



Grundtvig Learning Partnership 'International Peace Promotion Action - IPPA'

International Competition of essays about Peace

Grundtvig Learning Partnership 'International Peace Promotion Action - IPPA' unites five partner institutions from five countries: Lithuania, Italy, Cyprus, Iceland and Turkey. Project partners gathered together for one purpose – to raise awareness about Global peace promotion actions in the world. Global security is a topic which is important not only for professionals, but also for common people too.

General aims of the project:

- To organize Competition of essays;
- To encourage adults' (specialists and common people) self education and increase their interest in global peace subject;
- To popularize the idea of global peace and security among European society;

The main propose was to encourage all people to share positive attitudes about keeping peace in the world. Therefore it was decided to organize Competition of essays about Peace topic. The Competition were organized 2009-06-01 till 2010-02-15. Everybody who had interest could participate in this Competition. Participants were asked to write an essay that would be related with Peace topic. With this action they expressed symbolic support for Peace in the World.

The best essays were putted into this e - journal and spread in all participating countries.

Project partners:



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The winners of the international Competition of essays

Grundtvig Learning Partnership 'International Peace Promotion Action - IPPA'

Lithuanian essays

1st Ms. Giedrė Šliogerytė

Reason: for a realistic ideas about necessity of every person's contribution for Peace, for open expressions and connection between author's personal life experiences and Peace.

IS THERE ANY PLACE ON EARTH FOR PEACE?

"We are the world, We are the children, We are the ones who make a brighter day, So let's start giving, There's a choice we're making, We're saving our own lives, It's true we'll make a better day, Just you and me ."

From Michael Jackson's song "We are the World"

Do we still remember the song which M. Jackson sang together with other famous singers? Even though he is not with us anymore, the message sent to the World by this piece of music about the Peace will stay in memory of many people. However, have the words of this song reached everyone? I hope that sometimes we give pause to think about the possibility to live better, about the joy of doing good work, about the goals we have reached.

It is paradoxical that I participate in an essay competition when wars take place all around the World. They are visible and destructive. They are unnoticeable but deep. They are hurting. They

AR ŽEMĖJE YRA VIETOS TAIKAI?

"Mes esame Pasaulis, mes esame vaikai, mes – tie, kurie praskaidrina dieną, todėl pradėkim duoti. Tai mūsų pasirinkimas, taip mes saugome savo gyvenimus. Tai tiesa – mes pasieksime geresnio rytojaus, tiesiog tu ir aš."

Žodžiai iš Michael Jackson dainos "We are the World"

Ar dar pamename dainą, kurią atliko M. Jackson kartu su kitais garsiais muzikos atlikėjais? Nors šio dainininko jau nebėra, vis dėlto šiuo kūrinio siūsta žinutė visam Pasauliui apie Taiką išliks daugelio atmintyje. Bet ar šie dainos žodžiai pasiekė kiekvieną? Viliuosi, jog bent kartais susimąstome apie galimybę gyventi geriau, apie palaimą padarius gerą darbą, apie įgyvendintus tikslus.

Paradoksalu, kad dalyvauju rašinių konkurse, kai Pasaulyje vyksta karai. Jie matomi ir naikinantys. Jie nepastebimi, bet gilūs. Jie žeidžiantys. Jie žeidžia asmenį, jie žeidžia šalį, jie žeidžia kūdikius. Todėl kyla klausimas, ar mūsų Žemėje gali apsigyventi Taika? Ar

hurt a personality, they hurt a country, they hurt newborns. Therefore, the question is if Peace can find any place on Earth? Do we have enough space in our hearts for Peace?

My heart hurts as I think about people dying on a mass scale of famine and diseases in Africa and about indifferent faces of those people who can in one or other way to stop this chain of pain... I hope so much that when the leaders of one hundred countries of all around the world meet, they will make the united decision about the steps which should be taken in order to reduce the speed of global warming and its consequences... I hope so much that Barack Obama having received Nobel Peace prize will justify the honour of being the owner of such prize... I pray so often that people would live in peace with themselves and others, with nature and with God... I desire Peace so much...

Quite often I think about the fact that there are so many religions, different nations, different goals in the World... So, how they can find a common language? How to organize the World for the Peace mission? How to develop tolerance? How to join people who live in different continents of Africa, Europe, Asia, America and Australia for the same goal? How to get close to everyone's hearts?

Having understood my limitations that I will not be able to organize nations living in different continents to seek solidarity by myself, I have asked myself a question what I can do myself in order Peace would come to the World? How much can I do with my own hands? How much do I want this? I answer these questions easily and honestly to myself. My hands and my heart are ready! I want so much with at least a tiny bit to contribute to the creation of Peace in the World. Maybe not a creation but restoration because history of

Taikai yra vietos mūsų širdyse?

Taip suskauda širdį prisiminus nuo bado ir ligų Afrikoje masiškai mirstančius žmones ir abejingus veidus tų žmonių, kurie vienaip ar kitaip gali nutraukti šią skausmo grandinę... Taip tikiuosi, jog susirinkę šimto Pasaulio valstybių vadovai priims vieningą sprendimą dėl veiksmų mažinant klimato atšilimo greitį ir pasekmes... Taip viliuosi, jog Barackas Obama, gavęs Nobelio Taikos premiją, pateisins šio apdovanojimo savininko vardą... Taip karštai meldžiuosi, jog žmonės susitaikytų su savimi ir su kitais, su gamta ir Dievu... Aš taip noriu Taikos...

Neretai pagalvoju, jog Pasaulyje tiek religijų, tiek skirtingų tautų, skirtingų vertybių, tikslų... Ir kaip gi visiems susikalbėti? Kaip suburti Pasaulį Taikos misijai? Kaip ugdyti toleranciją? Kaip prišaukti Afrikos, Europos, Azijos, Amerikos, Australijos žemynų gyventojus vienam tikslui? Kaip priartėti prie visų širdžių?

Suvokusi savo ribotumą, jog viena nepajėgiu suburti skirtingų žemynų tautų siekiant vienybės, keliu klausimą sau - o ką aš pati galiu padaryti, kad Pasaulyje apsigyventų Taika? Kiek pajėgios mano rankos? Kiek labai aš šito noriu? Į šituos klausimus atsakau labai paprastai ir atvirai sau. Mano rankos ir širdis yra pasiruošusios! Aš labai noriu bent kruopelyte prisidėti prie Taikos Pasaulyje kūrimo. Galbūt net nekūrimo, o atkūrimo. Juk Žemės istorija, greičiausiai, prasidėjo ne karu ar chaosu, o ramybe ir Taika.

Uždaviau sau klausimą - nuo ko pradėti? Ieškojau sričių, kur galėčiau būti naudingiausia siekiant Taikos idėjos populiarinimo. Dar šių metų pradžioje dirbau privačioje verslo įmonėje, tačiau atkeliavus žymiajai krizei, teko atsisveikinti su šiomis pareigomis. Tenka

Earth started not from a war or chaos but from serenity and Peace.

I asked myself: what to start from? I was looking for areas where I could be beneficial in order to make the idea of Peace popular. At the beginning of this year I worked in a private business enterprise, however, as the global financial crisis had affected my country, I lost my position. I should admit that nothing in this life happens simply so, and my fate gave me a new possibility and I got employed in an orphanage. This event has changed my life upside down. However, forestalling the events, I rush to inform that I am happy I have found this niche of activity which is barely touched by goodness.

The values that I had formed and set before were questioned. The very first working day I heard so many swear words that I would not be able to make to write them down on paper. Over the first working month here I could observe and participate in situations of taunting that I would not be able to count with fingers on my hands. I had to help to sweep tears that flow not in streams but in oceans. My heart was and still is aching when every day I heard swear words, threats and saw fights... I started to feel risk when I understood that such behaviour can be understood as normal. I was afraid of this the most. Behaviour that hurts others is not normal.

With the time I have understood that children's inability to express their feelings without hurting others cannot destroy my hope to contribute to the creation of Peace on our Planet. Moreover, these children have not experienced or noticed any other type of attention from their parents. I think that as the World started from light, so the child also is born as "tabula rasa", they do not bring any preconceptions and are open to new experience. Adults, and only

pripažinti – niekas gyvenime neįvyksta šiaip sau ir likimas pateikė man naują galimybę – įsidarbinau vaikų globos namuose. Šis įvykis mano gyvenimą apvertė aukštyn kojom. Tačiau užbėgant įvykiams už akių, skubu pranešti, jog džiaugiuosi atradusi šią taip mažai gėrio paliestą veiklos nišą.

Anksčiau suformuotos ir išsikeltos gyvenimo vertybės susvyravo. Pačią pirmą darbo dieną išgirdau tiek keiksmazodžių, kiek nebūčiau spėjusi jų visų užrašyti popieriuje. Per pirmą darbo čia mėnesį teko stebėti ir dalyvauti ant rankų pirštų nesuskaičiuojamame skaičiuje patyčių situacijų. Teko padėti sausinti ne upeliais tekančias, o vandenynais banguojančias ašaras. Man pačiai skaudėjo (ir vis dar skauda) širdį. Kai kasdien girdi keiksmus, grasinimus, regi muštynes... Pajutau riziką, kad galima imti tokį elgesį suvokti kaip normą. To labiausiai ir bijojau. Kitus skaudinantis elgesys – nėra normalu.

Laikui bėgant suvokiau, jog vaikų negebėjimas neįskaudinant išsakyti savo jausmus, negali užgesinti tikėjimo, jog galiu prisidėti prie Taikos kūrimo mūsų Žemėje. Juolab, jog šie vaikai nepatyrė, nestebėjo kitokio savo tėvų elgesio. Manau, jog, kaip Pasaulis prasidėjo nuo šviesos, taip ir kūdikis gimsta „tabula rasa“- neatsineša išankstinių nuostatų, o yra atviras naujam patyrimui. Suaugusieji, ir tik jie, gali būti reikšmingi formuojant vaiko asmenybę. Koks bus paveikslas, priklauso tik nuo tapytojo. Retas iš šių vaikų žino, kas yra taisyklės namuose ir visuomenėje, retas iš jų patyrė besąlygišką tėvų meilę, retas kartu su mama kepė kalėdinį pyragą... Tik maža dalis vaikų į mūsų vaikų globos namus pateko būdami našlaičiais. Beveik visų globotinių tėvai nesugebėjo priimti tėviškų pareigų, tad jiems sunku tapti šiais „tapytojais“.

Kad galėtume kalbėti apie Taiką Pasaulyje, turėtume suvokti,

they, can be important in forming a child's character. What a picture will be depends only on a painter. A rare child from those knows the rules how to behave at home and in public, a rare child has experienced unconditional parents' love, a rare child has ever baked a Christmas pie with his or her mother... Only a small part of children from our orphanages are real orphans. Parents of almost all children could not take over parental responsibilities, therefore, it is difficult for them to become such "painters."

In order we could speak about Peace in the World we have to understand that Peace starts from every child and from every family. If a child in his or her family feels like at war, if it hurts him and it is difficult for him to remain a human, discussions about the Peace in the World are not relevant and vain to him. If a child's parents are always in anger, drunk, abuse him, he has no possibility (and probably no desire) to attend school, if due to the situation in his family, his friends reject him, if he loses self-confidence, the World collapses to him, slides from under his feet. The World for him is what is going on around him. Children are our future. That is why Peace should start in a family and in life of every individual because when initiating Peace (as well as war) one person is enough.

Some children from orphanages maybe will come back to their real families, maybe some of them will find new families which they have been secretly waiting for long. However, here and now their family, in one or the other sense, are children and staff. Therefore, the role of a painter that has been mentioned above is shared not by one, two, three or four people, but by a whole group of personalities. How can all together paint a perfect picture? Probably from a child who has lost his parents' paternalism we will not be able to paint a perfect picture, however, our aim has to be as much as it is possible

jog Taika prasideda nuo kiekvieno vaiko, nuo kiekvienos šeimos. Jei vaikas šeimoje jaučiasi kaip kare, jei jam skauda ir sunku išlikti žmogumi, kalbos apie Pasaulinę Taiką jam yra nesuvokiamos ir bergždžios. Jei vaiko tėvai pykstasi, girtauja, jį skriaudžia, jei jis neturi galimybės (jau ir noro) lankyti mokyklą, jei dėl savo šeimos situacijos jį atstumia draugai, jei jis praranda saugumo ir pasitikėjimo savimi jausmus – jam Pasaulis griūna, slysta iš po kojų. Vaikui Pasaulis yra tai, kas vyksta aplink jį. Vaikai – mūsų ateitis. Štai dėl ko Taika turėtų prasidėti šeimoje, atskiro žmogaus gyvenime. Juk inicijuojant Taiką (kaip ir karą) užtenka bent vieno žmogaus.

Kai kurie vaikų globos namų auklėtiniai galbūt dar grįš į savo tikrąsias šeimas, galbūt kai kurie atras naujas šeimas, kurių jie tyliai paslapčiomis laukia. Tačiau čia ir dabar jų šeima, tam tikra prasme, yra vaikų globos namų kiti globotiniai ir personalas. Tad minėta tapytojo vaidmenį dalijasi jau ne vienas, du, trys ar keturi žmonės, o visas pulkas asmenybių. Kaip visiems kartu nutapyti tobulą paveikslą? Turbūt iš tėvų globos netekusio vaiko nenutapysime tobulo paveikslą, tačiau mūsų tikslas turėtų būti, kiek įmanoma mūsų jėgoms ir gebėjimams, siekti šio tobulumo. Tam ir aš esu čia.

Vaikų globos namuose mano tikslas – ugdyti vaikų pasitikėjimą savimi ir kitais, susitaikyti su savimi, esama situacija ir siekti Taikos savo gyvenime ir Pasaulyje. Kaip aš tą darau? Tiesą sakant nežinau, kaip tiksliai to pasiekti. Tiesiog esu šalia ir kartu su vaikais. Einu paskui juos. Kartais aš juos vedu tikslų link, o kartais einu paskui juos ir taip atrandame atsakymus. Kitų akimis šis uždavinys yra be galo sunkus. Iš tiesų, tenka susitaikyti su pradiniu pasipriešinimu, atstūmimu, neigimu ar ignoravimu. Laikui bėgant kai kurie vaikai ima suprasti, jog mano tikslai nesikeičia, jog mano bendravimas ir požiūris į juos taip pat nesikeičia, nepriklausomai nuo to, ar jie pasielgė blogai

with all our strength and abilities to seek this perfection. That is why I am here.

In the orphanage I seek to educate children to rely on themselves and others, to live in peace with themselves and the present situation, to seek Peace in their lives and in the World. How do I do that? To be honest, I do not exactly know how to do that. I simply stay close with the children and try to be together with them. I follow them. Sometimes I lead them towards aims, but sometimes I follow them and in this way we are looking for the answers. Other people think that this task is incredibly difficult. To tell the truth, sometimes I have to face the initial resistance, rejection, negation or ignorance. With time some children start to understand that my goals do not change, that my communication and attitude towards them do not change as well no matter if they behaved badly or well or if they got into one more trouble. My personal goal is to keep and improve my unconditional love and faith in these children. To be in Peace with them and with myself.

I have heard somewhere a thought that to think about Peace means to think about children. I support this thought, however, I disagree that it is enough to think, we need to do something. Therefore, while seeking Peace in the World, I will try to find Peace in "difficult" children and to seek that they could develop this idea further.

It depends on us if Peace lives on Earth. I think that surely there is room for it and all people are waiting for it. My actions, while seeking for Peace in the World, are related with children who have lost their parents' care. Maybe other people willing to do so would be able to contribute emotionally and educationally in preparing future

ar gerai, ar įklimpo į dar vieną bėdą. O mano pačios siekis yra išlaikyti ir tobulinti besąlygišką meilę ir tikėjimą šiais vaikais. Būti Taikoje su jais ir savimi.

Kažkur girdėjau mintį, jog galvoti apie Taiką, vadinasi, galvoti apie vaikus. Pritariu šiai minčiai, tačiau nemanau, jog pakanka galvoti, reikia ir veikti. Tad siekiant Taikos Pasulyje bandysiu atrasti Taiką „sunkiuose“ vaikuose ir siekti jog jie skleistų šią idėją toliau.

Nuo mūsų pačių priklauso, ar Žemėje apsigyvens Taika. Manau, jog jai tikrai yra vietos ir Taikos laukia visi. Mano veiksmai, siekiant Taikos Pasulyje, susiję su tėvų globos netekusiais vaikais. Galbūt kiti norintys galėtų emociškai ir švietėjiškai prisidėti rengiant būsimus tėvus vaiko gimimui, ugdant tėviškasias savybes, kurios reikalingos auginant savo vaikus. Linkiu atrasti savyje besąlygišką meilę kažkam. Vieni myli gyvūnus, kiti gamtą, tretį senelius, ketvirtį vaikus... Šis sąrašas yra ilgas ir nuolat mūsų pildomas. Aš tikiu Taiką, todėl noriu ir sieksiu (gal net šiuo rašiniu), kad ir kiti ja patikėtų. Tikiuosi, jog jau atradau vietą Taikai. O tu? Kalėdos – puikus metas pradėti ieškoti ir siekti Taikos!



parents for the birth of their child, developing their parental qualities which are needed when upbringing own children. I wish everyone to find unconditional love to someone. Some people love animals, second – nature, third – the elderly, fourth – children... This list is long and is constantly added by us. I believe in Peace, therefore, I wish and seek (even with this essay) that other people would believe in it too. I hope that I have found some place for Peace. And what about you? Christmas is a perfect time to start to look for and seek for Peace!

2st Ms. Jovita Kliukaitė

Reason: for chronological and scientific analysis of Peace topic in world mythology and etymological considerations and ,discoveries`.

THE NATURE OF PEACE

Peace is not the absence of war but goodness which is created on the basis of strong character. – Benedict Spinoza

Our peace is protected by the army of a country, we pray for peace in church, lawyers conclude peace agreements, psychologists try to reconcile couples who have quarrelled, politicians declare peaceful and tolerant attitude to people of different religions, skin colours and worldviews. Media enlightens us about different missions in the name of peace. The holy responsibility of every state is to take care of peaceful citizens in a peaceful country. However, what is this peace and where is its place of birth? I hope that revelation of natural origin of this phenomenon will be an important contribution in implementation of aspirations and aims of your project.

First time in history peace appeared in the cradle of European civilisation in Ancient Greece in the form of goddess of peace and spring, *Eirene*. This goddess was also responsible for a very solemn work – to protect Heaven's gates. Greeks appointed two sisters to *Eirene's* family: *Eunomia* (the goddess of order and legal behaviour) and *Dike* (the goddess of justice and fair judgements). I think that then, when the first philosophic pieces of writing were created, Greeks understood the reasoning and integral relationship of justice, order and peace; their relationship was given a sense when the

TAIKOS PRIGIMTIS

Taika nėra nebuvimas karo, bet dorybė, įkurta stipraus charakterio pagrindu. – Benediktas Spinoza

Mūsų taiką saugo šalies kariuomenė, už taiką meldžiamės bažnyčioje, teisininkai sudarinėja taikos sutartis, psichologai taiko susipykusias poras, prezidentai siekia taikių tarpvalstybinių santykių, politikai deklaruoja taikų ir tolerantišką požiūrį į visų religijų, spalvų ir pažiūrų žmogų. Žiniasklaida mus nušviečia apie įvairias taikos vardu vykdomas akcijas. Kiekvienos valstybės šventa pareiga rūpintis taikiais piliečiais taikioje valstybėje. Tačiau kas yra toji taika ir kur jos gimimo vieta? Tikiuosi, kad prigimtinės šio reiškinio kilmės atskleidimas taps svarbiu indėliu Jūsų projekto siekių ir tikslų įgyvendinime.

Pirmą kartą istorijoje taika pasirodo Europos civilizacijos lopšyje – senovės Graikijoje taikos ir pavasario deivės *Eirene* pavidalu. Šiai deivei taip pat buvo patikėtas atsakingas darbas – sergėti dangaus vartus. Graikai *Eirene* šeimai priskyrė dvi seseris: *Eunomia* (tvarkos ir teisėto elgesio deivė) bei *Dike* (teisingumo ir teisingų sprendimų deivė). Manau, jau tuomet, gimstant pirmiesiems filosofiniams kūriniais, graikai suvokė teisingumo, tvarkos ir taikos priežastingumą ir neatskiriamumą; o jų ryšį įprasmino apgyvendindami seseris vienoje šeimoje.

Senovės Romos imperijoje, valdant imperatoriui Augustui, romėnų

sisters started to live together in the same family.

In the Ancient Roman Empire, under the rule of Emperor August, Jupiter (heaven and lightning), the most supreme of all gods, and the goddess Justice's (justice) daughter *Pax* was born in the Pantheon of Roman Gods. Romans, who loved feasts, organized luxurious celebrations for the honour of the Goddess of Peace on the 3rd of January each year. By the way it can be considered to be a lucky coincidence because on the same day Cicero, Roman philosopher, was born. The same as in Ancient Greece, the Goddess of Peace was related with springtime. Maybe it is the reason why in the visual art *Pax* always held olive oil branches, horn of plenty and sceptre. This is one of the reasons why an olive branch is held to be the symbol of peace up to these days. As further historical facts show, an olive branch was used as one of the symbols in the American Revolution.

Let us move geographically from the south of Europe to the north. In the mythology of ancient Scandinavians, the "matters" of justice and truth are attributed to a masculine member of *Æsir* gods' clan, God *Forseti*. This god was considered to be the most eloquent and wisest in the whole *Asgardo* gods' town. Only he could find a just solution for those arguing. The name of God was pronounced with special respect and oaths given in his name were strictly kept. It is interesting that in the modern Iceland and Faroe Islands the word "president" is translated as "forsety". In the very similar way, one of Germanic ethnical groups – Frisian people – called their god of peace and justice by *Fosite* name. The legend tells that this god tempered the stormy sea where twelve old men *Asegeir* were travelling. These old men were wandering around Scandinavia and were collecting local "laws" in order to select the best ones and put them together into one

dievų panteone gimė Jupiterio (dangaus ir žaibų) vyriausiojo iš dievų ir Justicijos (teisingumo) deivės dukra – *Pax*. Taikos deivės garbei, puotas mėgę romėnai, kiekvienų metų sausio 3 dieną rengdavo prašmatnias iškilmes. Beje, galima laikyti tai laimingu sutapimu, bet šią dieną gimęs ir romėnų valstybės veikėjas ir filosofas – Ciceronas. Kaip ir senovės Graikijoje taikos deivė buvo siejama su pavasario metų laiku. Galbūt todėl vaizduojamajame mene *Pax* visada laikydavo alyvuogių šakeles, gausybės ragą ir skeptrą. Tai viena iš priežasčių, kodėl alyvuogių šakelė iki šių dienų laikoma taikos simboliu. Kaip rodo tolesni istoriniai įvykiai, alyvuogių šakelė pasitarnavo ir Amerikos revoliucijos simbolistikoje.

Geografiškai iš pietų Europos persikelkime į šiaurę. Senovės skandinavų mitologijoje taikos, teisingumo ir tiesos „reikalai“ priskiriami vyriškam *Æsir* dievų klanu nariui dievui *Forseti*. Šis dievas buvo laikomas iškalbingiausiu ir išmintingiausiu visame *Asgardo* dievų mieste. Tik jis vienintelis galėdavo rasti visiems besikivirčijantiems teisingą sprendimą. Dievo vardas buvo tariamas su ypatinga pagarba, o jo vardu duotų priesaikų šventai laikomasi. Įdomu tai, kad šiandieninėje Islandijoje ir Farerų salose žodis „prezidentas“ verčiamas kaip „forseti“. Labai panašiai – *Fosite* vardu savo taikos ir teisingumo dievą vadino viena iš germanų etninių grupių – fryzai. Legenda byloja, kad šis dievas sutramdė audringą jūrą, kuria keliavo dvylika Senolių *Asegeir*. Šie Senoliai klajojo po Skandinaviją rinkdami vietinius „įstatymus“ su tikslu atrinkti geriausius ir sudėti į vieną, visas gentis taikoje apjungiančią, knygą. Pasirodęs *Fosite* saugiai nugabeno Senolius *Asegeir* į negyvenamą salą, kuriai atnešė pavasarį ir padiktavo vieningą kodeksą. Taigi tiek šiaurės tiek pietų europiečiai taikos priežastimis laikė teisingumą, tiesą ir tvarką.

Tačiau grįžkime į šiuos laikus. Šiuolaikinių žodžių žodynas taiką

book, which will join all tribes in peace. When *Fosite* showed up, he safely transported the old men *Asegeir* to an uninhabited island where they brought spring and dictated a united code. So, both north and south Europeans believed that the reasons of peace are justice, truth and order.

However, let us come back to modern times. The Dictionary of Contemporary Words defines peace as absence of war. A famous quotation by Kahlil Gibran comes up to my mind at once: "If there were spring all the time, then we would not know what autumn is. If we were always happy, we would not know what happiness is." Maybe this writer is right? Maybe only thanks to opposites we understand the real values? After all in mythology Gods of Peace existed as a counterbalance to Gods of War or as guards of heaven gates. History textbooks proclaim that economic inequality, political and religious radicalism, social inequality, ambitions, insecurity, nationalism and racism bring systems, empires and unions to the collapse usually by any form of a riot, revolution or war. Here I have a natural question which arises: if a human of ancient civilisations, after discovering philosophy, understood "sisters" of truth – justice, truth and order, why then, under modernising conditions of life, we still get angry and fight at work, in the family, on the road? Maybe some key element is missing?

