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have a sense of world community. But as Mr. Merkl has pointed out, when you stretch the word community to cover the world, it becomes meaningless. There is no such thing as a world community. A community means a group whose members can interact. And yet communities are the things that cause violence. When people engage in war, they engage in a communal activity; it is organized warfare, not individual violence.

I don't have an answer for any of these problems. But there have been examples of societies in which communal groups have been antagonistic to each other, but somehow have managed to survive. In our own society we really do not have a community. In the original colonies, Protestants hated Catholics, Catholics and Protestants hated Jews, and so forth. But they got along because they had to survive. Constant violence was not profitable.

A world in which the benefits of peace and cooperation, such benefits as economic gains, would far outweigh whatever benefits would come through exploitation of other peoples, is what we should strive for.

MERKL: This, of course, has been the argument some of the Western European governments have had

with the Reagan Administration over such questions as the gas pipeline between Russia and Western Europe. Mr. Reagan has felt that the Soviet Union should be economically starved in order to force the Russians to divert their resources from defense purposes. Western Europeans have countered by saying, let's create some mutual economic interests with Russia so that the Russians, too, would lose if we blow each other up.

HOFFMAN: But there was a Quaker meteorologist and scientist in the middle nineteen-thirties who did a careful study, trying to discover the likely conditions that would put countries close enough to each other to prevent war. The outcome of his study is that trade between the Germans and the British was at its highest point in August, 1914; and the number of column inches of newspaper coverage of German affairs in English newspapers and English affairs in German newspapers was at its greatest. So, it looks as if you can't count on mutual interests to defeat the reasons for going to war. They certainly can't hurt, but —

McDONALD: Would you say that mutually advantageous interests are the necessary but not sufficient conditions for keeping peace?

HOFFMAN: I don't even know that they are necessary. Jacques Maritain used to say about the American Constitution that the great invention of the founders was that they stopped short of trying to get any unity on values. What they found was a way to live together as groups of disparate people. That is what we need to find. The idea of looking for a community of values is extremely difficult.

McDONALD: Even the value of surviving?

HOFFMAN: The value of surviving might be one exception.

GANN: I am not so sure about the value of surviving. I just read a book about the battle of Stalingrad during World War II. Here you had a shattered German army, surrounded by the Russians, exposed to annihilation. All the while, letters from the soldiers were still being sent back to Germany through a tenuous air bridge. Dr. Goebbels had these letters analyzed, and found that only 3.5 per cent of them expressed anti-regime sentiments. So, man is not guided merely by the desire to live at all costs.