

# APT

# ANIMA

# Peace Technology

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DEC 7 9 45 AM '81  
CAMBRIDGE, MASS.

A. Nonviolence is the only thing the atom bomb cannot destroy...

B. and thus we drift toward unparalleled catastrophe..."

B. Unless the world now adopts nonviolence it will spell certain suicide for mankind."

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Peacemaking is everybody's business. World peace will be a reality only when all people make a conscious collective decision to live together cooperatively and harmoniously. The American Nonviolent Initiative for Mass Awakening (ANIMA) is a vehicle by which such world-round agreement can actually be achieved.

The ANIMA is described on pages 3 and 4. Below are some interrelated ideas that underlie the APT perspective.

NONVIOLENCE "Unfortunately for us we are strangers to the nonviolence of the brave on a mass scale." Mohandas K. Gandhi

Nonviolence is a technical name for love, a timely articulation of a timeless universal, a word that points the way. It defines the loving attitude of mind as not-wanting-to-injure others or as not-wanting-injury-to-befall others. As a living philosophy or "mode of thinking", it is the prior resolve to maintain this attitude throughout all life-situations, or the espousal of love as the law of human behavior. It is what Schweitzer called "reverence for life".

Nonviolence is the concise formulation of a comprehensive primal ethic, the Golden Rule in a single word. As such, it is a highly potent tool for evoking a shared sense of justice among large numbers of people, as India's struggle for self-determination and the American civil rights movement have shown. These applications were, however, what Gandhi called the nonviolence of the weak, the oppressed. "The world has not yet countenanced the nonviolence of the strong."

The ANIMA is not an easy idea to advocate at first. But it is an interpretation of nonviolence that the strong can use to increase the strength of all for the transcendent task of peacemaking.

PRACTICAL IDEALISM "All possibilities, as possibilities, are ideal in character...all endeavor for the better is moved by faith in what is possible, not by adherence to the actual." John Dewey from A Common Faith

Human progress would not have been possible, nor would it now still be possible, if we did not possess an innate faith in our capacity for translating dreams into realities. Practical idealism is a general faith in the promise of human creativity, that is rooted in an awareness of how much the creative spirit has already accomplished. Certainly we can progress further, says this faith.

In recent times, creative energy has been directed primarily toward material progress, while human potentials for spiritual/existential growth and ethical progress have been comparatively neglected. Gandhi introduced nonviolence, a form of practical idealism, to compensate for this imbalance as a kind of mass philosophical affirmative action. The ANIMA is an amplification of nonviolence which affirms that a world without war and violence-in-all-forms is not only possible, but necessary. Peace is an ideal which we must prove practical.

RADICAL DEMOCRACY "I refuse to accept the end of man." William Faulkner

Democracy is also a form of practical idealism. It is a faith in the natural ability of people to assume responsibility for their own lives, individually and collectively. Democracy affirms the leadership of all people.

Currently in America, an individual's obligation to the democratic process is thought to consist of a vote, and little else. Responsibility has been given over to, and taken over by, the political structure itself, and leadership is now perceived as the special talent of elected officials.

Also now, our world is capable of, and seemingly bent upon, self-destruction. "The end of man", if you will excuse the patriarchal bias of our language, has become an immediate possibility, a real issue. The political structure has no mechanism - except, perhaps, the First Amendment to the Constitution - by which we can "refuse to accept" nuclear annihilation. But refuse it we must: it is our right and duty to resist any mode of thinking, any mode of conduct, which tends toward the devaluation or the negation of life. The ANIMA is a means for such resistance. It is an option that goes to the root of the democratic ideal by reminding us that freedom is responsibility-taken-upon-oneself. If democracy is to succeed, and if life itself is to succeed, we must all be leaders.

THE TEST OF EXPERIENCE "Experience is the surest standard by which to test the real tendency of the existing constitution." George Washington

Besides being 'the father of our country', could it be that Washington was also the unwitting father of American philosophy? The definitive theme unifying the work of Peirce, James, Royce, Santayana and Dewey is the pragmatic criterion of truth or meaning: the value of any proposition is determined by its sensible consequences in experience, in life and time. American thinking generally, is characterized by this experimental disposition. In its role as a testing ground of ideas, America has been a leader in all areas of physical technology.

