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AMERICAN JEWISH ARCHIVES

*Preserving American Jewish History*

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series E: General Alphabetical Files. 1960-1992

Box 81, Folder 3, Conference on violence among nations, May 1978.

cc: Harold Applebaum  
Susie Schulb  
Eugene DuBow

memorandum

## THE AMERICAN JEWISH COMMITTEE

**date** October 6, 1978  
**to** Rabbi Marc Tanenbaum  
**from** Adam Simms *AS*  
**subject** Chicago Institute for Interreligious Research: Conference on  
"Violence among Nations: Interreligious Perspectives," May, 1978

I have just begun to receive texts of the papers presented by the major participants, and forward those of Reuven Kimelman (Brandeis University's Department of Near Eastern and Judaic Studies) and Franklin Sherman (Lutheran School of Theology at Chicago). The third participant, Fazlur Rahman (University of Chicago's Department of Near Eastern Languages and Civilizations) has promised to transmit his text by December 10 of this year.

Regarding the conference itself, I can offer the following observations:

The sessions were not especially well attended. I would say that the maximum audience during the two days of the conference was about a dozen persons. Why this was the case is difficult to say. One reason might be the fact that the divinity schools in Chicago are saturated with all sorts of programs, and the CIIR, having no academic institutional base, is at a disadvantage in competing for attention and audience. Another factor might be that the conference was initially announced for November, 1977, but had to be postponed on account of insufficient attendance (we had planned it as a weekend retreat-type program, and couldn't justify the expense for the small number of reservations received).

Nonetheless, those who attended found the sessions absorbing and worth their time. The star of the show turned out to be Kimelman. He is extraordinarily bright and articulate, and (to me, with my Reform background) impressively well grounded in his rabbinic sources. He was the first to present his paper, and in the discussion period that followed his first substantive question came from Dr. Charles Spivey, a black minister (formerly director of the Chicago Church Federation; now at Quinn Chapel Church, Chicago). Spivey came out swinging on the question of theological justifications for resistance by minorities to oppression. Kimelman engaged him rapidly and authoritatively from the rabbinical perspective. It was my impression at the time that the atmosphere was charged with the aura of a "black-Jewish" toe-to-toe, although the whole exchange kept within proper, polite, genteel bounds. (Spivey, by the way, does have a reputation for anti-Semitic tinges, although I have no first-hand knowledge of this.) From that point on, Kimelman was perhaps the dominant personality of the conference.

Fazlur Rachman was also quite impressive, although perhaps more because of the fact that, as an Islamic scholar, he provided the novel wrinkle for an interreligious

October 6, 1978  
Rabbi Marc Tanenbaum  
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colloquium. A good portion of his presentation was devoted to providing a background on the difficulties of Islamic textual analysis; this, in order to set the stage for his own interpretation of what Islam had to say on the topic at hand, and to provide a common ground for discussion with an audience that was woefully (and admittedly) grounded in knowledge of Islam.

Rahman is an interesting fellow, and in an interesting position as an Islamic scholar. He is Pakistani in origin, and headed up a major institution for Islamic studies there during the 50's and 60's. He also ran into trouble because of his religious liberalism (so he told me at lunch) and found it propitious to accept an offer from either McGill or Chicago. The implications of all this as to how "kosher" his Islamic colleagues (here or overseas) believe him to be is something that I am not qualified to evaluate. But it is something to make note of and take into account for the future.

As to what use will be made of the papers is still undetermined. I have sent copies of them to John Pawlikowski for evaluation. At this time we don't have any periodical outlet, scholarly or popular, in mind. John's immediate, short-term idea is to summarize them for submission to Ecumenical Abstracts. I am sure that he would appreciate any reactions and suggestions that you might have.

Best regards.

