinct; flowers
- 29 - primates

DECEMBER 31

- 10:30 PM - humans
- 11:00 PM - stone tools
- 11:46 PM - fire
- 11:56 PM - glacial age
- 11:57 PM - full development of the brain
- 11:59: 51 - alphabet
- 11:59: 53 - Trojan war
- 11:59: 55 - Carthage; Buddha
- 11:59: 56 - Roman Empire; Jesus
- 11:59: 57 - Mayan Civilization
- 11:59: 59 - Renaissance +

Time. Choice. Give. Take. Evolution. Revolution. Acceleration. Each moment giving birth to the next until here we are, now, standing at this particular moment in history.

Just think what each of us inherits by virtue of being born human! The matter that formed the universe is the same matter that forms us. We are made of the dust of stars. Our ancient and recent ancestors, through incredible trial and error, have given us a physical body that is efficient, compact and mobile.

We have an upright stance, the result of great risk on the part of creatures who ventured down out of the trees to stand on hind legs so that they could overlook the savannahs. This act allowed hands to develop and the brain to grow in size and complexity.

Our remarkable hands, each with an opposable thumb, enable us to grasp, fashion tools, turn dials, and caress a newly born child. With a larger brain, we achieved the ability to think, to plan, to dream, to project forward in time, to remember time past.

We have an accumulated culture of language, alphabets, mathematical formulas, art, literature—knowledge of all kinds, experiences of all kinds—that is available to us as human beings.

All of these gifts we owe to those who came before us. In the unbroken chain of life, they took what was needed to form and sustain themselves, then gave back into the life-stream their endeavors, so that those who came after could build upon and continue the journey toward more and more complexity, more and more consciousness.

And so here we are, poised in time and space, the recipients of life, knowledge, countless experiences and, yes, grace. What, then, is required of us? If, over time,

"A hundred times a day I remind myself that my inner and outer life depend on the labors of others, living and dead, and that I must exert myself in order to give in the same measure as I have received and am receiving."

ALBERT EINSTEIN

evolution called forth response after response from our ancestors, doesn't it stand to reason that it would also call forth from us a contribution that is unique to our times?

Our contribution is to use our minds, our perceptive capacity, to see the world as it is—complete, sustaining, and whole—and to pattern our attitudes and behavior on that reality.

Life is asking that we reconnect with our original oneness. The time has come for us to cherish the earth and its resources and use them wisely. It is time to reconcile conflicts and to build partnerships. It is time to get to know one another in all our diversity and to honor those differences. It is time, also, to acknowledge where we are the same and to remember that we have been on an immense, remarkable journey together.

This is the challenge of our times. Those with a spirit of adventure, those with an ability to see above the chaos of our day, those who care for the future of the children, and those who have a sense of destiny, will not want to miss this incredible journey.

The opportunities before us are unlimited. Wherever the environment is being damaged, we have an opportunity to heal. Wherever a child is being abused, we have work to do. Wherever a terrorist is holding a hostage, we have a conflict to resolve. Wherever a school needs to be built, a well needs to be dug, a species needs to be saved, a treaty needs to be formed, we have decisions to make. Wherever a home needs to be provided, trees need to be planted, a community needs to be unified, a family needs to be reconciled, there are choices to be made.

Any contribution toward solving these problems on the part of anyone, anywhere, is a contribution to the

If we can be courageous one more time than we are fearful, trusting one more time than we are anxious, cooperative one more time than we are competitive, forgiving one more time than we are vindictive, loving one more time than we are hateful, we will have moved closer to the next breakthrough in evolution."

JONAS SALK
Founder, Salk Institute
for Biological Studies

"We are living through one of the most fundamental shifts in history. This global mind change . . . is giving us a universe that is awe-filled again. It's message is that no economic, political or military power can compare with the power of a change of mind—by deliberately changing their internal image of reality, people are changing the world."

WILLIS HARMAN
Global Mind Change

"Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has."

MARGARET MEAD

well-being of the whole. Someone who provides a meal for a man or a woman who is hungry is moving us one step closer to the time when people do not go to bed hungry and children do not die of starvation. Whenever a breakthrough of cooperation occurs in a tense, uncompromising international conflict, the whole world breathes more easily.

As we move forward to build a sustainable world, all people, all life will be the beneficiaries. Nothing will be left out because we will be building on the awareness that *all is one*. Whatever we give, we give to the whole.





What was once a memory of the original unity, buried deep within the dark recesses of our unconscious minds, has now come into the light of conscious knowing.

We will need to continue to nurture and develop this delicate beginning until the principle of oneness is so embedded in our thoughts and activities as to fulfill the true nature of all human beings.



