

Peace – The Enemy of Freedom

Can we bring about peace
by pretending to be nonviolent?
The intent of this book is to bring about peace
through understanding what prevents it.

The world is fragmented, divided, and, hence, in conflict. My country versus your country, my religion versus your religion, my beliefs versus your beliefs. This fragmentary way of living is destroying us! Person against person, nation against nation – the world is being torn apart by conflict. What is the *root* of this conflict? Through enquiring into the nature and structure of conflict, can we come into direct contact with all that which prevents peace?

“Can peace be brought about through political reform, or the aggressive assertions of opposing ideologies, or through one Utopian theory dominating another?”

“Do we create conflict and prevent peace by conditioning our children to pledge their allegiance, obey, and defend their country without question?”

“Can peace come about through conventional religious belief and practice, belief that divides and separates people into sects and denominations, each asserting that theirs is the chosen way and their God the True God?”

“Can the patriot, our paragon of national virtue, bring about peace? Or is he or she, by the very fact of his or her commitment to and identification with the fragmented nationalistic view, paradoxically the enemy of peace?”

PEACE – THE ENEMY OF FREEDOM does not offer solutions, methods, conclusions, or hopes about peace. It does not advocate any political, philosophical, economic, or religious reform to solve the problem of war. This book raises essential questions concerning what prevents peace and, by so doing, evokes insight into that which creates conflict, individually and globally.

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The Myth of Nonviolence

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Table of Contents

Author's Note	iii
Introduction	v
Part I The Moral Dilemma	1
Traditional Approaches to Peace	
Part II The Negative Approach	30
What Prevents Peace	
Part III The War Within	56
Creating the Enemy – Peace Through Understanding Conflict	
Part IV Where Do We Go From Here?	102

AUTHOR'S NOTE

In this book, *Peace – The Enemy of Freedom*, I will not be approaching the issue of peace, or any issue of human behavior, in the conventional manner. I am not writing an intellectual dissertation on the subject of peace. I am not a scholar, nor am I advocating a study of peace. I am not suggesting that I am an expert in the field of human relations; I am only a human being who is serious about these issues. I am not advocating any political response to this issue of peace, nor am I encouraging any religious perspective. I am not asking anyone to believe in a particular philosophical ideology, and I am not interested in economic revolutions. Nor am I concerned with creating Utopian communities in which to live. In essence, I am not promoting any “way.” As I see it, all ways are contrivances, avoidances of the *fact* of who we are and what we are *actually* doing.

I am attempting to look simply, without any judgment, comparison, or evaluation, at what is true and what is false – to see the actual, the real, the thing itself. This may sound either too radical or too simplistic. It is neither: It is the only thing we can “do” – and by this I do not mean the traditional “doing” that we are used to. We have been conditioned to think that we can “do” something to bring about peace and to end war. I am seriously questioning this assumption. I am proposing – with utmost urgency – that what we think of as creative and noble action aimed at bringing about a change in behavior, as in the case of war and peace, is *destructive*. I am not

asserting this; it is not a conclusion. It is simply the subject of our observation.

What this book asks is simple yet difficult: that we suspend our beliefs, opinions, and educated knowledge to look anew. We cannot approach understanding what it means to live in peace, in the absence of war, through the past. The roots of conflict can only be approached in the present, as it occurs. The conflict that we call war, the militarized aggression that kills human beings, is rooted in us, in our brains, in the way we think, feel, and act. Internal conflict is projected outward and creates global conflict. We create the world; we are responsible for devastation and a vicious, competitive, divisive way of life. Assigning the state of the world to any outside force is a mistake.

As the author of this book, I feel an urgent concern for us to address the issue of war and peace directly in ourselves. Some people have said that my “appeal” is too emotional and not intellectual enough. One must feel! Feeling, not emotionalism or sentiment, is the outcome of direct contact with life.

This is not an intellectual book. This book offers observations on the nature and structure of human behavior and how we create and sustain conflict through our usual habitual conditioned approaches to life. My hope is that the reader will be challenged to question what is being said, not to accept or reject what the author is sharing, no matter how assertive or opinionated it may seem. I feel that we need to stop and seriously reflect on our conventional solutions to the problems of life, to see if we are, paradoxically, creating further conflict in the name of peace.