NUCLEAR AGE PEACE FOUNDATION

7th Annual Frank K. Kelly
Lecture on Humanity's Future

TEACH PEACE

by

Colman McCarthy

Frank K. Kelly Lecture on Humanity's Future

The Frank K. Kelly Lecture on Humanity's Future was established by the Nuclear Age Peace Foundation in 2002. The lecture series honors Frank Kelly, a founder and senior vice president of the Foundation, whose vision and compassion are perpetuated through this ongoing lecture series. Each annual lecture is presented by a distinguished individual to explore the contours of humanity's present circumstances and ways by which we can today shape a more promising future for our planet and all its inhabitants.

Mr. Kelly, for whom the lecture series is named, gave the inaugural lecture in 2002 on "Glorious Beings: What We Are and What We May Become." The lecture presented in this booklet is the seventh Frank K. Kelly Lecture on Humanity's Future. It was presented by Colman McCarthy at Santa Barbara City College on February 15, 2008.

The 2007 lecture was given by Jakob von Uexküll on "Globalization: Values, Responsibility and Global Justice." The 2006 lecture was presented by Nobel Peace Laureate Mairead Corrigan Maguire on "A Right to Live without Violence, Nuclear Weapons and War." The 2005 lecture was delivered by Dr. Robert Jay Lifton on "America and the Human Future: Surviving Vietnam, 9/11, and Iraq." The 2004 lecture in this series was presented by Dame Anita Roddick on "Kindness as a Key to Humanity's Future." Professor Richard Falk gave the 2003 lecture on "American Civil Liberties and Human Rights Under Siege."

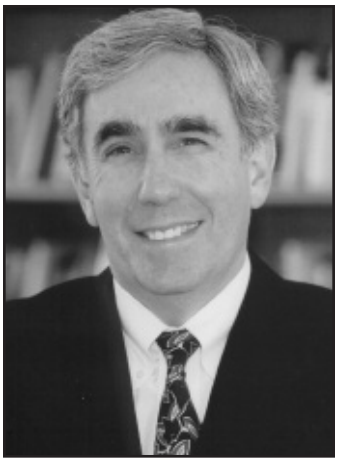
Frank Kelly has had a remarkable life. He has been a science-fiction writer (later inducted into the Science Fiction Hall of Fame), a journalist, a soldier in World War II, a Nieman Fellow at Harvard University, a speechwriter for Harry Truman, the assistant to the US Senate Majority Leader, vice president of the Center for the Study of Democratic Institutions and a leader in the campaign to create the US Institute for Peace. He co-founded the Nuclear Age Peace Foundation in 1982. He is the author of nine books and countless articles.

Beyond all of his achievements, Frank has a remarkable faith in humanity and its future. He has lived with a spirit of optimism and hope. He has been a visionary advocate for humanity and has inspired many people through his writing and teaching to take action on behalf of humanity.

The lecture series is endowed to carry forward Frank's vision. If you would like to help support the lecture by adding to the endowment, please let us know. We also invite you to learn more about the Frank K. Kelly Lecture series and about the work of the Nuclear Age Peace Foundation by visiting our website: www.wagingpeace.org. Prior lectures in this series are available from the Foundation.

Introduction

By David Krieger



The Seventh Annual Frank K. Kelly Lecture on Humanity's Future was given by Colman McCarthy, a man who for the past quarter century has been a committed and enthusiastic teacher of peace. His lecture, presented in this booklet, is titled, "Teach Peace." Colman McCarthy is a good natured man, a humorous man, but his title and his message are an admonition, a warning. If we fail to teach peace, our societies and our world will be dominated by violence and war.

Teaching is a noble profession, a gift to the future. Teaching peace is a rarity in our culture, and in many respects McCarthy is a pioneer. He ventures into high school, college and law school classrooms and teaches peace. In doing so, he brings to life the vision of some of the twentieth century's greatest humanitarians. Albert Einstein, for example, wrote: "We must begin to inoculate our children against militarism by educating them in the spirit of pacifism....I would teach peace rather than war, love rather than hate." Gandhi wrote, "If we are to reach real peace in the world, we shall have to begin with the children."

In our culture we know far more about war than we do about peace. We spend vast sums of our societal resources on the military-industrial complex, the same complex that nearly fifty years ago President Eisenhower warned us was accumulating unwarranted power in the halls of government. We send our young soldiers to fight in far-off wars. We celebrate war and pay scant attention to the pursuit of peace. In this environment, how desperately needed are teachers of peace.