AS/dv



STEREOTYPES(Foreign Devils, Westerners in the Far East; the 16th cent to the Present Day, Pat Barr, Penguin Books, 1970)

p. 6 - Following Vasco da Gama's voyage beyond the Cape of Good Hope in 1497, an increasing number of Europeans reaching China by sea. Most of them were traders or missionaries from Southern Europe and many of the former (TRADERS) BEHAVED LIKE PLUNDERING PIRATES. SUCH BEHAVIOR ONLY SUPPORTED THE CHINESE IN THEIR LONG-HEEDED BELIEF THAT ALL FOREIGN INTRUDERS WERE INFERIOR "BARBARIANS" OR "OCEAN DEVILS" - UN-VIOLENT, CIVILIZED, BRUTAL PEOPLE WITH NO PROPER SYSTEM OF ETIQUETTE. THE CHINESE, BY CONTRAST, LOOKED UPON THEMSELVES AS "CELESTIALS", BECAUSE THEIR EMPEROR WAS THE 'SONE OF HEAVEN', AN INTERMEDIARY BETWEEN THE CELESTIAL AND TERRESTRIAL SPHERES, AND BECAUSE THEY WERE INHABITANTS OF THE MASSIVE, GLORIOUS 'MIDDLE KINGDOM', SOURCE AND CENTER OF THE WORLD'S CIVILIZATION.

From these early East-West contacts, then, the patterns of the future emerge. The restless, acquisitive people of the West went to explore the promises of the wealthy East; the East, more aloof, immobile, self-sufficient, receives them, but sends no inquisitive embassies in its turn to investigate the almost unknown West. The main forces that lured Europeans to undertake these long, perilous journeys of discovery were trade and religion. But the Chinese felt no need of either, and failed to understand why these rough strangers bothered to travel so far - UNLESS IT WAS TO PAY TRIBUTE TO THEIR CELESTIAL EMPIRE.

THIS ASSUMPTION OF CULTURAL SUPERIORITY WAS STILL ALMOST UNCHANGED AMONG THE CHINESE IN THE LATE 16th CENTURY WHEN THE JESUIT MISSIONARIES ARRIVED IN THE MIDDLE KINGDOM AND INITIATED A NEW, MORE THOUGHTFUL PENETRATING ERA OF EAST-WEST CONTACT. Foremost among these Jesuits and true founder of the China Mission was Father Matteo Ricci. Ricci learned

more about Chinese society and culture than any European before him; he remains a central figure by on all accounts of European enterprise in the M<sup>t</sup> Far East; (he was a good man to be on the spot at that vital time.)

(Father Trigault; China in center of globe)

WAN-LI, Emperpr of China (Ming - The Bright' - Emperors) 1563-1620 who ruled China from 14th to 17th cent and whose empire was the largest and richest in he world at that time

The Emperor of China, wearer of the royal yellow, was more than human; he was semi-dragon, the Son of Heaven, and thus an intermediary between heaven and earth. In his imperial Hat was a huge pearl known as the azure-dragonainstructing-posterity-pearl!

Surrounded by all his splendor, pomp and reverence, and secluded from most outside influences, it was not surprising that Wan-Li believed, as his ancestors had, that he was the ruler of a Celestial Empire, source of all civilization and culture, and beyond its confines DWELT ONLY UNIMPORTANT, BARBARIC TRIBES. Therefore, whenever Wan-Li had to deal with 'barbarians' - in the shape of envoys from outer Asia and latterly from Southern Europe - HE TRTREATED THEM WITH CONTEMPTUOUS FORBEARANCE AND SOMETIMES CHUELTY. FIRST, THE FOREIGNERS HAD TO BE TAUGHT THE KOWTOW, THE RITUAL OF BENDING THEK KNEE THREE TIMES AND TOUCHING THE FLOOR WITH THE FOREHEAD NINE TIMES, THAT HAD TO BE PEROFMERD BY ALL WHOM ENTERED THE IMPERIAL PRESENCE. THEN THE BARBARIANS MIGHT BE ALLOWED TO PRESENT THEIR GIFTS FOR TRIBUTE' as the Chinese put it) to WAN-LI who, if he felt well disposed might sympathize with them for not having born Chinese and suggest that they might learn to enjoy SOME OF THE FRUITS OF HIS SUPERIOR CIVILIZATION. ALL FOREIGNERS WERE ALIKE IN THE EMPEROR'S EYES AND ALL,

HE FELT, WOULD BE SO OVERWHELMED BY THE WONDERS OF CHINA, THAT THEY WOULD BEG FOR HIS BENEVOLENT OVERLORDSHIP TO BE EXTENDED TO THEM.

