

Building for Peace in a Violent World: The Challenge of the Gospel
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March 1, 2008, John R Donahue, S.J.

“Violence is as American as cherry pie,” echoes a voice from turmoil of the 60’s--by a man who is now serving a life sentence for an act of violence, H. Rap Brown.¹ Our nation called, the land of the free and the home of the brave, leads the world in virtually all categories of internal violence. Such violence affects the most vulnerable members of our society. “American children are more at risk from firearms than the children of any other industrialized nation. In one year, firearms killed no children in Japan, 19 in Great Britain, 57 in Germany, 109 in France, 153 in Canada, and 5,285 in the United States.” (Centers for Disease Control).² Violence against the unborn led Pope John Paul II to characterize our country as “a culture of death.” Domestic violence is epidemic in our society and a study published in May 2006 showed that almost half of women were impacted by domestic violence in their adult lives, including physical and other forms of abuse.³ Within recent days a report has appeared that 1 out of every 100 Americans is incarcerated, the vast majority for crimes of violence. From Columbine through Virginia Tech and most recently Northern Illinois University schools, once thought a haven from violence, have now become targets. Films and T.V. shows that exalt violence are increasingly popular. The award for best picture went to “No Country for old Men,” and the best actor was in a film entitled, “There Will Be Blood.” Cherry pie is part of our daily fare.

I would not claim that the causes for this epidemic of violence are simple or that there is any single solution to this plague, yet many different groups in the country work constantly and courageously to confront violence. (I typed in “*peace building*” in Google and received over 700,000 hits).

The Bible roots this pervasive violence in the human condition itself. After the ringing refrain of the creation narrative that “it was good,” and the loss of primeval innocence and intimacy with God by Adam and Eve, the first narrative of the Bible is one of violence, Cain killing his brother Abel, that concludes with the sobering reminder that “sin was crouching at the door; its desire is for you; you must master it” (Gen 4:7). And from the earliest days of church history to the present interpreters have been shocked by the approval of violence in the Bible itself. Especially grotesque is the institution of *herem* the command to the Israelites to slaughter men, women and children from captured cities (e.g. Joshua 8:22, 10:28-38) or the praise of Phineas who brutally murders an Israelite and his Moabite wife (Num 25:10-13) for the crime of intermarriage. In the Gospel of Matthew, the same Jesus who pronounces the peacemakers blessed uses violent images in his parables. A landowner whose son is killed by wicked tenants “will put those wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons (Matt 21:41); a king who is shamed by the failure of invited guests to attend his son’s wedding “was angry, and he sent his troops and destroyed those murderers and burned their city.”

While interpreting these difficult texts and traditions would be the work of a course rather than a lecture, in reading them, two things must be kept in mind. First, the Bible embodies an incarnational principle, it is the Word of God in human words, as Jesus was the Word made flesh. The whole human situation with its sins and failures is taken up in the Bible. Secondly, the Bible itself speaks with many voices and contains often counter visions to its most disturbing elements, for example, the compassionate God of the Jewish scriptures “gives strength to his people; and blesses his people with peace (Ps 29:11), and through the prophet, Micah, to “turn swords into plow shares” (4:3). Jesus of Nazareth is the prince of peace who teaches his followers the way of peace and forgiveness.

My hope in our time together would be first to mention some of the root causes of violence and then to indicate how the teaching of Jesus especially in the Gospel of Luke tells us what kinds of people we are to become if we hope not only to be those who live in peace and harmony with others but actively are peace builders. Peace building and the struggle against violence is an unending challenge, but the efforts and example of people of religious conviction is crucial. Jesus tells us that we are to be a light to the world and not to hide out light under a bushel, and Paul tells his community at Philippi that they “shine like lights in the world, in the midst of a crooked and perverse generation (Phil 2:15). I often feel that in an overly tolerant culture Catholics are hesitant about seeing themselves as witnesses of an alternate way of living that can be a model of peace building in a broken world. Our aim should be that of the wonderful African American spiritual, “this little light of mine, let it shine, let it shine.”

Causes of violence

The causes of violence are complex and have occupied historians, sociologists, psychologists and theologians for almost a century. From Sigmund Freud’s view “that conflict between sexual needs and societal mores is the source of mankind’s propensity for dissatisfaction, aggression, hostility and ultimately, violence, through Rene Girard’s now popular but somewhat obscure view that violence springs from envy, the desire to have what someone else has (e.g. Cain and Abel, divine approval). This gnawing envy and desire which can be destructive of civilized life is transferred to scapegoat, a victim that has traits that set him apart from the community at large (Chilton 35). Scapegoating has become a national pastime during this election season as anger for our present problems is foisted upon people of nations different from us and on immigrants to our own nations.

