

OMNI NEWSLETTER ON H O P E, March 26, 2008, BUILDING A  
CULTURE OF PEACE,  
Compiled by Dick Bennett

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## CREATORS OF HOPE

The deepest and abiding principle of OMNI derives from the U. S. Declaration of Independence and Constitution whereby governments are created by human beings for their rights and welfare—We, the People. OMNI is ALL of us working together for nonviolence, world peace, human rights, social and economic justice, and the protection of land and species--creating hope. But some people stand out, and here are a diverse few.

MOHANDAS GANDHI

Mohandas K. Gandhi, *An Autobiography: The Story of My Experiments with Truth.* 1925.

KING, MARTIN LUTHER JR.

Harding, Vincent. *The Inconvenient Hero.* Reissued 2008. Harding, who helped write King's Riverside anti-war speech, was interviewed by Amy Goodman 2-28-08.

DALAI LAMA

New posting on the Institute blogsite re: the Dalai Lama's appearance in DC and how you can see him on a live webcast. (from Sidney B)

Meditation blogsite: [www.readwrite.typepad.com/meditation](http://www.readwrite.typepad.com/meditation)

Institute blogsite: [www.readwrite.typepad.com/artibet](http://www.readwrite.typepad.com/artibet)

Institute website: [www.artibet.com](http://www.artibet.com)

H2P blogsite: [www.readwrite.typepad.com/h2piii](http://www.readwrite.typepad.com/h2piii)

SEEGER, PETE

"Pete Seeger: The Power of Song," PBS American Masters Feb. 27, 2008. A brilliant video bio. of Seeger's immense talent and leadership in folk music, his resistance to abusive police and congressional repression, and his struggles for workers, social and economic justice, the environment, and world peace.

(from Dick Bennett's 28<sup>th</sup> biblio.)

ENTREPRENEURS (see: Activism)

Bornstein, David. *How to Change the World: Social Entrepreneurs and the Power of New Ideas*. Parallax P, 2007. People who envision and plan systemic changes with the world's problems.

FIRST AMENDMENT/**ACLU** (see: Control of Information, Seeger)

Lewis, Anthony. *Freedom for the Thought We Hate: A Biography of the First Amendment*. Basic Books, 2008. Rev. *The Nation* (March 10, 2008): "an invaluable contribution to our incomplete national conversation," but Lewis pays too little attention to corporate domination of media.

INVESTIGATIVE JOURNALISM

--*Columbia Journalism Review* contains frequent reports on IJ.

--Investigative Reporters and Editors at U of Missouri, Columbia, is the chief academic advocate of IJ in the US. OMNI gave IRE a travel grant for journalism students in Arkansas, Louisiana, Missouri, and Oklahoma to attend IRE conferences. OMNI has also given the UA J Dept. a separate travel grant for students to attend IRE conferences.

CORPORATE STATE and **INVESTIGATIVE JOURNALISTS** (see: Activism)

--Weinberg, Steve. *Taking on the Trust: The Epic Battle of Ida Tarbell and John D. Rockefeller*. Norton, 2008. Rev. *Columbia Journalism Rev.* (March-April 2008).

**PACIFISTS** (see: Peacemakers)

**Gordon Zahn**, Christian pacifist, died last year (1918-2007). His books included *German Catholics and Hitler's Wars*, *Another Part of the War: The Camp Simon Story*, *In Solitary Witness: The Life and Death of Franz Jagerstatter*. See: "Gordon Zahn, 1918-2007" by Michael Hovey, *The Catholic Worker* (Jan.-Feb. 2008).

**QUAKERS**

Gallagher, Nancy. *Quakers in the Israeli-Palestinian Conflict: The Dilemmas of NGO Humanitarian Activism*. American U in Cairo P, 2007.

AFSC's early role in Palestinian refugee camps in Gaza and in agricultural and youth development programs within Israel.

**WHISTLEBLOWERS**

*Bridging the Gap*. The newsletter of the Government Accountability Project (GAP) devoted to protecting free speech and defending whistleblowers. 1612 K St., NW, Suite 1100, Washington, DC 20006, (202) 408-0034.