McCarthy finds that students recognize the names of military leaders. Names like U.S. Grant, Robert E. Lee, Caesar and Napoleon are familiar to young people. But the names of peace leaders – names such as Dorothy Day, Jeannette Rankin, A.J. Muste, Sojourner Truth, Thomas Merton – are unrecognizable to most young people. McCarthy's mission is to make the names, philosophies and work of courageous peace leaders come alive to the students he teaches.

He writes, "I have no illusions that a course on the philosophy and methods of nonviolence or reading a couple of books on the literature of peace will cause governments to start stockpiling plowshares, not swords, or that the Peace Corps will replace the Marine Corps. But I do know that unless we teach our children peace someone else will teach them violence. I know also that if violence, whether fists, guns, bombs or armies, were effective, we would have had a peaceful planet eons ago."

McCarthy has been teaching peace since 1982. He has taught more than 6,000 students. In 1985, McCarthy and his wife, Mav, created the Center for Teaching Peace with the goal of helping schools to start or expand programs in conflict resolution and peace studies.

McCarthy, a former columnist for *The Washington Post*, currently writes a column for the *National Catholic Reporter*. He is the author or editor of several books on teaching peace. These include *I'd Rather Teach Peace; All of One Peace: Essays on Nonviolence; Strength through Peace: The Ideas and People of Nonviolence;* and *Solutions to Violence.* His books are important resources for the classroom.

The purpose of the Kelly Lecture is to stimulate thinking on creating a more secure, just and peaceful future for humanity. Colman McCarthy stimulates thinking wherever he goes; he pursues an ongoing dialogue for peace in the tradition of Socrates. He is a teacher inside and outside the classroom. We hope that you will be inspired and moved to action by McCarthy's Kelly Lecture and his deep commitment to teaching peace.

TEACH PEACE

By Colman McCarthy

As a journalist in Washington since the mid-1960s, I've had lucky breaks landing interviews with some of the world's enduring peacemakers. Among them were Desmond Tutu from South Africa, Mairead Corrigan from Belfast, Adolfo Perez Esquivel from Buenos Aires, Mother Teresa from Calcutta and Muhammad Yunus from Bangladesh: all Nobel Peace Prize winners. There were also those who deserved Nobels: Sargent and Eunice Shriver, Dorothy Day, Daniel and Philip Berrigan, Joan Baez, Jeannette Rankin, Philip Hart, Mark Hatfield, Mubarak Awad and a long list of others. And let's include one of my heroes, Frank Kelly, a genuine peacemaker.

Toward the end of the interviews, which is often when you get the most candid answers, I would ask a pair of basic questions. What is peace? And how can each of us increase it while decreasing violence?

On the definitional question, agreement was reached. Peace is the result of love, and if love were easy we'd all be good at it.

The second question almost always had the same answer: go where people are. All that's happening is people and nations having conflicts—and solving them knowingly and morally with nonviolent force or unknowingly and immorally with violent force. No third way exists.

I heeded the peacemakers' advice: The sure place to find large numbers of people is in America's 78,000 elementary schools; 32,000 high schools and more than 4,000 universities, colleges and community colleges. In the early 1980s, I went to a public high school near my office at *The Washington Post* to ask the principal if I could teach a course on alternatives to violence. Give it a try, she said: but there's a problem, the school is poor and can't afford to pay you.

I didn't come for money, I said. I'll volunteer. That semester, 25 juniors and seniors at the School Without Walls enrolled in my course "Alternatives to Violence." It wasn't difficult to teach. We started with the literature of peace, reading Gandhi, Tolstoy, Einstein, Thomas Merton, Jane Addams, Gene Sharp, A.J. Muste, Jesus, Francis, Amos, Isaiah, Buddha, Sojourner Truth, Addin Ballou, George Fox, Barbara Deming, Dorothy Day, John Woolman and a long list of others. And that was on the first day! Then we really got into it!

After rattling off those names, unfailingly and often bafflingly, a student would call out, "how'd you ever hear of all those people? How come we haven't heard of them?"

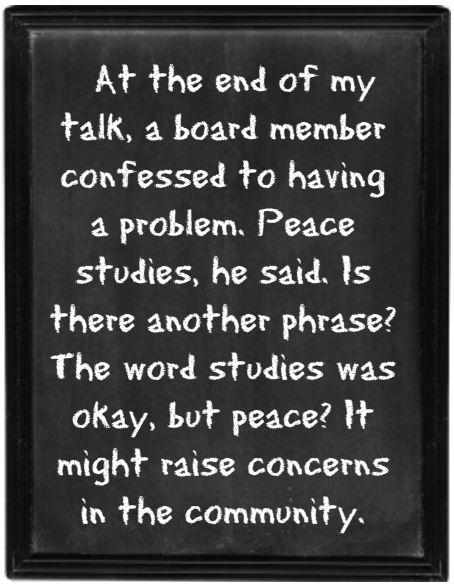
They hadn't heard because they had gone to conventional schools where everything except peace is taught. To drive home the point, and drive it visually, I pulled out a $100 bill. I held it high and announced a spot quiz. Identify the following six people and you get the $100. Teenagers focus rather quickly when a try for easy money is offered. I began the quiz: who is Robert E. Lee? Most hands rose. Then Ulysses S. Grant. Most hands again. The same for Paul Revere. By now, capitalistic fantasies of an after-school spending spree were rising.