While the causes of violence will remain ever complex, I would like to highlight the words of three icons of peace who confronted violence and died violent deaths.

“The Roots of Violence: Wealth without work, Pleasure without conscience, Knowledge without character, Commerce without morality, Science without humanity, Worship without sacrifice, Politics without principles” (Mahatma Gandhi assassinated on January 30, 1948)

"Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that. Hate multiplies hate, violence multiplies violence, and toughness multiplies toughness in a descending spiral of destruction....The chain reaction of evil - hate begetting hate, wars producing more wars - must be broken, or we shall be plunged into the dark abyss of annihilation." (Martin Luther King, Jr., Assassinated on April 4, 1968)

“Put your sword back into its sheath, for all who take the sword will perish by the sword.” (Jesus of Nazareth, murdered, April A.D. 30)

The Jesus whose life and teaching emerges in the Gospel of Luke provides a counter image to our violent world. In the Acts of the Apostles, also written by Luke the apostle Peter as he justifies accepting the centurion Cornelius into the Christian community. He begins by describing God as the one 'who does not show favoritism, but accepts those from every nation who fear him and do what is right' (10,34), and then goes on to give a summary of the life of Jesus (10,37-43) that is introduced by the proclamation: (10:36): 'You know the word which God sent to Israel, preaching the good news of peace (*euangelizomenos eirēnēn*) through Jesus Christ'. The subsequent narration of the life, death and resurrection of Jesus are thus called **the good news of peace**. Only Luke describes the work of Jesus as the gospel of peace; and he speaks explicitly of peace more frequently than Mark, Matthew and John combined. Consideration of those places in the gospel where he speaks of peace as well as attention to certain related motifs will enable us to sound the depths of Luke's good news of peace. This will lead, I hope to suggestions that you will make among yourselves about ways in which this good news can be again heard.

No matter how unique a message, no author creates a unique language to communicate it, so that in speaking of peace Luke draws on a rich storehouse of nuances and associations. In Hebrew thought: peace (*shalom*) is not simply absence of conflict, concord or security, but also well-being, a full and whole life manifest in the blessings of God, fertility of the land and joy in community. Psalm 85, a prayer for deliverance and an expression of hope in the power of God, indicates the intimate connection of *shalom* with other vibrant expressions of Israel's faith: 'Steadfast love (*hesed*) and faithfulness (*emeth*) will meet, justice (*sedeq*) and peace, and Isaiah looks to a time when “the spirit from on high is poured out on us. Then will the desert become an orchard and the orchard be regarded as a forest. Right will dwell in the desert and justice abide in the orchard. Justice will bring about peace; right will produce calm and security” (Isa 32:17). Any reflection on peace must always include a concern for justice as the

Jewish-Christian letter of James testifies: “And the harvest of justice is sown in peace, by those who make peace” (Jas 3:18).

With Christmas still fresh in our minds and as we approach Easter, Luke’s gospel of peace is vivid. The Lucan infancy narrative speaks of peace three times (1,79; 2,14; 2,29), yet the whole section creates a mood and stirs feelings associated with peace. God's entry into human history is not accompanied by the apocalyptic panoply of the day of the Lord or even by the often strident language of a prophetic summons to conversion. Recipients of God's revelation have their fears quelled and express their joy in canticles of praise (1,30.46-55.67-79) which echo major themes of the whole gospel. The *dramatis personae* of the infancy narratives are people of peace, the *anawim* or poor of the land, the 'upright and devout', like Elizabeth and Zachary or like Anna and Simeon who are waiting faithfully' for the redemption of Israel'. Peace occurs first in the *Benedictus* of Zachary: 'for in the merciful compassion of our God the dawning light from heaven will visit us to give light to those who sit in darkness and in the shadow of death, to guide our feet in the way of peace' (1,78-79). The description of the 'dawning light from heaven' describes the arrival of Jesus for whom John will be the herald.