p. 32 - TOKUGAWA IEYASU, the first of Japan's long line of Tokugawa Shoguns (Generalissimos), who retained virtual control over the country affairs for 250 years. (even tho a puppet emperor lived in Kyoto). He encouraged at first overseas trade, for unlike the Emperor of China, Ieyasu did not assume that he was HE WAS INFINITELY SUPERIOR TO ALL FOREIGNERS, BUT NEITHER DID HE FEEL IN THE LEAST INFERIOR. His approach to them was practical shrewd, calm - both towards THE 'SOUTHERN BARBERS' FROM PORTUGAL AND SPAIN AND TOWARD THE 'RED-HAIRED BARBARIANS' (WHO began to arrive from Northern Europe).

-He carefully distinguished between those foreigners who traded and those who preached. The former he felt were useful to his country, but the latter were troublesome and unnecessary--as he explained in a letter to the King of Spain:

Japan is Divine country. Since the beginning it has revered the Gods and respected the Buddhas..(p.32)

-To Ieyasu, Christianity seemed at first irrelevant and later a dangerous political threat to the country's still uncertain unity. In 1614, two years before his death, I. issued an edict banning the practice of foreign religions in Japan - a measure that reflected the growth of general anti-Christian feeling. (He arranged for his own deification after death)

-500,000 Christian converts: Shogun Hidetada felt Xty was real political and moral threat; During next 20 years savage persecutions against Xty took place. 1637, uprising near Nagasaki, 37,000 cruelly slaughtered by govt forces.

1860 - Anglo-French Expeditionary Force wantonly plundered and destroyed magnificent Summer Palace in Peking, glory and boast of the Chinese Empire, burned to the ground - in reprisal for ~~murder~~ murder of some British envoys by the Chinese.

COMMODORE MATTHEW PERRY - 1794-1858

'Hairy barbarians' arrived in Uraga in 1853; Matthew Perry was encouraged by the keen, receptive interest of the people. a promise he thought of the comparatively easy introduction of foreign customs and habits among them, if not of the nobler principles and better life of a higher civilization.' And this was the general viewpoint of most Westerners by the middle of the 19th century - that the East was 'backward', undeveloped' on a lower scale of 'civilization'. Consequently men such as Perry, devout believers in the benefits of combining Christian morality and industrial progress, were proudly certain that they were performing a noble mission by bringing Western investments and beliefs to the Orientals.

# A.I.U.S.A.

2112 Broadway  
New York, New York 10023

West Coast Office  
3618 Sacramento Street  
San Francisco, California 94118

"I know that I shall never see another sunset. In a sense, I am glad. The burns on my feet are all infected and the pliers used on me have left some nasty gashes. I have been the object of such sadistic display that I am kept constantly awake because of the pain. It is a strange feeling to be a hostage. You are caught, beaten, tortured, but you remain hopeful. It is your strength against theirs. It is your faith in a high cause, namely the defeat of an inhuman enemy who has forgotten all feelings for kindness, understanding and compassion. I must be mad to talk of hope in this hell...."

Dear Friend,

He never did see another sunset. My friend died the next day, the victim of Nazi torture. After 45 days of being tortured, too, I managed to escape. While I was recovering in a hospital, a priest brought my friend's last note to me. Its words still burn in my brain.

I vowed then, over 30 years ago, that I would do all that I could to help other victims of inhuman torture, no matter who or where they were. And I am just one of many thousands working to save them. Yes, frightening as it may seem, thousands and thousands of men, women and young people in all parts of the world are being tortured today, even as you read this letter.

It's a subject a lot of people close their eyes to. Torture is too disturbing to read about. They turn the page, pretend it doesn't exist, delude themselves into thinking it doesn't concern them, bury their heads in the sand, just as the world buried its head in the sand as the Nazis slaughtered more than six million Jews and millions of other "enemies of the State."

Dare we turn our backs on innocent victims throughout the world who are arrested, confined, tortured? Can we ignore their cries for help? Unless we more fortunate ones heed their plight -- and do something to help them -- I dread to think of what the future of the world will be like. I firmly believe that, given the opportunity to help, most people would. You have that opportunity now.