VIOLENCE NOT INEVITABLE: WESTERN PAKISTAN

Dick Bennett 3-23-08

"The thing I find most puzzling about the United States today is how little real debate there has been over the almost unanimous acceptance of the idea that the only way to defeat terrorism is through policies of war." These words apply to US imperial actions, either through attack or threatened attack, in a dozen or more countries in recent years—from Panama to

Serbia, to Afghanistan and Iraq.

Let's take a hard case—western Pakistan. In referring to the clans and tribes along the Afghan border, our government leaders and pundits sometimes sound like the citizen of Gabon, who said about its 72-year-old autocrat, Omar Bongo, the longest-serving leader in the world: "God brought him to us and only God can call him away." Western Pakistan is perceived by most US leaders and mainstream media as intractably violent and orderly only by violence. Vice-President Dick Cheney on March 20 urged Pakistan to battle extremists in its border regions, and almost on the same day apparently U.S. missiles from an unmanned drone struck a "suspected militant safehouse and killed about 20 people." In some areas a "Talibanization" takeover of mosques and suicide bombers seems to be spreading.

But such violence has not always been the case, and the future of western Pakistan is not inevitably violent. Let's remember three things about this in many ways benighted part of the world: the nonviolent movement of Ghaffar—Badshah--Khan during the 1930s, the yearning for schools apparently all along the northern and western frontiers, and the present rise to power of the three secular parties, including the third in size Awami National Party.

The biography of Khan Abdul Ghaffar Khan by Eknath Easwaran, *A Man to Match His Mountains: Badshah Khan, Nonviolent Soldier of Islam*, centers on the metamorphosis Khan effected in the violence-afflicted Pathans of India's northwest frontier, especially in Waziristan, turning 100,000 of them into peaceful nonviolent disciples of Gandhi during India's independence movement. Easwaran focuses on the spiritual change and on Ghaffar Khan's leadership and his emergence as the frontier Gandhi. The book's great achievement is telling an American audience about an Islamic practitioner of nonviolence at a moment when few in the West understand its effectiveness and fewer still associate it with anything Islamic.

The story of Greg Mortenson's long struggle to bring education to the Balti children of northern Pakistan, entitled *Three Cups of Tea*, reinforces a vision of peace parallel to that of Khan's (who also built schools). In this area similar to the Afghan border provinces, Minnesotan Mortenson encountered bandits, precarious mountainous travel, avalanches, being kidnapped, the absence of school materials, and the shortage of food, water, and medicine. But he also became the hope of the many who wanted education (including refugees from Afghanistan after 9-11 who had been bombed by U.S. planes), and not the madrassa schools being built by Saudis. His conclusion: "If we try to resolve terrorism with military might alone, then we will be no safer than we were before 9-11. If we truly want a legacy of peace for our children, we need to understand that this is a war that will ultimately be won with books, not bombs."

Finally, in the recent elections in Pakistan the deeply conservative northwest voters threw out the Islamist parties that ruled the ethnic Pashtun North West Frontier Province for five years, and gave their support to secular parties that promised streets, jobs, and peaceful dialog (opposing U.S. pressure to intensify attacks on suspected militants linked to al-Qaida and the Taliban). The main secular party in this Province, the Awami National Party, has been invited to join the government being formed by Bhutto's Pakistan People's Party and Nawaz Sharif's Pakistan Muslim League-N (against President Musharraf's Pakistan Muslim League-Q. The alliance of Awami with the two largest secular parties should not astonish, since Islamist parties in Pakistan have never won more than 11 percent of the vote.

Let us remember too UNESCO's "Seville Declaration," summarizing the scientific evidence against the view that we have an inherent tendency to make war, and Douglas Fry's extraordinarily well-supported case in *The Human Potential for Peace* that humans possess propensities not only to behave aggressively but also to behave cooperatively with kindness for others.

## References:

Amazon.com, Editorial Reviews.