How This Book Came To Be Written

In January, 1988, a group of Soviet and Western scholars published *Breakthrough: Emerging New Thinking*. This book issued a challenge to build a world beyond war. In the process of writing the book, this challenge was put to the test. Cooperation was required and agreements were formed whereby conflicts could be resolved. The personal outcome for the authors was to gain a respect for each other and for the principles they had agreed to abide by.

Most fundamental of these principles was that we are all one interrelated people. "We are one" became the standard by which all of the authors' attitudes and disagreements were measured.

After publishing *Breakthrough*, two of the authors from the Soviet Union, Dr. Andrei Melville and Dr. Alexander Nikitin, expressed interest in writing a short, readable book for possible publication in the United States and the Soviet Union. A small team of Beyond War members responded to their interest and it was agreed that we would work together to write what would reflect our mutual views.

This book is the result of that cooperative effort. We started by meeting in California for a week in February, 1989, to exchange ideas and build an outline. Nothing exceeds the value of working around the same table, getting to know each other in candid discussions which can only take place face-to-face. After the week together, the work continued through the use of computers, electronic mail, facsimile machines, telephones and express couriers. Many people read the drafts, commented, and helped greatly in the preparation of this text.

All of us agree that the months of thinking, discussing, and writing have enriched our individual lives. We hope you will find the perspectives in this book equally stimulating and enriching.

We are —

Wileta Burch, educator and seminar facilitator. She has been a director of curriculum and also coordinator of Beyond War activity in southern California. Wileta currently is working as a full-time volunteer with the national Beyond War staff in Palo Alto, California.

James Burch, writer and producer of films, presentations, books, and television "spacebridges." Before becoming a member of the national staff for Beyond War, Jim was a Vice-President and Creative Supervisor for an international advertising agency.

Gail Lamy, educator and workshop leader. She is a full-time volunteer and regional coordinator for Beyond War in Sonoma County, California. Gail and John live in Santa Rosa, California.

John Lamy, electrical engineer. He is Quality Manager for the Microwave Technology Division of the Hewlett Packard Company. John has been active with Beyond War since its founding in 1982 and was on the 1987 Beyond War U.S.-U.S.S.R. Task Force.

Andrei Y. Melville, political scientist, author of four books on American politics and philosophy, Vice-President of the Soviet Peace Committee, and former Section Head of the Institute of USA and Canada Studies, Academy of Sciences, of the USSR. Andrei, a principal author of *Breakthrough*, lives with his wife, son, and daughter in Moscow.

Alexander I. Nikitin, Director of the Center for Political and International Studies of the Soviet Peace Committee and Soviet Political Sciences Association. Alexander is an author of two books on American foreign policy, was an executive editor and author of *Breakthrough*, and lives with his wife and daughter in Moscow.

Pat Sundermeyer, former teacher, studied languages and taught French in the elementary grades. Pat has coordinated activities in the central California area for Beyond War. Pat and Niels live in Santa Cruz, California.

Niels Sundermeyer, a team and seminar leader with Beyond War, was formerly a writer/editor for Kaiser Aluminum Corp. on *The Dynamics of Change*, and assisted in film projects including the Academy Award winning documentary "Why Man Creates." Niels is co-owner of a real estate brokerage firm in Santa Cruz, California.

Nancy Valentine, educator, lecturer and seminar facilitator, volunteers full-time for Beyond War. Nancy and Paul live in Sacramento and coordinate Beyond War activities in northern California.

Paul Valentine, engineer and a lawyer. He retired in 1985 after 25 years of practice as an attorney both in the Office of the Secretary of Defense in Washington, D.C. and Blase, Valentine and Klein in Palo Alto, to become a full-time volunteer for Beyond War. He has had wide experience as an author, public speaker and seminar facilitator.



Beyond War

Beyond War is a non-partisan, educational foundation. More than 10,000 people across the United States and in six other countries are actively involved in helping to bring about a world beyond war. This includes several hundred men and women who work as full-time volunteers.

The goal of Beyond War is to help bring about a new way of thinking about our relationships: person to person, nation to nation, and as one human family living cooperatively with all other life forms on this one earth. The people of Beyond War are dedicated to contributing to the continuity of life.

We seek to build partnerships with others based on a new global consciousness. What are human rights and dignity? What are human responsibilities and obligations? What provides real security? What is the human role in this interrelated, complex, beautiful system of which we are a part? Our educational efforts include seminars, discussion groups, task forces, conferences, the production of audio and videotapes, the *On Beyond War* newsletter, and sponsorship of an annual Beyond War Award.



BEYOND WAR.

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