Let us look at the etymology of peace from the two, the most mutually disagreeing nations – Jews and Arabs' – points of view. Hebrew "shalom" and Arabic "salaam" are etymologically akin words having the same root which means the same in both languages: peace, safety, well-being and friendliness. The latter understanding of peace is characterised as respect to each other, goodwill and feeling of justice. It is like rallying and coming back to oneself, restoration of

apibūdina kaip karo nebuvimą. Man iš karto peršasi žinoma Kahlil Gibrano citata: „Jei visada būtų pavasaris, nežinotume, kas yra ruduo. Jei visada būtų laimingi, nežinotume, kas yra laimė.“ Galbūt rašytojas teisus? Gal tik priešybių dėsnio pagalba suvokiame tikrąsias vertybes? Juk ir mitologijoje taikos dievai egzistavo kaip atsvara karo dievams arba dangaus vartų sargai. Istorijos vadovėliai byloja, kad ekonominė nelygybė, politinis ir religinis radikalizmas, socialinis neteisingumas, garbėtroškiškos ambicijos, nesaugumas, nacionalizmas ir rasizmas veda į sistemų, imperijų ir sąjungų griūtį, dažniausiai maišto, revoliucijos arba karo forma. Man kyla natūralus klausimas: jei jau senovės civilizacijų žmogus, atradęs filosofiją suvokė tiesos „seseris“ teisingumą, tiesą ir tvarką, kodėl, modernėjant gyvenimo sąlygoms, vis dar pykstamės ir kariaujame darbe, šeimoje, kelyje? Galbūt čia trūksta kažkokio esminio elemento?

Pažvelkime į taikos etimologiją dviejų labiausiai tarpusavyje nesutariančių tautų: žydų ir arabų akimis. Hebrajų „shalom“ ir arabų „salaam“ yra etimologiškai giminingi bendrašakniai žodžiai, kurie abiejomis kalbomis reiškia tą patį: taiką, saugumą, gerbūvj, saugumą, bičiuliškumą. Pastarasis taikos suvokimas charakterizuojamas kaip pagarba vienas kitam, gera valia ir teisingumo jausmas. Tai tarsi atsipeikėjimas ir grįžimas į save, proto atgavimas ir proto ramybės pajautimas. Rašytiniai šaltiniai teigia, kad semantinis žodžių panašumas tapo Vidurio Rytų taikos simboliu, padaręs galą Arabų ir Izraelio konfliktui. Iš tikrųjų labai galias prasmes atveria šių šalių interpretacijos nueidamos giliau nei europietiški taikos dievų funkcijų kaip taikos reiškinių dedamųjų nustatymai. Verta paminėti, kad ankstyvasis anglų kalboje vartotas taikos supratimas „tyla“ atspindi ramų, romų, mąslų požiūrį į šeimos ar grupės santykius, kuriuose vengiama ginčų, o ramybė yra siekiamybė. Ir šioje vietoje man, tarsi Archimedui po ilgų tyrinėjimų, norisi sušukti Eureka! Vadinasi, taikos

mind and feeling tranquillity of mind. Written sources state that semantic similarity of these words became the symbol of peace in the Middle East and put the end to Arab and Israel conflict. Actually very deep meaning is revealed by interpretations of these countries as they go deeper than European when determine functions of gods of peace as constituents of phenomenon of peace. It is worth mentioning that in the early English understanding of peace as "quietness" reflects a quiet, serene and thoughtful attitude to family and group relationships where quarrels are avoided and peacefulness is sought. And in this place I, as Archimedes after long studies, want to cry out Eureka! It means that the nature of peace lies in everyone of us. We will not find peace in external objects unless we transfer them through all our system. It is better to say that we will be able to find it as a concept or phenomenon; however, it will not operate at all its capacity until serenity of mind settles. I find the approval of my statement in Buddhist philosophy whose followers state that serenity starts only when all sufferings come to the end because the latter exist only in the human's consciousness and mind, therefore, all spiritual practices and meditations are directed to call down mind and to discover internal peace (e.g. Thai Chi). Hindu tradition states that the same truths bring to enlightenment – serenity of mind, peace, happiness, being not affected by stress and avoiding arguments. These are yoga practices and Chi Gong which are famous all around the world and are used in programs of many sport clubs. Anyone can choose from a great variety what is best for oneself.

Striving for peaceful relationships is not a utopia. In Japanese culture children from the early age are taught to feel respect to a teacher or an older person. Mutual respect is expressed by good will and avoidance of arguments in order not to offend and insult a companion. Relationship between colleagues and class friends is

prigimtis slypi kiekviename iš mūsų. Taikos neatrasime išoriniuose objektuose, kol jos neperleisime per visą savo sistemą. Tiksliau mes ją galėsime rasti kaip sąvoką, reiškinį, bet ji neveiks visu pajėgumu, kol neįsivyras proto ramybė. Savo teiginio pritarimą randu budistinėje filosofijoje, kurios pasekėjai teigia, kad ramybė prasideda ten, kur baigiasi visi kentėjimai, kadangi pastarieji egzistuoja tik žmogaus sąmonėje, prote, tai visos dvasinės praktikos, meditacijos yra nukreiptos į proto nuraminimą ir vidinės taikos suradimą (pvz. Tai Či). Induizmo tradicija teigia tas pačias tiesas vedančias į nušvitimą – proto ramybę, taiką, laimę, buvimą nepaveikiu stresui ir ginčų vengimą. Tai visame pasaulyje žinomos ir dažno sporto klubo programoje įtrauktos jogos praktikos, Cigun. Iš gausios įvairovės kiekvienas gali pasirinkti priimtinausią sau variantą.

Taikių santykių siekimas nėra utopija. Japonijos kultūroje vaikams nuo mažumės yra skiepijama pagarba mokytojui ir vyresniam žmogui. Pagarba vienas kitam išreiškiama gera valia, ginčų vengimu, siekiant neužgauti ar neįžeisti pašnekovo. Mielomis rankų darbo dovanėlėmis stiprinami kolegų ir klasės draugų santykiai. Bet grįžkime į Europą ir pažvelkime į čia paplitusią krikščionybės religiją. Aukojamų šventų mišių metu kunigas palinki visiems susirinkusiems, kad juos visada lydėtų Dievo ramybė, ir paragina palinkėti ramybės vienas kitam. Mano galva, tai labai gražus ir stiprus momentas, nes iki tol kiekvienas savyje paskendęs krikščionis atsisuka į greta stovinčius žmones ne įvertinti kaip kas atrodo, o tiesiog palinkėti ramybės. Vienas kitas dar ir nusišypso. Juk ramus žmogus, tai taikus žmogus. Taigi matome, kad religija kaip ir kalba yra vieninga taikos suvokime. Juk nepadės žmogui socialinė programa, jei protas bus pilnas abejonių, o širdis virte virs neapykanta artimui ir noru konfliktuoti. Jei asmenybė plėšysis tarp nesuvoktų savo poreikių, susikurto įvaizdžio visuomenėje, pareigos šeimai, visuomenei, tėvynei. Saugumo jausmas

reinforced by cute hand-made presents. However, let us come back to Europe and look at Christian religion dominated in the region. During mass a priest wishes to all people that God's peace would always accompany them and encourages everyone to wish peace to one another. In my opinion, it is a very nice and strong moment, because up to that point every Christian who is steeped in oneself recoils on the people standing next to them not to evaluate how they look but to wish them peace. Some of them even smile because a calm person is a peaceful person. So, we can see that religion, like the language, is united in understanding peace. Because neither social program will help a person if their mind is full of doubts and heart is heaped with hatred to the neighbour and desire to conflict, if a personality is torn by unconscious personal needs, created image in the society, duty to the family, society and fatherland. A sense of security comes after peaceful serenity that, thanks to personal efforts, becomes an integral part of a personality and a virtue worth the poet's feathers. Therefore, I believe that a journey to the internal peace must start from early childhood. If it is possible every child in the kindergarten or primary school should be taught the most important communicational skills, tolerance, avoidance of conflicts, developing intuition, friendliness and empathy. A child has to understand that peace is a continual pursuance but not a temporary state. Trainings can be done in the form of games, theatre and drawings paying attention to individual capabilities and talents of every child. Practical trainings would help to analyze every child's fortes and would teach patience while working with vices. Content of the education matched subtly with the laws of child's spiritual development will help a child to comprehend oneself easier and to pass through internal crisis which arises at certain age periods. Psychologists should work at every school and older children should

ateina paskui taikią ramybę, kuri asmeninių pastangų dėka tampa neatskiriama asmenybės dalimi ir poeto plunksnos verta dorybe. Todėl manau, kad kelionė į vidinę taiką turėtų prasidėti dar vaikystėje. Jei įmanoma darželyje arba pradinėje mokykloje kiekvienas vaikas turėtų būti mokinamas svarbiausių bendravimo pagrindų, tolerancijos, konfliktų vengimo, intuicijos lavinimo, draugiškumo ir empatijos. Vaikas turėtų suvokti, kad taika yra nuolatinė siekiamybė, o ne laikina būseną. Mokymai galėtų vykti žaidimų, teatro, piešimo forma atsižvelgiant į kiekvieno vaiko individualius sugebėjimus ir pasireiškiančius talentus. Praktiniai užsiėmimai padėtų išanalizuoti kiekvieno vaiko stipriąsias puses ir išmokytų kantrybės dirbant su silpnybėmis. Ugdymo turinys subtiliai suderintas su vaiko dvasinės raidos dėsniais padėtų vaikui lengviau suvokti save ir išgyventi tam tikrais amžiaus tarpsniais kylančias krizes. Kiekvienoje mokykloje turėtų dirbti psichologai, o vyresniems vaikams dėstomi ir psichologijos pagrindai.

Viena iš taikos prote palaikymo priežasčių, mano galva, yra savirealizacija – išsimokslinus įgauti profesiją, kurioje save geriausiai išreiški ir esi naudingas visuomenei. Tuomet nesvarbu ar žmogus kepa bandeles, ar skaičiuoja metines suvestines, jis daro tai, ką moka geriausiai. Dirbdamas mėgstamą darbą žmogus nustoja maištauti prieš pirmadienius, nes jie tampa dar viena puikia galimybių diena. Realizuojantis save žmogus šviečia džiaugsmu ir laime. Jis yra taikos dievo manifestacija žemėje.

Kai nuo mažų dienų žmogus išmoksta priimti atsakomybę už savo veiksmus, priima ir toleruoja save, tik tada šiame pasaulyje jis jaučiasi saugus, taikus ir ramus. Tada išmokstama priimti kiekvieną žmogų kaip unikalią visatos dalelę ir nebetenka prasmės „žaisti“ patinka-nepatinka, gražu-negražu, nustojama šaipytis iš bendraamžių,

be taught basics of psychology.

One of the reasons to keep one's mind in peace, in my opinion, is self-realization: after finishing education to acquire a profession where you can express yourself the best and to be useful to the society. Then it is not important if a person makes buns or calculates annual reports, they do what they know the best. When a person does what he likes, then they stop rebelling against Mondays because they become as one more perfect day of opportunities. A person who realizes one's potential is shining out of joy and happiness. He or she is a manifestation of god of peace on Earth.

When from an early age a person learns to take responsibility for one's actions, to accept and tolerate oneself, only then he feels in this world safe, peaceful and quiet. Then people learn to accept every human being as a unique part of the universe; then there is no reason to "play" like-don't like, nice-not nice, people stop teasing, criticising or condemning their peers. The world becomes just and is accepted the way it is, together with all wide spectrum of colours and possibilities, based on the goodwill. Peaceful children become peaceful adults who do not need anymore the law of comparing opposites, they carry *Forseti* peace in their minds and heart. Aloha (peace to you)!

kritikuoti ar smerkti. Pasaulis tampa teisingas ir priimamas toks koks yra su visu plačiu spalvų ir galimybių spektru gera valia. Iš taikių vaikų išauga taikūs suaugusieji, kuriems jau nebereikia priešybių palyginimo dėsnio, jie nešasi *Forseti* taiką savo prote ir širdyje. Aloha (taikos Jums)!

3st Ms. Junija Tamošiūnaitė

Reason: Essay penetrated by personal, unique experiences and outlook, providing evidence of the fragile soul glow.

ANGELS' CITY

Here I am, the most obedient from the obedient. Can you see me? There I am sincerely waving to you with the bright flower, I hug an unknown lady, word to word humming the famous "Imagine" and in this way without any troubles present peace to the world. To tell the truth I have forgotten one, so to speak, cunning peculiarity: I am a schizophrenic, who has a great honour to suffer from its unusual form. How could I call that? Cosmopolitan syndrome? A strain of social phobia? So to say, I am afraid of nothing else except of you, a human being, because in my flowery world there is a homicidal infection, freezing and putrefying the roots of my innocent rhododendron. I invite the Sun but it is not stupid: it is too intimidated by the charm of my planet, it sends its daffodil yellow plaits all possible trajectory as far as it is possible from the Earth. If at least once you stopped killing and hurting, and for the reason of sincerity would start to think about your neighbour, I am sure that the Ice Age would move away and I would see the spring again. Please, understand that a plant wants to blossom...

I know that it is difficult for you to hear me. Moreover, I bet that every day you title your guileful head with the highest and the holiest titles. What I can do, it is in your nature... Anyway life is not only the empirical projection. I often think that the endless marathon forward (really?), the load of care, even civilization have turned you,

ANGELŲ MIESTAS

Štai ir aš - pats nuolankiausias iš nuolankiausiųjų. Matai? Antai širdingai mosuoju ryškiaspalve gėle, apglėbiu nepažįstamą damą, žodis į žodį niūniuojų žymiąją „Imagine“ ir štai taip, be jokio vargo dovanuju pasauliui taiką. Tiesa, pamiršau vieną, taip sakant, pikantišką, smulkmeną – esu šizofrenikas, turįs didžiulę garbę sirgti neįprasta jos forma. Kaip tai pavadintum? Kosmopolitinis sindromas? Socialistinės fobijos atmaina? Žodžiu, bijau ne ko kito, o tavęs, žmogau, nes mano gėlėtame pasaulėlyje t esi mirtį nešantis užkratas, šaldantis ir pūdantis mano nekaltųjų rododendrų šaknis. Kviečiu saulę, bet ji nekvaila – pernelyg įbauginta mano planetos žavesio, skleidžia savo gelsvas kasas visa įmanoma trajektorija tolyn nuo Žemės. Jei bent kartą liautumeis žudęs, skriaudęs ir nuoširdumo dėlei pamąstytum apie savo kaimyną, esu tikras - amžinasis iššalas pasitrauktų ir aš vėl išvysčiau pavasarį. Suprask - augalas nori žydėti...

Žinau, jog tau sunku mane išgirsti. Juolab, lažinuos, kasdien tituluoji savo klastingą galvą aukščiausiais ir švenčiausiais vardais. Ką gi, tatai esti tavo prigimtyje... Ir vis dėl to gyvenimas nėra vien empirinė projekcija. Dažnai susimąstau, jog nesibaigiantis bėgimas į priekį (ar tikrai?), rūpesčių svoris, net civilizacija pavertė tave, žmogau, absoliučiai bejausmiu virusu, kuris, nenukreiptas teigiama linkme, kenkia ir dauginasi, griaua ir dauginasi. Kaip keista, jog tu

man, to an absolutely senseless virus which, when it is not directed into the right direction, harms and multiplies, destroys and multiplies. How strange, you on your own have created great wall between yourself and life which cannot be stepped over...

Having nostalgically wailed, I can admit a painful fact: an animal runs to the light and a forty-six chromosome non-cellular (let it be) form of life closes its eyes and starts to live in the other life in order to totally destroy it.

Do you remember? It is you... It is you who have invented the first tool. Do you remember that? The responsibility for the world, which you had been building so many years, came into your hands. It is a pity that such an erratic creature as you was granted with so much freedom, but... maybe? Oh, maybe it is just a trick of fortune, the game of the Supreme, which is inevitably going to the end – the ironic self-destruction. It might be.

Man, simply give me a brush and a white piece of paper. I will draw the world as it has to be. Your feelings will become my colours. Your bad works will be my mistakes. Your smile, your stretched arms will embody my creative ecstasy, my climax. Simply give me a chance because I feel that on this planet I start to choke desperately because in this world there is so much fragile beauty, which you bury heartlessly, muttering the same stanza, which has tired everyone long time ago, from the repertoire of Masses. I dream that you would open your eyes and would learn how to preserve high-mindedness and love. You do not have to grow the longest hair, you do not have to mark every second house with "Freedom, Love and Peace". It is better you are peaceful to words and grow the spiritual freedom with the help of your feelings. Please, do not understand me wrong: you

pats surentei didžiulę neperžengiamą sieną tarp savęs ir gyvenimo...

Nostalgiskai suaimanavęs konstatuoju skaudų faktą - gyvūnas bėga į šviesą, o keturiasdešimt šešių chromosomų neląstelinė (tebūnie) gyvybės forma užmerkia akis ir apsigyvena kitoje gyvybėje idant ją visiškai sunaikintų.

Pameni? Tai tu... Tai tu išradai pirmąjį įrankį. Ar pameni? Tai tavo rankose atsidūrė atsakomybė už pasaulį, kurį statei šitokią galybę metų. Deja, tokiam permainingam sutvėrimui kaip tu buvo suteikta per daug laisvės, o... gal? Ak, galbūt tai tėra likimo pokštas, Aukščiausiojo žaidimas, nenumaldomai artėjantis prie pabaigos – ironiško savęs sunaikinimo. Visko juk gali būti.

Žmogau, tiesiog duok man teptuką ir baltutėlį popieriaus lapą. Aš nutapysiu pasaulį tokį, koks jis ir turėtų būti. Tavo jausmai taps mano spalvomis. Tavo blogi darbai taps mano klaidomis. Tavo šypsena, tavo ištiestos rankos įkūnys mano kūrybinę ekstazę, mano aukščiausiąją kulminaciją. Tiesiog suteik man tokią progą, nes jaučiu, kad šioje žemėje imu desperatiškai dusti – juk pasaulyje tiek daug trapių grožio, kurį tu beširdiškai laidoji, murmeldamas vis tą patį, jau seniai įgrisusį posmą iš mišių repertuaro. O aš trokštu, jog atmerktum akis, išmoktum saugoti taurumą ir meilę. Nereikia auginti ilgėliausių plaukų, nereikia kas antro namo marginti „Laisve, meile ir taika“. Verčiau žodžiais būk taikus ir jausmais augink dvasinę laisvę. Nesuprask manęs klaidingai – esi nuostabus tavo sutvėrimo pradžioje, bet kažkas nutiko šiai gležnai sielai sulig pirmąja nuodėme... kažkas, ko vienas pats negaliu atitaisyti. Ir tai nepaliaujamai progresuoja. Kaip ironiška! Giridi? Su ašaromis akyse stebiu progresuojančią žmogiškąją regresiją! Tenoriu, jog stabtelėtum, pažvelgtum į dulkėtą, savų kojų

are perfect at the moment of your creation, but something has happened to this fragile soul level with the first sin... Something that I am not able to rectify on my own. And it is progressing ceaselessly. How ironically! Do you hear? With tears in my eyes I am observing progressing human regression! I only wish that you stopped for a moment and looked at the dusty part of the road, which you have polluted by your feet, and then you will change.

The world does not sleep and me too. Smoking (of your will) about eleven and a half cigarettes, I bend over a dusty window-sill and smell frowsy scent of the Angels' city: streets polluted with urine and excrement, bitter stench of vomited alcohol, rotten walls of buildings... It is sad, even pathetic. In this Angels' city I smell and your thoughts that drown in malice and tears of an innocent child. A child. Probably he is the only creature who can every time still charm me with his loyalty to beauty and love. Isn't that a child who searches for his mother's breast patiently, desiring to feel life flowing through tiny veins? Doesn't he cling his father's coattail hoping to get some support for his first steps? Don't his small hands draw the big, bright sun, the happy mother and the happy father on a white piece of paper? "You have to become similar to small children, otherwise you will never enter God's kingdom" Jesus said once. Understand, man, the problem is that you are so much, so madly worried about yourself and about your silly "adults' problems" that you have forgotten to cherish your earthly Eden which is called the world. You see pain and you react with much greater pain to this, however, maybe you simply have to cure your old wound? Of course, you have also noticed every family quarrel but your reaction has become incredibly reliable which isolates senses. Maybe you have ever stood there, at the Peace meeting during Vietnam war, however, everything that was in your head was more like a plan of revenge full of hatred. You were, are

suterštą kelio ruožą ir tada pasikeistum.

Pasaulis nemiega – aš taip pat. Traukdamas (tavo valia) maždaug vienuoliką su puse cigaretės, atsiremiu į dulkėtą palangę ir uodžiu priplėkusį Angelų miesto kvapą: šlapimu ir išmatomis suterštos gatvės, aitrus išvemto alkoholio tvaikas, pūvančios pastatų sienos... Graudu, netgi patetiška. Šiame Angelų mieste užuodžiu ir tavo mintis, skęstančias pagiežoje ir nekalto vaiko ašarose. Vaikas. Ko gero, tai vienintelė būtybė, vis dar gebanti žavėti mane kaskart didesne ištikimybė grožiui bei meilei. Argi ne vaikas kantriai ieško motinos krūties, trokšdamas jausti plonytėmis gyslomis tekančią gyvenimą? Argi jis nesikabina į tėvo skverną, tikėdamasis atramos pirmiesiems žingsniams? Argi jo mažos rankutės baltame lape nepiešia didelės, šviesios saulės, laimingos mamos ir laimingo tėčio? „Turite tapti panašūs į mažus vaikus, kitaip niekuomet neįžengsite į Dievo karalystę“ - sykį tarė Jėzus. Suprask, žmogau, problema ta, kad esi taip smarkiai, taip beprotiškai susirūpinęs savimi ir savo kvailomis „suaugusiųjų problemomis“, jog pamiršai puoselėti žemiškąjį Edeną, kurį vadiname pasauliu. Tu matai skausmą ir į tai atsakai dar didesniu skausmu, tačiau gal tiesiog vertėtų išgydyti seną žaizdą? Be abejo, tu taip pat pastebėjai ir kiekvieną šeimos kivirčą, bet tavo atkirčiu tapo be proto patikima, jausmus izoliuojanti siena. Galbūt kažkada ir stovėjai ten, Taikos suvažiavime Vietnamo karo metu, tačiau visa, kas sukosi tavo galvoje, labiau panėšėjo į neapykantos kupiną keršto planą. Tu buvai, esi ir būsi šiame pasaulyje, matei kiekvienos dienos pradžią ir pabaigą, tad klausiu tavęs, ar tikrai darei viską, kad tavo Edenas, tavo nekaltasis rododendras pražystų?..

Žmogau, stoviu čia, pačiame atokiausiame pasaulio mieste, Angelų mieste, ir pagaliau tau prisistatau – esu tavo Sąžinė, serganti ta baisiąja šizofrenijos forma, kuomet riba tarp gyvenimo ir mirties

and will be in his world, you have seen the beginning and the end of every day, therefore, I am asking you if you have done everything that your Eden, your innocent rhododendron would start to blossom?..

Man, I am standing here in the outermost city of the world, in Angels' city, and finally I present myself to you. I am your Consciousness, who is ill with the worst form of schizophrenia when the border between life and death becomes incredibly thin. Being afraid of disappearing from your heart forever, I have had to wake up and to express everything that hurt me. Do not be angry, simply try to understand... I am here. I am standing in front of you in the mirror will all my entity, I low bow and address Man from the capital letter. Simply try to understand...

* * *

Through the open window cool but fresh air comes inside. I close my eyes and breathe it greedily with my chest topfull of longing. Here it is... The first and miraculously perfect drop dripped mischievously. Blissfully smiling, I observe how a pure rain and tears of a loving Man wash away the dirt that enchained streets. I knew that tomorrow I would see the Sun and finally my rhododendron would start to blossom.

tampa neįtikėtinai plonytė. Bijodamas amžiams išnykti iš tavo širdies, turėjau prabusti ir iškloti viską, kas mane skaudino. Nepyk, tik pasistenk suprasti... Aš čia. Visa savo esybe stoviu priešais tave veidrodyje, žemai lenkiu galvą ir kreipiuosi į Žmogų iš didžiosios raidės. Tiesiog pasistenk suprasti...

* * *

Pro atdarą langą vidun skverbiasi vėsokas, bet gaivinantis oras. Užsimerkiu ir godžiai, sklidina ilgesio krūtine, alsuoju juo. Štai... Šelmiškai kapteli pirmasis, nuostabiai tobulas lašas. Palaimingai šypsodamasis stebiu, kaip tyras lietus ir mylinčio Žmogaus ašaros nuplauna gatves sukausčiusį purvą. Žinojau, jog jau rytoj išvysiu saulę ir pagaliau mano rododendras sužydės.

4st Ms. Audra Bardauskienė

Reason: for discovered and described value of family and it's connections with Peace and personal growth.

SINCERE RELATIONSHIPS IN THE FAMILY IS THE FOUNDATION OF PEACE IN THE WORLD

It has been some time as I have been trying to find the right words to express my personal believes. Every time I start to write a paragraph, I want to change it. It seems to me that everything has been written or said before. What can I write in order to express this topical issue? It seems that there are no new thoughts or words that have not been stated by other people before me.

