

The Fellowship of Reconciliation

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ACTION NEWSLETTER

Editor Ron Young

SEABECK CONFERENCE, JULY 2-5, FOCUSES ON NONVIOLENCE IN 1970's; Allan Brick Featured

For years the F.O.R. Summer Conference at Seabeck, Washington (20 minutes from Bremerton, easily reached by ferry from Seattle) has been an important event in the lives of F.O.R. members and friends and the peace movement as a whole in the Northwest. Even if you live in California, Montana, Wyoming or even further away, you may want to consider making the trip to attend this year's conference.

Allan Brick is National Program Director for F.O.R. He coordinated the Study Team to Saigon which investigated suppression of dissent. He has served as the Convenor of the Task Force on Repression for the New Mobilization Committee and is a member of the National Executive Committee of New Mobe. Before joining the F.O.R. staff, Allan worked as Peace Education Secretary for AFSC in the Middle Atlantic Region and taught at Dartmouth and Goucher Colleges. He has written a pamphlet on the campus fight against ROTC, and has been long active in the struggle for peace and social justice. These excerpts from a recent letter written by Allan Brick will give some idea of his approach to the theme of the conference.

"The main task of the pacifist in this country today, as I see it, is to create and reaffirm relationships between people of good will who are working together against war and for social justice. What is to be gained here is not a lowest common denominator, but rather a transcendent unity: a discovery in action, that we are deeply together in a movement--which in large part must be political--to change the oppression and violent 'order' in which we live. I don't mean that pacifists shouldn't sometimes draw aside to work out strategies for themselves, that they shouldn't sometimes "caucus"; they should. But I do mean that they should open up to many others who don't share their own specific verbal ideology and be prepared for struggling over and over again to work out common bases for coalition action. Our 'pacifism' and, I believe, the unarticulated but very real 'pacifism' (or Gandhian nonviolence) of many other people in the anti-war and social justice movements will be expressed in the way we do things and the way we relate to each other while we are doing them. At the same time we must recognize that 'pacifism' and, especially, 'nonviolence' has been a disgusting concept for many who are committed to social change, for they have experienced it as a fastidious cry against action and against danger and self-exposure on the part of many who want credit in heaven for purity but will not pay the price of commitment on earth. This repugnance--which involves at the same time a kind of romantic conversion from 'liberalism' and 'nonviolence' to commitment and 'violence'--is a deep problem, and we must recognize that it necessitates great care on our part not to take a verbal approach in appealing for 'pacifist' and 'nonviolent' expressions. Our search must be for a deeper radicalism that goes beyond the surface hang-up's and divisions over 'nonviolence' and 'violence': and that deeper radicalism is nonviolence in Gandhi's sense, though we must discover it together."

For more information or reservations contact Milton Carr, 610 37th Ave., Seattle, Washington 98122 or Steve Drury, 226 S. 198th St., Seattle, Washington 98148, (206) TA 4-0749.

F.O.R. PLANS WORLDWIDE CONFERENCE AT MENTON, FRANCE; *Dai Dong The Gioi Begins Work

*Pronounced "Dye Dong Tay Zhoy" - "Community of Man"

On May 4, 5 and 6, F.O.R. is sponsoring a conference at Menton, France at which scientists from more than a dozen countries will meet for a series of free-flowing, open-ended discussions on the interrelated problems of war, exploitation, pollution and population focused on two major points:

1. "How would you summarize the overall plight of man in the 1970's? This obviously will not be an exhaustive list or a detailed examination, but I would hope that it might be possible to come up with 8 or 10 succinct paragraphs which define problems as we confront them as a human race.
2. "What are the probably political, social and economic implications of this statement? I am not looking here for some kind of collective commitment to a particular ideology, but rather the pragmatic kinds of actions for which political and economic structures must be devised. For example, I share the feeling personally that the present condition of unlimited national sovereignty, and hence the present nation state, cannot survive if we are to deal with such problems. Another different kind of example is the question of whether a closed eco-system can tolerate any further expansion of industrial production, and if not, what kinds of alternatives exist. Still another has to do, of course, with whether population growth has to be slowed, arrested or reversed."

--from a letter sent by Al Hassler to participants attending Menton Conference

It is hoped that from this conference there will come a statement of the problems of mankind in the 1970's and the need for world community to deal with them, which will be the basis for mailings in many countries and a variety of follow-up activity. The conference is also seen as one of several developments which will help launch a new transnational organization, Dai Dong The Gioi.

