The World Network of Religious Futurists

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GLOBAL VISIONS

Note

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Editorial

In this issue we welcome a number of new contributors - Jay Gary, Paul Meyer, and Steve Ornstein. I hope to receive further contributions from them in the future. We also continue Linda Groff and Paul Smoker's article on peace in the twenty-first century. This gives me the welcome problem of having so much material I've had to delay an article from Parker Rossman, and the response to Moshe Dror's "Cyberjew" proposal last issue, from Richard Kirby and Steve Ornstein, has left no room for a column from him this time.

I would be glad to receive contributions from any member of the network, on paper, via the Internet or (in certain circumstances) on disk. Please feel free to contact me if you've got something to say.

Enjoy the Magazine

Gordon Arthur

Christ and Youth in the Future: Toward a Relational-Christocentric Theology
by Paul C. Meyers

They are skeptical of adults in leadership. They ignore authority. They want to be grown up. They are afraid of the future. They think that the church is "out-dated and out of touch" with where they are. Their school campuses are havens for drug abuse and rebellion.

So what's new?

Of course, I am talking about the youth and young adults of today, or more accurately, those who have birth dates between 1964 and 1980. Do they have a place in the Church? How welcome do we, the church, make them feel?

There is a popular song that has recently fallen off the Top Ten Charts called "One of Us" by Joan Osborne. Some of the lyrics speak inquisitively about God being "just a slob like one of us... just a stranger on the bus trying to make his way home... back up to heaven all alone... What if God was one of us?"

As I discuss this song's implications with youth and young adults in the church where I serve, I find a predominant thought: that God is some giant, external and spiritual source (Deist/Panentheist) and is not only absent from every day life, (anti-Incarnational) but is also thought of as the ultimate "Cosmic Killjoy" whose purpose is to inhibit and stifle human fun.

I often sit in my office in the church and wonder how it is that we have strayed to this level of thought about the nature of our Triune God, when the Biblical teaching on the incarnation and mediation of Christ is so piercingly heart changing. (1 Tim. 2:15)

It strikes me that the role of the church to our youngest generations has much to do with first, making them feel welcome and secondly and most importantly, teaching them about the life-changing, time-transcending, Emmanuel God of all ages who became human in the person and work of Jesus Christ, and who ultimately leads us to new life. According to this song by Joan Osborne, (as well as other signs of the times) we have not done well in upholding our Biblical responsibility to our youth. The point must be made here that we are truly only the vessels for this work, that it is ultimately the Spirit of God who does the transforming. So, in helping God to reach the youth and young adults in society today, I propose a practical theological approach that

focuses on Relationships through the Central Premise of Christ and his purpose on the Cross.

Christocentric Theology

I believe that humanity has a pro-active responsibility and role in bringing God's word to all people. Throughout all Biblical history, God's word has always been acted out through people, and God's primary action is still Incarnational. There is no better way to transform lives than to allow God to mold what seems fictional into real life by the power of the cross and the resurrection of Jesus Christ. A Christocentric approach means that humanity actively allows God to work through it, as God's influence plants an echo of the actions and intentions of Christ's love and grace, thus fulfilling God's design in creating humanity "as male and female in the image and likeness of God." (Torrance, 1988)

The dilemma, of course, is that the vessel is damaged. Humanity is fallen from a state of wholeness and must therefore fully focus itself on Christ to find wholeness and the manifestation of Creation for all people. Thus, a central primary focus on Christ leads to a secondary pro-active response to Christ with a change of life direction and purpose.

Relational Theology: A Covenant-Partnership

The Creation of humanity by God shows the intention of both parties together becoming what Thomas Torrance calls a unitary whole. "God has created man [humanity] in such a way that as a physical and rational being he is not body and mind but body of his [God's] mind and mind of his body." (ibid, page 310) The purpose of Creation is relationship; God desiring, creating, loving, and guiding a people, and maintaining relationship with them through Jesus Christ. As a unitary whole, all Creation can have a full knowledge of who God is, and become restored from the fallen state which separates and causes death. Thus, in asking for God's presence in heart, mind, soul, and strength, humanity is ultimately entering into a covenant-partnership (but not an equalitarian) relationship with the Creator of all life. This relationship is two-fold, showing forth an obligation to God and God's purpose, and an obligation to brothers and sisters of humanity, teaching, holding up in prayer, and walking together throughout all areas of life.

Toward A Christocentric-Relational Approach to Youth/Young Adult Ministry

I appeal as a fellow elder, a witness of Christ's sufferings... Be shepherds of God's flock that is under your care... not because you must, but because you are willing, as God wants you to be... (1 Peter 5:1b-2a, NIV)

I believe that we are currently in the eye of a powerful transitional storm between what the church was and what the church will be. It is all too easy to point the finger of blame at previous generations of leaders in the clergy and laity. It is also impertinent to do so, because it causes re-action and not pro-action, of which I believe should be our cause. We are indeed called to take a fresh look at the Church Universal, and identify new areas of ministry and new avenues by which to do ministry.