But again, experience today is of a world edging toward extinction. What does this tell us about the sum tendency of all our most fundamental propositions? Is it not time for a proposition that spells survival?

AMERICAN DHARMA Ask not what the world can do for your country, but what your country can do for the world. - APT

'Dharma' is a Hindu term that denotes the specific duty or life-obligation of an individual with respect to the community and to the cosmos. Fulfilling one's dharma is what constitutes a life well-lived. Gandhi held that the term could apply to nations as well as to individuals, and that India's dharma was to demonstrate nonviolence for the benefit of the world community of nations.

American dharma, in the APT view, consists in leadership through technology, the art and science of the means of life. Our great aptitude is for the acquisition, invention, and application of tools. Our very form of government is both a result and a cause of this aptitude. The founders of America perceived free democracy, a concept borrowed from ancient Greece, as a necessary tool for building a New World, a true pluralism in which progressive ideas could develop freely. So, they refashioned democracy on a mass scale, set it in motion, and up to this point in time at least, it has worked.

But now the entire world is called to the task of peacemaking. Nonviolence, the practical science of love, has been suggested as a necessary tool for peace. Can America recognize the value of this tool, refashion it for mass application, and fulfill its dharma by leading the way to peace? Please consider the ANIMA.

"It's what you learn after you know it all that really counts." Harry S. Truman

### The American Nonviolent Initiative for Mass Awakening (ANIMA)

The revelation of the atomic era: systematic killing = systematic suicide. The human race must change its ways or perish. If we value life at all we can no longer afford to bury our heads in the sand. We must confront the enemy directly and acknowledge that the enemy is we ourselves. The buck must stop with the individual and nowhere else. If you have felt powerless to change the course of history, you need despair no longer, because here is an idea you can have for your own that is designed to do just that. The power to understand includes the power to change. The ANIMA:

THE PROBLEM OF SURVIVAL IS A PROBLEM OF TIME. THE WORLD COMMUNITY SHOULD CONSIDER ADOPTING A NEW UNIVERSAL (ECUMENICAL) CALENDAR. AUGUST 6th 1945 (HIROSHIMA) THROUGH AUGUST 9th 1945 (NAGASAKI), A THREE-DAY PERIOD, SHOULD BE DESIGNATED AS TIME-ZERO, THE END OF ANTIQUITY (REDEFINED) AND THE BEGINNING OF AN AGE OF SURVIVAL.

THEORY: The ANIMA is "the nonviolence of the brave on a mass scale". It is the sufficient, and therefore necessary method for awakening the world to the need for peace. Belief in the ANIMA (that the current year is better named the 37th than the 1981st) and a courageous advocacy of this position will result in world peace and a joyous new attitude toward life.

#### WHAT THE ANIMA SAYS:

- \* Life is precious. Life itself must be our 'highest priority'.
- \* Killing must stop. Humanity must reject the law of the jungle (violence) in favor of the law of love (nonviolence), as Gandhi stated the case.
- \* Learning is still possible. Learning about nonviolence (love, the science of love) is urgently necessary.
- \* Humanity has always been, and is still, an interpreter of the meaning of life, nature, time, all things.
- \* The world is a single entity, the human family a unity. We share all things, including the moment, whether we know it or not, but it is now necessary that our unity be made explicit for the express purpose of peacemaking. Life is a collective enterprise; we need each other.
- \* We are free to live, love, learn, interpret. We must resist any authority that would deny us such freedoms, because without them we are handicapped, held back, less than fully capable, an endangered species.

#### HOW THE ANIMA WORKS:

- \* Fast, efficiently, economically. (Time is the critical factor.)
- \* By providing a standard for understanding and growth.
- \* By speaking to the heart and mind of each and every individual.
- \* By unifying the human community behind the universal will to live.
- \* With your cooperation. The ANIMA is an idea that reverberates. If you like this idea you should discuss it with others. Your advocacy of the ANIMA ensures its success, and with it, your own.