After I had stopped to look for the undiscovered truth, I understood that I do not need to look for new rules; it is better if we look anew at all those truths which were discussed not once before we do so. Aristotle in "Politics" discussed the importance of the family for the society. According to him managing a family is a sort of managing of a miniature country. And anyone who has done this work well contributes to the well-being of a country (Aristotelis, 1997). The Constitution of the Lithuanian Republic states: "Family is the basis of society and country". So, if the family fares well in the country, the country itself fares well.

Looking from the global perspective, it is possible to rephrase, the more happy families there are in the world, the more peaceful life in this world is. Especially if we support the followers of humanistic psychology who state that a person who feels well behaves well.

I know that I cannot change the world but I can contribute to the development of social attitude of my family, relatives and friends.

NUOŠIRDŪS SANTYKIAI ŠEIMOJE – TAIKOS PASAULYJE PAGRINDAS

Jau kuris laikas, bandau taisyklingai sudėlioti žodžius, kad atskleisčiau savo vidinius įsitikinimus. Pradėjus pastraipą, man kas kart norisi ją pakeisti. Rodos, jau viskas yra išrašyta, išpasakota. Ką naujo šia, mums aktualia tema, galima būtų parašyti? Rodos nėra naujos minties, ar žodžių, kurių nebūtų ištarę prieš mane, kiti žmonės.

Nustojusi ieškoti neatrastos tiesos supratau - nereikia ieškoti naujų taisyklių, atverskime ir iš naujo pažvelkime į tas tiesas, kurias jau aptarinėjo ne viena karta iki mūsų. Šeimos reikšmę visuomenei, savo raštuose nagrinėjo Aristotelis "Politikoje". Jo teigimu šeimos valdymas - tai tarsi miniatiūrinės valstybės valdymas. Ir kiekvienas gerai atlikęs šį darbą, prisideda prie valstybės gerovės (Aristotelis, 1997). Lietuvos Respublikos Konstitucija teigia: "Šeima yra visuomenės ir valstybės pagrindas". Taigi, jeigu valstybėje gyvuoja šeima, tai gyvuoja ir pati valstybė.

Žvelgiant pasaulio mastu, būtų galima perfrazuoti, kuo daugiau pasaulyje laimingų šeimų, tuo taikesniame pasaulyje gyvensime. Ypač, jei tikėsime humanistinė psichologijos pasekėjais, kurie teigia - jog gerai besijaučiantis žmogus – gerai ir elgiasi.

Aš žinau, kad negaliu pakeisti pasaulio, tačiau galiu prisidėti prie savo šeimos, giminės ar draugų visuomeniško požiūrio plėtojimo. Kartais „karštos“ argumentuotos diskusijos vienomis ir kitomis temomis leidžia pastebėti savo mąstymo klaidas ar net rigidiškumą. Už norą reikšti mintis ir samprotavimus esu dėkinga savo tėčiui, kuris

Sometimes “heated” reasoned discussions about certain topics let us see our cogitative mistakes and even rigidity. I am grateful to my father for the desire to express my thoughts and critical thinking. He, being and atheist, has always participated and still participates with all the family at Christmas Eve table, he respects other people’s faith and behaves modestly in church during the mess. From the early childhood he has taught us that it is not important what a person’s faith is, the most important faith should be in one’s “own conscience”. According to my father, the God for him is his conscience which does not let him steal, harm and despise other people. After he has heard or read somewhere about vandals who have devastate monuments or cemeteries, he has always discussed with us that how spiritually poor a person is who does not respect the place of eternal rest or other people’s work. I strongly believe that his upbringing in particular has contributed to my desire to know people, to understand the reasons of their behaviour and to understand their choices.

To be honest, I am happy to live in the age when every human being is appreciated. It is reflected and in the newest films. Comparing historical films we can notice that at the moment directors do not avoid to reflect painful consequences of wars, human sufferings from one or another side of the front. It is not by chance the old wisdom states that the fighting which is won, is the fighting which is avoided. I understand the meaning of these words with every day more and more.

I can prove my words with observations from my practical life. As I have experienced the joy of motherhood, I can bravely state that every parent’s dream is to provide a peaceful and safe life for his or her child. At the moment it is difficult to believe that for any reasons someone would start a war or harm others maliciously.

For those who live in peace it is difficult to feel and get into

būdamas ateistas dalyvaudavo ir vis dalyvauja su visa šeima prie kūčių stalo, gerbdamas kitų žmonių tikėjimą santūriai elgiasi bažnyčioje apeigų metu ir nuo vaikystės mus mokė – kad nesvarbu kokio tikėjimo žmogus – svarbiausias tikėjimas turi būti „savo sąžine“. Pasak mano tėčio – jo dievas jam yra sąžinė, kuri neleidžia vogti, skriausti ar niekinti kitus. Išgirdus ar perskaičius apie vandalų nuniokotas skulptūras, kapus, tėtis kaskart su mumis aptardavo, kad skurdus tas žmogus, kuris negerbia amžinosios poilsio vietos ar kitų žmonių darbo. Tikiu, kad būtent jo auklėjimas prisidėjo prie mano noro pažinti žmones, suprasti jų elgesio priežastis, bei gerbti jų pasirinkimus.

Iš tiesų džiaugiuosi gyvendama amžiuje, kai yra vertinamas kiekvienas žmogus. Tai atsispindi ir naujausiuose filmuose. Lygindami istorinius filmus galime pastebėti, kad šiuo metu režisieriai nevengia atskleisti skaudžių karo padarinių, žmogiškųjų kančių tiek vienoje tiek kitoje fronto pusėje. Juk neveltui senoji išmintis teigia, kad laimėta kova – yra išvengta kova. Ir su kiekviena diena vis labiau suprantu šių žodžių reikšmę.

Savo žodžius galiu pagrįsti ir savo praktinio gyvenimo pastebėjimais. Patyrusi motinystės džiaugsmą galiu drąsiai teigti, kad kiekvieno tėvo svajonė yra suteikti ramų ir saugų gyvenimą savo vaikui. Šiuo metu, net sunku leisti sau patikėti, kad dėl kokių nors priežasčių galima būtų imti kariauti, piktybiškai kenkti kitiems.

Gyvenantiems taikos metais yra sunku pajusti ir įsijausti į tų žmonių išgyvenimus kurie kaskart patiria baimę dėl rytojaus. Kurių asmens ir žodžio laisvę varžo valdžios institucijos, o artimiausi žmonės tampa „patrankų mėsa“. Norėtusi tikėti, kad kiekviena karta po mūsų dar ilgai supras ir atmins tas kančias ir skausmus, kuriuos patyrė mūsų proseneliai ir visomis išgalėmis vengs karo keliamos sumaišties. Taip pat norėtusi patikėti, kad vis dar kariaujančių šalių

experience of those people who constantly experience fear for their future; for those whose freedom of speech is infringed by their authorities and their closest ones become "cannon-fodder". I would like to believe that every next generation will understand and remember for long time sufferings and pain which our great-grandparents experienced and by all possible means will try to avoid chaos caused by war. Also I would like to believe that leaders of countries still at war will forget their ambitions and will start to think not only about wellbeing of their citizens but also about people living close. **The real peace is possible only then, when we stop dividing people to more or less valuable.**

Having understood that the world is one and we all are children of the world as one family and we have one common goal, i.e. to create save and pleasant environment for every person of the planet. We have to act with one accord in order to be unbreakable as separate branches of sweeping-brush.

Peace in the world may seem a utopian goal at first, however, in my opinion a very important for people. I believe that the increasing level of education, broadening worldview and growing number of friends all around the world give hope that in the future we will experience less disagreements which will be caused by religious, national and cultural differences.

vadovai – lyderiais pamirš savo ambicijas ir susirūpins ne tik savo šalies piliečių, bet ir greta gyvenančių žmonių gerove. **Juk tikroji taika įmanoma tik tada, kai nustojame skirstyti žmones į daugiau ir mažiau vertingus.**

Suvokę, kad pasaulis yra vienas ir kad mes visi esame pasaulio vaikai - tarsi viena šeima. Ir turime vieną bendrą tikslą- t.y. kurti saugia malonia aplinką kiekvienam planetos gyventojui. Mums ir veikti reikia vieningai, kad nebūtume palaužiami kaip atskiros šluotos šakelės.

Taika pasaulyje nors ir iš pažiūros atrodo utopinis tikslas, tačiau mano manymu žmonės be galo reikšmingas. Tikiu, kad didėjantis žmonių išsilavinimo lygis, plėtėjantis akiratis, bei gausėjantis draugų ratas visame pasaulyje suteikia vilties, kad ateityje patirsime mažiau nesutarimų, kurių šaknys glūdės religiniuose tautiniuose ar kultūriniuose skirtumuose.

5st Ms. Margarita Mankutė

Reason: simple and honest essay based on author's personal experience and describing necessary conditions for Peace, the external and internal factors.

I have thought about the topic of Peace much before I dared to put it into writing. I have discussed this topic with my friends and colleagues and was surprised that so many of them understand such a wide topic in such a narrow way. For the majority Peace associates with the absence of war or with stopping the war, however, in my opinion, peace is comprised of many more factors.

First, to my mind, peace means tolerance to a representative of another country or culture. Travelling much, I have noticed that people are hostile to each other because of the past (history), it seems to me it is pointless because we cannot change the past but a new generation is growing and it is not guilty for the past. The hostility prevails over stereotype features that are common to a certain country, however, it is not right because every human is an individual and does not necessarily have features which are common to that country. So, one of the means how to reach tolerance is to break stereotypes between the countries. Representatives of all

Ilgai ir daug galvojau apie Taikos temą kol ryžausi viską išdėstyti ant popieriaus. Diskutavau šia tema su draugais bei kolegomis ir buvau nustebinta, kad daugelis tokią plačią temą supranta taip siaurai. Daugumai Taika asocijuojasi su karo nebuvimu arba jo nutraukimu, tačiau mano manymu taiką sudaro kur kas daugiau veiksnių.

Pirmiausia taika man yra tolerancija kitos šalies ar kultūros atstovui. Daug keliaudama pastebėjau, kad žmonės priešiški vieni kitų atžvilgiu dėl praeities (istorijos), man tai atrodo beprasmiška, nes praeities pakeisti nebegalime, be to auga nauja karta, kuri dėl tos praeities nekalta. Taip pat vyrauja priešiškus dėl stereotipinių bruožų būdingų tam tikrai šaliai, tačiau tai nėra teisinga, nes kiekvienas žmogus yra individas ir nebūtinai turi būdingų tai šaliai bruožų. Taigi, viena iš priemonių kaip pasiekti toleranciją tarp šalių būtų stereotipų laužymas. Prie šios priemonės gali prisidėti visų kultūrų atstovai, norintys pagerinti savo šalies įvaizdį. Iš dalies

cultures, who want to improve the image of their country, can contribute to this means. Partly every person when travelling to another country to have a holiday, work or have internship either breaks or proves the mentioned stereotypes.

Second, peace to me is tolerance to a representative of the same country or culture, however, having an absolutely different worldview, appearance and thinking. I have noticed that it is difficult for people and maybe even shocking to accept what is new, unknown or simply different to all others. So, everyone has a right to choose a lifestyle, and society in this case has to accept and individual the way he is and not to put him into certain limits.

Third, peace to me is freedom: personal freedom, freedom of choice, freedom to create and freedom to love. Even maybe more than I have presented because, in my opinion, a person has a right to feel free in all possible ways and no-one should restrict other person's freedom by words, actions or any other ways.

To conclude, I would like to recall a phrase expressed by one cartoon character: "Let's live friendly" because this phrase suits this topic very

kiekvienas keliaudamas į kitą šalį atostogauti, dirbti ar stažuotis laužo arba patvirtina minėtus stereotipus.

Antra, taika man yra tolerancija tos pačios šalies ir kultūros atstovui, tačiau turinčiam visiškai kitokią pasaulėžiūrą, išvaizdą ir mąstymą. Pastebėjau, kad žmonėms yra sunku gal net baisu priimti tai kas nauja, nepažystama ar tiesiog skirtinga nei visi kiti. Taigi kiekvienas turi teisę rinktis gyvenimo būdą, o visuomenė šiuo atveju turėtų priimti individą tokį koks jis yra, o ne sprauti į tam tikrus rėmus.

Trečia, taika man yra laisvė: asmeninė laisvė, laisvė rinktis, laisvė kurti ir laisvė mylėti. Gal netgi daugiau nei aš pateikiau, mano manymu žmogus turi teisę jaustis laisvas visame kame ir nei vienas žmogus neturėtų varžyti kito asmens laisvės žodžiais, veiksmais ar kitokiomis priemonėmis.

Pabaigai norėčiau prisiminti vieno animacinio personažo žodžius: „Gyvenkime draugiškai“, ši frazė labai tinka taikos temai. Taiką galime pradėti siekti visi kartu ir kiekvienas atskirai draugiškumu, šiltu žodžiu bei šypsena. Galbūt per daug optimistiškai ar naiviai mąstau, tačiau iš



much. .We all together or everyone individually can start to seek peace by means of friendliness, a sincere word and a smile. Maybe I am speculating too optimistically and too innocently, however, I can say based on my personal experience that every person, no matter how different he is from other people, can be a good, interesting and loyal friend even more than such people as us. Let's give ourselves a chance to find those friends, let's communicate with different people and let's value them as personalities and not as a representative of certain "mass".

patirties galiu pasakyti, kad kiekvienas žmogus, kad ir kaip jis skirtųsi nuo visų kitų, gali būti geras, įdomus ir ištikimas draugas, gal net labiau nei tokie pat kaip mes. Suteikime sau progą surasti tuos draugus, bendraukime su įvairiais žmonėmis ir vertinkime juos kaip asmenybę, o ne kaip tam tikros „masės“ atstovą.

Italian essays

1st Ms. Linda Manzone

Reason: for the interdisciplinary approach and the ability to condense challenging arguments in easily shareable stimuli for reflection

PACE, THE RESULT OF "ANCIENT" WARS

The king of Euboea, in the anonymous agon between the two poets Homer and Hesiod, declared the latter as the winner, as his work exhorted to agriculture and peace rather than to war and bloodshed. But the audience would have preferred Homer as the winner. The wise judge went against the mainstream, the same as its champion.

The praise for peace was a paradox, even if the Iliad itself announces a premonition, in the description of the shield of Achilles. One of the scenes admirably forged by Hephaestus represents, in a dramatic contrast, the ordinary and peaceful life of a city that enjoys the fruits of peace, and the anguish of another besieged by enemies. But the comparison is implicit: the Homeric text does not contain any word leading to the concept of peace, and the word *eirene* is used in the poem only to indicate the period before the landing of the Greeks came to besiege Troy.

Indeed, the thriving and peaceful city of the shield represents only an episodic interval: in the poem of the heroic ideology, peace could only be an inert time, the abnormal disruption of the normality characterised by war. An impressive response to that notion occurred

PACE, FRUTTO DI "ANTICHE" GUERRE

Nell'anonimo agone fra Omero e Esiodo si racconta come una gara fra i due poeti venisse risolta dal re dell'Eubea con la vittoria del secondo, in quanto la sua opera esortava all'agricoltura e alla pace, anziché alla guerra e alle stragi. Ma il pubblico avrebbe preferito che il premio toccasse a Omero; e il saggio giudice andava contro corrente, allo stesso modo del suo campione.

L'elogio della pace non ancora un paradosso, anche se l'Iliade stessa ne annuncia un presentimento, nella descrizione dello scudo di Achille. Una delle scene mirabilmente forgiate da Efesto rappresenta, in un drammatico contrasto, la vita ordinaria e serena di una città che gode i frutti della pace, e l'angoscia di un'altra assediata dai nemici. Ma il confronto resta implicito: il testo omerico non contiene un vocabolo che determini il concetto di pace, e la parola *eirene* nel poema ricorre soltanto per indicare il periodo precedente allo sbarco dei greci venuti ad assediare Troia.

In effetti, la città fiorente e pacifica dello scudo costituisce soltanto un'episodica parentesi: per il poema dell'ideologia eroica la pace non poteva che essere un tempo inerte, l'anomala interruzione della

in around 430, when peace was conceived as an historical vacuum. Diodorus wrote: "*there was peace throughout the world, and therefore I have nothing to tell*". This "need" for belligerence, for a general will of power, is traceable in the writings of the historians Thucydides and Polybius, in which war was considered as a tool to capture slaves, indispensable work force at the time.

It is not a coincidence, then, that the most uncompromising and forceful exaltation of peace belongs to an author, as Hesiod, who in the ancient world championed the autonomous and personal dignity of work. In his consistent system of values, peace is combined to work and justice in order to establish a prosperous and ordered society. And within the Theogony, Eirene was born from Zeus and Themis, as the Hours protectors of the seasonal cycle of fertility, Eunomia ie "Good governance", and Dike, "Justice". The connection of peace with material well-being remains canonical even later, and this would seem to be in conflict with the relation between war and the method of production of a slave society. Thanks to Solon we have an idea of peace linked to harmony, to the renounce of conflicts of interest between the individuals and the social classes.

Moving from the relationship between war and economy, and entering the topic of relations among the States, war is a rule instead. Peace is "temporary", it is only an exception, a temporary condition, a truce in a defined number of years of struggle and violence.

The potencies used to sign Treaties, i.e. *spondai*, meant as "agreements" breaking the condition of war. An example is the case of the so-called "Peace of Nicias", which in 421 was meant to stop the Peloponnesian War for 50 years, but in reality we know by

normalità costituita dalla guerra. Un impressionante riscontro a tale concezione si ha intorno al 430 quando la pace era concepita come un vuoto storico. "C'era pace in tutto il mondo, e perciò non ho nulla da raccontare", scrive Diodoro. Questa "necessità" alla belligeranza, ad una generica volontà di potenza si ritrova poi con gli storici Tucidide e Polibio, nei quali scritti l'elemento bellico veniva considerato uno strumento per catturare gli schiavi, indispensabile forza lavoro per quei tempi.

Non è un caso, quindi, che la più intransigente e vigorosa esaltazione della pace si trovi in un autore, quale Esiodo, che nel mondo antico propugnò la dignità autonoma e personale del lavoro. Nel suo coerente sistema di valori la pace si coniuga al lavoro e alla giustizia per fondare una società prospera e ordinata e nella Teogonia, Eirene, nasce da Zeus e Temi, come le Ore protettrici del ciclo stagionale della fertilità, Eunomia ossia il "Buon governo", e Dike, "la Giustizia". Il collegamento della pace con il benessere materiale rimane canonico anche in seguito, e questo sembrerebbe porsi in contrasto nel rapporto fra guerra e modo di produzione di una società schiavistica. E' grazie a Solone che si ritrova un'idea di pace legata alla concordia della città, alla rinuncia dei conflitti di interesse fra i singoli e le classi sociali.

Spostandoci dalla relazione tra guerra ed economia ed entrando nel tema delle relazioni tra gli Stati si nota, invece, come la guerra sia ormai una norma: la pace è "a termine", solo un'eccezione, una condizione provvisoria, una tregua per un numero definito di anni di lotte e violenze.

Le potenze firmavano dei Trattati, detti *spondai*, ovvero "patti" che

Thucydides that this interruption lasted only for a few years and that the conflict between Athens and Sparta lasted until 404.

Only during the fourth century the term *spondai* was replaced with that of *eirene*, meaning the real establishment of peace. The project of stability is reaffirmed by the connection *koinè eirene*, which literally means "Common Peace" and represents a change in mentality, the result of a slow exertion.

Greek civility for a long time was lacking of the ideological elaboration of a concept of peace linked to an autonomous image of its corresponding reality. During the atrocious Peloponnesian War, Euripides and Aristophanes were still invoking peace as a cessation of material and moral damage caused by conflict. The consequences of war invasion raged mainly on peasants: and particularly in the comic an Hesiod perspective can be found, where the word peace is seen as a return to prosperity and to the natural cycle in the fields.

In a more general view it is the coveted time of happiness and celebration, which the madness of war disfigures. Even in the historical imaginary of this period, peace only donates to human being the goods of existence, identifying itself as a prerequisite of happiness. It is not yet considered as a good in itself, as an autonomous model of life.

In the minds of the Greeks the deprecation of war coexists with the

interrompevano lo stato di guerra: è il caso della cosiddetta "pace di Nicia", che nel 421 si riprometteva di sospendere la Guerra del Peloponneso per 50 anni, ma in realtà sappiamo da Tucidide che quest'interruzione durò solo per qualche anno e che il conflitto fra Atene e Sparta perdurò fino al 404.

Solo nel corso del IV secolo si sostituì il termine *spondai* con quello di *eirene*, che stava a significare l'effettiva instaurazione di pace. Il progetto di stabilità viene ribadito nel nesso *koinè eirene*, che letteralmente significa "Pace comune"¹ e rappresenta un cambiamento di una mentalità, esito di un lento travaglio.

Alla civiltà greca mancò a lungo un'elaborazione ideologica del concetto di pace che si collegasse a un'immagine autonoma della realtà ad esso corrispondente. Nell'atroce guerra peloponnesiaca, Euripide e Aristofane invocano ancora la pace come una cessazione dei danni materiali e morali causati dal conflitto. Le conseguenze dell'invasione bellica infierivano soprattutto sui contadini: e particolarmente nel comico si recupera una prospettiva esiodea, in cui la parola pace è vista come ritorno alla prosperità e al ciclo naturale della vira dei campi.

In una visione più generale essa è il tempo agognato della letizia e della festa, che la follia della guerra deturpa. Anche nell'immaginario storico di questo periodo la pace si limita a donare all'uomo i beni dell'esistenza, identificandosi come una condizione preliminare della

¹ Con questo termine si fa riferimento alla "Pace di Antalcida", il generale spartano che nel 386 negoziò il Trattato con cui Sparta e la Persia si illusero di conferire uno stabile assetto al mondo greco delimitando le rispettive zone d'influenza.

finding of its inevitability as a natural event, and the desire for peace is manifested as a wish for a temporary suspension of such painful normality. Rather than by its content, the concept of peace is defined by the absence of the state of war: such opposition tends to appear as a distinction between peacetime and wartime, without the possibility to eliminate that condition, that nevertheless is considered as "*a scourge of humanity*".

Plato identifies as a goal of the ideal city, a life that refuses poverty and war, that achieves prosperity and peace: but it is only a recovery of the utilitarian plan formulated by Solon, in which peace is identified with the internal harmony of citizenship.

Only with Aristotle we can find a conception of peace as an absolute value: it is the natural condition, in which the individual and society realize the harmonious identity of happiness and virtue. To such objective the actions of both the legislator that the state were converging, by introducing a radical critique of the constitutions that glorify war, aggression and violence of human character, and trends of conquest and supremacy. It isn't a complete pacifism, but a shift consistent with the historical and cultural realities of that time: from war as a necessity, to war as a practice imposed by contingent opportunities such as defence, assertion of hegemony for the benefit of subdued people, enslavement of those who deserve to be slaves under a natural predisposition. Certainly, the latter two cases seem an aberration for the modern times! However, they represent an inevitable concession to some assumptions rooted in the customs of

felicità. Non si è ancora giunti a considerarla un bene per se stessa, un ideale autonomo della vita².

Nella mente dei greci la deprecazione della guerra coesiste con la constatazione della sua inevitabilità come evento naturale e il desiderio di pace si manifesta come un augurio di una sospensione temporanea di tale dolorosa normalità. Più che dai propri contenuti, il concetto di pace si definisce dall'assenza dello stato di guerra: tale opposizione tende a presentarsi come distinzione tra tempo di pace e tempo di guerra, senza che venga contemplata la possibilità di eliminare quella condizione che tuttavia si considera come "un flagello dell'umanità".

Platone individua come meta della città ideale una vita che rifiuta la povertà e la guerra, ovvero che realizzi il benessere e la pace: ma non si tratta altro che di un recupero del progetto utilitaristico formulato da Solone, nel quale s'identificava la pace con la concordia interna alla cittadinanza.

E' solo con Aristotele che si arriva a una concezione di pace come valore assoluto: è la condizione naturale, in cui l'individuo e la società realizzano l'armonica identità di felicità e virtù. A tale obiettivo convergono sia l'azione del legislatore che dello Stato, introducendo una critica radicale alle costituzioni che esaltano la guerra, l'aggressività e la violenza dell'indole umana e le tendenze alla conquista e alla supremazia. Non si assiste a un pacifismo integrale, ma ad un passaggio compatibile con la realtà storica e culturale di

² E' infatti significativo e allarmante come nel discorso di Pericle in lode ad Atene (in Tucidide) non si faccia menzione di questa parola.

the ancient Greek civilities, as well as the consequence of concepts inherent in the philosophy of Aristotle. Here, actually, the *polis* opposes a contradiction between peace and the individual freedom that the democratic constitution was not able to guarantee without terrible conflicts. And, on the other side, the political freedom of Athens and all Greece was compromised by Macedonian expansionism that, as the story goes, prevailed over the rest.

In subsequent philosophies the problem of peace is not dealt in a socio-political view: peace is seen under a different perspective, the one of quality of inner life, which is identified with the peace of the soul.

A fundamental achievement was however established: the autonomous idea of peace as the natural form of human existence, a model of spiritual as well as practical fullness, where war could only be regarded as an aberration of the will.

Speaking in contemporary terms, does it makes sense to tackle war in order to preserve peace?