To the church, our youngest generations appear to be rebellious, depraved, and lost in a pessimistic evolution after the sexual revolution. To many members of this generation, the church appears uninterested in their lives, unable to calm their fears, out of touch with their quirks, and with what makes them "tick." We, the leaders of the future church, are called to build relationships, not in and of ourselves, but as shepherds whose purpose is to introduce them, in their own pastures, to the Great Shepherd, "who came that they may have life, abundantly." (John 10:10)

I look forward to building on this argument in upcoming issues. For now, as a closing, suffice me to ask this question: How much of what we do now in the church, that we call youth ministry, is focused on providing avenues for God to transform lives through relationship with Jesus Christ?

Reference

Torrance, Thomas, "The Goodness and Dignity of Man in the Christian Tradition," from Modern Theology, 4:4, July 1988.

A reply to "Cyberjew"
by Richard Kirby

Friends, as a friend and colleague of Moshe Dror in the religious futurists network, I read CYBERJEW with interest though often without comprehension. I'm working with Barbara Marx Hubbard, Jay Gary and a few others to think about a THEOLOGY of Outer Space - space travel, astronautics, space colonies, etc. etc. etc. there will be a panel on this at the World Future Society in Washington DC in July. It's a huge subject, of course, but we begin with the first few steps of sanctified thought (if that isn't too pietistic a way of putting it.)

Arthur C. Clarke in THE PROMISE OF SPACE fashioned a philosophy of space travel to follow the technology of Tsiolkowski etc. There are simple and compelling reasons for studying this subject, e.g. overpopulation, the mineral resources of space. But if there is to be a theology as well as a philosophy of space travel, what can Judaism contribute through CyberJew? I think it's a big subject.

I would be nice to see CYBERJEW as a community develop this quite sophisticatedly. I look forward to an e-mail box full of responses. Moshe Dror is a partner in thinking about this, e.g. when will we have the first orbiting synagogue? (That's my question, not his.) Greetings.

Richard Kirby, Seattle, Washington

P.S. Regarding the Questions About Cyber-Community vs. high-touch face-to-face encounters, perhaps one asset of cyber-community is that people who are house-bound by choice or (e.g.) illness are able to overcome loneliness when they are too shy or sick to face people in person. A screen is impersonal – at least until all our screens are videophones. If one can't reduce blood pressure by petting a dog/cat, signing on to the Internet may do so.

The impact of the Internet and related technology on Judaism.
by Steve Ornstein

Since the loss of the second temple Jews have taken to a decentralized way of life entailing local synagogue and Jewish community center. This has created a lack of commitment to a universal understanding with in the Jewish global community. While our local communities try to bring about a central theme by way of Israel and other Jewish interests it often fails to ignite more than a fleeting emotional outburst. Yes, we have numerous movements and organizations that claim many things on our behalf, but do they truly reflect global vision ? What exactly are these global visions?

Do they include the blessings by G-d to Avram? "YHWH said to Avram:

Go-you-forth
from the land,
from your kindred,
from your father's house,
to the land that I will let you see.
I will make a great nation of you
and will make your name great.

Be a blessing!
I will bless those who bless you,
he who curses you, I will damn.
All the clans of the soil will find blessing through you!
(Genesis 12: 1-3)

Is this a blessing that has been lost with the trauma of decentralization of our nation? Have we as a people had the vehicle to share our personal experience and views? Have we taken this blessing seriously?

It is only recently that Jews from all over the world, with various political, social, and religious commitment have joined together in dialogue without the interference from so-called spokes people. The Internet continues to influence Jewish communities through out the world in dramatic ways. No longer are these communities local phenomena but now present themselves on the World Wide Web for all to experience. They are now able to share their history, culture, and resources with the entire Jewish world.

As a result, the Jewish communities seem to be shifting to a more centralized focus. The interests of the Jewish communities are being redefined in a more cross-cultural way. Through our ability to interact in such easy fashion by e-mail

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lists and in real time we have begun to create a gathering of souls that have a voice in the global Jewish community conveying their concerns, interests, and questions about the in gathering.

While some non-Jews in the interest of bringing the second coming have tried to persuade Jews to settle in Israel to fulfill their prophecy, the availability of the Internet has actually helped with this in gathering in a very real and profound way. Up until now we have spoken, as in the days of Bavel, with limited understanding of each other. Often the information being conveyed has been filtered through various interest groups leaving us with propaganda rather than dialogue. Today this situation is under great change. No longer do you have to be in Israel to receive up to the moment information, including hourly radio broadcasts. We can receive weekly Torah portions from a variety of groups more than willing to have you come aboard with no questions asked. One can belong to more groups that present opportunity to dialogue than was ever possible previously in our history. Nor does any one care what kind of garb you wear or how you pray to G-d. All one cares about is your willingness to share your ideas and join in asking the questions that have made us into a nation.