Throughout the Gospel Jesus proclaims and embodies a gospel of peace. After he forgives a sinful woman who expressed her love for him in an extravagant way, Jesus says, “go in peace, your faith has saved you” (7:50) and when he heals the woman suffering from long term hemorrhages, he again says, “daughter your faith has made you, go in peace” (8:48). He tells his disciples to bring to people a greeting of peace, and when he enters Jerusalem on the way to his death the crowds proclaim, "Blessed is the king who comes in the name of the Lord!" "Peace in heaven and glory in the highest!" (19:28), and spanning a great arch with the narrative of his birth, the risen Jesus first greets his frightened disciples with the words, “Peace be with you” (24:36). Perhaps through familiarity the power of the language can be lost, but the conferral and greeting of peace carries with it all the overtones of the biblical *shalom*, right relation to God and neighbor, freedom from fear, and joy in life.

Love of Enemies and breaking down barriers in Luke

Not only does Luke portray a Jesus who embodies and proclaim peace, of all the Gospels, Luke presents a Jesus most opposed to hatred and violence. Following his text I will offer some reflections on how the Gospel offers an alternative vision not only to the ethos of our culture, but to parts of the Bible itself.

“Love your enemies, do good to those who hate you, bless those who persecute you, pray for those who abuse you,” (Luke 6:27-28) and the variant found in Matt 5:44 are the essence of Jesus’ love command in the Sermon on the Plain. This saying of Jesus is echoed elsewhere in the New Testament (Rom 12:20). In both Matthew and Luke it is followed by commands not to resist

violence with violence and in both versions of the sayings such actions will make Jesus' disciples sons and daughters of God. Luke roots the command in the very nature of God, "be merciful as your heavenly Father is merciful" (6:36). This saying which led Dante to call Luke, *scriba mansuetudinis Christi*, the scribe of the gentle mercy of Jesus, is at the heart of Luke's theology.⁴ One would be hard pressed to say that throughout Christian history, love of enemies, non-resistance to evil and merciful compassion has been or is today the hallmark of Christian behavior.

Though the teaching of Jesus on love of enemies and breaking the cycle of violence by not meeting force with force or hatred with hatred merit a full discussion, I would prefer, however, to focus on an aspect of Jesus' teaching and practice in Luke with the hope of contributing to a discussion of what may be the major theological issues facing the 21st century, living with diversity, reconciliation of differences and a move away from violence.

The texts I will look at (albeit too briefly) are three "Samaritan stories" in Luke: Luke 9:51-56, the Samaritan rejection of Jesus' disciples; Luke 10:25-37, the parable of the Good Samaritan, and Luke 17:11-17, the gratitude of the Samaritan leper. The Samaritan stories are very pertinent today since so much domestic and international violence is based on suspicion and hatred of individual or peoples who are different or "other"

In approaching these we should remember that historically Samaritans and Jews though sharing the stories of creation from Genesis, the promises to the patriarchs and the account of the liberation from Egypt as well as devoted to the Torah of Moses, at the time of Jesus were bitter enemies, that kind of enmity which often sadly exists between people vying to be authentic interpreters of a shared heritage. The woman at the well is surprised that a Jew would address her since "Jews do not share things in common with Samaritans," and in the Gospel of John the Jewish leaders say that Jesus has a demon or is a Samaritan (8:48). The closest contemporary parallel might be the division today between Sunni and Shiite in the Moslem world.

Luke organizes his Gospel around a great journey narrative where Jesus travels from Galilee in the North through Samaria to Jerusalem in the South where he will be "taken up", a term which refers to both his raising up on the cross and his assumption or taking up to the Father. At the outset of the journey Jesus dispatches his disciples to a "village of the Samaritans," but "but the people would not receive him, because his face was set toward Jerusalem," a city hated by the Samaritans. (9:53). James and John ask Jesus if he wants them to call fire down from heaven and destroy them, but Jesus rebukes them, which sets the tone for the picture of the Samaritans throughout the journey.

The major Samaritan story of the Gospel is the ever familiar and ever challenging parable of the Good Samaritan (Luke 10:25-37).⁵ A lawyer tests

Jesus about the requirements for eternal life. Jesus turns the question back on him and he, rightly, articulates the two great commands of the Jewish law, total love of God and love of neighbor as one's self. Not surprisingly, the lawyer has a follow-up question, and asks, "who is my neighbor," which elicits the parable. It does not answer the lawyer's question but tells him what it is to be neighbor and subtly who is neighbor.