Even in Roman civilization, with Augustus, for a time the idea of establishing an universal peace, the *Pax Romana*, seemed to be possible. But soon after, there was a "return to the crisis" in the concept of peace: on the one hand, the barter of *libertas* with *securitas*, a degraded and precarious form of the *Pax Romana*, emerged as a disappointing compromise to the people, nostalgic for

quel tempo: da guerra come necessità a guerra come pratica imposta da opportunità contingenti quali la difesa, l'affermazione di un'egemonia per vantaggio dei popoli assoggettati, la riduzione in schiavitù di quanti meritano di essere schiavi in forza di una predisposizione naturale. Certo, questi ultimi due casi, a noi occidentali moderni appaiono un'aberrazione! Tuttavia, rappresentano un'inevitabile concessione a presupposti radicati nel costume delle antiche civiltà elleniche, oltre che la conseguenza di postulati insiti nella stessa filosofia aristotelica. Qui, infatti, la *polis* oppone l'antinomia fra la pace e quella libertà individuale che la costruzione democratica non era in grado di assicurare senza atroci conflitti; e d'altra parte la stessa libertà politica di Atene e di tutta la Grecia era messa a repentaglio dall'espansionismo macedone che, come racconta la storia, prevalse sul resto³.

Nelle filosofie successive il problema della pace non viene affrontato in chiave politico-sociale: si vede alla pace sotto un'ottica diversa, a quella qualità della vita interiore che s'identifica con la tranquillità dell'anima.

Si era comunque affermata una conquista fondamentale: l'idea autonoma della pace come forma naturale dell'esistenza umana, modello di una pienezza di bene tanto spirituale quanto pratico, di fronte a cui la guerra poteva essere considerata solamente come un'aberrazione della volontà.

Parlando in termini attuali: vale la pena di affrontare la guerra per

³ Tanto da condurre il progetto aristotelico alla dimensione dell'utopia, schiantandolo sotto il peso della realtà storica.

the republican governments. On the other hand, the equivocal nature of peace imposed by the barbarians was explicit. Tacitus wrote, "*the Romans call peace the desert they make*".

The path of the classical world towards a theoretical idea of peace, as the prerequisite to its practical realization, remains incomplete. The decisive step is missing; the key action would have meant to entrust peace-building to the responsibility of the individual. Peace always precedes the power of a principality (or state). Only the research of inner freedom belongs to the individual, marking a radical separation of private and public morality. And perhaps in the present era we find ourselves much closer to the idea of peace theorized by Augustine: you can obtain "*peace with peace*", each one working with his own accountability, overcoming the risk of utopia with the belief that Peace is an *incertum bonum*, which requires a constant effort and a consistent willingness from all men.

salvaguardare la pace?

Anche nella civiltà romana, con Augusto, per un certo periodo apparve possibile l'idea di instaurare la pace universale, la *pax romana*⁴; ma subito dopo, ci fu un "ritorno alla crisi" del concetto di pace: da un lato, il baratto della *libertas* con la *securitas*, forma degradata e comunque precaria della *pax romana*, emerse come un deludente compromesso ai cittadini, nostalgici dei governi repubblicani. Dall'altro, risultava esplicito il carattere equivoco della pace imposta ai barbari. Scrive Tacito⁵, "*i Romani dove fanno il deserto, lo chiamano pace*". Il cammino del mondo classico verso un'idea teorica di pace, premessa alla sua realizzazione nella pratica, resta incompleto. Manca il passo decisivo, la mossa chiave che avrebbe significato affidare alla responsabilità dell'individuo la costruzione della pace. Questa precede sempre dal potere di un principato (o dello Stato). Al singolo appartiene soltanto la ricerca della libertà interiore, nel segno di una radicale dissociazione della moralità privata da quella pubblica. E forse nell'epoca attuale ci ritroviamo molto più vicini all'idea di pace teorizzata da Agostino: si può ottenere "*la pace con la pace*", ciascuno collaborando con la propria assunzione di responsabilità, superando il rischio dell'utopia con il convincimento che la pace è un *incertum bonum*, che richiede un impegno costante e una volontà coerente da parte di tutti gli uomini.

4 Fu il vanto di Augusto che lo celebrò nell'*Ara Pacis Augustae* e nelle sue *Res Gestae*, dopo che riuscì ad affermare la sua supremazia sui popoli dell'ecumene. Egli aveva trovato forza e fortuna proprio nell'aspirazione a un'idea di pace, propria di un'epoca che usciva da un lungo periodo di guerre interne; e il suo apparato propagandistico si avvale di questa sua opera per rimettere in piedi i presupposti politici e culturali.

5 L'autore individua nei germani il popolo capace di integrare la *libertas* e la *securitas*.

2nd Mr. Maurizio Paternò

Reason: for the boldness of style, lightweight construction and its brevity

Note from the author: When I was asked to translate the Poem I was quite in trouble because the translation of a poem is not easy especially when the poem has been constructed such that the initials of any line continually repeat the word PEACE. I then tried to translate the meaning hoping can have your liking.

Crazy and blind in arrogance!

Can you really believe that the force of arms and violence can heal the wounds done to the democracy of a country?

Can you really call "democracy" provoke destruction, cause innocent victims, destroy the soul and the body of populations that in such a way they lose affections, Identity, goods, little habits that fill their days and they deep in the dejection ?

This due to the madness of some "leaders" of the world !

Terrified by the violence, astonished, confused

Wandering through a maze without rational solutions,

Wrapped from the storm created by economic interests and not humanitarian .

P azzi e ciechi nell'
A rroganza! credete
C he la forza delle armi
E la violenza

P ossano sanare le ferite fatte
A lla democrazia di un paese?
C hiamate forse democrazia
E largire distruzione,

P rovocare vittime innocenti,
A nnientare nello spirito e nel
C orpo popolazioni che per colpa
E follia dei loro leader

P erdono affetti, identita',
A veri, piccole abitudini
C he riempiono il loro quotidiano
E li fate piombare nell'avvilimento,

Tears and pain accompany them

And all of them pray their own Lord

and they feel abandoned by him.

What for? Why create destruction and spread so much hate?

Thoughts to which we can not give an answer that might bring euthanasia to their resentment.

Plans! Projects!

Hope that your mind is able to extract them from the hatred that hatched.

Scents of harmony,

Aromas of comprehension,

Food of tolerance,

These are the ingredients of

PEACE

Prostrati alla violenza,
A toniti,
Confusi e incapaci
Erranti in un labirinto

Purivo di soluzioni razionali
Avvolti dalla tempesta
Creata da interessi sempre
Economici e poco umanitari.

Pianto e sofferenza li
Accompagnano e pregano
Ciascuno il loro Signore
E si sentono da Lui abbandonati.

Perche'?
A che scopo?
Costruire distruzione
E ffrondere tanto odio !!

Pensieri questi senza
Alcuna risposta
Che possa provocare
Eutanasia al loro rancore.

Propositi ! Progetti !
Auguratevi che la mente sia
Cape di maieuticamente
Estrarli dall'odio che covate.



P rofumi di armonia
A romi di comprensione
C ibi di tolleranza
E cco gli ingredienti per la

P. A. C. E.

3rd Ms. Margarete Durst

Reason: a narrative with a fluid rhythm, fast, consistent and full of values

Peace is feeling well when you are not for some reason; it is not, therefore, an Absolute, an all absorbing feeling but a basic perception which enables you to accept present and past events even when you cannot quite understand them. Peace as a subjective feeling can be unrelated to peace as an objective and external state; in fact there are people who live in conflict with themselves or others while remaining at peace in human circumstances or natural events in which they are involved, such as deaths, illnesses, downfalls or the loss of somebody or something. But peace is also an objective state contrary to war: war and peace are the two poles of life permeating every historical fact. Since ancient times war and peace have been recognized as distinct; in fact one evokes the other although they are disjoined. To recognize peace it is necessary to experience it, or to have experienced its loss to some extent. But to recognize war one needs to perceive it as a contrary state to peace. Therefore, on the level of human experiences, peace comes before war, which suggests an image of a benevolent original life such as may exist only in the womb or in the earthly paradise of our dreams. A feeling of such a paradise provides relief from the war goading us from inside and outside, a war which we can learn to appease only in our relations with other people by reducing implicit and explicit violence in mutual dialogue.

Pace è sentirsi bene anche se si sta male per qualche cosa, non è quindi un assoluto, un sentire onnivoro che assorbe in toto ma un sentire basico che dà modo di accettare quanto accade o è accaduto pur quando non se ne trova appieno il senso. La pace come sentire personale può non essere correlata alla pace come condizione esteriore e oggettiva; ci sono infatti persone che sono in guerra con se stesse e con altre mentre rimangono in pace di fronte a cose del mondo, quali eventi e accadimenti o fatti naturali, in cui pure sono coinvolti, come ad esempio la morte, la malattia, la rovina o la perdita di qualcosa o di qualcuno. La pace è però anche una condizione oggettiva antitetica a quella della guerra: guerra e pace sono due poli della vita che permeano tutte le vicende storiche. La guerra fin dalle epoche più remote è riconosciuta tale in quanto si distingue dalla pace, infatti l'una evoca l'altra pur quando sono disgiunte. Per riconoscere la pace bisogna averla esperita e avere anche esperito, almeno per qualche aspetto, la sua mancanza, ma per conoscere la guerra bisogna sentirla come l'antitesi della pace. La pace, a livello esperienziale umano, è quindi un prima rispetto alla guerra, il che evoca un immagine di vita originaria buona quale forse si può avere solo nel ventre materno, o in un Eden del sogno. Quell'Eden di cui è necessario avere sentore per trovare sollievo alla guerra che ci pungola dall'interno e dall'esterno, e che solo nella relazione d'amicizia con le altre persone possiamo imparare a mitigare, cominciando a stemperarne la violenza implicita ed esplicita nel dialogo in comune.

4rd Maria Rosa Ardizzone

Reason: a refined and complex essays capable of grasping the continuous regeneration of emergent and therefore significant phenomena

TRANQUILLITAS ORDINIS

Peace, law of life, *Tranquillitas ordinis* as S.Agostino⁶ (354- 430 a.C.) writes in *De civitate Dei*⁷, is a mankind civil and universal aspiration inherent to all animate and inanimate creation. It can be reached through paths that might come across *just wars*, fought to restore the lost peace.

Peace calls war. Evoking antithetical existential conditions, peace and war have always been indissoluble: two words that have never left man and his history, his defeats and achievements, his successes and failures, his progress and regressions. Peace and war have always been themes on which different cultural orientations, religious philosophers and thinkers have reflected upon.

The evolving reasons for peace or war find inspiration from changes of cultural, political and technological events in the world. Reasons underlying the pacifism or its opposite are not always the same. They continue to renew themselves over time, subject to succession of events.

Today one can not be but pacifist. There are good reasons to

TRANQUILLITAS ORDINIS

La pace, *tranquillitas ordinis*, per il pensatore cristiano S. Agostino (354 d.C.-430 d.C.) rappresenta la legge stessa della vita, della convivenza civile tra gli uomini, una aspirazione universale dell'umanità, connaturata a tutta la creazione animata e inanimata, estendibile anche agli animali. Si raggiunge attraverso percorsi che possono imbattersi in *guerre giuste*, combattute per ripristinare la pace perduta, e l'imposizione ai vinti delle leggi dei vincitori finalizzate alla realizzazione di una pace *gloriosa*. La pace richiama, quindi, la guerra.

Pace e guerra rappresentano, da sempre, un binomio inscindibile, che evoca condizioni esistenziali antitetiche. Due parole che non hanno mai abbandonato l'uomo e la sua storia, costellata e tormentata da conquiste e sconfitte, da successi e insuccessi, da progressi e regressioni. Pace e guerra sono da sempre temi messi al centro delle riflessioni di filosofi e di pensatori di diverso orientamento culturale e fede religiosa. Le ragioni, a favore della guerra e della pace, si evolvono e trovano ispirazione nei fatti e negli eventi che continuano a caratterizzare i cambiamenti sia nella

⁶ Christian philosopher (354- 430 a.C.).

⁷ S. Agostino d'Ippona, *De civitate Dei* (412-426 a.C.).

legitimate the claim that the war is not acceptable for humanity. Now peace and pacifists are motivated by analysis and conditions closely related to places and times of today's living, that cannot be compared with the last century factors or before. But all of these trace their arguments from underlying principles and laws, established by governments, for mankind coexistence, beyond cultural and space time differences. First of all the fact that human beings belong to the same community and the awareness that evil, fuelled by conflict, is one of the triggering factors of disruption of natural harmony among human beings. An analysis that draws its strength from the numerous twentieth century events and tragedies as confirmed, among others, by today's conflicts in the Middle Eastern and beyond.

Paths for peace

Introducing the concept of a *just war*, Saint Agostino, a great authority among Christian philosophers, theorized the possibility of a *glorious* peace, a peace that did not exclude the possibility of some acts of war. War was not necessarily *unjust*⁸, said the Christian philosopher. There were just and unjust wars. His thoughts influenced and justified some choices of Governors of his time. Emperor Costantino, for example, opted for Christian Gods and abandoned the old Gods of the Roman Pantheon, initiating thus a process that vanished the incompatibility between Christian faith and military service. Two years after Costantino's victory on Milvio bridge, the

politica che nel progresso culturale e tecnologico del pianeta. Le logiche che stanno alla base del pacifismo e/o del suo contrario non sono sempre le stesse. Esse continuano a rinnovarsi nel tempo, subordinate all'avvicinarsi degli eventi.

Oggi non si può non essere pacifisti. E' pienamente legittimo asserire che la guerra è una condizione non accettabile per l'umanità. La pace e i pacifismi di oggi sono motivati da analisi e condizioni strettamente legati al tempo e ai luoghi dell'odierno vivere e che sono "altri" rispetto a quelle del secolo scorso e ancor prima. Ma tutte affondano le loro ragioni su principi, che stanno a fondamento delle leggi per la convivenza degli esseri umani e vanno ben oltre le differenze culturali tra i popoli e gli stessi confini spazio-temporali, stabiliti dai governi. Primo fra tutti va riconosciuta l'appartenenza degli esseri umani ad una stessa comunità insieme alla consapevolezza che il male, alimentato dai conflitti, è uno dei fattori che scatenano l'alterazione dell'armonia naturale tra gli esseri umani. Una analisi che trae forza dalle vicende e dalle tragedie che hanno segnato il XX secolo e che continuano a trovare spazio anche nel nostro secolo, a dimostrazione dei conflitti, oggi in atto, nelle vaste regioni del Medio oriente e non solo.

I percorsi di pace: l'evoluzione nel tempo

Nel mondo cristiano S. Agostino fu tra coloro i quali, con molta autorevolezza, teorizzarono alcune vie per la pace *gloriosa*. Tra queste comprese anche gli atti di guerra, introducendo il concetto di *guerra giusta*. La guerra non è necessariamente ingiusta

⁸ Fumagalli Beonio Brocchieri M., Cristiani in armi. Da S. Agostino a Papa Wojtila, Laterza, Bari, 2006.

Council of Arles introduced a bill that stated:

[...] those who leave the army will be removed from eucharist.

Symbols of martyrdom - bloody arena, fascinous fight, weapons virtue, crown- mark the *just war* language and theory. Among Christians war became not only acceptable but meritorious and even holy when the enemy was pagan or heretic. Saint Agostino writes:

[...] Sometimes it's necessary that good men wage war on God's command or to follow the order of the legitimate government [...] War denies life; it's a *malum* but is not the worst evil. [...] Peace can be reached and the upright can use it as a tool that allows a better earthly life.; it is like the sun, the rain and everything that helps to live even the ungrateful and wicked.

As the Christian philosopher argues, discussions about war and peace should be included in a broader context and should be related to the concept of *summum bonum*. In Book XIX of *City of God*, S. Agostino focuses on the *summum bonum* in the City of God and writes about peace in the society and in the family. He identifies eight types of peace: body peace, peace of the irrational soul, peace of the reasonable soul, peace after war, house peace, state peace, temporal

sosteneva il pensatore cristiano. Ci sono guerre giuste e guerre ingiuste. Questo suo pensiero influenzò e giustificò, in parte, alcune scelte dei governanti di allora. Quando l'imperatore Costantino optò per la protezione del Dio dei cristiani, abbandonando i vecchi dei del Pantheon romano, fu animato da questa idea. Iniziò allora un processo che ebbe tra i suoi esiti la scomparsa dell'incompatibilità tra la fede cristiana e il servizio militare. Dopo appena due anni dalla vittoria di Costantino a ponte Milvio, il concilio di Arles introdusse per decreto che:

[...] coloro che lasciano l'esercito saranno allontanati dalla comunione.

I simboli del martirio cristiano – l'arena insanguinata, il fascino della lotta, le armi della virtù, la corona della vittoria – segnano il linguaggio e la teoria della *guerra giusta*. Per il cristiano la guerra diventa allora non solo accettabile ma anche meritoria e persino santa quando il nemico è un pagano o un eretico. Scrive Agostino:

[...] Talvolta è necessario che gli uomini buoni intraprendano la guerra per comando di Dio o del governo legittimo. [...] La guerra è negazione della vita; essa è un *malum* ma non è affatto da porsi tra i mali peggiori. [...] La pace è un bene raggiungibile in terra e gli uomini retti possono servirsene come di uno strumento che permette una vita terrena migliore; essa è come il sole, come la pioggia e tutto ciò che aiuta a vivere anche gli ingrati e i malvagi.

Per il pensatore cristiano i discorsi intorno alla pace e alla guerra vanno inseriti in un contesto più ampio e rimandano al concetto di *sommo bene*. Nel libro XIX del *De civitate Dei* affronta il tema del *sommo bene* nella città di Dio per passare al tema della

and heavenly peace(Pax Babylonis and Pax Christi).

War and religion are often intertwined in the history of human beings. Until the threat of nuclear conflict, the Christian West has fought the most atrocious and devastating wars. In a historical perspective, we can not overlook the strong and glaring contradictions of Christian thought that justified wars and plagues - in the name of just wars - and became a messenger of universal peace for *all men of good will*. Giovanni XXIII, the Pope, used these words when he addressed himself to the whole human race in the encyclical "*Pacem in terris*"⁹. The Pope also added:

[...] Universal peace is a good that affects everyone equally; we have opened our mind to everybody. In this way, we have not only discussed the basis for building peace, that is, respect of the order established by God and protection of human dignity, but we have also indicated the different levels on which to erect the building, and nearly all the stones needed for its construction, without excluding anyone from our invitation to give his personal contribution. But above all the children of the church, vibrating at the command of Christ: «Go and teach». With apostolic zeal the Pope says: «Bring peace and extend its benefits [...]».

Giovanni XXIII raises his voice to recall the fundamental value of peace, while the world, divided between socialism and capitalism, was

pace nella società e nella famiglia. Arriva ad individuare otto tipologie di pace: la pace del corpo, la pace dell'anima, irragionevole, la pace dell'anima ragionevole, la pace che segue una guerra, la pace della casa, la pace dello Stato, la pace temporale (*Pax Babylonis*), la pace celeste (*Pax Christi*).

L'intreccio tra guerra e religione si ripresenta continuamente nella storia dell'umanità. Nell'Occidente cristiano sono state combattute le guerre più atroci e devastanti, fino alla minaccia del conflitto atomico. Muovendosi lungo una prospettiva storica, non si possono trascurare le contraddizioni forti e stridenti manifestate dal pensiero cristiano che dopo avere giustificato, a partire dai primi secoli, guerre e flagelli, in nome delle *guerre giuste*, diventa poi messaggero universale di pace per *tutti gli uomini di buona volontà*. Usò queste parole il Pontefice, Giovanni XXIII, rivolgendosi a tutto il genere umano con la sua enciclica *Pacem in terris*. Nel breve discorso, che accompagnò la firma dell'enciclica, aggiunse inoltre:

[...] La pace universale è un bene che interessa tutti indistintamente; a tutti quindi abbiamo aperto l'animo Nostro. In tal modo non solo abbiamo inteso illustrare le basi dell'edificio della pace, cioè il rispetto dell'ordine stabilito da Dio e la tutela della dignità della persona umana; ma abbiamo altresì indicati i diversi piani su cui erigere l'edificio, e quasi le pietre stesse necessarie alla sua costruzione, nessuno escludendo dall'invito di recarvi personale contributo. Ma anzitutto ai figli della Chiesa in eco vibrante al comando di Cristo: « Andate e insegnate », diciamo con slancio

⁹ Giovanni XXIII, *Pacem in terris*, encyclical, april 9, 1963, Rome.

dominated by the Cold War. Atomic conflict and the wounds inflicted by the world wars change totally the peace culture.

The constitution of the League of Nations, after World War I, and the foundation of UNO, after the tragedy of World War II, paved the way to the International Organizations of peacekeeping, thus realizing Kant's project of a *Perpetual Peace*, developed in his essay of 1795¹⁰. Despite the idea of the positive function of war as a stimulus for the advancement of society, the German philosopher promoted the creation of a supranational structure where the states could merge to save peace. Kant's project is a legal plan to outlaw the war and not just a common or ethical idea of peace, largely diffused among the most recent peace movements. A responsible pacifism, as Italian philosopher Bobbio (1999-2004) argues¹¹, not only uses the word and the symbolic gesture, persuasive arguments but tends to perform regulated actions.

The United Nations Charter¹², after the failure of the League of Nations, adopted the organizational principle based on the idea of the sovereign equality of all its member taken from the declaration the thirteen American colonies adopted when they formed the first large federal state in history¹³. The novelty of UNO was just right in considering the war an illegal fact, and as such prohibited. Among its purposes, stated in the introduction, the most relevant were the maintenance of peace and international security, followed by the obligation for all member states to resolve their international disputes

apostolico: « Portate la pace, diffondetene i benefici[...]».

Il Pontefice, Giovanni XXIII, levò la sua voce per richiamare il fondamentale valore della pace in un momento in cui il mondo, diviso tra capitalismo e socialismo, era dominato dalla Guerra Fredda. Il timore dell'esplosione di un conflitto atomico, le ferite inflitte dalle due guerre mondiali fecero fare un salto alla cultura della pace. La costituzione della Società delle Nazioni, dopo la Prima guerra mondiale, e l'Onu dopo le tragedie del Secondo conflitto aprono la strada agli organismi internazionali per mantenere la pace ed evitare le guerre. Si realizza, in parte, l'idea Kantiana della *pace perpetua* elaborata in un suo saggio del 1795. In questa prospettiva il filosofo tedesco, nonostante sia convinto della funzione positiva svolta dalla guerra, stimolo per l'avanzamento della società, ipotizza nel suo saggio una struttura mondiale e sopranazionale nella quale possano confluire i singoli stati per favorire la pace. Il suo è un progetto giuridico volto a mettere fuori legge la guerra e non soltanto una idea etica di pace diffusa, in gran parte, tra i movimenti pacifisti più recenti. Il pacifismo responsabile, così come lo definisce il filosofo Bobbio non ricorre soltanto alla parola, al gesto simbolico, agli argomenti persuasivi ma tende a compiere azioni regolate.

Lo Statuto delle Nazioni Unite (ONU) dopo il fallimento della Società delle Nazioni, adottò la stessa espressione di organizzazione fondata sul principio della sovrana uguaglianza di tutti i suoi membri

¹⁰ Kant I., *Zum ewigen Frieden, Ein philosophischer Entwurf*, 1795.

¹¹ Bobbio N., *The problem of the war and the ways for the peace*, Il Mulino, Bologna, 1997.

¹² United Nations Charter, 1945.

¹³ Idem, art.2.

by peaceful means. Peace and international security must not be endangered and war should be permanently outlaw.

When Kant suggested his hypothesis of a *Perpetual Peace*, he already knew the Constitution of the United States. His idea had anticipated the aims and the characteristics of a supranational organism necessary to maintain peace. An organism like the League of Nations or the United Nations, that made their debut a few centuries later, after the tragedies of the two world wars.

Distinguishing the League of Nations by the State of Nations, the German philosopher argued that his *Perpetual Peace* could be reached through an agreement between all states, not to be imposed by force but as a result of rights. A *pactum societatis* among equals, not to be followed by a further act of subjugation to a higher power.

According to Kant, *Perpetual Peace* was to be fulfilled through some forms of legal guarantees for the people as well as for states: to escape the weight of war and the risk of violence, the states had to mature the need to enter a civil and cosmopolitan constitution with common rules.

Once again peace and war continue to be inseparable terms. Both are defined in relation to each other. Indeed, Bobbio says, war has a positive definition, an armed conflict, peace has a negative one, the absence of war.

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che fu adottata dalle tredici colonie americane quando si costituirono nel primo grande stato federale della storia. La novità dell'ONU stava proprio nel considerare la guerra di per se stessa come un fatto illecito e, come tale, vietata. Tra le sue finalità, esplicitate nella premessa, spiccano quelle orientate al mantenimento della pace e della sicurezza internazionale, seguite dall'obbligo per gli stati membri di risolvere le loro controversie internazionali con mezzi pacifici affinché la pace e la sicurezza internazionale non siano messe in pericolo. La guerra è messa definitivamente fuori legge.

Kant, quando ipotizzò la sua *pace perpetua* poco prima del XIX secolo, già conosceva la Costituzione degli Stati Uniti. Questa sua idea anticipò finalità e caratteristiche di organismi sopranazionale necessari per mantenere una condizione di pace. Organismi, come la Società delle Nazioni e l'ONU, che fecero il loro esordio qualche secolo più tardi dopo le tragedie delle due guerre mondiali.