There is an organization -- Amnesty International -- working for the release of these people, those imprisoned or tortured because they profess the wrong politics, or pray to the wrong God, or were born the wrong color. Without Amnesty International (AI), these "prisoners of conscience" would have little hope. With AI, they know there are people throughout the world who not only care about their plight, but who, through organized



efforts, are doing all that they can to help prisoners of conscience everywhere.

Worldwide in its scope, independent of any government, unrelenting in its efforts, Amnesty International acts as a living reminder to all nations of the Universal Declaration of Human Rights. Out of the ashes of World War II, out of the memory of the millions tortured, gassed, burned, brutally maimed, out of the Nuremberg Trials came the Declaration. Many consider it to be the most important document in the course of human history. In it, the nations of the world said, "never again."

But memories are short. Despite the Declaration of Human Rights and the hopes that it spurred, the horrors of torture and political detention grow like a cancer. In Communist countries, in Western countries, in Third World countries, innocent victims who never used or advocated violence suffer unspeakable physical and mental agonies inflicted upon them by government police.

Some countries prefer pumping soapy water into the victim's stomach and forcing it out through his nostrils.

Others choose to beat the soles of the victim's feet until they are a bloody pulp.

Others torture their victims with drugs or deprive them of sleep for as long as two weeks.

Still others place dissenters in mental institutions.

Indonesia, Iran, Iraq, the Soviet Union, Spain, South Korea, Guatemala, South Africa, Uganda, Argentina, Uruguay, Morocco, Brazil, Chile, Turkey, the Philippines, Czechoslovakia, Rhodesia, Syria, Ethiopia -- the list of nations that violate fundamental human rights is long.

To help men and women victimized and deprived of their human rights, AI was created.

And is succeeding in many of its efforts to free prisoners of conscience.

AI achieves its work through a well thought out program that combines research, public pressure and diplomacy.

First, Amnesty International investigates. After learning about prisoners of conscience (from family, friends, observers, churches, trade unions, reports of arrests, information smuggled out of prison), AI's Research Department scrupulously delves into each case. They find out why a prisoner was arrested -- if he or she had a fair trial (or any trial at all!) -- under what conditions he is being detained -- if he has been subjected to brutal treatment -- if he is allowed to communicate with his family and the outside world -- if he used or advocated violence.

When it has been determined that a prisoner of conscience needs its help, Amnesty International "adopts" the prisoner. These adoptions are the heart of AI's work. There are almost 2,000 Amnesty adoption groups

(over, please)

in 33 countries. Each group consists of 8 to 20 people, and is assigned three prisoners to work for. To insure an impartial approach, the prisoners assigned are from countries of different political systems. It is on their own three adopted prisoners that the members of each adoption group concentrate their energies.

They dispatch letters and wires to government officials who wield influence in the case involved.

They write to appropriate embassies.

They contact prison officials.

If allowed, they send a representative to see the prisoner or to monitor his trial. (If legal aid is needed, if possible AI arranges for that, too.)

They alert influential members of the press to the particulars of the cases.

They write to the prisoner. (That is, if he is allowed to receive letters. Many are not.)

They write, too, to the prisoner's family, to keep up their spirits, to let them know that AI is actively engaged in trying to have the prisoner released.

If necessary, if the prisoner is the family breadwinner and the family needs help, Amnesty International provides relief funds to buy food and clothing. It may provide for school fees for the children of the family, or help to subsidize an inadequate prison diet, or pay fares to visit the prisoner, or provide medical aid.

One of AI's most effective weapons is the international public opinion and publicity it creates around a case. Even the most repressive governments are sensitive and responsive to this public pressure. Sometimes, however, behind-the-scenes negotiations are called for. In such cases, Amnesty groups are advised that publicity can be harmful to a prisoner's case, and the Amnesty International officials engage in direct negotiation with the government involved.

Because it has remained unconditionally independent, Amnesty International has been granted consultative status with the United Nations, UNESCO, the Council of Europe, the Inter-American Commission on Human Rights and the Organization of African Unity. With this status, AI acts as consultant to these organizations ... has access to official channels of communication ... advises these organizations about prisoner conditions, people to contact, steps to take to help the prisoner ... is respected as an international authority on prisoners of conscience ... makes specific recommendations to these organizations on issues related to human rights.

Since 1961, through the work of its adoption groups and through its diplomatic intervention, Amnesty International has helped to secure the release of nearly 13,000 prisoners.