## The APT Perspective

BELIEF AND BEHAVIOR What a person believes has everything to do with how that person behaves. In a world capable of self-destruction, the belief that our way of thinking and living cannot or should not change radically is a suicidal belief. "The splitting of the atom has changed everything" Einstein said. The APT hope is that "our mode of thinking" will be included in that change. A world without war is rendered possible only by the prior belief that such a world is practically possible. The ANIMA is a statement that peace is actually possible, but only if we decide to stop killing each other, and that we can only reach such a decision through a wholesale scrutiny of the status quo.

CONSENSUS AND CHRISTIANITY Consensus is the great legacy of Christianity. What the world now requires is a consensus as to the value of life itself. People differ in many ways, but can't we all agree that life is good, worth living, worth saving? The ANIMA offers a way by which the world community can symbolize the solidarity of its love for life, the unanimity of its opposition to forces of destruction. The ANIMA is an appeal to the Christian community to facilitate the transfer of the energy of an existing world-round consensus into a new consensus on the value of life itself and the need for a lasting world peace. The whole world stands in need of redemption, salvation.

IDEOLOGICAL DISARMAMENT Ideological disarmament must precede, logically, any actual physical disarmament. The peoples of the world will never renounce their physical weapons until they are persuaded to first renounce the absolutistic claims of their various parochial ideologies. The ANIMA is a call to unity behind a higher, all-encompassing ideology that grows naturally and spontaneously from the universal will to live. We must stop making life difficult for one another. The call to peace can help us learn the ways of love and mutual sustenance.

HISTORY The great end and purpose of history is to justify itself. The study of our past is of no value to us, if we refuse to learn from our errors. The lesson of Hiroshima and Nagasaki is clear: systematic violence must be banished from human relations. The ANIMA brings this lesson home to all people all at once, so that, together, we can begin the task of defusing Time-Bomb Earth. When the world is safe and secure, all history will have been justified, for it will have taught us about ourselves. We will have learned.

ANNOUNCING WORLD WAR III (Let's get it over with!) World War III, with your permission, is Literally the War to End All Wars, or the ongoing and ancient war against the existence of war itself. To combat war in principle we must combat the spirit of war, violence, in principle, and the only known weapon for this is love, in principle, or nonviolence. But our technology has turned war into a giant that we cannot defeat by conventional means. We must turn to technology ourselves and invent a super-weapon for peace, one that destroys only self-destructive tendencies and leaves everything else intact. The ANIMA is such a weapon precisely.

SATRAJ Satraj is an APT term for peace. It is from Hindustani and it means the reign of truth, justice, love, universal friendship. The ANIMA is better perceived as a tool for the consummation of Satraj than as a weapon against war, although it is both. President Eisenhower gave a beautiful description of Satraj in his Farewell Address to the American People. Was he just idly dreaming when he said the following? It is ours to decide.

"We pray that peoples of all faiths, all races, all nations, may have their great human needs satisfied...and that, in the goodness of time, all peoples will come to live together in a peace guaranteed by the binding force of mutual respect and love."

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The revelation of the atomic era: systematic killing = systematic suicide. The human race must change its ways or perish. If we value life at all we can no longer afford to bury our heads in the sand. We must confront the enemy directly and acknowledge that the enemy is we ourselves. The buck must stop with the individual and nowhere else. If you have felt powerless to change the course of history, you need despair no longer, because here is an idea you can have for your own that is designed to do just that. The power to understand includes the power to change. The ANIMA:

THE PROBLEM OF SURVIVAL IS A PROBLEM OF TIME. THE WORLD COMMUNITY SHOULD CONSIDER ADOPTING A NEW UNIVERSAL (ECUMENICAL) CALENDAR. AUGUST 6th 1945 (HIROSHIMA) THROUGH AUGUST 9th 1945 (NAGASAKI), A THREE-DAY PERIOD, SHOULD BE DESIGNATED AS TIME-ZERO, THE END OF ANTIQUITY (REDEFINED) AND THE BEGINNING OF AN AGE OF SURVIVAL.

THEORY: The ANIMA is "the nonviolence of the brave on a mass scale". It is the sufficient, and therefore necessary method for awakening the world to the need for peace. Belief in the ANIMA (that the current year is better named the 37th than the 1981st) and a courageous advocacy of this position will result in world peace and a joyous new attitude toward life.