Il filosofo tedesco, distinguendo la *Lega dei Popoli* dallo *Stato dei popoli*, sosteneva che la sua *pace perpetua*, poteva essere raggiunta attraverso un accordo tra gli stati, non imposta con la forza, ma attraverso l'esercizio di un diritto. Si trattava di un *pactum societatis* tra eguali, non seguito da un ulteriore patto di soggezione di tutti ad un potere superiore.

La *pace perpetua* si realizza per Kant attraverso forme di garanzia giuridica: come avviene per il popolo, allo stesso modo accade per gli stati che, per sfuggire al peso della guerra e al rischio delle violenze, maturano la necessità di entrare in una costituzione civile e cosmopolita, sottoponendosi a regole comuni.

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Ancora una volta pace e guerra continuano ad essere due termini inseparabili. Entrambi sono definiti l'una in relazione dell'altra. Invero la guerra riceve una definizione in positivo, conflitto armato, mentre la pace in negativo, assenza di guerra.

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5th Mr. Andrea Rega

Reason: a refined and complex essays capable of grasping the continued revitalization of emerging - and therefore significant - phenomena

BEYOND AN IDEA OF PEACE AS THE SIMPLE NEGATION OF ITS OPPOSITES

It can be said that a State wins a war on the strength of its having prepared it technically and down to the last detail in time of peace. **Antonio Gramsci**, *Prison Notebooks. 1932-1934*

* [...] reason is a title for "absolute", "eternal", "supertemporal", unconditionally valid ideas and Ideals. **Edmund Husserl**, *The Crisis of European Sciences and transcendental Phenomenology*

The mass media, on the whole, define peace as a negation of some of its opposites. The most common example of this is: "peace is not war". Those nations or peoples who are not at war are, therefore, at peace.

OLTRE UN'IDEA DI PACE PER NEGAZIONE DI ANTINOMIE

Si può dire che uno Stato vince una guerra in quanto la prepara minutamente e tecnicamente nel tempo di pace. **Antonio Gramsci** *Quaderni del carcere. 1932-1934*

La ragione è cioè un titolo sotto cui si raccolgono le idee e gli ideali «assolutamente», «eternamente», «sopra-temporalmente», «incondizionatamente» validi. **Edmund Husserl** *La crisi delle scienze europee e la fenomenologia trascendentale*

La pace, perlopiù in termini di comunicazione massmediale, viene definita attraverso la negazione di alcune sue, più o meno

In the definition of peace as a negation of its opposites is implied the need to remove or cancel de-stabilising factors such as war, mutual hatred, grave misunderstandings, illicit acquisition of territory, religious conflicts etc. Thus, by removing the root cause or causes of conflicts, and resorting if necessary to force, then and only then will peace be achieved. In this sense, the concept of peace enters the sphere of politics, and national and international law; and this in as much as it is considered a return to a *primaeval*, non-belligerent balance of power.

As early as 1795, Immanuel Kant, in his well-known philosophical sketch on perpetual peace *Zum ewigen Frieden*, not only anticipated the current issue that has come to be known as the "arms race", but at the same time denounced the fact that those countries which, while not actually being at war are fully equipped with permanently established armies, cannot, properly speaking, be considered "at peace".

Standing armies (*miles perpetuus*) "[...] incessantly menace other states by their readiness to appear at all times prepared for war; they incite them to compete with each other in the number of armed men, and there is no limit to this. [...] Add to this that to pay men to kill or to be killed seems to entail using them as mere machines and tools in the hands of another (the state), and this is hardly compatible with the rights of mankind in our own person." ¹

A state of non-belligerence, however significant, is not in itself sufficient to maintain a lasting peace: a serious effort must be

proprie, antinomie.

L'esempio più ricorrente è : "la pace non è guerra". I popoli, le nazioni che non sono in guerra allora sono in pace.

La definizione per negazione di antinomia coimplica un concetto di pace come rimozione di un fattore reputato destabilizzante: guerra, odio tra popolazioni, malintesi, usurpazioni territoriali, conflitti religiosi etc.

Quindi dopo aver estirpato, magari annoverando anche l'utilizzo delle armi, la o le cause dei conflitti, allora e solo allora, si avrà la pace.

Il concetto di pace, in tal senso, diventa argomento della politica e del diritto nazionale e internazionale, in quanto pensato come ritorno ad uno stato di equilibrio primitivo non belligerante.

Immanuel Kant, già nel 1795, attraverso le pagine del suo noto progetto filosofico per la pace perpetua *Zum ewigen Frieden*: non solo anticipa il tema attualmente affermatosi come "corsa agli armamenti", ma denuncia, al contempo, che le nazioni non in guerra e fornite di eserciti permanenti non sono da ritenersi propriamente in pace.

I *miles perpetuus* : "[...] minacciano incessantemente gli altri Stati con la guerra, dovendo sempre mostrarsi armati a tale scopo, ed eccitano gli altri Stati a gareggiare vicendevolmente in qualità di armamenti in una corsa senza fine. [...] A ciò si aggiunga che assoldare uomini per uccidere e farli uccidere

made to achieve it. There is an undeniable tendency in man to make a tacit reservation (*reservatio mentalis*) ², where the question is always open as to the use of war as a possible solution to conflicts¹.

Kant held, moreover, that lasting peace could be achieved by means of politics, law and diplomacy. The philosopher proposed a republican system for governing single states. The importance of this kind of institutional system lies not so much in the *forma imperii* (the form of sovereignty: autocracy, aristocracy, democracy) as in the *forma regiminis* (the form of government: republican, despotic). The form of government is republican where the executive and legislative powers are kept separate.

He suggested two important criteria in the sphere of public law: representativeness and publicity; the former with the aim of preventing self-referential government, the latter being the requirement of the legislators to make public their decisions in support of the common good. This publicity was, moreover, to be a yardstick whereby to assess the just nature of all decisions taken in this direction.

Those States structured in this way would, on an international plane, form together a *League of Peace*, as opposed to a *Treaty of Peace*, which League would not limit its aim at ending a war, but would strive to end all wars, once and for all.

appare un far uso di uomini come di semplici macchine strumenti nelle mani di un altro (Stato), il che non può affatto conciliarsi con il diritto dell'umanità insito nella nostra persona"¹⁴.

Uno stato di non belligeranza, per quanto significativo, non è sufficiente a patto che si ricerchi una condizione più duratura di un armistizio fino a prova contraria. Negli uomini, infatti, persiste una *reservatio mentalis*¹⁵ che annovera la guerra come possibile risoluzione dei conflitti.

Kant ritenne, inoltre, di poter proporre la pace perpetua attraverso: la politica, il diritto e la diplomazia.

Il filosofo, relativamente alla politica interna, propose ai singoli stati di adottare un sistema repubblicano.

L'importanza di un siffatto impianto istituzionale è da rintracciarsi non tanto nella *forma imperii* (autocrazia, aristocrazia, democrazia) ma nella *forma regiminis* (repubblicana, dispotica). Quest'ultima è definibile repubblicana qualora preveda la separazione del potere esecutivo da quello legislativo.

In termini di diritto pubblico suggerì due importanti criteri: la rappresentatività e la pubblicità.

Il primo capace di scongiurare un governo autoreferenziale. Il

¹⁴ KANT I., *Per la pace perpetua. Un progetto filosofico*, Roma, Editori Riuniti, 1985, p. 37.

¹⁵ Cfr KANT I., *Per la pace perpetua. Un progetto filosofico*, op. cit., p. 35.

Contemporary history has witnessed the materialisation of some of Kant's proposals, albeit with many differences, at least in the spheres of politics, justice and diplomacy.

The following brief historical excursus, while holding no claim to being complete, will attempt to show both that the road to peace does not necessarily pertain solely to diplomacy, and that the definition of peace as the mere negation of its opposites is incomplete.

Ever since the Restoration following the French Revolution, the principle of the balance of power, established at the Congress of Vienna on the basis of the proposal put forward by the French Foreign Minister and ex-Revolutionary Talleyrand, had as its ultimate goal a carefully thought out network of diplomatic relations in Europe, whereby no single power would be permitted to exert a dominating influence over the entire Continent. Furthermore, in several countries, those monarchs who had been re-instated drew up Constitutions and restored the pre-existing Napoleonic Codes. Again, in 1815, the Quadruple Alliance was formed, obliging member States for the next twenty years to provide diplomatic solutions to any conflicts arising, and to hold regular conferences to this end.

The historian Karl Polanyi has, perhaps a little too emphatically, defined the period 1815-1914 as the "Hundred Years' Peace"³. Indeed, the balance of power brought about by the Restoration guaranteed that – given the exception of events such as the Crimean War – tension between important powers did not

secondo criterio, invece, chiede ai legislatori di dare resa pubblica delle loro scelte indirizzate a favore del bene comune. La pubblicità, inoltre, sarà strumento per valutare la giustizia di un qualsivoglia provvedimento.

Questi Stati così formati, a livello di politica internazionale, avrebbero dovuto unirsi nella *Lega della pace* contraddistinta dal *Patto di pace* che non si propone, soltanto, di porre fine ad una guerra, ma a tutte le guerre e per sempre.

La storia contemporanea ha visto poi il realizzarsi, anche se con non pochi distinguo, alcuni dei propositi kantiani, almeno per quanto concerne la politica interna, la giustizia e la diplomazia.

Il seguente breve excursus storico, che non ha la pretesa della completezza, vuole provare a dimostrare sia che la strada per la pace non è un sentiero appannaggio della sola diplomazia, sia che la definizione di pace come negazione di antinomia non è esaustiva.

Fin dall'età della Restaurazione, all'indomani dell'epilogo della Rivoluzione Francese, il *principio di equilibrio*, sancito nel congresso di Vienna, su proposta di Talleyrand, ministro degli esteri francese ed ex-rivoluzionario, aveva per scopo finale la costruzione di una struttura ponderata di rapporti diplomatici in Europa, laddove nessuna potenza potesse esercitare, da sola, un'egemonia continentale.

Inoltre in diversi paesi, i sovrani restaurati, concessero carte costituzionali e i preesistenti codici napoleonici rimasero in

develop into armed conflicts.

The Twentieth Century, on the other hand, will be remembered for its two World Wars, the atomic bomb, its dictatorships, its lagers, its gulags. It saw the dismantling of the Teleological Paradigm – which Kant firmly believed in, and which persisted right up to Hegel – whereby it was held that both natural and human laws, or objectivity and subjectivity, despite their contradictory interests, moved hand in hand towards a common goal: namely, the realisation of a project with a final and providential purpose.

The twentieth Century, in its full awareness of the fact that the Teleological Paradigm had been dismantled, suffered the consequences deriving from the loss of a sense of direction in the course of history; it was now totally in the hands of men who had broken free from Necessity, and who moved within a context where countless new problems had arisen from an unlimited scope of choice. 2

Once again, attempts were made to provide diplomatic solutions in the aftermath of great conflicts, solutions capable of re-establishing a world order, and securing thereby long periods of peace and prosperity. To this purpose, the League of Nations was founded upon the basis of Wilson's *Fourteen Points* (1918), its ambitious intent being the self-determination of peoples; subsequently, the conclusion of World War II saw the birth of the UN (1945), also founded with a view to preserving peace,

vigore.

Sempre nel 1815 venne costituita la Quadruplice alleanza dove gli stati membri si impegnarono, per i successivi venti anni, a risolvere con la diplomazia, cioè ricorrendo a regolari conferenze le possibile controversie.

Lo storico *Karl Polanyi* definirà, forse con troppa enfasi, il periodo 1815-1914 come "La pace dei cento anni"¹⁶, invero gli equilibri della Restaurazione garantirono perlomeno che i conflitti, tranne taluni eventi come la guerra di Crimea, non si generalizzassero assumendo la forma di guerra tra grandi potenze.

Tuttavia il Novecento è il secolo: delle due guerre mondiali, della bomba atomica, della dittature, dei lager e dei gulag. È il secolo che vedrà la distruzione del paradigma teleologico - nel quale confidava lo stesso Kant e persistente fino alla filosofia di Hegel – laddove si riteneva che le leggi naturali e quelle umane, cioè oggettività e soggettività, si muovessero, malgrado interessi contrapposti, unite nella realizzazione di un progetto finalistico - provvidenziale.

Il '900, consapevole della destrutturazione del paradigma teleologico, sente interamente il peso della storia senza direzione, affidata del tutto alle mani degli uomini che svincolati dalla necessità si muovono sul terreno irto di problematiche della

¹⁶ Cfr. POLANYI K., *La grande trasformazione*, Torino, Einaudi, 1974.

and whose efforts led up to the Universal Declaration of Human Rights of 1948 ⁴ .

During the second half of the Twentieth Century, and in particular from the war in Lebanon in 1982 right up to the present day, there begin the so-called “peace-enforcing” and “peace-keeping” operations. These consist, respectively, in prescribing a cease-fire and providing humanitarian aid; and interposing neutral military forces between the warring factions in the war zones.

Finally, in the wake of September 11, 2001, preventive war takes shape with the purpose of fighting terrorism, of warding off the threat of nuclear war, of exporting liberal democracy as a governmental model, and of maintaining the balance of power and, consequently, peace.

What has been said so far, here, may give the impression that it is impossible to go a step beyond a *pactum societatis*, or social pact, of non-belligerence, and that an assertive, lasting peace is not possible. Nevertheless, it is vitally important not to stand down, and to continue to seek ways to a true peace, which must not be confused with its many approximations, i.e. balance of power, absence of conflicts, prosperity, freedom etc.

To return to Kant’s thought, the moral aspect of his philosophy is of prime importance. For Kant, morals are a set of

libera possibilità.

Di nuovo si cercherà di trovare delle soluzioni diplomatiche, in seguito ai grandi conflitti, capaci di riordinare gli assetti planetari e di garantire periodi di pace e benessere.

Nasce, in tal senso, dai *Quattordici punti* di *Wilson* (1918), la Società delle Nazioni - animata dal grande intento dell’autodeterminazione dei popoli - poi in seguito alla seconda guerra mondiale si forma l’ONU (1945), organizzazione anch’essa nata con l’intento di preservare la pace e che portò alla formulazione, nel 1948, della Dichiarazione universale dei diritti dell’uomo¹⁷.

Nella seconda metà del ‘900, perlopiù a partire dalla guerra in Libano del 1982 fino ai giorni nostri, inizieranno le operazioni di *peace enforcing* e *peace keeping* che consistono rispettivamente: in prescrizioni del cessate il fuoco e contemporaneo dispiegamento di aiuti umanitari e nello schieramento di forze militari neutrali interposte, nei territori di guerra, tra le fazioni belligeranti.

In seguito all’11 settembre 2001 prenderà, infine, volto la guerra preventiva con la funzione di debellare il terrorismo, scongiurare la minaccia atomica, esportare modelli di democrazia liberale e assicurare equilibrio e pace.

¹⁷ Cfr. DETTI T. et GOZZINI G., *Storia contemporanea*, Volume I, II, Milano, Bruno Mondatori, 2002.

unconditionally imperative laws that must serve as a guide to the politician. The politician, keeping his distance from a Machiavellian 5 outlook, should identify his purpose in public utility, in being fully representative and in pursuing the common good. Thus, the categorical imperative “Act only according to a maxim which you wish to see become a general law” 6 becomes the inevitable and inflexible principle underlying all human behaviour. An action, therefore, is to be considered “right” when it has general applicability, i.e. when it is valid for all without distinction, and when it is unequivocally directed towards the common good. General law – this is the cogent theme – is none other than a proper manifestation of human reason 7 ; so much so that the above imperative may be simplified as follows: “Man, act according to the dictates of reason”.

And yet, those images of armed conflicts shown by the media almost on a daily basis – soldiers called upon to take part in international operations which are tantamount to war, suicide bombers, civilian prisoners, and many others criminalised for a whole series of reasons, if not killed by war or terrorism – paint a grim scenario of blacked-out human reason.

In conclusion, it must be said that peace cannot be achieved unless humankind regain totally its capacity to act according to the dictates of reason. Reason must begin to inspire human

Quanto fin qui detto potrebbe far pensare che non si riesca ad andare oltre un *pactum societatis* di non belligeranza e che una pace assertiva e perenne non sia possibile.

Tuttavia è necessario non abdicare, continuando a perseverare nella ricerca di strade che conducano ad una vera pace da non confondersi con concetti prossimi, ma non uguali: equilibrio, assenza di conflitti, benessere, libertà, etc.

Proseguendo con il pensiero di Kant si può, a giusta ragione, evidenziare l’aspetto morale della sua filosofia.

La morale è intesa da Kant: insieme di leggi incondizionatamente imperative e come guida dell’uomo politico. Il quale, lontano da prospettive machiavelliche¹⁸, vede nell’utilità pubblica, nella rappresentatività e nel bene comune il fine del suo agire.

In tal senso il seguente imperativo categorico: “Agisci soltanto secondo quella massima che, al tempo stesso, puoi volere che divenga una legge universale”¹⁹ diventa il sostrato imprescindibile di tutto il procedere umano.

Una azione, quindi, è da considerarsi giusta qualora sia generalizzabile, cioè valga indistintamente per tutti, muova, senza esitazioni, a favore del bene di tutti.

¹⁸ Cfr. BOBBIO N., *Prefazione*, in Kant I., op. cit., p. 24

¹⁹ KANT I., *Fondazione della metafisica dei costumi*, in Scritti morali, Torino, UTET, 1986. p. 78.

actions, independently of aspects peculiar to single life situations. Reason is a specific characteristic of human beings: a universal. Only if this value is considered a starting point, not alien to humankind, but coinciding with the deepest demands of human nature itself, only then can dialogue between different cultures be established and kept alive, where differences can be taken into account without eluding truth. 3

La legge universale – questo è il tema cogente - non è altro che una manifestazione propria della ragione umana²⁰, a tal punto che il precedente imperativo si può così semplificare: “uomo agisci secondo ragione”.

Contrariamente le immagini di lotta armata, quasi ogni giorno, trasmesse dai media: soldati chiamati a partecipare ad operazioni internazionali più o meno belliche, kamikaze imbottiti di esplosivo, prigionieri civili e un’insieme di altre persone - a vario titolo e per diverse cause reificate se non uccise dal terrorismo e dalla guerra - mostrano un’umanità dalla ragione oscurata.

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- 1 I. KANT., *Per la pace perpetua. Un progetto filosofico*, Rome, Editori Riuniti, 1985, p. 37
- 2 Cf. I. KANT, *Per la pace perpetua. Un progetto filosofico*, op. cit., p. 35
- 3 Cf. K. POLANYI, *La grande trasformazione*, Turin, Einaudi, 1974
- 4 Cf. T. DETTI and G. GOZZINI, *Storia contemporanea*, Vols I & II, Milan, Bruno Mondadori, 2002
- 5 Cf. N. BOBBIO, *Prefazione*, in I. Kant, op. cit., p. 24
- 6 I. KANT, *Fondazione della metafisica dei costumi*, in *Scritti morali*, Turin, UTET, 1986, p. 78
- 7 Cf. N. ABBAGNANO and G. FORNERO, *Fare filosofia. Autori, testi, laboratorio*, Vol. II, Turin, Paravia, 1998, p. 310

Per concludere si vuole affermare che la costruzione della pace non può prescindere da un recupero totale della ragione. La quale deve iniziare ad informare di sé l’agire dell’uomo indipendentemente dagli aspetti peculiari della singola situazione di vita.

La ragione è caratteristica specie specifica della persona umana, è un universale.

Soltanto a partire da tale valore, non estraneo alla persona ma coincidente con le istanze più profonde della sua stessa natura umana, si può sostenere il dialogo tra civiltà che annoveri le differenze senza sfuggire alla verità.

English translations quoted by the translator, **Antonio Shorthose** :

*E. HUSSERL, *The Crisis of European Sciences and Transcendental*

²⁰ Cfr. ABBAGNANO N. et FORNERO G., *Fare filosofia. Autori, testi, laboratorio*, Volume II, Torino, Paravia, 1998, p. 310.

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- 1 I. KANT, *Perpetual Peace. A Philosophical Sketch*, translator not specified, Mount Holyoke College, downloaded from www.mtholyoke.edu/acad/intrel/Kant/Kant_1.htm , p. 2 of 11
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Icelandic essays

1st Edgaras Lubys ("Amberlife")

Reason: for creation of memorable and catchy writing that encourages active hollistic participation in Peace

LET'S LOVE

Midnight...I cannot sleep, feel alright
We've got to stop this cruel fight
We've got to strive for peace..
Hunger...it cannot suffer longer..
We must destroy these bombers,
Then all be safe tonight..
Do you feel safe tonight?

Let's love forever, not for only day!
Let's love, let's live in peace every day,
and anyway, let's be together,
Then won't be afraid,
Let's love, let's live in peace everyday

Anger..the only friend of gangsters..
It cannot warm cold children's heart...
It cannot stop the storm...
Violence will be away in silence...
We'll wear down every enemy,
Then all be safe tonight..
Do you feel safe tonight?



Let's love forever, not for only day!
Let's love, let's live in peace every day,
and anyway, let's be together,
Then won't be afraid,
Let's love, let's live in peace everyday

Fear will be destroyed tomorrow...
No, we'll never feel this sorrow...
Let's LOVE!!!

(Attached music track of the poem)



2st Robyn Elizabeth Vilhjálmsson

Reason: for coherent and persuasive opening of connection between Peace and education.

EDUCATING OUR WAY TOWARDS A PEACEFUL

Peace can be envisaged as a wide green grassy field, stretching away into the distance and taking a gentle curve to the horizon. Forgotten are the proliferations of small biting insects hidden in the grass. Forgotten is the hard won work of clearing the land of tree roots and weeds.

Peace should not be confused with an absence of tension. There is little tranquility in peace but underlying its absence is an enjoyment of calm. There is an awareness of possibilities. A time to think. Without being constricted by demands from one's enemies be they real live foes who come in the night and destroy one's work and reap one's crops or the niggling demands of foes who come and demand in a soft footed way.

Peace is knowing, with all probability, about the habits of one's neighbors. They probably are not building an arsenal to sell and kill during the night. We say we have peace of mind; we look over at our neighbors house and further afield into the village or city and know we shall be all right during the night. No foul plans are afoot. This is peace on a small level but magnified into all our villages around the world we can accumulate a feeling of world peace. The small biting insects in our field of grass are so much less than political struggles and war.

If we could make our peace with our inner selves would world peace follow? It is doubtful. There is an inbuilt need for a certain tension, a certain need to feel not just tranquility but to reach for areas of niggleness and test the ground for a struggle. Without this need to reach beyond ourselves, upset the sense of peace, we are marooned in a breathless sea. Perhaps it is an essential human condition to want to maintain friendly relations but still see if we can get something for nothing; see what happens when we wake the sleeping cat, demand a little bit more than our share of the pie.

The real question is not what peace is. Of course it is an absence of civil strife, a period after the cessation of war and the continuation of friendly relations. But how can we as humans, and on a human intimate scale reconcile our niggly needs to break the peace with our world's real need for absolute peace. How can we channel our restlessness? We have our quests for political, social and economic readjustment affecting the rights of others. They inadvertently feel threatened and the sense of peace is broken in a renewed cycle of war.



Would it be education which can release these struggles and bring peace where peace had not flourished before? Perhaps. Education and a passing of information which allow everyone to see that our world needs that tranquility of peace. Education can be a channel by which our restlessness, our niggliness can be directed to new pursuits. We need not fight our neighbors in the night but learn new skills, find new directions for our sense of inner strife. Through education we can achieve that sense of inner peace and tranquility which precludes a mental calm. We are at peace with our selves because we are channeling our energies and going beyond that bare grassy knoll to discover something different. Something not necessary better or worse but something qualitatively different. Something which gives that inner sense of things being all right but without the awful feeling of entrapment or stagnation. We have a way out.

Without education it is easy to tell others what to think, easy to set plans for political strife and the others have no way to check what is right or wrong. Without education our inner world is limited and constrained. We stand on that grassy hill and see no further; see no other way around our inner struggles than to go to war. To use our basic instinct to fight, without the mediation of thinking about alternatives, is to become a reactionary being, without that quiet consideration which belies thought processes.

Thoughts cultivated by education, by a consideration of one's place in the world and seeing just a little further afield than we thought we could. To be educated is to have that handle on reality, to check that one's niggliness is not going to get out of hand and find a tranquility suitable for one's own mind. Not necessarily an easy journey, this searching for peace on a personal level often is not without side diversions. Thinking not to become something or other and ending just being that very thing is a process which takes many years. Yet this same journey is one of looking beyond that grassy knoll and discovering a peace which is non-violent in its essence and full of potential. Hopefully it is a place where our inner demands as human beings are not ignored but nurtured and given the freedom to grow and develop in new and unexpected ways.

The secret to achieving peace on a world scale is through the education of individuals; supplying, so as a human necessity, channels for intellectual development so the human rises above his basic need for unrest. Instead he strides forward in a manner whereby he understands his actions and the consequences there of and follows a path different from the violence of past generations. A path of tranquility and consideration, thought and an absence of strife.

Peace, indeed, perhaps a pace.

3st Sharon Onyango Opuge

Reason: for creation of sincere, open and personalised writing filled with tolerance.

PEACE

Peace is freedom from war and violence among men. Men should learn to co-exist with one another. In the Animals Kingdom, Man is most social and wise Animal in the planet earth, so this means that it's our duty to live together in peace, love and harmony. Peace is very healthy amongst us; it gives us a better understanding, and makes us appreciate each other.