Just three to go for the $100, I said. Who is Emily Balch? No hands go up. Who is Jeannette Rankin? Blanks on that one. Who is Ginetta Sagan? Silence.

I've given the $100 bill quiz before hundreds of high school and college audiences. I've done it before large audiences of teachers. No one has ever won the $100. I never worry about losing it. I can always count on American education, and how it assures that the young are well-informed about militarists who break the peace and ill-informed on those who make the peace.

The course went well that first year. Teaching peace was as easy as breathing. I went to other schools—Bethesda-Chevy Chase High in suburban Washington and then to Wilson High in the District of Columbia, again volunteering. Within a few years I found the time and energy to teach peace courses at Georgetown University Law Center, American University, the University of Maryland and the Washington Center for Internships. Since 1982, I've had more than 7,000 students in my classes. Since leaving *The Washington Post* in 1997, I teach at seven schools in the fall, six in the spring and two in the summer.

That first school, by the way, was perhaps the poorest in America: it had no cafeteria, no gym, no auditorium, no athletic fields, no lockers, poor heating and, in recent years, no clean drinking water. Something else was noteworthy: the poorest school in America was also the closest school to the White House. Five blocks away. We keep inviting presidents to come by. None have. George W. Bush has been especially busy, traveling the land giving speeches on school reform, as in Leave No Child Untested. My students don't feel slighted. They aren't into big shots. They favor long shots, because they know that's what they are. So they work twice as hard to make it in life.



Peace Education

Peace education is in its infancy. In 1970, only one American college was offering a degree in Peace Studies: Manchester College, a Church of the Brethren school in Indiana. More than 70 colleges and universities currently offer undergraduate and graduate degrees in conflict resolution, with more than 300 offering minors and concentrations. Although the message is getting through, that unless we teach our children peace someone else will teach them violence, no one should be deluded. The day is far away when the teaching of peace is given the academic attention that goes to conventional subjects. My high school students will graduate with only that one course in peace studies. Counting elementary school, they will have been in classrooms for 12 years. Would we ever let students go through 12 years of school with only one math course? Or only one science course? And yet, we keep telling the young that nothing is more important than peace. It's natural for them to be disbelieving, otherwise school boards would see that the study of peace was given as primary a place in the curriculum as any other essential subject.

Even muscling one course into one school takes some extraordinary flexing. A while back I was invited by a school board to speak about peace education. After 20 minutes, I thought I was making progress. Board members listened politely and asked relevant questions. My goal was to move the board to get one peace studies class into each of the county's 22 high schools. Just one course. One period a day. An elective for seniors.

Nothing grandiose.

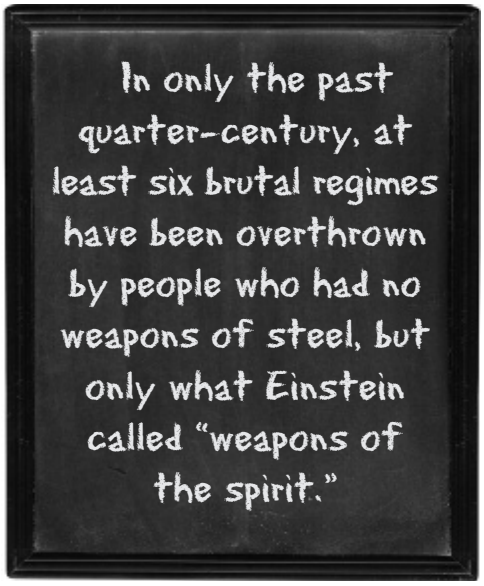
I was already a volunteer peace teacher at one of the county's high schools, so I wasn't whizzing in as a theorist with a lofty idea but let someone else do the work. At the end of my talk, a board member confessed to having a problem. Peace studies, he said. Is there another phrase? The word studies was okay, but peace? It might raise concerns in the community. I envisioned a newspaper headline: "Peace Studies Proposal Threatens Stability in the County"—with a subhead, "School Board Nixes Bizarre Proposal." And this was in an allegedly liberal bluer than blue county.