(over, please)

That's a lot. But not enough.

There are too many prisoners still in need of our help. We cannot allow ourselves the luxury of patting ourselves on the back because our efforts are sometimes successful.

Amnesty's ongoing battle against tyranny and repression of human rights has gained the support and encouragement of many, including Ramsey Clark, William F. Buckley, Jr., Joan Baez, Leonard Bernstein, Senator James Abourezk, Representative Michael Harrington, Jules Feiffer, Senator Jacob Javits, Frank Mankiewicz, Stewart Mott, Rex Stout, Marietta Tree, Roger Baldwin, Victor Reuther, and many others.

But it is the many people who send contributions to Amnesty International that make its desperately needed work possible. These are people who care, who don't want to bury their heads in the sand. They want to -- and do -- help. And if they experience anguish when they learn about cases of prisoners inhumanly maimed and tortured, they also experience the supreme joy of learning about case after case where prisoners have been set free ... thanks to their help.

I assure you -- it's a beautiful feeling.

I invite you to experience it, to take your rightful place alongside the more than 50,000 other citizens of this country who, through their AI support, are doing their share to see that prisoners of conscience are released.

Whether you send \$15 or \$50 or \$500, please be assured that your donation is critically needed, and will go to help these prisoners and their families.

When I started this letter with "Dear Friend," it was with the hope that you are a friend, someone willing to lend a little help to those who need that help so badly. Too often today, when people hear of tragedy, they sense frustration, feeling there is nothing they can do. And too often, there is nothing they can do. But Amnesty International does exist. Prisoners of conscience can be helped. And you are the one who can help them.

Sometimes, when I am kneeling in my garden to pick vegetables, or sitting with my family at the dinner table, or simply when I open my eyes in the morning and see the sky through my window, I remind myself of how fortunate I am -- to have a garden, to have a family I can share things with, to have a window I can see from.

Then I think of those who don't.

Please help.

With hope,

*Ginetta Sagan*

Ginetta Sagan  
For Amnesty International

GS:aca

P.S. Your contribution to Amnesty International is tax deductible.



# THE AMERICAN JEWISH COMMITTEE

CHICAGO CHAPTER • 55 East Jackson Boulevard, Suite 1870 • Chicago, Illinois 60604 • (312) 663-5500

January 16, 1979

The Rev. John Pawlikowski  
Catholic Theological Union  
5401 South Cornell Avenue  
Chicago IL 60615

Dear John:

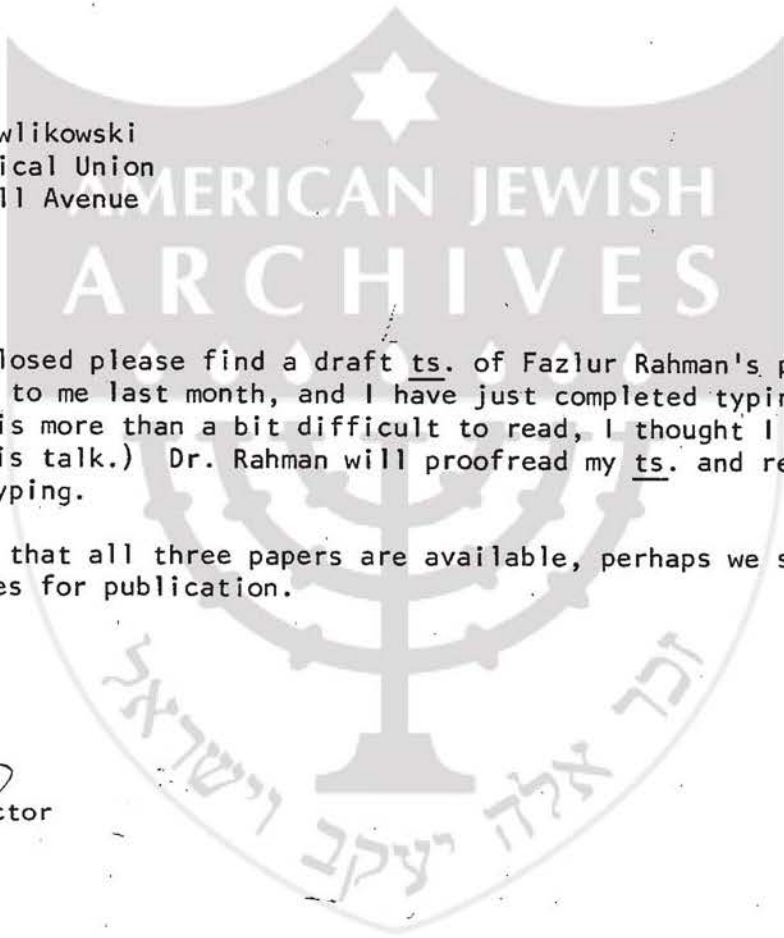
Enclosed please find a draft ts. of Fazlur Rahman's paper to the CIIR. He mailed the ms. to me last month, and I have just completed typing it myself. (As his handwriting is more than a bit difficult to read, I thought I had best type it, as I had heard his talk.) Dr. Rahman will proofread my ts. and return a corrected copy for final typing.