People have got different opinions in ways of life, and they have the right to be given an opportunity to express their views (Despite of their sex, religion, age, political status, disabilities, race and economic status). Peace also brings safety in matters of social or economic welfare and fairness in political relationships in the world as a whole, therefore Peace should be a word of love not animosity.

Without peace we experience War. War is a state of violence and conflict. Wars are fuelled as a result of the following:

Cultural difference: This includes gender imbalance among communities, believes and practices.

Religious differences: This is the most fundamental issues that have created War among the countries, accusing each other of being terrorists due to their religious extremism.

Political differences: this includes capitalism and socialism. The superpower's wants to control the political arena of the other country in the name of democracy.

Racism: This means that difference in skin colour. In some country there are first class and second class citizens due to their colour of the skin.

Hunger and Poverty: This has fuelled wars in most of the developing countries. It has highlighted the negative sides of the African continent.



This has been as a result of corruption, nepotism, minority tribes - disintegrated by the governments and the mineral resources.

The Inter -governments have come with a solution by forming world governing bodies such as United Nations, African Union, Arabs League, and other individuals have political lobbying groups(political pressure groups) and pacifist(for settling disputes) among others. They have tried to tackle the peace process but all in vain. They have used their political powers like, economic al embargo, travelling embargo among the senior officials and any other dirty tricks that they can think about and most of this have fallen on deaf ears. They are wondering when the World will be at peace.

All these bodies are wasting time and resources. We as a people need to bring an everlasting peace. We need to start as an individual by preaching, practicing and giving away the peace.

Lastly but not least if you want to experience peace, provide peace for another, and it will have reward, and the world will be a better place to leave, for us and the generation to follow.

Turkish essays

1st Assist. Prof. Dr. (Psychologist) Davut AYDIN

Reason: The author focus on internal psychometric dimensions regarding peace. This enable reader not only to learn some intriguing information pertaining to depth psychology but also understand how personal beliefs or actions are important in this issue.

REAL PEACE

Though other meanings could be attributed to it, peace lexically means conciliation, compromise. What peace means for me is internal peace. That is, an individual's being at peace with himself because if would be naive to expect someone not even at peace with himself to be in peace with others.

For peace, that is conciliation, awareness of individual is fundamental. The result that individuals with higher awareness experience less conflict is also supported by researches. Researches reveal that conflicts originate from unrealistic thoughts (Aydın, 1997).

Physical conflicts especially result from inability to communicate. Inability to communicate is explained by first and foremost individual's lack of communication with himself. Thus, in order to reconcile and make peace with the world, an individual must first communicate with himself, become aware of himself and then to be at peace with himself.

So how does an individual self-aware of oneself? What lies at the heart of awareness is not behaving selfishly. Selfishness causes

GERÇEK BARIŞ

Barış; başka anlamları da olabileceği gibi kelime anlamı olarak sulh, uzlaşma anlamını da taşımaktadır. Barışın benim için anlamı ise iç barıştır. Yani bireyin kendi kendisiyle barışık olmasıdır. Çünkü kendisiyle bile barışık olamayan birinin ötekiyle barışık olabilmesini beklemek biraz fazla safdillik olur.

Barışmak yani uzlaşma için bireyin farkındalığı esastır. Farkındalığı yüksek bireylerin daha az çatışma yaşadıkları araştırmalarca da desteklenen bir sonuçtur. Araştırmalar çatışmaların kaynağının gerçek dışı düşünceler olduğunu ortaya koymaktadır (Aydın, 1997).

Özellikle de fiziksel çatışmaları iletişim beceriksizliği ortaya çıkarmaktadır. İletişim beceriksizliği ise başta bireyin kendisiyle iletişiminin olmamasıyla açıklanmaktadır. Dolayısıyla dünyayla uzlaşmak yani barışmak için bireyin önce kendisiyle iletişim kurması ve kendini fark etmesi ardından da kendisiyle barışık olması gerekmektedir.

Peki birey kendini nasıl fark eder? Farkındalığın özünde bencil

an individual not to become aware of himself. Because when an individual is selfish, he thinks the world revolves around him, he believes that he knows everything, whatever he does is right and everyone around him must comply with him, listen to him, acknowledge him to be right, not criticize him and not judge him and he also considers others as persons supposed to serve him.

A person with this mentality does not of course consider compromising and reconciling with others because the anxiety he feels due to selfishness prevents him from becoming aware of himself. As I mentioned before, it would be extremely well-intentioned to think that someone who can not become aware of himself can become aware of others.

So how can we educate individuals to establish real peace? This can be realized with individuals who have restrained their selfishness, who are aware of themselves and so who are aware of others and who give opportunity of life to others.

Actually those who do not give opportunity of life to others in fact do not give opportunity of life to themselves because they can not put their core personality forward as they are not aware of themselves. As they can not live their core personality, they desire to live the ideals composed of stereotyped attitudes of others. Yet, the ideals that can be lived are those close to core personality. Ideals too far from the core are condemned to be disappointed.

Whoever can not seem as they are considers what he sees true and tries to be as he seems. And this alienates the individual from himself and so from his environment. This alienation increases the individual's possibility of conflicting with himself and then with his

davranmamak vardır. Bencillik bireyin kendini fark etmemesine neden olur. Çünkü birey bencil olduğunda dünyanın merkezine kendini koyar her şeyi kendisinin bildiğine kendisinin doğru yaptığına inanır kendi dışındaki insanlar ona uymalı, onu dinlemeli, ona hak vermeli, onu eleştirmemeli ve yargılamamalıdır ayrıca ötekilerini kendine hizmet etmesi gerekenler olarak görür.

Böyle düşünen bir zihin yapısı elbette ötekiyle uzlaşmayı ve barışı düşünmez. Çünkü bencillik nedeniyle yaşadığı kaygı onun kendisini de fark etmesini engellemektedir. Kendini fark edemeyen bireyin ötekini fark etmesini düşünmenin biraz fazla iyi niyetli düşünce olduğunu daha önce de belirtmiştim.

Peki gerçek barışı sağlayacak bireyleri nasıl yetiştiririz. Bunun yolu bencilliğini dizginlemiş, kendini fark eden dolayısıyla başkalarını da fark eden ve başkalarına da yaşam fırsatı veren bireylerle yapılabilir.

Aslında başkalarına yaşam fırsatı vermeyenler gerçekte kendilerine de yaşam fırsatı vermemekteler. Çünkü kendini fark etmediği için özünü ortaya koyamamaktadır. Öz benliğini yaşamadığı için başkalarının kalıp yargılarıyla oluşmuş idealleri yaşamak istemektedir. Oysa yaşanabilecek idealler öze yakın olanlardır. Özden çok uzak idealler hayal kırıklığına uğramaya mahkumdur.

Her kim ki olduğu gibi görünemiyorsa görüldüğünü doğru sanmakta ve görüldüğü gibi olmaya çalışmaktadır. Bu da bireyi kendine ve dolayısıyla çevresine yabancılaştırmaktadır. Bu yabancılaşma önce bireyin kendisiyle sonra da çevresiyle çatışma

environment.

And peace only becomes a dream...

So what are the unrealistic thoughts that I have mentioned at the beginning that push us into conflict? These are **all or nothing** style thoughts; that is, people are either good or bad, or either honest or not or like these behaviors are right or wrong. However, not any thought can be completely this way or that way because there is not existence-absence problem in life, there is a problem of degree in life. If an individual has 100 different behaviors in a day, all of them are neither good nor bad, some of them are good and some of them are bad, even the behaviors we label as bad can be graded. Only when you view life through retailing perspective rather than wholesale perspective, our thoughts can be realistic. Thus, we can be more merciful judging first ourselves and then others. No wonder that this mercy brings along peace both with ourselves and others.

Other unrealistic thoughts are **polarized** thoughts; that is, our thoughts in form of "either this or that". The saying we use for succeeding in something, "you either do it or do not do it" "take it or leave it" and the thoughts like "you either love or leave", "either independence or death" do not leave room for an alternative and bind the individual. Some authors regard not being able to create alternative as the reason for conflicts. In a village, people shoot each other and become enemies for the sake of a girl because there is only one beautiful, attractive, rich and lovely girl in a village and so there is not any other alternative. However, is it the same in a city? No, in a city there are more fishes in the sea so alternatives are plenty, nobody shoots each other for a girl. No wonder there are those in a city who can not create an alternative, what I mean is that wherever

olasılığını artırmaktadır.

Ve barış hayal olmaktadır...

Peki başta söylediğimiz bizi çatışmaya iten gerçekdışı düşünceler hangileridir, bunlar; **ya hep ya hiç** tarzı düşünmek yani insanlar ya iyidir ya kötüdür, ya dürüsttür ya değildir, davranışlar ya doğrudur ya yanlıştır gibi. Oysa hiç kimsenin hiçbir davranışı toptan söyle veya böyle olamaz çünkü yaşamda bir varlık-yokluk sorunundan söz edemeyiz yaşamda derece sorunu vardır. Bireyin bir günde 100 davranışı varsa ne hepsi iyidir ne de kötü iyileri de vardır kötülerini de hatta iyi kötü diye etiketlediğimiz davranışlar bile derecelendirilebilir. Yaşam ancak bu şekilde toptancı bakışla değil de perakende bakış açısıyla bakılınca daha gerçekçi duruyor. Böylece hem önce kendimizi hem de ötekilerinin değerlendirirken daha insafı oluruz. Tabi bu insaf hem kendimizle hem de başkalarıyla barışı getirir.

Bir başka gerçekdışı düşünce **kutuplaşmış** düşüncelerdir yani ya şu yada bu biçimindeki düşüncelerimiz. Bir işi başarmaya ilişkin söylediğimiz ya yaparsın yada yapmazsın, ya bu deveyi güdeceksin yada bu diyardan gideceksin, ya seversin yada terk edersin, ya istiklal ya ölüm gibi alternatif üretilmeyen ve bireyi bağlayan düşünceler. Çatışmaların kaynağının sebebini bazı yazarlar alternatif oluşturamama derler. Bir köyde bir kız için insanlar birbirini vurur düşman olur çünkü köyde bir tane güzel, alımlı, zengin ve hoş kız vardır dolayısıyla alternatif yoktur. Oysa şehirde öyle mi o olmazsa öteki var dolayısıyla alternatif fazla, kimse kimseyi kız yüzünden vurmuyor tabi şehirde de alternatif üretemeyenler vardır, demek istediğim neresi olursa olsun makul miktarda alternatif üretilemiyorsa çatışma çıkar. Kendisiyle ve yaşamla barışık olmayan bireylerin alternatif üretemediklerini görmekteyiz. Birey kendi iç çatışmalarına

it is, if a reasonable number of alternatives can not be created, conflict arises. We see that those individuals who are not at peace with themselves and life can not actually create alternatives. An individual may even think about committing suicide if he can not create an alternative to his own internal conflicts.

Another unrealistic way of thinking comprises thoughts like **---has to, ---have to**. Like, this *has to* be this way, my friend *has to* treat me this way, I *have to* think this way. This way of thinking is not realistic because the things we are obliged to do on this world are limited.

Actually we human beings can say I *have to* drink water, I *have to* eat, I *have to* breathe for things like water, food, oxygen. Things other than this are the choices of an individual. As Albert Ellis said "an individual first prefers some things and then he feels obliged to do these things and then he distresses himself and people are very adept at this."

Researches reveal that these unrealistic thoughts distract the individual from the realities of life, abilities of an individual who gets distracted from reality to cope with realities of life do not suffice and so it becomes impossible for those individuals not to experience conflict.

Briefly, real peace can only be realized through individuals' being at peace with themselves. This is difficult but not impossible; among all the beings, it is only human beings who have the strength and quality to change the world. Human beings who are strong enough to establish civilization on earth will also maintain that civilization and establish and protect peace. To this end, it is sufficient

alternatif üretmediği zaman intiharı bile düşünebilir.

Bir başka gerçektışı düşünme biçimi **---meli, ---malı** düşüncelerdir. Şu iş şöyle *olmalı*, arkadaşım bana şöyle davran*malı*, şöyle düşün*meliyim* gibi. Bu tip düşünme gerçekçi değildir çünkü dünyada zorunlu olduğumuz şey sayısı kısıtlıdır.

Aslında biz insanlar su, yiyecek, oksijen gibi şeyler için su iç*meliyim*, yemek yem*eliyim*, nefes alm*malıyım* diyebiliriz. Bunlar dışındaki şeyler bireyin tercihidir. Albert Ellis'in dediği gibi "birey önce bir şeyleri tercih eder sonra tercihlerini yapmaya kendini mecbur eder ve sonra da kendini sıkıntıya sokar ve insanlar bu konuda çok mahirdir" der.

Araştırmalar bu gerçektışı düşüncelerin bireyi yaşamın gerçeklerinden uzaklaştırdığını, gerçeklikten uzaklaşan bireyin de yaşamın gerçekleriyle başa çıkma becerilerinin yeterli olamayacağını ve dolayısıyla bireylerin çatışma yaşamamasının olanaksız olacağını göstermektedir.

Sözün özü gerçek barış ancak bireylerin kendileriyle barışması sonucu gerçekleşebilecek bir olgudur. Bu zor ama imkansız değildir yaratılan tüm varlıklar içerisinde dünyayı değiştirme gücü ve niteliğine sahip olan yalnızca insandır. Evrendeki medeniyeti kurmaya gücü yeten insan o medeniyeti yaşatacak barışı da gerçekleştirebilecek ve koruyabilecektir. Bunun için yalnız ve yalnız bireyin bencilliğini töpülemesi yeter ve gereklidir.

Bireye güven hümanizmin ana temasıdır. Bizler de gerçek hümanizmin temsilcileri olan Mevlanaların, Yunus Emrelerin, Nasrettin Hocaların, Ahi Evranların ve adlarını tek tek yazmaya kalksam bu

and necessary for individuals to only curb their selfishness.

Trust in individual is the main theme of humanism. And I think we, as the children of Rumi, Yunus Emre, Nasreddin Hodja, Ahi Evran and of an entire culture too many to fit into this essay can regard ourselves as among the most competent ones to promote peace on earth.

Let's not forget that we can realize win-win-win situation only by making peace with ourselves, then with the world and then lastly with the universe.

We should win, others should win and our universe should win.

kompozisyona sığamayacak kadar çok ve büyük bir kültürün çocukları olarak sanırım dünya üzerinde barışı tanıtmada konusunda en yetkinler arasında olduğumuzu düşünebiliriz.

Unutmayalım önce kendimizle sonra dünyamızla sonra da evrenle barışarak ancak kazan-kazan-kazanı gerçekleştirebiliriz.

Biz kazanmalıyız, öteki kazanmalı ve evrenimiz kazanmalı.

2nd Researcher Associate Alper Murat ÖZDEMİR

Reason: The author use the language effectively, give some quotations from famous people and try to explicate the picture from the windows of different parties.

ULTIMATE PURPOSE: PEACE

Peace, in its simplest form, means absence of enmity, salvation from evil and wars and living in harmony, unity, solidarity, tranquility, serenity. Whether it's a truce, reconciliation of a war or a conflict, or it symbolizes a life throughout the world in which happiness prevails rather than tears, it is the first and foremost one among the abstract concepts humanity needs. The feeling that this phenomenon gives changes from person to person, from community to community. But there is a common opinion, peace is a must and where peace does not exist is a hell.

Actually although it occurs to mind like folk song sang after deaths, massacres and genocides, it is the smell coming out of a piping hot dish and it is the hope of a girl waiting for his father returning from work in front of the window. It means going to cinema to watch a movie without feeling fear; it is even being able to read the book one loves... It means knowing that the sky belongs to all of us. Maybe it is that the bullets stabbed to our hearts, foreheads are not even used in movies. Or it is the primary school student who does not have to go to his school after passing through a land of mine. It is the soldier who does not lose his arm, eye, leg because of a shrapnel piece. It is the father who does not cry inside, the wife who does not lose his husband; it is the new-born who is lucky enough to know his father. It is fraternity, liberty, democracy, mercy. It means not being

NİHAİ AMAÇ: BARIŞ

Barış, basit anlatımıyla, düşmanlığın olmaması, kötülükten, savaşlardan kurtuluş, uyum, birlik, bütünlük, sükûnet, huzur içinde yaşamaktır. İster bir mütareke, bir savaş ya da anlaşmazlığın sonunun tatlıya bağlanması olsun, ister dünya genelinde gözyaşının değil, mutluluğun hüküm sürdüğü bir yaşantıyı simgelesin, insanoğlunun varoluşuna ihtiyaç duyduğu soyut kavramların başında gelir. Bu olgunun verdiği his, kişiden kişiye, toplumdaki topluma değişkenlik gösterir. Ama ortak bir kanı vardır, barış olmazsa olmazdır, barışın olmadığı yer cehennemdir.

Aslında ölümlerin, katliamların, soykırımların ardından yakılan bir türkü gibi gelse de akla, dumanı üstünde bir yemekten tüten kokudur, pencere önünde işten gelen babasını bekleyen küçük kızın umududur. Korkmadan bir filmi izlemeye sinemaya gidebilmektir, sevdiği kitabı okuyabilmek hatta... Gökyüzünün hepimizin olduğunu bilmektir. Kalplere, alınlara saplanan kurşunların filmlerde bile olmamasıdır belki. Ya da mayın tarlasının ortasından geçerek okuluna gitmek zorunda olmayan o ilkokulludur. Şarapnel parçasıyla kolunu, gözünü, bacağını kaybetmeyen askerdir. Ağlamayan annedir. Gözyaşını içine akıtmayan baba, hayat arkadaşını kaybetmeyen eş, babasını tanıyabilecek kadar şanslı olan kundaktaki bebektir. Kardeşliktir, özgürlüktür, demokrasidir, merhamettir. Nankör olmamaktır. Kavganın, acının, yıkımların olmadığı, bağımsızlık için de olsa, hükmetmek için de olsa,

ungrateful. It is that country where fights, pain, destructions do not exist and where injustice is not executed even for dominating.

Piece is not a coffee break given between two wars. It should be eternally sustainable. Otherwise, it remains as a theory that can not be practiced and the anti-practice of thoughts... If piece is the world, blood in veins is the love.

Piece is the life in which everybody is equal regardless of their race, language, religion, sect; people can freely state their thoughts, judiciary is fair and unbiased, balance and serenity prevail, weapons are not used, everything follows its normal course, everybody gets their due and where there is enough liberty for everybody under the colors of a rainbow... It is the mother with the face of an angel breastfeeding her baby, it the place where mothers do not cry and unidentified murders are not committed. If the picture of piece is painted, impacts of each color and each different brush must be used...

Children are always the forerunners of piece, just like our newborn hopes. Always new, always fresh, always promising just like the buds growing in nature... Piece means receiving with open arms, helping, not turning your back; it means ruling something out, it means cracking prejudices. Albert Einstein reflects this logic saying "it is harder to crack a prejudice than an atom." And the important thing is to realize this idea because in a country of piece, there is no room of discrimination, stereotypes, grudge, and hatred. Each live being on this world deserves this universal phenomenon. This is a situation that must be defended for the kid starving to death in Africa and for the old lady living in the shadow of bombs and weapons in Philistine. Piece means being able to give hand by not ignoring these injustices

haksızlığın uğramadığı o ülkedir.

İki savaş arasında verilen çay molası da değildir barış. Sonsuza dek sürebilmelidir. Aksi takdirde pratikleşmeyen teori, düşünülenlerin antipratiği olarak kalır... Barış dünyaysa, damarlarındaki kan sevgidir.

Herkesin ırkına, diline, dinine, mezhebine bakılmaksızın eşit olduğu, düşüncelerini açıklamada kısıtlama getirilmediği, yargının adil ve tarafsız olduğu, dengenin, huzurun olduğu, silahların sustuğu, her şeyin normal bir seyir halinde olduğu, emeğin hakkını aldığı, her şeyi hazmeden mutluluğun adıdır, gökkuşağının renkleri altında herkese yetecek kadar özgür bir yaşamdır barış... Gül yüzlü bebesini emziren melek yüzlü annedir, anaların ağlamadığı, fail-i meçhul cinayetlerin olmadığı yerdir. Resmi çizilirse barışın, her renkten, her farklılıktan firçanın darbeleri olmalı...

Çocuklar ise her zaman barışın habercisidir, tıpkı yeni doğan umutlarımız gibi. Doğada yetişen filizler gibi hep yeni, hep taze, hep umut veren... Barış, kucak açmaktır, yardımlaşmadır, birbirine sırtını dönmemektir, Karalamamaktır, ön yargıları yıkmaktır. Albert Einstein : 'Önyargıyı kırmak atomu parçalamaktan daha zordur' sözüyle bu mantığı yansıtmıştır. Önemli olan da bu ideayı gerçekleştirebilmektir. Zira barış ülkesinde ayrımcılığa, kalıplara, kine, nefrete yer yoktur. Bu evrensel olguyu yeryüzündeki her canlı hak etmektedir. Afrika'da açlıktan ölen çocuk için de, Irak'ta, Filistin'de bombaların, silahların gölgesinde yaşayan yaşlı kadın için de savunulması bir durumdur. Bu haksızlıkları, zulümü görmezden gelmeyecek el uzatabilmektir. İnsanın insanca yaşadığı dünyadır. Bir atasözümüzdeki gibi: 'Allah'ım değiştirilebilecek şeyleri değiştirmem için bana güç ver, değişemeyecek şeyleri kabullenmem için sabır ver ve bu ikisini ayır

and dominance. It is the world where humans live humanly. As in our proverb, 'God, grant me the serenity to accept things I cannot change, courage to change the things I can, and wisdom to know the difference....'

Atatürk emphasized the fact that affirmative necessity of piece should be ensured on the entire world with his saying: 'No wonder we will consider what is necessary for us, we will do what needs to be done. But, from now on, we will pay attention to the entire world. It should be remembered that working for happiness of world's nations on the other hand means trying to ensure our own serenity and happiness.'

Many thinkers, scientists, politicians, authors, artists donated sayings to humanity about concept of piece. For example B. Franklin said that 'There never was a good war or a bad piece'. While Albert Einstein says 'I'm not only peace-loving, I'm a warrior of piece. Unless people wage war against war, nothing will eradicate wars'; a Latin proverb says 'Walk in peace.' And the most general and clear message was again uttered by the Great Leader Mustafa Kemal Atatürk: 'Piece at home, Piece in the World.'

Let's leave a world where love, respect, tolerance, piece and humanity prevail rather than leaving a world where weapons prevail. For everyone living on earth, one day piece will definitely be required. This is true for everyone who says he is a human being. This should not be a favor. Hopefully one day piece will prevail on world...

edebilmem için akıl ver...'

Atatürk'ün: 'Elbet kendimiz için gerekli şeyleri düşüneceğiz, gerekeni yapacağız. Fakat bundan sonra, bütün dünya ile ilgileneceğiz. Unutmamak gerekir ki, dünya milletlerinin mutluluğuna çalışmak, diğer bir yandan kendi huzur ve mutluluğumuzu sağlamaya çalışmak demektir.' sözüyle de barışın müspet gerekliliğinin bütün dünyada sağlanması gerektiğini vurgulamıştır.

Dünyada birçok ünlü düşünür, bilim adamı, siyasetçi, yazar, sanatçı da barış kavramı hakkında insanlığa sözler hediye etmiştir. Örneğin B. Franklin; 'Ne iyi bir savaş vardır, ne kötü bir barış.' demiştir. Albert Einstein; 'Ben yalnız barışsever değil, bir barışın savaşçısıyım. İnsanlar savaşa savaş açmadıkları sürece hiçbir şey savaşları ortadan kaldırmayacaktır.' derken, bir Latin atasözü ise; 'Barış içinde yürü' der. En genel açık ve anlaşılır mesajı da yine Ulu Önder Mustafa Kemal Atatürk söylemiştir: 'Yurtta sulh(barış),cihanda sulh'

Geleceğe silahların susmadığı bir dünya bırakmak yerine, sevgi, saygı, hoşgörü, barış ve insanlığın egemen olduğu bir dünya bırakalım. Yerküre üzerinde yaşayan herkes için bir gün mutlaka barış için gereksinim duyulur. Bu, ben insanım diyen herkes için geçerlidir. Bu bir lütf olmamalıdır. Barışın tüm dünyaya hakim olması dileğiyle...

3rd Expert Mehmet Cemil Topal

Reason: The author have a fluent writing and this lead reader to think about the peace topic in a more detailed way. He give many crucial messages and address some historical and religious cases.

HOMELAND OF HUMANITY: "PEACE"

We have not found it, it whispered the way to co-existence to our ears. We did not find it; we were already born with it. "Peace" that we did not look for and that we did not make any effort to find was within the affectionate hands of our mothers. We were brought up with it; our mothers fed us with it, that's true if there was not peace between us, could she endure us? Then our father forgave our naughtiness for the sake of "piece" between us. This word the meaning of which we did not know had surrounded us like a magical wing. Lovely childhood was possible with it; "peace" had made us forget the fights we had with our friends. This world was a place where people gave each other hand when they fell, the contrary did not occur to anybody. What we obtained in exchange for our effort was enough for us, and the piece of knowing that our neighbors are full. One day, we found the lifeless body of our brother "Habil" on the lands we lived. People who witnessed the first "massacre" would summarize the world they lived on with these sentences. As was written in Holy Scriptures, "Kabil" introduced the evil fellow called "war" into humanity by committing the first murder. "War" was welcomed and "peace" was dismissed, now people would lead their lives not by keeping each other alive but by killing each other.