Easwaran, Eknath. *A Man to Match His Mountains: Badshah Khan, Nonviolent Soldier of Islam*. Plough, 1985.

Fry, Douglas. *The Human Potential for Peace: An Anthropological Challenge to Assumptions about War and Violence*. Oxford UP, 2006.

Gannon, Kathy. "Voters Toss Religious Extremists: Northwest Conservatives Back Secular Parties." *TMN* 2-21-08.

Guerrero, Patty. Rev. of Mortenson, Greg, and David Relin, *Three Cups of Tea, in Worldwide WAMM* (March 2008).

"Pakistan," *ADG* (Feb. 21, 2008) p. 8A.

Pennington, Matthew. "Pakistan's Key Opposition Agrees to Govern Together." *TMN* (Feb. 22, 2008).

Pitman, Todd. "Bongo Now Longest-Serving Leader," *ADG* (3-22-08).

Rubin, Trudy. "The General's Dangerous Aim." *ADG* (Nov. 12, 2007).

Wood, Edward, Jr. *Worshipping the Myths of World War II: Reflections on America's Dedication to War*. Potomac Books, 2006.

## POWER OF HOPE November 1, 2007

"Hope is the dream of a soul awake." ~ proverb

Dear Peace-makers and Friends,

Today we invite you to pause for a moment and reflect on the **Power of Hope**.

Hope is one of the **12 Noble Powers**<sup>(R)</sup> all human beings possess. Hope is a fundamental virtue found in every world religion, alongside love and faith. It is the seed of possibility that stokes our imaginations and sustains our visions for Peace.

### **What is this force called Hope, and what is it for?**

Essentially, Hope is a way of navigating the future, a means for transcending the darkness and limitation of the present day. Hope is not born for that which is easy or certain. It knows there are challenges and a price to pay. Hope is tough and audacious and often unreasonable. Hope dares to believe despite what it sees.

Hope for the future is a life force in itself. Physicians and caregivers affirm that hope can make the difference between who recovers and who doesn't, who lives and who dies.

Whether you are dealing with a serious illness, facing a financial challenge or living in conditions that make life difficult to bear, hope can be the difference between surviving and thriving or succumbing to fear and pain. You may feel exhausted, overwhelmed, and nearly ready to give up. Yet, with hope and even a small chance for improvement, you can summons the strength to rise up and carry on. As we enter this season of Peace and Thanks-Giving, may you nurture this capacity for hope within yourself:

Visualize your desired outcomes; Read stories of triumph and courage; Spend time with resilient people; Take one action to improve your life TODAY. [Take another to improve the life of another person TODAY.]

You can also be a source of hope for others by reaching out in your community and by choosing gifts that make a difference for its creator as well as its receiver. These exchanges of hope represent a world of opportunity and dignity to women and families in need. It is one of the simplest and nicest ways we have found to make Peace the way we live, and a reason we give.

Wishing you Peace, Hope and Love everyday,  
Kimberly King & Brent Bisson, And The Peace Company Team

## PEACE SYMBOL

[http://news.bbc.co.uk/2/hi/uk\\_news/magazine/7292252.stm](http://news.bbc.co.uk/2/hi/uk_news/magazine/7292252.stm)

Thursday, 20 March 2008

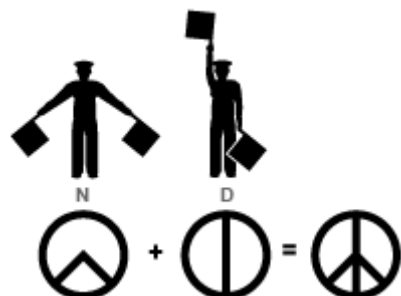
### World's best-known protest symbol turns 50



By Kathryn Westcott?  
BBC News

**It started life as the emblem of the British anti-nuclear movement but it has become an international sign for peace, and arguably the most widely used protest symbol in the world. It has also been adapted, attacked and commercialised.**

#### DECODING THE LOGO



It had its first public outing 50 years ago on a chilly Good Friday as thousands of British anti-nuclear campaigners set off from London's Trafalgar Square on a 50-mile march to the weapons factory at Aldermaston.