Peace is the condition of human survival. . . .

But peace cannot be isolated from other human concerns. In the past we thought that peace could be achieved by treaties and agreements, disarmament and leagues of nations. Now we realize that peace is inextricably linked with the facts of everyday human existence--with starvation for some and luxury for others, with exploitation, conscription, and the suppression of freedom. Linked, too, with the devastation of our environment, the pollution of air and water, and the use of irreplaceable natural resources to enrich a handful of people--or even one generation out of all the hundreds to come.

All of these problems are world problems. Directly and unambiguously, they threaten the survival of us all and must be solved by all of us.

We need now to have a transnational movement that can help people all over the world understand their common predicament and their mutual interdependence.

Among the initial activities planned by Dai Dong are a campaign involving the refusal of scientists to work for military preparations of any country; calls on national legislatures; circulation of the hoped for Menton Conference Statement; and a "Festival of Community" in Amsterdam in July, 1971

F.O.R. WILL SPONSOR FALL TOUR OF URI AVNERI TO SPEAK ON MIDDLE-EAST CRISIS

"I am a Hebrew nationalist and I want to deal with Arab nationalists. I want to tell them: The last fifty years have shown that neither you nor we can achieve our national aspirations as long as we fight each other. Our two great national movements can neutralize each other, or they can be combined in one great national movement of liberation and progress. This is what the Semitic idea means -- an ideal combining of the two nationalisms, an ideal with which nationalists on both sides can identify."

--Uri Avneri, Author of Israel Without Zionists, Macmillan, '70

Uri Avneri's revolutionary proposals for peace in the Middle East are the result of his years of involvement in the public and political life of his country. Mr. Avneri is a member of the Knesset--the Israeli parliament--and a leader of a small, but courageous new Israeli movement now demanding changes within Israel and in her international attitudes toward the Arab world and the West. Those changes would bring an end to Israel's identification with Zionism and the Jewish religion, and mark the beginning of a new role for Israel as a middle-eastern Semitic state rather than an extension of the West. Mr. Avneri holds that without these changes, a perpetual state of war will exist in the Middle East.

He proposes two broad but specific goals: the creation of a federation of Israel and a new Arab Republic of Palestine, and the creation of a Semitic Union, a confederacy of all of the states of the middle-eastern region. These bold maneuvers could effect a major pooling of political power, military cooperation, and a highly beneficial economic integration of the entire region. They would bring an end to the bitter plight of the Palestinian Arab refugees. And, perhaps most importantly, they could bring an end to the mutual fear and suspicion that have long debilitated the Middle East.

Uri Avneri has been deeply involved in the political life of Palestine and Israel for the past thirty years, first as a teen-age member of the terrorist Irgun group, then as a soldier in the 1948 War of Liberation. Now, as one of Israel's top journalists and editors, and as a dissident voice in parliament, he has become the foremost advocate of Arab-Israeli understanding, cooperation, and union.

Mr. Avneri will be coming to the United States in September, 1970 for a speaking tour, sponsored by the Fellowship of Reconciliation. Plans so far call for him to begin in Boston, travelling and speaking through New England and the Middle Atlantic states to Washington, D.C. He will also probably make trips to Chicago, Cleveland, and perhaps a few other places in the Mid-West. Although his schedule is already in the process of being filled, please contact Allan Brick at F.O.R. immediately if you wish to arrange a visit of Mr. Avneri to your area. Travel and honorarium for his speaking dates will be approximately \$500.

1969-70 SHOWS 1798 NEW F.O.R. MEMBERS; More Than Half Are Students

One would expect that during the nation's most unpopular and shameful war that membership in peace organizations would grow. This is certainly true of the Fellowship of Reconciliation, in which membership has increased by 1000-1500 persons a year for the last four years to a total of 19,744. What is perhaps more significant to note is that joining F.O.R. represents a more fundamental and radical commitment than simply opposing the Vietnam war, and thereby reflects the growing numbers of persons making the connections necessary to build a movement for long-term work and struggle. If you have not yet joined F.O.R. but would like to, or if you have friends who might be interested, send for F.O.R. Statement of Purpose with attached membership blank (see lit #8 sheet).