İNSANOĞLUNUN ANA YURDU "BARIŞ"

Onu biz bulmadık o gelip bize fısıldadı birlikte yaşayabilmenin yolunu. Onu biz bulmamıştık zaten onunla doğmuştuk. Aramadığımız, bulmak için hiç de çaba harcamadığımız "barış", annemizin şefkatli avuçlarındaydı. Onunla büyüdük, annemiz onunla doyurdu bizi, öyle ya eğer aramızda barış olmasa katlanabilir miydi bize? Sonra babamız aramızdaki "barış"ın hatırına yaramazlıklarımızı affetti. Anlamını bilmediğimiz bu kelime sihirli bir kanat gibi gerilmişti etrafımıza. Güzel bir çocukluk onunla mümkün olmuştu, arkadaşlarımızla yaptığımız kavgaları unutturmıştu "barış". Bu dünya; insanların düştüklerinde yardım ederek birbirini kaldırdığı bir yerdi, aksi yönde davranmak kimsenin aklına gelmiyordu. Emeğimizin karşılığında edindiklerimiz yetiyordu bize, bir de komşumuzun tok olduğunu bilmenin huzuru. Bir gün yaşadığımız topraklarda "Habil" isimli kardeşimizin cansız bedenini bulduk. Galiba ilk "katliam" ın gerçekleşmesine şahit olan insanlar yaşadıkları dünyayı bu cümlelerle özetlerdi. Kutsal kitaplarda yazdığına göre "Kabil" ilk cinayeti işleyerek "savaş" isimli kötü arkadaşı insan topluluğunun arasına sokmuştu bir kere. "Savaş" gelmiş, "barış" kovulmuştu, insanlar artık birbirini yaşatarak değil öldürerek hayatlarını sürdürecekti.

İlk cinayetin ardından çok zaman geçmiş olmalı. Birçok kez

Agas must have passed over the first murder. Now earth has been witnessing us dismiss "peace" which visits us for several times. Now sky must have stopped keeping account of the pains we caused others to experience. Really, who had taught us grudge, hatred, that this world is an arena of competition? We have always had our excuses to destroy each other's houses, to attack each other's country. Our evil friend "war" has presented these excuses to us in very plausible covers. It complained about scarcity of resources, about the deviation of the other or that the other which is not like us does not have the right to live. There were lands promised to us, we were the master race and we were teaching democracy to Bedouins. Our evil friend "war" had made all the world cut one another two times in history. Our sensitivity to its whisper was enough to make us forget "peace" that we had put aside. We were attacking other members of our kind in the flesh like us with burning hatred. Our endless passions had almost brought the world to close couple of times. What was the reason for our insane state of mind, why did we always look for an excuse to wage a war since the primitive man? Several prophets and religions were sent to command humanity to live in peace. Each Prophet has told us about the evil of killing a human being with the messages of God they brought along. They meant "One who kills a human being kills entire humanity." We were at each other's throats defying advices given to us to live on a peaceful world and the prohibitions imposed by God. The reason for this was sometimes water, sometimes oil and sometimes nothing. To test our strength, we threw stone, arrow, bomb or anything we found in the age we lived to hurt those who were not like us, and we sprayed death over them.

misafirliğimize gelen "barış" ı defalarca kovuşumuza şahitlik ediyor yeryüzü. Birbirimize yaşattığımız acıların hesabını tutmaktan vazgeçmiştir gökyüzü. Sahi kim öğretmişti bize kini, nefreti, bu dünyanın bir rekabet alanı olduğunu. Birbirimizin yuvasını yıkmak, ülkesine saldırmak için her zaman bir bahanemiz oldu. Bu bahaneleri çok mantıklı kılıflar içinde sundu bize kötü arkadaşımız "savaş". Kaynakların kıtlığından dem vurdu, ötekinin sapkınlığından ya da bize benzemeyenin yaşama hakkının olmadığından. Bize vaat edilen topraklar vardı, biz üstün ırktık ve demokrasi götürüyorduk bedevilere. İki kez tüm dünyayı birbirine kestirmişti kötü arkadaşımız "savaş". Onun fısıltısına olan duyarlılığımız tarihin tozlu raflarına kaldırdığımız "barış" ı unutmamıza yetmişti. Büyük bir hınçla saldırıyorduk bizim gibi etten ve candan olan türümüzün diğer üyelerine. Bitmek tükenmek bilmeyen tutkularımız neredeyse birkaç kez dünyanın sonunu getirmişti. Sebebi neydi bu cinnetli halimizin, neden ilk insandan beri savaşmak için sürekli bir bahane arıyorduk? İnsanlara barış içinde yaşamayı emreden sayısız peygamber ve din gönderilmişti. Her peygamber ellerinde getirdiği Tanrının mesajlarıyla insan öldürmenin kötülüğünü anlatıyordu bize. "Bir insanı öldüren tüm insanlığı öldürmüş gibidir" diyorlardı mealen. Huzurlu bir dünyada yaşamamız için verilen öğütlere ve Tanrı tarafından konulan yasaklara her fırsatta karşı gelip birbirimizin boğazına sarılıyorduk. Bunun nedeni bazen su, bazen benzin oluyordu, bazen de hiçbir şey olmuyordu. Gücümüzü sınamak için bizim gibi olmayanların üzerine taş, ok, bomba ya da yaşadığımız çağda can acıtacak ne bulursak atıyorduk, yani ölüm yağdırıyorduk.

Verimli topraklarda doğmuş olmak, petrol havzalarının üzerinde yaşıyor olmak ya da topraklarından elmas çıkıyor olması onların

It was their fault that they were born on fertile lands, they lived on oil basins or its lands were full of diamonds. They were either going to accept being our slaves by giving what they had or they were going to be murdered by us as was the case throughout history. We took both their lives and lands and liberties. Diamond, oil or coal did not have any vital value, what made them valuable was the greediness of our war machine. Resources were scarce and only a small portion of people living on the world would live in abundance. How scarce these resources were that new ones came out as the old ones were consumed. While the lucky and evolved minority started to live in greater luxury every passing day, hunger took lives of millions of people. We, human beings, exiled our souls and consciences from its homeland by making the fellow traveler called "war" accompany them. This contagious fire we started was going to return and burn our children one day; we continued to lead our lives without knowing this. Although the social science called history constantly reminds us of the repetitive tragedies, we always hurt each other with the same forgetfulness. Then what, that is, what are we supposed to do when we are this close to losing everything?

"Consequence of that prosperous with victimizing is horrible" says Yunus. How nicely he briefs that the one who sows the wind, reaps the whirlwind. On this world echoing with war drums, the day will come when we will not be able to live safely. Now is the time to sit and write an invitation. To whom? Of course to our eternal friend called "peace". It shall come and hold our hands, just like our affectionate mother. It shall teach us how to tolerate, forgive and have mercy. This invitation of ours of course will not be answered as long as we sit and wait. We, as human beings, have responsibilities towards each other to achieve "peace." First we should try to find ways of living in peace with ourselves, our families, our society and

kabahatiydi. Ya ellerindekileri bize verip kölemiz olmayı kabul edeceklerdi ya da tarih boyunca olduğu gibi bizim tarafımızdan canları alınacaktı. Hem canlarını aldık, hem topraklarını hem de özgürlüklerini. Elmasın, petrolün veya kömürün yaşamsal hiçbir değeri yoktu, onları değerli kılan savaş makinemizin açgözlülüğüydü. Kaynaklar kıttı ve ancak dünyada yaşayan insanların çok azı bolluk içinde yaşayabilirdi. Bunlar nasıl kıt kaynaklardı ki tükettikçe yenileri ortaya çıkıyordu. Şanslı ve evrimini tamamlamış azınlık her geçen gün çok daha lüks içinde yaşarken, açlık milyonlarca insanın canını alıyordu. Biz insanlar ruhumuzu ve vicdanımızı yanlarına "savaş" isimli bir yoldaşı vererek anayurdundan sürgün ettik. Yaktığımız bu bulaşıcı ateş bir gün gelip kendi çocuklarımızı da yakacaktı, bundan habersiz yaşamaya devam ediyorduk. Tarih diye bir sosyal bilimin bize tekerrür eden dramları sürekli hatırlatmasına rağmen hep aynı unutkanlıkla birbirimizin canını yakıyoruz. Peki ya daha sonra, yani tüm her şeyi kaybetmemize ramak kaldığında ne yapacağız?

"Zulüm ile abad olanın akıbeti berbad olur" diyor Yunus. Ne de güzel özetliyor rüzgar ekenin fırtına biçeceğini. Savaş tamamlarıyla yankılanan yeryüzünde gün gelecek hiçbirimiz güvenle yaşayamayacağız. Şimdi bir davetiye yazalım oturup. Kim için mi? Tabi ki "barış" ismindeki ezeli dostumuza. Gelsin tutsun ellerimizden, tıpkı şefkatli annemiz gibi. Hoş görmeyi, affetmeyi ve merhameti öğretsin bize. Bu davetimiz öyle oturup beklemeye yanıt bulmayacak elbet. İnsanlar olarak her birimize düşen sorumluluklar var "barış" a kavuşabilmek için. Önce kendimizle, ailemizle, yaşadığımız toplumla ve dahası tüm dünyayla barışık yaşamının yollarını aramalıyız.. Çocuklarımız bizim gibi "barış" ı beklemesinler diye onları merhametin en ulvi değer olduğunun bilinciyle büyütüp anavatanlarına doğru yolcu



moreover with the entire world. For our children not to wait for "piece", we should bring them up teaching them that the mercy is the ultimate value and we should see them off to their homelands. When they reach those lovely lands we could not see, owner of the country called "piece" will receive them saying "welcome to your homeland".

etmeliyiz. Bizim göremediğimiz o güzel topraklara ulaştıklarında "barış" isimli ülkenin sahibi "hoş geldin yurduna" diye karşılayacak onları.

4th Academician Murat TURPÇU

Reason: The author strive to create a global understanding of peace and discuss this issue thanks to the policies of different international groups.

THIS IS YOUR PEACE

Peace that is regarded as a utopian phenomenon in today's world that is difficult to reach incorporates concepts of serenity, tranquility, unity, solidarity and security. Here it is important to exhibit practical and pragmatic approaches towards solving concrete conflicts rather than making a philosophical definition. However, the difficulties to be encountered should not be ignored.

No wonder that sociological, cultural, economical and geographical differences between states reveal the difficulty of exhibiting a common opinion on a phenomenon like peace. Here it is expected of international and supranational organizations like UN and EU to step in for establishing this unity of opinion. However, this leadership of opinion should never result in imposition. Otherwise, solutions would arise, that are too tight or too big for societies. So this would lead to new problems. Inter-country inequalities also increased by globalization give rise to strength of dominant states even more and this turns into a war of exporting one country's own understanding of regime and peace to others.

The aim must be to achieve a peace objective outlined as a result of a common understanding with universal

BU SİZİN BARIŞINIZ

Günümüzde ulaşılması güç, ütopyik bir olgu olarak görülen barış; huzur, sükunet, birlik, bütünlük ve güvenlik kavramlarını içinde barındırmaktadır. Burada sosyolojik, felsefi bir tanım yapmaktan çok somut uyumsuzlukları çözmeye yönelik pratik ve pragmatik yaklaşımlar sergilemek önemlidir. Ancak karşılaşılabilecek zorlukların da göz ardı edilmemesi gerekir.

Devletler arasındaki sosyolojik, kültürel, ekonomik ve coğrafi farklılıklar tabii ki barış gibi bir olguda da ortak bir kanaat sergilemenin zorluğunu ortaya koymaktadır. İşte burada bu kanaat birliğini sağlamaya yönelik BM ve AB gibi uluslar arası ve uluslar üstü örgütlerin devreye girmesi beklenmektedir. Ancak bu kanaat önderliğinin asla bir dayatmayla sonuçlanmaması gerekir. Aksi takdirde toplumların üzerlerine bol veya dar gelen çözümler ortaya çıkacaktır. Dolayısıyla bu da yeni sorunlara yol açacaktır. Küreselleşmenin etkisiyle de artan ülkelerarası eşitsizlikler, egemen devletlerin gücünü daha da artırmakta, bu da kendi rejim ve barış anlayışını başka ülkelere ihraç etme savaşına dönüşmektedir.

Amaç; belirli kişi, grup, topluluk ya da devletlerin menfaatleri doğrultusundaki bir barış anlayışını yeryüzüne emperyalist bir yaklaşımla yaymaktan çok evrensel ilkelere sahip, çerçevesi ortak bir anlayışın ürünü olarak çizilmiş bir barış hedefine ulaşmak olmalıdır.

principles rather than spreading an understanding of peace on earth in parallel with interests of a certain person, group, community or state with an imperialist approach. Imposition of **“This is your piece”** proved unsuccessful in many regions, particularly in Middle East. No wonder it is strongly possible that peace remains as a seagull in the background in an environment where there are conflicts of interest. Understanding of peace based on an administration’s own dominance within its own borders that can be called Ottoman or Roman piece does not seem plausible. In contrast, how transitory, disturbing and encouraging for armament the peace prevailing until the enemy gains strength is beyond question.

Benefit of piece first and foremost is to create an environment where fundamental rights and liberties of a person are recognized, individual and social security is assured, resources are effectively used and standards are raised. Primary reason of prosperity in a large part of Europe, using resources effectively and stability is peace.

All kinds of discriminations of common origin like language, religion, ethnical origin, gender, age, handicap and regarding the one not similar to himself as **“the other”** are the obstacles that always stand against permanent peace always anticipated and missed. In several documents of UN, particularly in “Universal Declaration of Human Rights”, “struggle against discrimination” mentioned in regulations of EU towards social life are accepted as a reason for political cleavages in many countries including us. Yet, bringing those groups excluded or possible to be excluded from social life into

“Bu sizin barışınız” dayatmasının başta Ortadoğu olmak üzere pek çok coğrafyada başarısız olduğu ispatlanmıştır. Kuşkusuz menfaat çatışmalarının bulunduğu bir ortamda barışın fonda martı olarak kalması kuvvetle muhtemeldir. Osmanlı ya da Roma barışı olarak adlandırabileceğimiz yönetimin kendi sınırları içerisinde kendi egemenliğine dayalı bir barış anlayışı günümüzde pek mümkün gözükmemektedir. Buna karşın düşman güçleninceye kadar hakim olan barışın ise ne kadar geçici, tedirgin edici ve silahlanmayı teşvik edici olduğu şüpheden uzaktır.

Barışın faydası; her şeyden önce kişinin temel hak ve özgürlüklerinin tanındığı, bireysel ve toplumsal güvenliğin sağlandığı, kaynakların verimli kullanıldığı, standartların yükseldiği bir çevre yaratmasıdır. Avrupa kıtasının önemli bir kısmındaki zenginleşmenin, kaynakların verimli kullanılmasının ve istikrarının başlıca müsebbibi de barıştır.

Dil, din, etnik köken, cinsiyet, yaş, engellilik gibi her türlü ortak kökenli ayrımcılık, kendinden olmayanı **“öteki”** olarak görmek, beklenen ve özlenen kalıcı barışın hep karşısında duran engellerdir. Başta “İnsan Hakları Evrensel Beyannamesi” olmak üzere BM’nin bir çok belgesinde; AB’nin sosyal yaşama yönelik düzenlemelerinde yer alan “ayrımcılık ile mücadele” bizim de dahil olduğumuz bir çok ülkede siyasi bir ayrışma kaynağı olarak kabul edilmektedir. Oysa sosyal hayattan dışlanmış veya dışlanma ihtimali olan grupların sosyal içerme programlarıyla tekrar topluma kazandırılması hem bir sosyal politika gereği, hem de toplumsal barışın ayrılmaz cüz’üdür.

Tüm bu unsurları bir araya getirdiğimizde bulmacanın parçaları bize demokrasi ve hukuk devleti esaslarını işaret etmektedir. Kısaca halkın yönetimi, halkın iktidarı anlamına gelen demokrasi; özgürlük, eşitlik ve çoğunluğun yönetim hakkına sahip olması temel ilkelerine dayanır.

society again by social inclusion programs is an indispensable component of both social policy and social piece.

When we combine all these factors, pieces of the puzzle point to the principles of democracy and state of law. Briefly, democracy that means rule and authority of the society is based on the fundamental principles of liberty, equality and ruling right of the majority. In democratic regimes, people are accepted to be equal before state and law regardless of their individual differences. Understanding of democratic state of law based on which fundamental rights and liberties are assured by constitutional law, judiciary is independent, rule of law is accepted in society especially by administrators is the most important source of social piece in a country.

This conciliation within societies will lead to prevalence of peace on earth in accordance with universal principles. This way, life standards through which permanent, stable, peaceful life quality increase, equality of opportunity is assured, income distribution is well-balanced will be achieved. However, now it should be remembered that social, economical and cultural differences between societies are at the level enough to bring understanding of democratic state of law to halt. Right at this point, under the light of reasons underlying the foundation philosophy of UN and EU, efforts of these foundations should be free of interest conflicts and towards supporting these societies. Achieving individual and social piece will fuel common understanding of piece on the world.

Demokratik rejimlerde kişiler bireysel farklılıklarına bakılmaksızın devletin ve hukukun önünde eşit kabul edilirler. Temel hak ve özgürlüklerin anayasal güvenceye kavuştuğu, yargının bağımsız olduğu, hukukun üstünlüğünün toplumda ve özellikle yöneticiler tarafından kabul edildiği demokratik hukuk devleti anlayışı bir ülkedeki toplumsal barışın en önemli kaynağıdır.

Toplumların kendi içindeki bu uzlaşma yeryüzünde evrensel ilkelere sahip bir barışın hakim olmasına da neden olacaktır. Bu şekilde kalıcı, sağlam, huzur dolu, yaşam kalitesinin arttığı, fırsat eşitliğinin sağlandığı, gelirin dengeli bir şekilde dağıtıldığı yaşam şartlarına ulaşılmış olacaktır. Ancak şu da unutulmamalıdır ki, toplumlar arasındaki sosyal, ekonomik ve kültürel farklılıklar, ortak bir demokratik hukuk devleti anlayışını sekteye uğratabilecektir. İşte burada BM ve AB'nin kuruluş felsefesinde yatan nedenlere bakarak, bu kuruluşların çabaları menfaat çatışmalarından arı, bu toplumları desteklemek yönünde olmalıdır. Bireysel ve toplumsal barışa ulaşılabilmesi dünya üzerindeki ortak barış anlayışını körükleyecektir.

5th Sevhan Kılınç

Reason: The author use effective connections among the reflections of different individuals such as philosophers, and leaders.

WHICH PEACE?

We desire a life with roots full of peace, with branches full of love and with fruits full of serenity; but on the other hand we try to destroy this tree of life of ours by creating fear, hatred, pain and war. Why do our behaviors betray our beliefs in such a way! Why would a human being do this to another human being, for thousands of years! Who are we to turn this world into hell while we can prefer to live humanly! What did we gain from hostility other than killing and victimizing! Come on; let's give each other love and respect. Let's make the saying 'Because one makes effort for that he loves and he loves that he makes effort for' more meaningful. We will change this world the way we have turned it into this hell. We human beings are worth of creating a livable world again. Let's crack our prejudices. If we want it enough, a sparkle would suffice to take the first step. Now is the time for unity and solidarity. Let's teach a lesson to those trying to separate us from us. We are already like joined at the hip, we are inseparable. Could there be anything beyond it? We will overcome these problems together, hand in hand with the love of a wise man. This is the way to humanity. We want a world of humanity!

Philosopher of politics Thomas Hobbes says that "The first law of nature is that every man ought to endeavor and maintain peace".

HANGİ BARIŞ?

Kökleri barış, gövdesi ve dalları sevgi, meyvesi de huzur olan bir yaşam isteriz; ama bir taraftan da korku, nefret, acı ve savaş yaratarak bu hayat ağacımızı yok etmeye çalışırız. Davranışlarımız, inançlarımıza niye ihanet eder ki böyle! İnsan insana bunu neden yapar, bin yıllardır. Bu dünyayı cehenneme çevirmeye ne hakkımız var ki, insanca yaşamak varken. Düşmanlıkla ne kazandık öldürmekten, zulüm etmekten başka birbirimize. Geliniz, birbirimize sevgi ve saygı ile emek verelim. 'Çünkü insan sevdiğine emek verir, emek verdiğini de sever.' sözüne anlam kazandıralım. Bu dünyayı nasıl biz böyle yaptıkça, yine biz değiştireceğiz. Yeniden yaşanır bir dünya yaratmak haktır, biz insan olana. Önyargılarımızı kıralım artık. Biz istersek tek bir kıvılcım yeter ilk adımı atmaya. Vakit şimdi birlik beraberlik zamanı. İnkiler bir olsun, tek vücut; bunun adı Türkiye. Bizi bizden ayırmak isteyenlere dersini verelim. Biz zaten etle tırnak gibiyiz, asla kopamayız birbirimizden. Daha var mı ötesi. Bilge sevgisiyle el ele, birlikte aşacağız bu sorunlarımızı. İnsan olmanın yolu ancak buradan geçer. İnsana yaraşır bir dünya istiyoruz!

Siyaset felsefecisi Thomas Hobbes da "Doğa kanununun birinci ilkesi barışı aramak ve sürdürmektir" der. İnsanların can güvenliğinin sağlanması ve huzurlu bir yaşam sürmeleri demokratik toplumlarda, bir hak olarak Anayasalarla güvence altına alınmıştır. İnsanın en temel hakkı, yaşama hakkıdır ve bu süreçte en önemli olgu can güvenliğinin

Ensuring life security of people and that they lead a peaceful life is secured by Constitutional Laws as a right in democratic societies. Fundamental right of a human being is the right to live and the most important phenomenon in this process is that life security is assured. While Constitutional Laws are formal constructs assuring life security, life in peace is a social factor guaranteeing life security. John F. Kennedy, mentioning destructive aspect of war says "War is the most prominent of the evils destroying humanity. War eradicates nations; it causes most beautiful countries to get wasted; it kills the best and it glorifies the evil; it brings along all kinds of chaos, anarchy and corruption to a country" while the Great Leader Mustafa Kemal Atatürk emphasizes the painful side of war saying "I am not for dragging a nation into a war no matter what happens for any reason. War has to be necessary and for life. My real belief is that I should not have a guilty conscience when I take my nation into a war. We can wage a war for killing those who wage a war to kill us. However, unless a nation's life faces peril, war is murder."

When we review history, we see that two big world wars were waged. Both of these world wars resulted in great number of casualties and severe psychological damage and in both wars, heavy weapons were used. The damage war wreaks on environment makes big and prominent impacts. War is bad anywhere on the world because it is always followed by tears. Leaving in peace strengthens society as much as it facilitates life. Choosing peace over war means choosing life and beauties. Social peace and compromise is condition of a good life. For emphasizing the importance of peace for humanity and social life Atatürk said "Peace at home, Peace in the world." Democracy, liberty, solidarity, sharing and unity are extremely important for establishing

teminat altına alınmasıdır. Anayasalar, can güvenliğini teminat altına alan formal yapılanmalarken barış içinde bir yaşam da can güvenliğini garanti eden toplumsal faktördür. Savaşın yıkıcı boyutuna değinen John F. Kennedy "Savaş insanı mahveden kötülüklerin en önemlisidir. Savaş milletlerin varlığını yok eder; en güzel ülkelerin ziyan olmasına sebep olur; en iyi insanları yok eder ve kötülükleri yüceltir; bir ülkeye her türlü karışıklığı, anarşiyi ve yozlaşmayı getirir" derken Ulu Önder Mustafa Kemal Atatürk de "Behemehal şu veya bu nedenler için milleti savaşa sürüklemek tarafı değilim. Savaş zorunlu ve hayat için olmalıdır. Gerçek kanım şu ki, milleti savaşa sürünce vicdanımda acı duymamalıyım. Öldüreceğiz diyenlere karşı, öldüreceğiz diye savaşa girebiliriz. Lakin, milletin hayatı tehlikeye düşmedikçe savaş bir cinayettir" sözleriyle savaşın acı yüzünü vurgulamaktadır.

Tarihe baktığımızda iki büyük dünya savaşı olduğunu görürüz Bu iki büyük dünya savaşında da oldukça büyük kayıplar verilmiş, ağır silahlar kullanılmış ve psikolojik olarak derin yaralar geriye kalmıştır Savaşın çevreye verdiği zarar insanlarda büyük ve önemli etkiler bırakmaktadır Savaş her yerde kötüdür Çünkü ardında hep gözyaşı bırakır. Barış içinde yaşamak, toplumu güçlendirdiği gibi, hayatı da kolaylaştırır Savaş yerine barışı seçmek hayatı ve güzellikleri seçmektir Toplumsal barış ve uzlaşma iyi yaşamın şartıdır Atatürk barışın insan ve toplum hayatında ne kadar önemli olduğunu belirtmek için "Yurtta barış dünyada barış" demiştir. Demokrasi, özgürlük, dayanışma, paylaşma, birlik içinde olma barışın sağlanması açısından son derece önemlidir. Barışa önemli bir katkı da hoşgörülü bir toplum yapısına sahip olmakla sağlanır. "Hoşgörü nedir? Hoşgörü insanlığın bir parçasıdır. Hepimizin hataları ve eksikleri var; gelin karşılıklı olarak birbirimizin hata ve eksiklerini bağışlayalım, çünkü, hoşgörü doğanın ilk yasasıdır." Der Voltaire. İslam ve tasavvuf dünyasının tanınmış düşünürü Mevlana Celaleddin Rumi'nin felsefesinde de hoşgörü geniş



peace. Having a tolerant social structure is another important contribution to peace. "What is tolerance? It is the consequence of humanity. We are all formed of frailty and error; let us pardon reciprocally each other's folly--that is the first law of nature" says Voltaire. Tolerance takes an important place also in philosophy of Mevlana Celaleddin Rumi, well-known thinker of Islam and Sufi world. Mevlana says "Come, come, whoever you are. Wanderer, worshipper, lover of leaving — it doesn't matter, ours is not a caravan of despair." As St. Augustine said "Peace must be our ultimate purpose".

yer tutar. Mevlana; "Gel, gel yine her neysen, kimsen yine gel; Kafirsen, ateş ve put seversen yine gel; Girmez ki, umutsuzluk dergahımıza" der. St-Augustine'in de dediği gibi barış nihai amacımız olmalıdır.