The story describes a man beaten, robbed and left half dead on Jericho road. All identifying characteristics are gone; we don't know whether he is rich or poor, Jew or Samaritan. Three travelers come down the road. The first, a priest, arrives "by chance" (NAB "happened") saw him and walked past, as did the second, a Levite. Next comes a Samaritan. Given the intense hatred at the time of Jesus between Jews and Samaritans Jesus' hearers may have expected the Samaritan to finish the man off. Yet the rhythm of "seeing" and passing by is broken by the explosive Greek verb, *esplanchnisthē*, "moved with compassion." Only then does the Samaritan enter the world of the injured man with saving help. Luke combines "seeing" and compassion when Jesus sees and has compassion on the widow at Nain (7:13), and when the father welcomes home the returning prodigal (15:20). Compassion is that divine quality which, when present, in human beings enables them to feel deeply the suffering of others, and move from the world of observer to the world of helper.

Like all parables this story has multiple meanings. Most shocking in the parable is not that someone stopped. It would be a story of compassion if a Jewish lay person stopped. The parable forces us as readers to put together "good" and "Samaritan." The outsider provides the model of love of neighbor; the apostate fulfills the law. We might also put ourselves battered in the ditch and ask if we are ready to be helped by those whom we would class as outsiders. The parable forces us to ask who today teaches us and enacts for us the meaning of love of God and neighbor. The lawyer grudgingly answers, "the one who treated him with mercy." Mercy which was twice heralded by Mary as God's gift flowing from her "yes" to his call (Luke 1:50, 54), and which is repeated in Zechariah's thankful blessing of God's love, is not simply forsaking punishment but active entry into the world of helpless and suffering people (1:78). In holding up a mirror to the life of the lawyer and to our lives, Jesus says then, "God and do likewise" (10:37)

This parable challenges a major source of conflict and hatred. In her evocative study of the way in which the Bible has under girded violence and hatred, *The Curse of Cain: The Violent Legacy of Monotheism*, Regina Schwartz argues that "through the dissemination of the Bible in Western culture, its narratives have become the foundation of ethnic, religious and national identity as defined negatively over against others."⁶ This parable challenges such identification. The paradigmatic "other," the hated Samaritan appears as the neighbor who saves the person in the ditch. The admission by the lawyer that the Samaritan does mercy is also a veiled allusion to Hos 6:6, "I desire mercy and not

sacrifice,” which is also ironic since the Samaritans did not recognize the authority of the prophets, but only of the Torah of Moses, and yet outsider fulfills the deepest meaning of the Jewish scriptures. The “other” teaches us what it means to love God and neighbor.

Just as the parable of the Good Samaritan occurs during the initial stages of Jesus’ journey to Jerusalem, the healing of the Ten Lepers (17:11-19) occurs at the beginning of the third and final phase of this journey (17:11a; see 9:51; 13:22).⁷ Though showing traces of the traditional form of miracle story (e.g. the request for healing; healing by powerful word; the demonstrative sign, i.e. showing one’s self to the priest; the simple mention of healing), the Lukan focus is clearly on the second part of the narrative, the actions of the Samaritan in 17:15-18.⁸

Here for the first time it is mentioned that one of those healed **was a Samaritan**, even though the reader has been alerted by the introductory verse that Jesus is on the border of Samaria. Suspense builds in vv 15-16, especially in the Greek word order: one of those who has been healed returns; he is “glorifying God [*doxazōn*] in a loud voice;” (au trans) in a gesture of worship he falls with face bowed at the feet of Jesus, and only then is it stated: and he was a Samaritan.⁹ As in the parable of the Good Samaritan, where the Samaritan is the third passer by, the suspense builds to highlight the presence of the Samaritan. The major thrust of the narrative then unfolds in the pronouncements of Jesus in vv. 17-18: “Were not ten made clean? But the other nine, where are they? Was none found to return and give glory [*doxan*] to God, except this foreigner (*allogenēs*). The postponement of the reference to “this foreigner” to the final words of Jesus is similar in structure to the word order of vv. 15-16 so that the reference to the Samaritan again stands out. Jesus’ final words of the story are a praise of the faith of the Samaritan.

Throughout Luke’s Gospel “glorifying God” is a fundamental response to the presence of God in the actions of Jesus (e.g. angels and shepherds at birth, 2:14, 20; crowds at entry to Jerusalem, 19:38; centurion at cross, 23:47). In these significant places those who give such glory are people on the margin of Jesus’ society. Shepherds (along with tax collectors) are listed among those occupations, which no observant Jew should pursue.¹⁰ Samaritans, as we noted, were hated and suspect, and a leper who was a Samaritan was doubly scorned, both for his disease and for his religious and ethnic identity. A Gentile centurion is allogenēs, like the Samaritan leper, as well as a representative of an occupying power.