Unable to rouse the school board, I tried the school system's curriculum office. It was an end run, and there's always an end to run around if you look hard enough. I had edited a textbook, *Solutions to Violence*, a 16 chapter collection of 90 essays that ranged from Gene Sharp's "The Technique of Nonviolent Action" to Dorothy Day's "Love Is the Measure." After some half-dozen meetings with assorted bureaucrats, papercrats and educrats, as well as meetings with principals and social studies teachers at several high schools, I began to realize that public schools are government schools. Teachers are government workers. Caution prevails. It took six years to get the book approved. I'd already been using it in my own course all that time, slipping it in like contraband. Fittingly, I'd start each semester by reading and discussing Thoreau's essay "On the Duty of Civil Disobedience." Dutiful me.

Whether in the high school, college or law school classes, students would usually divide into two groups. One would bond intellectually, and often quickly, with Gandhi's belief that "nonviolence is the weapon of the strong" and agree with Hannah Arendt that "violence,

like all action, changes the world but the most probable change is to a more violent world." Another group came in loaded with doubts, which I encouraged them to express. Nonviolence and pacifism are beautiful theories, they said, but in the real world there are muggers on the streets and international despots on the prowl. So let's keep our fists cocked and our bomb bays opened.

All I asked of the skeptics was that they think about this: do you depend on violent force or nonviolent force to create peace? Not merely peace in some vague "out there," but, first off, in our homes. I had a student pull me aside on leaving class after we'd spent a week on Gandhi's essay "The Doctrine of the Sword." It's good to learn about that, she said, but what about the war zone in her home, where her mother and father regularly battle each other emotionally, verbally and often physically? How do we stop that war?



Valid question. Perhaps if her parents had gone to schools where nonviolent conflict resolution skills and methods were systematically taught, the living room wars might never have erupted. The leading cause of physical injury to American women is being beaten by a man they are living with—husband or boyfriend, ex-husband or ex-boyfriend. The emotional violence between couples can only be imagined. I'm convinced much of it could be prevented if our schools taught the basic skills of mediation and nonviolent conflict resolution. It's easier to build a peaceful child than to repair a violent adult.

Nonviolent Force

Peace teachers have no illusions that exposing students to the literature of peace and the methods of nonviolence will cause governments to start stockpiling plowshares, not swords, or that the young will instantly convert to Franciscan pacifism. But what isn't illusory is that an effectively organized nonviolent force is far more powerful than the gun or bomb.

Where has it worked? In only the past quarter-century, at least six brutal regimes have been overthrown by people who had no weapons of steel, but only what Einstein called "weapons of the spirit."

On February 26, 1986, a frightened Ferdinand Marcos, once a ruthless and U.S. supported ruler of the Philippines but now just another powerless rogue, fled to exile in Hawaii. As staged by nuns, students and human rights workers—many of them trained in Boston by Gene Sharp—a three-year nonviolent revolt brought him down.

On October 5, 1988, Chile's despot and another U.S. favorite, General Augusto Pinochet, was driven from office after five years of strikes, boycotts and other forms of nonviolent resistance. A Chilean organizer who led the demand for free elections said, "We didn't protest with arms. That gave us more power."

On August 24, 1989 in Poland, the Soviet puppet regime of General Wojciech Jaruzelski fell. On that day it peacefully ceded power to a coalition government created by the Solidarity labor union that for a decade used nonviolent strategies to overthrow the communist dictator. Few resisters were killed in the nine year struggle. The example of Poland's successful nonviolence spread, with the Soviet Union's collapse coming soon after. It wasn't oratory by Ronald Reagan or the Pope that first stoked the end of the Cold War. It was the heroic deeds of Lech Walensa and the nonviolent Poles he and others organized. They didn't bring the Soviets to their knees; they brought them to their senses.

On May 10, 1994, former prisoner Nelson Mandela became the president of South Africa. It was not armed combat that ended white supremacy. It was the moral force of organized nonviolent resistance that made it impossible for the racist government to control the justice-demanding population.

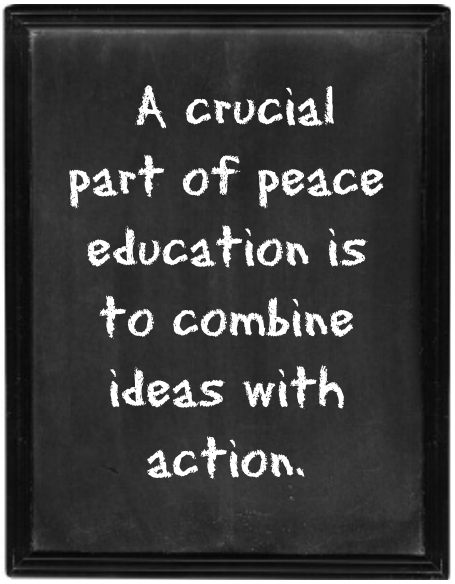
On April 1, 2001 in Yugoslavia, Serbian police arrested Slobodan Milosevic for his crimes while in office. In the two years that a student-led protest rallied citizens to defy the dictator, not one resister was killed by the government. The tyrant was put on trial in The Hague, but died before a verdict was reached.