Now that all three papers are available, perhaps we should give some thought to avenues for publication.

Sincerely,

Adam Simms  
Ass't. Area Director

AS:dv  
Enclosure



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March 1, 1979

AMERICAN JEWISH  
ARCHIVES

Dear Participants:

Enclosed you will find our latest issue of Matchbox and a membership brochure with ten extra membership forms. We decided to send these to you as we thought that some of you might be interested in joining Amnesty International on an individual basis.

I would also like to take this opportunity to let you know in advance that ABC is presenting a ½-hour TV program on Amnesty International which, in one segment, deals with a religious prisoner of conscience, Mark Nashpits, and mentions the Inter-Religious Urgent Action Network. It will appear on March 18 on the program called "Directions." Check your local listing for the time.

Sincerely,

Jennifer Jacobs  
IRUAN Coordinator

Enc.

Amnesty International is a worldwide human rights movement which works impartially for the release of prisoners of conscience: men and women detained anywhere for their beliefs, color, ethnic origin, sex, religion or language, provided they have neither used nor advocated violence. Amnesty International opposes torture and the death penalty in all cases without reservation and advocates fair and prompt trials for all political prisoners. Amnesty International is independent of all governments, political factions, ideologies, economic interests and religious creeds. It has consultative status with the United Nations (ECOSOC), UNESCO and the Council of Europe, has cooperative relations with the Inter-American Commission on Human Rights of the Organization of American States, and has observer status with the Organization of African Unity (Bureau for the Placement and Education of African Refugees). Amnesty International was the recipient of the 1977 Nobel Prize for Peace.

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CONFERENCE ON RELIGION'S ROLE IN A VIOLENT WORLD

To the Conference Participants:

Welcome to the questions facing "Religion's Role in a Violent World." As you will note, Thursday afternoon we divide into ten small groups, each group to discuss and prepare a report on an assigned set of questions. The ten sets are listed herein:

Would you please study these questions, and on the lower part of this page note your first choice, second choice, and third choice for the group you would like to join. Please tear off this lower portion of the page and leave it at the Registration Desk. There will be a listing of group assignments by Thursday afternoon.

Each group is encouraged to appoint a Rapporteur to help the Group Leader to prepare a report on its discussions. The reports will be read to the assembly Friday morning for general discussion. It goes without saying that we hope each report will be: concise, clear, responsive to the questions, and avoiding unnecessary generalities, as far as possible. (We may be able to type and prepare multiple copies of the reports if they are ready by Thursday evening.) Please note that there will be news reporters with us, and care must be taken to avoid giving the individual group reports too much emphasis prior to the general discussions.

The thoughts that emerge in written form from discussion of these questions will reach many people.

The Conference Committee

Enclosure

Name: \_\_\_\_\_

My first choice is group number \_\_\_\_\_

My second choice is group number \_\_\_\_\_

My third choice is group number \_\_\_\_\_

1. On religion's attitude toward mass violence.

Is it possible to identify a common position for religious organizations toward mass violence, torture, genocide? If so, how would this position be expressed in a manner that is suitable for our times?

How would this position and declaration compare with, and relate to, articles 1, 2 and 3 of the Genocide Convention of the United Nations?

How would this position and declaration bear on current conditions in Asia, Africa, the Middle East, South America, Northern Ireland?