The actions of the Samaritan in the parable and of the Samaritan leper also comprise two religious attitudes that are fundamental to both Judaism and the teaching of Jesus. At the time of Jesus Jewish teachers defined the two fundamental obligations as worship of God (*eusebeia* or *dikaioynē*) and love of neighbor (*philanthropia*).¹¹ Worship of God was shown especially through offering praise and glory to God. The Samaritan leper who twice gives glory to

God embodies the first of these fundamental dispositions, while the Good Samaritan is a model of love of neighbor. Luke forcefully says that those who are called enemy and scorned as outsiders are fulfilling fundamental religious attitudes expected of both Jews and all followers of Jesus.

One lasting value, then, of the Samaritan stories of the NT is that they challenge continually the tendency to dehumanize people by classifying them as enemies. They offer alternate images and a different way of thinking about people who are not only different, and with whom one may share a common history and heritage, but who have grown apart for religious, social and ethnic reasons.¹² In an important study on the images of the enemy sociologists Robert W. Rieber and Robert J. Kelly have analyzed those qualities that people attribute to enemies and which become the presupposition of violent action toward them.¹³ They write:

“From a religious point of view, the enemy becomes nothing less than evil incarnate, a “fake person,” an impostor, a malefactor pretending to be human. In more general terms, the enemy may be characterized as racially, linguistically, ethnically, or physically different; but the difference is held to be both fundamental and noxious.¹⁴

The tragedy of characterizing people as enemies was captured in a novel about the first World War written by Erich Maria Remarque, and published in Germany in 1928 but banned by the Nazi regime in 1933, *All Quiet on the Western Front*. The author captures the tragedy of not seeing a person called enemy as a fellow human. The novel, and later the film, portrays a rabidly nationalistic teacher, Kantorek, in Germany, prior to the First World War, exhorting his teen-age charges to hatred of the French and exhorting them to join in the combat. As the story unfolds the horror of trench warfare overwhelms these boys never to be men. In a particularly haunting scene one of the young Germans kills a French soldier who jumps into his trench. He then reflects:

Comrade, I did not want to kill you. If you jumped in here again, I would not do it, or you would be sensible too. But you were only an idea to me before, an abstraction that lived in my mind and called forth the appropriate response. It was the abstraction that I stabbed. But now for the first time I see that you are a man like me. I thought of your hand-grenades, of your bayonet, of your rifle; now I see your wife and your face and our fellowship. Forgive me comrade. We always see it too late. Why do they never tell us that you are poor devils like us, that your mothers are just as anxious as ours and that we have the same fear of dying and the same agony—Forgive me comrade; how could you be my enemy.¹⁵

Sadly scenes similar to this are being replayed today in Iraq and Afghanistan.

A major question facing the Christian churches today is whether they can plant the alternate vision offered by the NT into the minds and imaginations of

people today. Can we see the enemy as a fellow human being like ourselves before we pray, "Forgive me comrade; we always see it too late."

But the command to proclaim the gospel of peace and to be witnesses and agents of reconciliation requires a prior realization. This has been expressed eloquently by Thomas Merton who throughout his life opposed violence and war:

"The beginning of the fight against hatred, the basic Christian answer to hatred, is not the commandment to love, but what must necessarily come before in order to make the commandment bearable and comprehensible. It is a prior commandment to **believe**. The root of Christian love is not the will to love, but **the faith that one is loved**. The faith that one is loved by God, that Faith that one is loved by God although unworthy or rather irrespective of one's worth!

In the true Christian vision of God's love, the idea of worthiness loses its significance. Revelation of the mercy of God makes the whole problem of worthiness something almost laughable; the discovery that worthiness is of no special consequence (since no one could ever by himself or herself be strictly worthy to be loved with such a love) is a true liberation of the spirit. And until this discovery is made, until this liberation has been brought about by the divine mercy, men and women are imprisoned in hate. (In A Thomas Merton Reader, ed. T.P.McDonnell (Doubleday: Image Books, 1974, p. 322, from Merton's writing, *New Seeds of Contemplation*)

Since so much violence springs from feelings of being harmed, injured or not loved, the gracious gift of God's mercy enables people to have that sense that because they are loved by God, nothing can harm them, nothing can harden their hearts by hate.