On November 23, 2003, the bloodless "revolution of roses" toppled Georgian president Eduard Shevardnadze. Unlike the country's civil war that marked the power struggles in the 1990s, no deaths or injuries occurred when tens of thousands of Georgians took to the streets of Tblisi in the final surge to oust the government.

In the mid-1980s, who would have thought this possible? Yet it happened. Ruthless regimes, backed by torture chambers, were driven from power by citizens who had no guns, tanks, bombs or armies. They had a superior arsenal: the moral power of justice, the strength of will and the toughness of patience.

Yet we still see these victories as flukes. Theodore Roszak explains: "The usual pattern seems to be that people give nonviolence two weeks to solve their problems and then decide it has 'failed.' Then they go on with violence for the next hundred years and it seems never to fail or be rejected."

The Failures of Violence



During these years of nonviolent successes, the failures of violence were rampant. The United States government, which Martin Luther King, Jr., in his prophetic sermon on April 4, 1967 in Riverside Church in New York City, called the "world's greatest purveyor of violence," prowled the world trying to heal it with bullets and bullying. The pattern of dominance and intervention was set after World War II. As compiled by historian William Blum, these are the countries—and men, women and children living in them—that American pilots have bombed since 1945: China (1945-46), Korea (1950-53), China (1950-53), Guatemala (1954), Indonesia (1958), Cuba (1959-60), Guatemala (1960), Congo (1964), Peru (1965), Laos (1964-73), Vietnam (1961-74), Cambodia (1969-70), Guatemala (1967-69), Libya (1986), Grenada (1983), El Salvador (1980s), Nicaragua (1980s), Panama (1989), Iraq (1991-2008), Sudan (1998), Afghanistan (1998-2008), Yugoslavia (1999).

After discussing that list in my peace classes, I give the students a multiple choice quiz. In how many of those countries did a democratic government, respectful of human rights, occur as a direct result of the U.S. killing spree? Choose one: (a) none (b) zero (c) not a one (d) naught (e) a whole number between -1 and +1. No one has ever flunked the quiz! Pick a, b, c, d or e and it's a guaranteed A!

That's one way to give a lesson on the failures of violent conflict resolution. Another is to read the essay by Daniel Berrigan from his autobiography, *To Dwell in Peace:*

"Blood and iron, nukes and rifles. The leftists kill the rightists, the rightists kill the leftists, both, given time and occasion, kill the children, the aged, the ill, the suspects. Given time and occasion, both torture prisoners. Always, you understand, inadvertently, regretfully. Both sides, moreover, have excellent intentions, and call on God to witness them. And some god or other does witness them, if we can take the word of whatever bewitched church.

And of course, nothing changes. Nothing changes in Beirut, in Belfast, or in Galilee, as I have seen. Except that the living die. And that old, revered distinction between combatant and noncombatant, which was supposed to protect the innocent and helpless, goes down the nearest drain, along with the indistinguishable blood of any and all. Alas, I have never seen anyone morally improved by killing—neither the one who aimed the bullet, nor the one who received it in his or her flesh."

Ideas and Action

A crucial part of peace education is to combine ideas with action. Conventional teachers, either through inertia or fear of not producing students who score well on the latest exam dreamed up by testocrats, keep pumping theories into the minds of students. The result? People who are theory-rich but experience poor. Unbalanced ones, and too often grade mongers who have forgotten Walker Percy's line, "You can make all A's in school and go out and flunk life."

One solution is service learning, the growing movement to move students out of classrooms and into the scenes of poverty and despair. I've taken my high school, college and law classes into prisons, impoverished schools, shelters and soup kitchens—sometimes to be of real service, other times merely to see, smell and feel what it's like to be broke and broken. Those are the places to understand the truth of Sargent Shriver's call: "The cure is care. Caring for others is the practice of peace. Caring becomes as important as curing. Caring produces the cure, not the reverse. Caring about nuclear war and its victims is the beginning of a cure for our obsession with war. Peace does not come through strength. Quite the opposite. Strength comes through peace."