We are beginning to directly experience the nation as international in scope with unique cultural flavors that add to the already hybrid-community. At the same time Israel is stepping up as the cen-tral node where the focus is directed from the input by the spokes of the wheel. In fact some day the wheel, Israel, will be driven by these units or spokes communicating and working in unison world wide. With this inertia Israel will have the momentum and support that will drive it to new heights.

So Moshe came
and recounted to the people all the words of YHWH and all the regulations.
And all the people answered in one voice, and said:
All the words that YHWH has spoken, we will do.
Now Moshe wrote down all the words of YHWH.
(Exodus 24: 3-4)

All the people and in one voice said "we will do". The ability to communicate directly and freely sets up an environment that allows for the "one voice" to be heard once again. This was a moment where no intermediary prevailed. The people had spoken in all their glory.

I see the possibility of a new halacha (laws) that will help guide our daily lives with full participation of the entire Jewish global community. Until now it has been in trusted to a few Rabbis that have made decisions on behalf of their communities based on the old traditional laws that were fossilized with the decentralization of our people.

Cyber-gogues will be overflowing with prayer and meditation with participants from around the world. The traditional center for prayer will now take on a more global relevancy. Together and united in one voice we will affirm our covenant. The Bet Hamidrash (study hall) is filled daily by participants from around the globe. Interacting and sharing their spin on the words of the sages of the past and creating new understanding with the dawn of our future.

The great Temple, that has caused more friction and conflict in the region, will no longer be necessary to be re-built in order to carry out sacrifices of old. Sacrifices, the pillar of the Temple practice can once again be performed. This time the slaughtering ritual can be done in cyber-space. The gathering of the tribes from the four corners of the earth will join in the ritual slaughter and blessings that have conjured up a spectacle of such greatness and awe. The smells of incense and the dancing of the entire community will elevate the reality of the one G-d for all of Israel and the nations of the world. Together we will be one and yet we will have space between us allowing for total involvement regardless of where we may reside.

Reb Zalman Schachter-Shalomi in his book Paradigm Shift refers to a kabbalist formula: "Ein hadinim nimtakin ela beshorsham, the (bitter) decrees cannot be sweetened unless (raised) to their roots. Our attempts to solve problems only on the plane of presumed cause and effect and as happening only in this social and physical universe often result in creating more new and unforeseen problems than they solve. In the past, sacrifice of-

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fered in the holy place at a holy time by a holy person uttering the reconciling and holy word assisted the grace of atonement. Each eon had its own technology for doing so.."

Each generation has an opportunity to elevate the level of awareness by using all the technology at its disposal in order to facilitate a greater unity through participation of its people. With the advent of global communication we as Jews can facilitate the in gathering with incredible speed never before witnessed. The identity as a Jew and the elements that make up this religious adventure and messianic epoch is being played out in front of the entire world..

And I have come to gather all the nations
and their tongues,
and they shall come
and they shall see MY glory.
(Isaiah 66-18)

Bimillennial Bytes "Scanning the millennium for religious futurists"
by Jay Gary

Note: This column, new to Global Visions this issue, aspires to gauge how the turn of the millennium, from 1999 to 2001, might shape the future of religion. Jay Gary serves as the on-line host of Internet's Talk 2000 Forum. He is also the author of "The Star of 2000" (Bimillennial Press, 1994), which offers an inspirational look at Anno Domini 2000.

TERTIO MILLENNIO ADVENIENTE by Pope John Paul II

Rather than looking toward the millennium as a time for apocalyptic predications and change, the pope sees the advent of the third millennium as an opportunity for genuine repentance and human renewal. The pope laments the fact that Christians have committed many acts of bigotry and violence, including wars, the Holocaust, and the cruel silencing of those who spoke spiritual and scientific truths. This 16,000 word apostolic letter includes theological reflection on the Incarnation, interpretation on the tradition of Holy Years and recommendations for celebrating the year 2000.

THE MILLENNIUM ALLIANCE by Hillel Schwartz

Cultural historian and "Century's End" (Doubleday, 1996) author, Hillel Schwartz has written an enlightening 3,000 word paper on how the turn of the millennium could impact interfaith dialogue and celebrations of the year 2000. Schwartz considers the century's end as a "cooperative, ecumenical, increasing international venture." This paper introduces "The Millennium Alliance" – a cooperative effort among political and interfaith leaders to make the year 2000 the threshold to a sustainable future. Schwartz describes the turn of the millennium as:

– an epochal experience
– for the first time, a global experience

– a time for thoughtful retrospect
– a time for reflection about priorities in our personal lives and in our societies
– the crossing of a symbolic personal and generational divide from one era to another
– a time for bequests to future generations
– a critical moment, as our scientists, theologians, historians and politicians all agree

FAQ ON THE YEAR 2000 by Jay Gary

This FAQ, or Frequently Asked Questions document was written to undergird "Talk 2000" Forum discussions on the Internet. It addresses the folklore, festivities and future of the millennial year 2000 by answering commonly asked questions, offering useful glossaries, bibliographies and millennial groups. This 16,000 word paper is a must read for anyone interested in the depth and breath of how our entry into the third millennium has caught the imagination of leaders in fields as diverse as space exploration, earth care, religion, and entertainment.