Yet not even the depth of the command to love enemies or the conviction that we have been graced by the mercy of God can exhaust the power the Christian message has to counter violence. The first and ultimate act of violence was domination and murder. The fear of death pervades our lives, and people surround themselves with symbols of dominating power to cloak this fear. But as we approach Easter we know that in Christ "the last enemy has been conquered" (1 Cor 15:26) and "that nothing can separate us from the love of God that is in Christ Jesus" (Rom 8:39). Over 16 centuries ago, St. Augustine of Hippo who wrestled with the questions of the power of sin and death to engender hatred and violence, wrote:

— Who is Christ if not the Word of God: *in the beginning was the Word, and the Word "was with God; and the Word was God? This Word of God was made flesh and dwelt among us*. He had no power of himself to die for us: he had to take from us our mortal flesh. This was the way in which, though immortal, he was able to die; the way in which he chose to give life to mortal men: he would

first share with us, and then enable us to share with him. Of ourselves we had no power to live, nor did he of himself have the power to die. **Accordingly, he effected a wonderful exchange with us, through mutual sharing: we gave him the power to die, he will give us the power to live.**

My dear friends when we hear the words of the Gospel tomorrow, “I am the light of the world,” we can commit ourselves again to be witnesses to this light in an often violent world with the deep faith that he who loved us has given us the power to live as a people of peace committed to building peace.

¹ This essay was first presented on July 27, 2003 at Seattle University as part of the “Great Theologians” lecture series. I am grateful for the invitation to lecture and for the opportunity to have taught at the School of Theology and Ministry. It has since been published in the *Seattle Theology and Ministry Review* 4 (2004) 68-79.

² See NIH/NEA website, <http://www.neahin.org/programs/schoolsafety/gunsafety/statistics.htm#america>

³ From the “Silent Witness” website, http://www.silentwitness.net/sub/latest_research.htm#half

⁴ See esp. L. John Topel, *Children of a Compassionate God: A Theological Exegesis of Luke 6:20-49* (Collegeville, MN: Liturgical Press, 2001).

⁵ This section summarizes John R. Donahue, *The Gospel in Parable: Metaphor, Narrative and Theology in the Synoptic Gospels* (Minneapolis, MN: Fortress Press, 1988), 128-34

⁶ (Chicago: University of Chicago Press, 1997), x

⁷ See John R. Donahue, “Who is My Enemy? The Parable of the Good Samaritan and Love of Enemies,” in Swartley, ed. *The Love of Enemy*, pp. 137-156

⁸ On the form of miracle stories, see esp. Gerd Theissen, *The Miracle Stories of the Early Christian Tradition* (Philadelphia: Fortress, 1983), 47-72.

⁹ . In Luke 17:15,18 the *New Revised Standard Version* translations doxazōn as “praising” and doxa as praise. This is inaccurate and does not capture the true meaning of the Greek terms. Nor is the translation consistent, see Luke 2:14, 20.

¹⁰ J. Jeremias, *Jerusalem in the Time of Jesus* (London: SCM, 1969), 304-05.

¹¹ K. Berger, *Die Gesetzesauslegung Jesu, Teil I, Markus und Parallelen* (WMANT 40; Neukirchen-Vluyn: Neukirchener, 1972), 143-65; R. H. Fuller, “The Double Commandment of Love: A Test Case for the Criteria of Authenticity,” *Essays on the Love Commandment*, R. H. Fuller, ed. (Philadelphia: Fortress, 1978), 41-56.

¹² Sam Keen, *Faces of the Enemy: Reflections of the Hostile Imagination* (San Francisco: Harper and Row, 1986), 12 writes: “Creative thinking about war will always involve considering both the individual psyche and social institution. Society shapes the psyche and vice versa. Therefore, we have to work at the tasks of creating psychological and political alternatives to war, changing the psyche of homo hostilis and the structure of international relations.”

¹³ “Shadow and Substance: Images of the Enemy,” *The Psychology of War and Peace: The Image of the Enemy*, Robert W. Rieber, ed. (New York and London: Plenum, 1991), 3-39; see also Sam Keen, *Faces of the Enemy*,

¹⁴ Ibid, 15

¹⁵ Erich Maria Remarque, *All Quiet on the Western Front*. Illustrated Edition, trans. A. W. Wheen (Boston/New York: Little, Brown and Company, 1996), 159-60. Originally published in 1928, Remarque’s book was burned by the Nazi’s in 1933 because it countered the heroic view of war proclaimed by the regime.