Cypriot essays

1st Ms. Olympia Tsoumpri

Reason: It is a short but extremely comprehensive essay that is focused main in the human values and the intellectual advantages that result in periods of peace. Decisive in the choice of the essay was also the conclusion/ proposal to the media for the role that they have to play in the promotion of world peace, which is the subject of the IPPA.

Whenever people thought responsively and logically, they reached progress. However, when the opposite occurred and they thought unresponsively and illogically, they found shelter in violence and savageness. The term peace calms the hearts of all people, even the ones that shined in the battle fronts and retrieved glory in international level. Peace does not only mean the lack of armed conflicts but also the energetic friendship that requires the cooperation of countries and the common effort that they have to put in just difference solving.

The ones that did not taste wars are in position to quiver when they read about history or listen to what happens during wars that even at the present time take place in several nations. Peace is the harmonic and friendly relationship between individuals and populations. It is a universal desire, offers several goods and assists in the progress of individuals and communities. It contributes to the transnational connections and appreciation.

When peace exists there is nothing to restrain people from developing their skills and talents. In the professional sector, it helps people to succeed by avoiding the fear of war. By living peacefully mankind can

Όσες φορές ο άνθρωπος στην ιστορία σκέφτηκε λογικά και υπεύθυνα, έφτασε στην πρόοδο. Όσες φορές όμως γινόταν το αντίθετο, δηλαδή δεν σκεφτόταν λογικά και υπεύθυνα παρά απερίσκεπτα και ανεύθυνα, κατέφυγε στην αγριότητα και στην βία. Η λέξη ειρήνη αναπαύει τις καρδιές όλων των ανθρώπων και εκείνων ακόμη που διέπρεψαν στα πολεμικά μέτωπα και απέσπασαν την παγκόσμια δόξα. Η ειρήνη σημαίνει όχι μόνο την ανυπαρξία των ένοπλων συγκρούσεων αλλά και την ενεργό φιλία που προϋποθέτει την συνεργασία των κρατών και κοινή προσπάθεια για δίκαιη διευθέτηση των διαφορών.

Όσοι δεν γεύτηκαν τον πόλεμο είναι σε θέση να φρίπτουν καθώς διαβάζουν την ιστορία ή ακούν τα όσα συμβαίνουν σε πολέμους που σπαράζουν ακόμη και αυτή εδώ την στιγμή αρκετά έθνη. Η ειρήνη είναι η αρμονική και φιλική σχέση μεταξύ των ατόμων και λαών. Αποτελεί πανανθρώπινο αίτημα, προσφέρει πλήθος αγαθών και συμβάλλει αποφασιστικά στην πρόοδο των ατόμων και κοινωνιών. Συντελεί στην αλληλογνωριμία και την αλληλοκατανόηση των λαών. Με την ειρήνη δεν υπάρχουν δεσμά που να εμποδίζουν τον άνθρωπο να αξιοποιήσει τις έμφυτες κλίσεις του. Στον επαγγελματικό τομέα βοηθάει τον άνθρωπο να πετύχει, αποφεύγοντας τον φόβο του πολέμου. Ζώντας ειρηνικά ο άνθρωπος μπορεί να καταξιωθεί μέσα στο

get recognition within the society. The individuals are free to create, open ways for a better living. They can even reach spiritual completion by travelling, reading books and most importantly studying.

In a peaceful society all the mental and material goods can come to fruition. The cooperation is promoted through the scientific research as well as through the biotic effort, which results to the advances in science, the ethical composition of the individual's personality, the promotion of the honest dialogue, the mutual improvement of life conditions of all community classes and the more righteous distribution of wealth.

Peaceful societies meet, for certain, spiritual and material prosperity that assists in their progress. Of course, all of these require the peaceful subsistence of the individual within the society, as if there is no mutual respect, love and understanding between them, then the peaceful subsistence will be on the door step of explosion. In the common life, peace represents the natural condition of the subsistence between individuals.

Peace generates requirements favorable towards the communication of nations. The value of mankind is recognized, and accordingly the respect of human rights is secured, as well as the smoothness in the functionality of social and state institutions. The individuals overcome their egotism, communicate and cooperate with each other for the common good. The person is free to think, create, express and believe in personal ideals. Grammars and arts flourish and culture and civilization is promoted in general.

The vision of peace is threatened by several factors that are related

κοινωνικό σύνολο. Το άτομο είναι ελεύθερο να δημιουργήσει, να ανοίξει δρόμους για μια καλύτερη ζωή. Ακόμη μπορεί να ολοκληρωθεί πνευματικά με ψυχαγωγικά ταξίδια, βιβλία και το κυριότερο σπουδάζοντας.

Σε μια ειρηνική κοινωνία καρποφορούν όλα τα πνευματικά και υλικά αγαθά. Η συνεργασία προάγεται τόσο στην επιστημονική έρευνα όσο και στην κοινή βιοτική προσπάθεια, με συνέπεια την καλλιέργεια των επιστημών, την ηθική συγκρότηση την προσωπικότητας του ατόμου, την προαγωγή του ειλικρινούς διαλόγου, την αμοιβαία βελτίωση των συνθηκών ζωής όλων των κοινωνικών τάξεων, την πιο δίκαιη κατανομή του εθνικού πλούτου.

Οι ειρηνικές κοινωνίες γνωρίζουν οπωσδήποτε πνευματική και υλική ευημερία που συντελεί στην πρόοδό τους. Όλα αυτά προϋποθέτουν βέβαια και την ειρηνική διαβίωση των ατόμων που ζουν μέσα στην κοινωνία γιατί εάν δεν υπάρχει αλληλοσεβασμός, αγάπη και κατανόηση μεταξύ τους τότε η ειρηνική διαβίωση θα είναι στα πρόθυρα της έκρηξης. Στην ζωή των λαών, η ειρήνη αντιπροσωπεύει τη φυσική κατάσταση της διαβίωσης μεταξύ τους.

Η ειρήνη δημιουργεί προϋποθέσεις ευνοϊκές για την επικοινωνία των λαών. Αναγνωρίζεται η αξία του ανθρώπου, άρα εξασφαλίζεται ο σεβασμός των ανθρωπίνων δικαιωμάτων. Διασφαλίζεται η ομαλότητα στη λειτουργία των πολιτειακών και κοινωνικών θεσμών. Το άτομο ξεπερνά τον ατομοκεντρισμό του, συνδιαλέγεται και συνεργάζεται με τα άλλα άτομα για το κοινό καλό. Το άτομο είναι ελεύθερο να σκεφτεί, να δημιουργήσει, να εκφραστεί, να πιστεύει σε προσωπικά ιδεώδη. Ανθούν τα γράμματα και οι τέχνες και γενικά προάγεται ο πολιτισμός.

Το όραμα της ειρήνης απειλείται από πολλούς παράγοντες που σχετίζονται με την φυσιογνωμία της εποχής μας. Στις μέρες μας η ειρήνη του κόσμου διέρχεται μεγάλη κρίση, κι αυτό προέρχεται

to the nature of our times. During these days world peace is in great crisis, which occurs due to the forged peace that exists in the national life of most of the greater nations that affect the mankind balance.

Many of the leaderships do not calculate correctly the disastrous consequences that an expansionary war may have. Between these leaderships, no constructive dialogue exists so they try to solve their problems/differences not peacefully but by using weapons.

Accordingly people are driven to the violation of human rights, fall into ethical decadence and are to group crimes. Of course, what assists in the creation of all the above, is the lack of culture and the illiteracy that exists in most of the areas in conflict.

As long as world peace is fragile, distrust will grow and more obstacles will appear in the way of nation's cooperation in neuralgic sectors such as commercial transactions, traffic and free transfer of ideas.

In many countries the human rights are violated as there is no respect in others' opinions that leads to hatred prevailing and eventually to war. It is known that fanaticism had a cost in individuals and nations, during the past and present years. However there are several ways in order to protect peace.

The domination of humanitarian values, as well as that of justice, equality, and brotherhood of people can lead to the progress of communities, welfare and promotion of civilization.

Dialogue could exist for the solving of nations' differences without them involving in wars. The development of international relations between nations, in economical, social and cultural level consolidates

ουσιαστικά απ' την πλαστή ειρήνη που υπάρχει στην εθνική ζωή των κυριότερων κρατών που επηρεάζουν την ανθρώπινη ισορροπία.

Πολλές ηγεσίες δεν εκτιμούν σωστά, ορθά τις καταστροφικές συνέπειες που μπορεί να έχει ένας επεκτατικός πόλεμος. Μεταξύ των ηγεσιών αυτών δεν υπάρχει επικοινωνιακός διάλογος. Προσπαθούν να λύσουν τις διαφορές τους, όχι ειρηνικά αλλά με την μεσολάβηση των όπλων.

Οι άνθρωποι οδηγούνται στην παραβίαση των ανθρωπίνων δικαιωμάτων, περιέρχονται σε ηθικό ξεπεσμό και οδηγούνται στα ομαδικά εγκλήματα. Σ' αυτό βέβαια συμβάλει και η έλλειψη πνευματικής καλλιέργειας, ο αναλφαβητισμός που κυριαρχεί στις περισσότερες περιοχές.

Όσο η διεθνής ειρήνη είναι εύθραυστη, τόσο η δυσπιστία μεγαλώνει και τόσο πιο πολλά εμπόδια εμφανίζονται στη συνεργασία των εθνών σε νευραλγικούς τομείς, όπως οι εμπορικές ανταλλαγές, η κυκλοφορία και η ελεύθερη ανταλλαγή ιδεών.

Σε πολλές χώρες παραβιάζονται τα ανθρώπινα δικαιώματα καθώς δεν υπάρχει σεβασμός στην γνώμη του άλλου με αποτέλεσμα να κυριαρχεί το μίσος, που οδηγεί βέβαια στον πόλεμο. Ξέρουμε πως ο φανατισμός κόστισε και σε πρόσωπα και σε έθνη και παλαιότερα και κατά τα πρόσφατα χρόνια. Ωστόσο για την προάσπιση του αγαθού της ειρήνης υπάρχουν πολλοί τρόποι.

Η επικράτηση των ανθρωπιστικών αξιών, όπως η δικαιοσύνη, η ισότητα καθώς και η συναδέλφωση των λαών μπορούν να οδηγήσουν στην πρόοδο των κοινωνιών, στην υλική ευημερία και στην προαγωγή του πολιτισμού.

Θα μπορούσε να υπάρξει διάλογος ανάμεσα στα κράτη για την επίλυση των διαφορών τους και όχι να καταφεύγουν στην επίλυση των προβλημάτων τους με τα όπλα.

Η ανάπτυξη διεθνών σχέσεων ανάμεσα στα έθνη, σε οικονομικό,



peace. Moreover relations of friendship develop and thus breaking hatred. The media should start acting towards sensitization of public opinion. And finally if peace is difficult to achieve, it is because the race to completion of people is hard to win. Unfortunately history does not give the chance to have illusions. Wars will continue to break up, however behind pain and chaos, the benefits of peace will keep growing in people's consciousness.

κοινωνικό και πολιτιστικό επίπεδο εδραιώνει την ειρήνη. Επίσης αναπτύσσονται δεσμοί φιλίας ανάμεσα στα έθνη, σπάζοντας το μίσος. Τα ΜΜΕ πρέπει να δραστηριοποιηθούν ώστε να ευαισθητοποιήσουν την παγκόσμια κοινή γνώμη. Και τέλος εάν η ειρήνη είναι δυσκολοκατόρθωτη, αυτό συμβαίνει γιατί ο αγώνας του ανθρώπου για την ολοκλήρωσή του είναι δύσκολος. Η ιστορία Δε μας προσφέρει δυστυχώς περιθώρια αυταπατών. Οι πόλεμοι θα συνεχίζονται πίσω όμως από τον ορυμαγδό και τον πόνο, θα μεγαλώνουν στη συνείδηση των ανθρώπων τα αγαθά της ειρήνης.

Short essays from Cyprus:

Effie Zervopoulou

Everyone in the world knows what “peace” and what “war” mean. That is why all of us vote PEACE.

Peace is when people live happily. When people can access education and something to read. Peace exists when children that come back from school find something hot to eat. It is when a mother smiles. On the other hand, war is the worst thing that can happen. Sickness, murders, fires burning and other sufferings are within a war’s repertoire.

For instance, in Iraq over the recent years, many children got injured or have been killed, and it’s a shame.

So, everyone votes for PEACE to prevail in our world. Peace for everyone and most of all for us, children. Because we want to live, we want to wish for a better tomorrow.

Andrianna Demetriou

Peace is one of the most valuable targets in a person’s life. Because peace is not just a word, it is our life. Without peace we would live in war. So people would not get educated and no doctors would exist to treat sickness. That is why more would die.

War has several bad consequences like cities get destroyed, children

Όλος ο κόσμος ξέρει τι θα πει «ειρήνη» και τι «πόλεμος». Γι αυτό και όλοι ψηφίζουμε ΕΙΡΗΝΗ.

Ειρήνη είναι να μπορεί ο κόσμος να ζει ευτυχισμένος. Να μπορεί να μορφωθεί και να διαβάζει. Είναι όταν τα παιδιά γυρνάν χαρούμενα από το σχολείο, να βρίσκουν ένα πιάτο ζεστό φαγητό. Είναι όταν η μάνα χαμογελά. Αντίθετα ο πόλεμος είναι το χειρότερο πράγμα που μπορεί να γίνει. Αρρώστιες, σκοτωμούς, πυρκαγιές και άλλα πολλά μπορεί να προκαλέσει ο πόλεμος.

Για παράδειγμα, αυτές τις μέρες στο Ιράκ, έχουν τραυματιστεί ή σκοτωθεί πάρα πολλά παιδιά. Και είναι κρίμα!

Όλοι λοιπόν ψηφίζουμε την ειρήνη για να κυριαρχεί σε όλον τον κόσμο. Ειρήνη για όλους, και πιο πολύ για μας, τα παιδιά. Γιατί θέλουμε να ζήσουμε, θέλουμε να ευχηθούμε για ένα καλύτερο αύριο!

Η Ειρήνη είναι από τους σημαντικότερους στόχους της ζωής ενός ανθρώπου. Γιατί η Ειρήνη δεν είναι μια απλή λέξη, είναι η ζωή μας. Χωρίς αυτή θα ζούσαμε με τον πόλεμο. Έτσι δεν θα μορφώνονταν οι άνθρωποι και δε θα υπήρχαν γιατροί για να γιατρέψουν τους αρρώστους. Γι αυτό οι περισσότεροι θα πέθαιναν.



become orphans, environmental pollution etc.

Peace means love and that is the reason we have to fight hard for it.

Krystallia Demetriou

Peace is one of the most valuable targets in a person's life. Because peace is not just a word, it is our life. Without peace we would live in war. So people would not get educated and no doctors would exist to treat sickness. That is why more would die.

War has several bad consequences like cities get destroyed, children become orphans, environmental pollution etc.

Peace means love and that is the reason we have to fight hard for it.

Ο πόλεμος έχει πολύ κακές συνέπειες. Όπως να καταστρέφονται πόλεις, να μένουν ορφανά, να μολύνεται το περιβάλλον κ. α.

Η Ειρήνη σημαίνει αγάπη και γι αυτό πρέπει να αγωνιζόμαστε σκληρά κάθε μέρα γι αυτήν.

Ειρήνη σημαίνει αγάπη και φιλία. Ειρήνη σημαίνει ευτυχία και χαρά για όλο τον κόσμο. Πιο πολύ όμως για τα παιδιά. Εκείνα είναι που πρέπει να ζήσουν.

Όλα τα προβλήματα μπορούν να λυθούν με Ειρήνη. Κι όμως πολλοί δεν το πραγματοποιούν λύνουν τις διαφορές τους με πόλεμο. Μα αφού η Ειρήνη είναι τόσο εύκολη.

Η Ειρήνη είναι σαν περισσότερι, η Ειρήνη είναι σαν τα παιδιά, η Ειρήνη είναι σαν τον ήλιο που δίνει ζωή σε όλη την πλάση. Και η Ειρήνη δίνει ζωή. Χωρίς Ειρήνη πώς θα ζούσαμε; Ο πόλεμος θα ρήμαζε τους ανθρώπους, τις πόλεις και τα χωριά. Ειρήνη είναι αγάπη και όπως έλεγε ο ποιητής Γιάννης Ρίτσος: Η Ειρήνη είναι τα σφιγμένα χέρια των ανθρώπων, είναι το ζεστό ψωμί στο τραπέζι του κόσμου, είναι το χαμόγελο της μάνας. Μονάχα αυτό. Τίποτα άλλο δεν είναι η ΕΙΡΗΝΗ.

Helena Sakoula

During the first years of their history, people were not many and food existed for everyone, so no wars were beginning. Later on, number of people started to increase and the goods supplied were not enough so they were starting wars to help their struggle for survival. Nowadays, wars occur mostly due to economical reasons. But no reason justifies the civilized persons to involve in wars and kill each other. The world would be peaceful if people shared their goods better and love existed between them. Even nature would be happy if all people were free and lived forever peacefully.

Στα πρώτα χρόνια της ιστορίας τους οι άνθρωποι ήταν λίγοι υπήρχε τροφή για όλους και έτσι δεν έκαναν πολέμους. Αργότερα όταν οι άνθρωποι αυξάνονταν και τα αγαθά δεν έφταναν για όλους άρχισαν να κάνουν πολέμους για να επιβιώσουν. Στη σημερινή εποχή οι πόλεμοι γίνονται κυρίως για οικονομικούς λόγους. Όμως κανένας λόγος δεν δικαιολογεί σήμερα τους πολιτισμένους ανθρώπους να κάνουν πολέμους και να σκοτώνουν τους συνανθρώπους τους. Στον κόσμο θα υπήρχε ειρήνη αν οι άνθρωποι μοίραζαν καλύτερα τα αγαθά μεταξύ τους και ήταν αγαπημένοι μεταξύ τους. Ακόμη και η φύση θα χαιρόταν αν όλοι οι άνθρωποι ήταν ελεύθεροι και ζούσαν για πάντα ειρηνικά.

Sotiria Katinaki

One of the most important things in world is Peace. Without it people cannot be happy and joyful.

The large amounts of money that are used for weapon systems and equipment would be sufficient to feed the poor nations of the globe.

How different the world would be if the factories did not produce weapons but rather food, clothing and other necessities?

Also many important buildings and facilities very useful for mankind could be build, like schools, hospitals, parks, refuges for older people etc.

Ένα από τα πιο σημαντικά πράγματα στον κόσμο είναι η ειρήνη. Χωρίς αυτή οι άνθρωποι δε θα μπορούσαν να είναι χαρούμενοι και ευτυχισμένοι.

Με τα μεγάλα χρηματικά ποσά που σήμερα δίνονται στους εξοπλισμούς θα μπορούσαν να χορτάσουν όλοι οι φτωχοί λαοί της γης.

Πόσο διαφορετικός θα ήταν ο κόσμος αν τα εργοστάσια δεν έφτιαχναν όπλα, αλλά ρούχα, τρόφιμα και άλλα απαραίτητα πράγματα.

Ακόμη θα γίνονταν κτίρια που είναι και αυτά πολύ σημαντικά για τον άνθρωπο, όπως νοσοκομεία, πάρκα, παιδικές χαρές, γηροκομεία, σχολεία κ.α.

War can only bring horror and disaster.

During the recent days, TV programs were showing the war in Iraq. Cities get destroyed. Everything is knocked down. People are left without a home, no electricity or water.

Thousands of civilians, women, elderly, and children are killed in a daily basis.

Powerful nations leave the people of the world live.

Let's all together pray for a better tomorrow for the world to dawn.

Angela Livanopoulou

We are at the beginning of spring!!! However weather is not good. I sit in front of the TV as I am not able to go out and play.

The news is not good. In every single channel there is war. By watching these tremendous events I begin to understand the meaning of peace.

“PEACE” is a just a word but with a great meaning.

With its existence, people can share everything. If only everyone could understand its meaning, so the things on the TV are avoided... Bombarded cities, wounded children and sad faces everywhere.

Peace is the opposite of war. There is joy everywhere, within young and elder and altogether we enjoy what God gave us, life that no one

Ο πόλεμος μόνο καταστροφή και φρίκη μπορεί να φέρει. Αυτές τις μέρες η τηλεόραση νύχτα και μέρα δείχνει τον πόλεμο που γίνεται στο Ιράκ. Οι πόλεις καταστρέφονται. Τα πάντα γκρεμίζονται. Οι άνθρωποι μένουν χωρίς σπίτι, χωρίς ρεύμα, χωρίς νερό. Χιλιάδες άμαχος πληθυσμός, γυναίκες, γέροι, παιδιά σκοτώνονται καθημερινά. Ας αφήσουν οι ισχυροί της γης τους λαούς να ζήσουν ελεύθεροι. Όλοι μαζί ας προσευχηθούμε να ξημερώσει ένα καλύτερο αύριο για τον κόσμο.

Είμαστε στις αρχές της άνοιξης!!! Ο καιρός όμως δεν είναι καλός. Κάθομαι μπροστά στην τηλεόραση αφού δεν μπορώ να παίξω.

Τα νέα της δεν είναι καλά. Σε όλα τα κανάλια δείχνει πόλεμο. Μέσα σε αυτά τα άσχημα γεγονότα, αρχίζω να συνειδητοποιώ την αξία της Ειρήνης.

«ΕΙΡΗΝΗ» είναι μια λέξη με μεγάλη σημασία.

οι άνθρωποι με την ύπαρξη αυτής μπορούν να μοιράζονται τα πάντα. Μακάρι γρήγορα όλοι οι άνθρωποι να μπορέσουν να καταλάβουν τη σημασία της, για να αποφεύγονται αυτά που βλέπουμε αυτές τις ημέρες στην τηλεόραση. Παιδιάκια χτυπημένα, βομβαρδισμένες πόλεις



has the right to deprive.

With Peace existing all people get happy!!!

Violeta Safarika

Every nation wants peace to exist in the world, because war brings many disasters.

Our fathers and brother would go to fight and who knows whether they would survive or get killed. We would not have food supplies and many people would die of starvation and mainly children. Of course children would not be able to go to school. Other than that, no electricity or water supplies would be available, many would get sick and injured and hospitals would be full of them. Drugs would deplete very soon and doctors would not be able to help all these persons. Unfortunately these and many more are shown on TV every day from wars all over the world.

I hope that God enlightens the leader of nations so that no war breaks up on any place on the world. Let's not forget that the first victims of a war are not soldiers but rather the little children.

και παντού θλιμμένα πρόσωπα.

Ειρήνη είναι δηλαδή το αντίθετο του πολέμου. Παντού επικρατεί χαρά σε μικρούς ή μεγάλους και όλοι μαζί απολαμβάνουμε αυτό που μας χάρισε ο Θεός, τη ζωή και που κανένας δεν έχει το δικαίωμα να τη στερήσει από κάποιον. Με την ύπαρξη της ειρήνης γίνονται ευτυχισμένοι όλοι οι άνθρωποι!!!

Οι πατεράδες και τα αδέρφια μας θα πήγαιναν να πολεμήσουν και ποιος ήξερε άμα θα επιζήσουν ή θα σκοτωθούν. Δεν θα είχαμε τρόφιμα και πολλοί άνθρωποι θα πέθαιναν από την πείνα και κυρίως παιδιά. Βέβαια δεν θα ήταν δυνατόν να πήγαιναν τα παιδιά στα σχολεία. Εκτός από αυτό δεν θα υπήρχε νερό και ηλεκτρικό, πολύς κόσμος θα αρρώσταινε και θα τραυματιζότανε και θα γέμιζαν τα νοσοκομεία τραυματίες και αρρώστους. Τα φάρμακα θα τελείωναν πολύ σύντομα και ούτε οι γιατροί δεν θα μπορούσαν να βοηθήσουν όλον αυτόν τον κόσμο. Δυστυχώς όλα αυτά και πολλά άλλα που δεν θέλω να πω μας τα έδειχναν τώρα τελευταία στη τηλεόραση στον πόλεμο που γινόταν στο Ιράκ.

Μακάρι ο θεός να φωτίσει τους αρχηγούς από τα κράτη και να μην ξαναγίνει πόλεμος πουθενά στον κόσμο. Μην ξεχνάμε τα πρώτα θύματα ενός πολέμου δεν είναι οι στρατιώτες αλλά τα μικρά παιδιά.