I took my Georgetown law students recently to a women's shelter, about a mile from the school but eco-

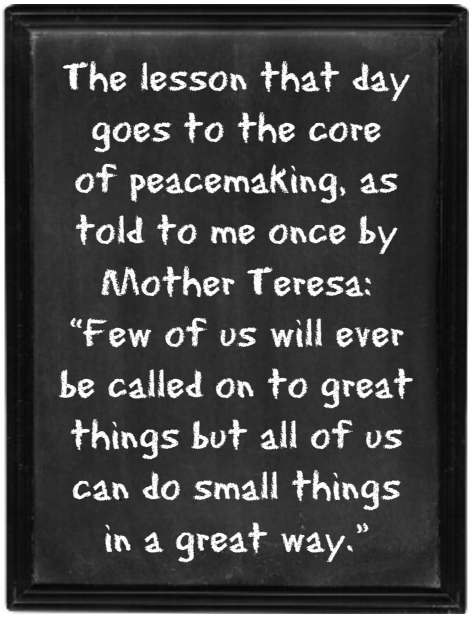
nomically a universe away. Some Carmelite nuns, skilled in the works of mercy and rescue, serve about 40 homeless women. I take my classes there often, to see a sermon rather than hear a sermon. When we arrived in the late afternoon we went to the dining room where the women were hunched over their soup and saltines. The class looked on in wonder. Who are these women? How did they fall to the streets? The law students, some quicker than others, got the picture. These are people outside the law. These are people for whom the law represents only one thing: the failure of love.

While speaking with one of the Carmelite nuns, I said that I'd like to help out: I'll go back to my neighborhood to collect some food and clothing for the homeless women and bring it in next Saturday.

"Oh, how wonderful ," said the nun. "I can't tell you how deeply touched I am. I love it when you NPR and C-SPAN liberals come around with your Volvos filled up with food and clothing. It moves my heart. It's indescribable."

The good nun, I fear, had a cynical side to herself, which occasionally flared. It was the beginning of Lent, so she was probably doing penance by eating lemons for dinner, which put her in a foul mood right about then. But she recovered: "If you'd really like to help, just go talk to that lady in the corner." She pointed to a bedraggled, wrinkled skinned woman, sitting alone. She had the misery of the earth in her sunken eyes. "Just talk to her?' I asked. "That's all?" "Yes," the nun said. "You'll be doing plenty. We are doing fine with food and clothing, but we don't have enough people who will just come in and talk with the women. The hardest thing about street life, especially for women, is the loneliness."

Many of the law students did sit with the women that day, just to talk. Many went back on their own for regular visits, to learn these were human beings, not bag ladies. When I catch up with my law students 5, 10 or 20 years later, I ask them what they remember from my class. I expect they'll tell me about that brain-stretching day when we all discussed the nuances of the 9th and 14th Amendments. For some reason, they forget that. Instead, they talk about the time we went to the homeless shelter. It woke them up and shook them up. Many went into poverty law, or public interest law or welfare reform law or lady-in-the-corner law.



The lesson that day goes to the core of peacemaking, as told to me once by Mother Teresa: "Few of us will ever be called on to great things but all of us can do small things in a great way."

I work with a girls boarding school that is blessed with an enlightened headmistress who cancels classes every Wednesday and sends her students into Washington for internships. This is experiential, not theoretical, learning, not to be flushed away after the last exam. For the past few years, I have had two or three girls from the Madeira School help teach my classes in one of my public high schools—Wilson High, which has six police stationed in the halls, each officer carrying a high-powered weapon and wearing a bullet-proof vest.

High school administrators tend to see non-classroom learning as unproductive. They keep teenagers, especially seniors and juniors who need to be prepped for college, cooped up in sterile idea-driven classrooms, especially the AP classrooms that will secure them room and board in the Ivies and Little Ivies. Too often we process students as if they were slabs of cheese—enrolled in Velveeta High, on their way to Cheddar U and Mozzarella grad school.

Politics and Money

Serving food to homeless people, tutoring illiterate prisoners or mentoring a Special Olympics athlete is useful but it can remain idle charity unless twinned with an awareness of politics. At a basic level, and well away from party platforms, focus groups and candidates' promises, politics is about one reality: who decides where the money goes? Which policy decisions keep more money flowing to military contractors to build weapons and less to building contractors to build affordable housing for the working poor? Which politicians sanction packing our prisons with people who are drug addicted or mentally ill and who need to be treated, not punished? Which lobbies allow tax laws to be written so loopholes get widened for corporations, while rules for home foreclosures get tightened? Which policies allow the Peace Corps and AmeriCorps budgets to languish

and let the military budget flourish? Which politicians allowed military spending to rise more than 60 percent since 2001, while every day in the Third World more than 35,000 people die from hunger or preventable diseases?