The demonstration had been organised by the Direct Action Committee Against Nuclear War (DAC) and the Campaign for Nuclear Disarmament (CND) joined in.

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**?I drew myself: the representative of an individual in despair, with hands palm outstretched outwards and downwards in the manner of Goya's peasant before the firing squad**

”

Gerald Holtom

Gerald Holtom, a designer and former World War II conscientious objector from West London, persuaded DAC that their aims would have greater impact if they were conveyed in a visual image. The "Ban the Bomb" symbol was born. He considered using a Christian cross motif but, instead, settled on using letters from the semaphore - or flag-signalling - alphabet, super-imposing N (uclear) on D (isarmament) and placing them within a circle symbolising Earth. The sign was quickly adopted by CND. Holtom later explained that the design was "to mean a human being in despair" with arms outstretched downwards.

WILLIAM FAULKNER'S NOBEL PEACE PRIZE SPEECH

*"No matter how piercing and appalling his insights, the desolation creeping over his outer world, the lurid lights and shadows of his inner world, the writer must live with hope, work in faith."*

J.B. Priestley



*"I decline to accept the end of man."*

## William Faulkner: Nobel Prize Speech

*Stockholm, Sweden*

December 10, 1950

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*"All his life William Faulkner had avoided speeches, and insisted that he not be taken as a man of letters. 'I'm just a farmer who likes to tell stories.' he once said. Because of his known aversion to making formal pronouncements, there was much interest, when he traveled to*

*Stockholm to receive the prize on December 10, 1950, in what he would say in the speech that custom obliged him to deliver. Faulkner evidently wanted to set right the misinterpretation of his own work as pessimistic. But beyond that, he recognized that, as the first American novelist to receive the prize since the end of World War II, he had a special obligation to take the changed situation of the writer, and of man, into account."*

**Richard Ellmann**

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I feel that this award was not made to me as a man, but to my work--a life's work in the agony and sweat of the human spirit, not for glory and least of all for profit, but to create out of the materials of the human spirit something which did not exist before. So this award is only mine in trust. It will not be difficult to find a dedication for the money part of it commensurate with the purpose and significance of its origin. But I would like to do the same with the acclaim too, by using this moment as a pinnacle from which I might be listened to by the young men and women already dedicated to the same anguish and travail, among whom is already that one who will some day stand where I am standing.

Our tragedy today is a general and universal physical fear so long sustained by now that we can even bear it. There are no longer problems of the spirit. There is only one question: When will I be blown up? Because of this, the young man or woman writing today has forgotten the problems of the human heart in conflict with itself which alone can make good writing because only that is worth writing about, worth the agony and the sweat. He must learn them again. He must teach himself that the basest of all things is to be afraid: and, teaching himself that, forget it forever, leaving no room in his workshop for anything but the old verities and truths of the heart, the universal truths lacking which any story is ephemeral and doomed--love and honor and pity and pride and compassion and sacrifice. Until he does so, he labors under a curse. He writes not of love but of lust, of defeats in which nobody loses anything of value, and victories without hope and worst of all, without pity or compassion. His griefs grieve on no universal bones, leaving no scars. He writes not of the heart but of the glands.

Until he learns these things, he will write as though he stood among and watched the end of man. I decline to accept the end of man. It is easy enough to say that man is immortal because he will endure: that when the last ding-dong of doom has clanged and faded from the last worthless rock hanging tideless in the last red and dying evening, that even then there will still be one more sound: that of his puny inexhaustible voice,

still talking. I refuse to accept this. I believe that man will not merely endure: he will prevail. He is immortal, not because he alone among creatures has an inexhaustible voice, but because he has a soul, a spirit capable of compassion and sacrifice and endurance. The poet's, the writer's, duty is to write about these things. It is his privilege to help man endure by lifting his heart, by reminding him of the courage and honor and hope and pride and compassion and pity and sacrifice which have been the glory of his past. The poet's voice need not merely be the record of man, it can be one of the props, the pillars to help him endure and prevail.

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