What relative importance would this position have in the context of other concerns of religious organizations (such as spiritual, missionary, proselytizing, or other human rights interests)?

2. On organizational aspects: If religious organizations are to play a larger role in matters affecting human rights, mass violence or genocide, what are suggested in the form of:

- a) internal organization and education of religious bodies to make that role more effective;
- b) increased organizational relationships between religious groups, at local and national levels;
- c) communication through joint studies and conferences;
- d) communication among groups whose vital interests are involved?

3. On involvement with other functions of society.

Since autocracy or injustice imposed by law are common causes for torture and mass violence, to what degree, and in what forms, should religious organizations be active in:

- a) political and legal issues that bear on human rights;
- b) the educational function of schools and colleges;
- c) economic issues affecting the well-being of society;
- d) national and international policy issues bearing on human rights;
- e) issues relating to the United Nations organization?

What guidelines and precautions bear on these activities?

4. On probing into conflict situations.

What responsibilities can religious organizations exercise:

- a) for determining the realities affecting human rights that exist in any region;
- b) for studies of societal processes that breed conflict situations;
- c) for publicizing the existence of conflict situations and analyzing their causes;
- d) for uniting efforts bearing on conflict situations?

5. On "interfering" in the internal affairs of other peoples.

What constitute meaningful distinctions and justifications for "interfering" in the affairs of a nation where there is proof of tyranny, torture, or severe disregard for other human rights? What differences in approach should the conditions involve major political upheaval or civil war? What justification for "interfering" were the condition in the nation to involve cultural conflicts? What if the condition involves poverty, hunger, mismanagement or overpopulation which are attributable in part to cultural or religious preferences?

With these distinctions and the primary role of religious organizations in mind, what are alternative approaches for influencing other nations?

6. On relationships with the United Nations organization.

- a) What do the experiences to date suggest for the role and effectiveness of the U.N. and of its subsidiary bodies?
- b) What should be the attitude and efforts of religious organizations with respect to the U.N. and its functions? (The focus here might be on the Commission on Human Rights and on the Genocide Convention.)
- c) What should be the relationship of non-governmental organizations to international bodies such as the U.N.?
- d) What are the implications (for religious organizations) of the increasing authority of "Third World" nations in the U.N.?

7. On being one's "brothers' keeper."

The alternatives to indifference in human relationships often veer toward aggressive proselytizing zeal or toward political autocracy. Having in mind a) the facts of pluralism; b) the right of individuals and of societal groups to be "different," and c) the responsibility of peoples to communicate and exchange values, what guidelines are suggested for the conduct of missionary activities affecting religious beliefs, cultural patterns, and economic well-being?

Since religious differences can be cause for conflicts, to what degree can religions accept other religions as having salvation value for the individual believer, and accord to them some validity with respect to ultimate truth?

How can religious organizations promote their own spiritual message and interests without also generating fear, "tolerance," condescension, contempt, toward other religious beliefs?

8. On religion and world economics.

Conflicts often emerge from economic disparities, shortages, and economic exploitation within and between nations. These often interrelate with religious and cultural factors, natural resources, attitudes toward innovation and change, etc.



Are there meaningful guidelines that prescribe commonality or "minimal uniformity" with respect to material, spiritual, cultural, needs of peoples and of individuals? Are there limits to the disparities that should be tolerated? Is there a religious responsibility to help maintain the minimum standards, or for limiting the disparities?

9. On husbanding the earth's resources.

What are the responsibilities of religious organizations for:

- a) assuring availability of material resources for generations yet to come;
- b) conservation of earth resources as a religious duty;
- c) sharing the earth's materials and energy resources;
- d) preventing waste of natural resources by industrial overexploitation, or through excessive population numbers;
- e) preventing waste from failure to cultivate and utilize natural resources;
- f) waste by absence of cooperative effort between nations?

10. A New Covenant?

Having in mind the new awareness we have of the importance of earth resources to human relationships and to religious experiences, is there basis for developing new concepts that interrelate the earth, mankind, and God?

If so, do these suggest changes of substance or of emphasis in relation to current religious concepts (such as the Covenantal concepts of the Old and New Testaments)?

What do these suggest as to the goal of man or for trends in natural processes?