Why does all that keep happening? Finding answers is the tough part of peace education, learning the connections between the inequities and the structural violence behind them.

A full semester, not a few days in a peace class, could be devoted to the politics of money. The current military budget, according to the Center for Defense Information, a Washington nonprofit staffed mostly by former military officers and Pentagon workers, is $878 billion. Unless you are an astronomer, the number is too large to grasp. Breaking it down, the spending comes to about $2.5 billion a day—a sum that is 10 times more than the Peace Corps budget for a full year. $2.5 billion is still ungraspable. It is $28,000 a second. $28,000. $28,000. The seconds tick. $28,000. $28,000.

Even that number can remain abstract. It's the government's money, we think, forgetting from whom the government collects the loot. Depending on your tax bracket, an American family can pay $5,000, $10,000, and often more, in annual federal taxes that is directed by Congress to the military. Martin Luther King, Jr., in his Riverside Church sermon, saw it clearly: "A nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual death."

Every year some 10,000 citizens break free and refuse to pay federal taxes that go to war. They are not tax cheats or tax evaders. They are acting out of conscience, a kind based on the idea that if killing people is not the way to solve conflicts then so also is paying soldiers to do the killing. Conscientious tax refusers are more than willing to pay their full share for any federal program, except ones that sanctions killing in the name of national security. No conscientious tax refuser has ever taken a case to the Supreme Court and won. It's rare that a case gets past a lower court. The reason? Nowhere in the Constitution can the word conscience be found. It's not there, even though you'd think Jefferson or Madison might have slipped it in when the Founders were nodding off after a long day.

After 9/11

After 9/11, peace teachers found ourselves challenged by students who asked, foremost, how should we have responded?

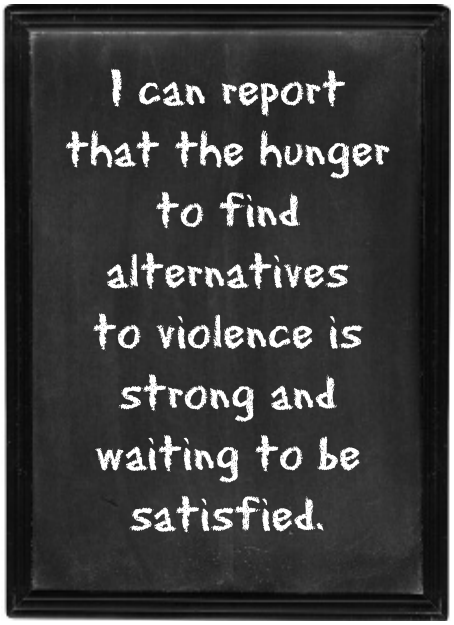
Congress had three options—military, political and moral—to resolve the conflict. Predictably, the military prevailed. Got a problem? An enemy? Go bomb somebody. The House and Senate both approved bombing the people of Afghanistan, presumably to wipe out the Taliban and al-Qaeda. Out of 535 members of Congress, only one voted no: Barbara Lee of Oakland, California. Her stand brought to mind Jeannette Rankin. On December 8, 1941, the Montanan was the only member of Congress to oppose U.S. entry into World War II, saying as she did in 1917 when voting against entering World War I: "You can no more win a war than win an earthquake."

The political solution was to follow our own nonviolent conflict resolution advice, as when we tell Israelis and Palestinians, or Shiites and Sunnis, or factions in Kenya or differing sides anywhere: talk, compromise, negotiate, reconcile and stop killing each other. Sound advice, so why didn't we follow it ourselves and talk to Osama bin Laden or Saddam Hussein? Such a notion is dismissed as surreal or hideously naïve: you can't talk to evil doers, especially satanic ones like Osama.

U.S. foreign policy during the Cold War demonized the evil-doing Chinese Communist government for its plans of world conquest. But then Richard Nixon went to China. He talked, compromised, negotiated, and reconciled. Today China is not only a major trading partner with the United States but is loaning money to us. Ronald Reagan, who in 1986 called the Soviet Union "the evil empire," went to Moscow soon after. He talked, compromised, negotiated and reconciled. Russia is no longer an enemy. Putting aside for a moment their regressive record on other issues, these two Republican presidents did indeed provide a model for nonviolent conflict resolution.

A moral solution could have come three days after 9/ll when President Bush, his war council and members of Congress assembled in the National Cathedral in Washington. Not a pew was empty. Assorted religious leaders, including Billy Graham and a Catholic cardinal, took to the pulpit to offer prayerful succor to a president who believes that "Our nation is chosen by God and commissioned by history to be a model for the world." At the service's end, the Lord's Prayer was recited, including the most ignored words in history: "Forgive us our trespasses as we forgive those who trespass against us." Three days before, some people did trespass. Were they forgiven? It was the opposite: let's go kill.