WHAT THE ANIMA SAYS:

- \* Life is precious. Life itself must be our 'highest priority'.
- \* Killing must stop. Humanity must reject the law of the jungle (violence) in favor of the law of love (nonviolence), as Gandhi stated the case.
- \* Learning is still possible. Learning about nonviolence (love, the science of love) is urgently necessary.
- \* Humanity has always been, and is still, an interpreter of the meaning of life, nature, time, all things.
- \* The world is a single entity, the human family a unity. We share all things, including the moment, whether we know it or not, but it is now necessary that our unity be made explicit for the express purpose of peacemaking. Life is a collective enterprise; we need each other.
- \* We are free to live, love, learn, interpret. We must resist any authority that would deny us such freedoms, because without them we are handicapped, held back, less than fully capable, an endangered species.

HOW THE ANIMA WORKS:

- \* Fast, efficiently, economically. (Time is the critical factor.)
- \* By providing a standard for understanding and growth.
- \* By speaking to the heart and mind of each and every individual.
- \* By unifying the human community behind the universal will to live.
- \* With your cooperation. The ANIMA is an idea that reverberates. If you like this idea you should discuss it with others. Your advocacy of the ANIMA ensures its success, and with it, your own.

## The APT Perspective

BELIEF AND BEHAVIOR What a person believes has everything to do with how that person behaves. In a world capable of self-destruction, the belief that our way of thinking and living cannot or should not change radically is a suicidal belief. "The splitting of the atom has changed everything" Einstein said. The APT hope is that "our mode of thinking" will be included in that change. A world without war is rendered possible only by the prior belief that such a world is practically possible. The ANIMA is a statement that peace is actually possible, but only if we decide to stop killing each other, and that we can only reach such a decision through a wholesale scrutiny of the status quo.

CONSENSUS AND CHRISTIANITY Consensus is the great legacy of Christianity. What the world now requires is a consensus as to the value of life itself. People differ in many ways, but can't we all agree that life is good, worth living, worth saving? The ANIMA offers a way by which the world community can symbolize the solidarity of its love for life, the unanimity of its opposition to forces of destruction. The ANIMA is an appeal to the Christian community to facilitate the transfer of the energy of an existing world-round consensus into a new consensus on the value of life itself and the need for a lasting world peace. The whole world stands in need of redemption, salvation.

IDEOLOGICAL DISARMAMENT Ideological disarmament must precede, logically, any actual physical disarmament. The peoples of the world will never renounce their physical weapons until they are persuaded to first renounce the absolutistic claims of their various parochial ideologies. The ANIMA is a call to unity behind a higher, all-encompassing ideology that grows naturally and spontaneously from the universal will to live. We must stop making life difficult for one another. The call to peace can help us learn the ways of love and mutual sustenance.

HISTORY The great end and purpose of history is to justify itself. The study of our past is of no value to us, if we refuse to learn from our errors. The lesson of Hiroshima and Nagasaki is clear: systematic violence must be banished from human relations. The ANIMA brings this lesson home to all people all at once, so that, together, we can begin the task of defusing Time-Bomb Earth. When the world is safe and secure, all history will have been justified, for it will have taught us about ourselves. We will have learned.

ANNOUNCING WORLD WAR III (Let's get it over with!) World War III, with your permission, is Literally the War to End All Wars, or the ongoing and ancient war against the existence of war itself. To combat war in principle we must combat the spirit of war, violence, in principle, and the only known weapon for this is love, in principle, or nonviolence. But our technology has turned war into a giant that we cannot defeat by conventional means. We must turn to technology ourselves and invent a super-weapon for peace, one that destroys only self-destructive tendencies and leaves everything else intact. The ANIMA is such a weapon precisely.

SATRAJ Satraj is an APT term for peace. It is from Hindustani and it means the reign of truth, justice, love, universal friendship. The ANIMA is better perceived as a tool for the consummation of Satraj than as a weapon against war, although it is both. President Eisenhower gave a beautiful description of Satraj in his Farewell Address to the American People. Was he just idly dreaming when he said the following? It is ours to decide.

"We pray that peoples of all faiths, all races, all nations, may have their great human needs satisfied...and that, in the goodness of time, all peoples will come to live together in a peace guaranteed by the binding force of mutual respect and love."

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give the  
last open  
commit  
+ back it in the  
whole thing