The moral solution would have moved us to forgive those behind 9/ll, and then ask them to forgive America its long history of invasions that have been far more systematic and violent than the September one-day crime spree. Had Desmond Tutu been invited to speak that day, he might have suggested—as he did five months later in a sermon at St. Paul's Cathedral in Boston—that violence solutions to conflicts are doomed: "The war against terrorism will not be won as long as there are people desperate with disease and living in poverty and squalor. Sharing our prosperity is the best weapon against terrorism."



Much the same thinking has been long advanced by the War Resisters League: "We shall live in a state of fear and terror, or we shall move toward a future in which we seek peaceful alternatives to conflict and a more just distribution of the world's resources."

Progress Is Happening

In 1985, my wife and I founded the Center for Teaching Peace. Supported by foundation grants and a growing membership, our work is to persuade and assist schools at all levels either to begin or expand academic-based programs in peace education. If you want to give peace a chance, first give it a place in the curriculum.

At one east coast high school that uses our textbooks, all juniors are required to take a peace studies course. This was once a Catholic military school. In Philadelphia, a publicly funded peace school opened its doors two years ago. "In a city in which too many of our young people and families feel threatened by violence, it's time to study and practice peace," a school official told *The Philadelphia Inquirer.* In Davis, California, the three-year old Teach Peace Foundation is getting traction.

I heard recently from an English teacher at Niles West High School, Skokie, Illinois: "I'm writing to let you know that our district, somewhat miraculously, approved a peace studies course…I ordered your two collections of peace essays several years ago, and you wrote back an encouraging letter. It took a long time to get a course started here, with many institutional hoops to go through. Two other teachers and I put a proposal together, which was at first rejected. It was too 'social studies' oriented. We are all, incidentally, English teachers. Our second proposal, titled 'The Literature of Peace,' was accepted by the school board. This was the miraculous part."

One of my former Georgetown law students resigned from the D.C. bar five years ago to become a high school peace teacher. For several years, Leah Wells, a Georgetown University graduate, was my teaching assistant in two Washington schools and a prison. Then she then went to the big leagues, joining the staff at the Nuclear Age Peace Foundation. She also taught peace courses at a Ventura high school and then put together a widely used 70-page teacher's manual. Leah is now working on her doctorate in peace education. I'm proud, too, that my three grown children are involved in social justice work. My son, John, teaches a peace studies course at Wilson High School, from which he graduated.

Over the years, I've visited hundreds of schools to lecture on peace education, pacifism and nonviolence. I can report that the hunger to find alternatives to violence is strong and waiting to be satisfied. If members of the peace community don't make it happen, who will?

There's an old Irish saying that the trouble with a good idea is that it soon degenerates into hard work. So let's all roll up our sleeves and get going.

Colman McCarthy

He's one of the United States' premier peace educators and his message is unmistakable:

Unless we teach our children peace, someone else will teach them violence.

Colman McCarthy is an adjunct professor at Georgetown University Law Center. In addition, he teaches peace classes at three Washington, DC high schools. He wrote columns for *The Washington Post* for 28 years and founded the Center for Teaching Peace in 1985.

"Teach Peace" isn't a slogan for him. He lives it. And he's calling for a significant change in our educational system.

McCarthy believes peace studies should be part of the core curriculum. He believes the philosophy of peace, the writings of great peace leaders and nonviolent conflict resolution should be part of a very practical, community-oriented approach to education.

"What makes us happy is service to others," he says. "If schools don't expose students to the joys of community service, we graduate people who are idea rich but experience poor."

According to McCarthy, peace starts at home.

"It's too easy only to blame...What's harder is self-examination...What more should I be doing every day to bring about a peace and justice-based world, whether across the ocean or across the living room?"

NUCLEAR AGE PEACE FOUNDATION

The Nuclear Age Peace Foundation initiates and supports worldwide efforts to abolish nuclear weapons, to strengthen international law and institutions, and to inspire and empower a new generation of peace leaders. Founded in 1982, the Foundation is comprised of individuals and organizations worldwide who realize the imperative for peace in the Nuclear Age.

The Nuclear Age Peace Foundation is a non-profit, non-partisan, international education and advocacy organization. It has consultative status to the United Nations Economic and Social Council and is recognized by the UN as a Peace Messenger Organization.

Vision

Our vision is a world at peace, free of the threat of war and free of weapons of mass destruction.

Mission

To advance initiatives to eliminate the nuclear weapons threat to all life, to foster the global rule of law, and to build an enduring legacy of peace through education and advocacy.

NUCLEAR AGE PEACE FOUNDATION

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