Spirituality, Religion and Peace: Exploring the foundations for inner-outer peace in the Twenty-First Century
by Linda Groff and Paul Smoker

Part III: Inner and Outer Aspects of Peace, the Cultures of Peace, and Nonviolence Paralleling Esoteric and Exoteric Aspects of Religion

A. Evolution of the Peace Concept: Inner and Outer Peace in Western Peace Research

1. Evolution of the Peace Concept: Six Stages

If, for the sake of brevity, we oversimplify peace thinking, then it is possible to identify at least six broad categories of peace thinking which, in large measure, also correspond to the evolution of peace thinking in Western peace research. This is not to say that all scholars once thought one way and now think another, nor is it to say that the majority of peace researchers now adopt holistic paradigms. Rather it is to argue that overall there has been a trend in peace research away from the traditional idea that peace is simply the absence of war towards a more holistic view, as seen in Figure 4:
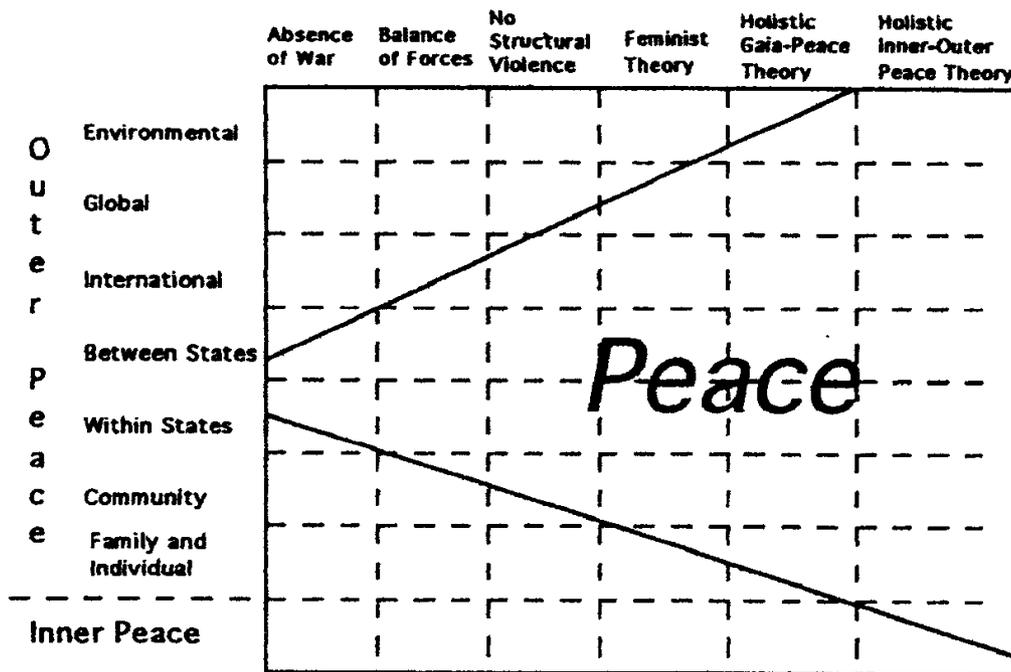

Figure 4: Six Concepts in the Evolution of Peace

These stages in the evolution of the peace concept include the following:

(a) Peace as Absence of War

Figure 4 summarizes six perspectives on peace in terms of the levels of analysis and theoretical focus that each includes. The first perspective, peace as the absence of war, is applied to violent conflict between and within states – war and civil war. This view of peace is still widely held among general populations and politicians. In certain situations, it can be argued, this is still a legitimate objective, at least until the killing stops and it is possible to ask for more out of life than avoiding death in war. Furthermore, all six definitions of peace discussed here require absence of war as a necessary precondition for peace.

(b) Peace as Balance of Forces in the International System

Quincy Wright (1941) modified this absence of war idea to suggest that peace was a dynamic balance involving political, social, cultural and

technological factors, and that war occurred when this balance broke down. Wright argued that this balance of forces occurred in the international system – defined in terms of the overall pattern of relationships between states and International Governmental Organizations (IGOs) – as well as between and within states. Wright also discussed the role of domestic public opinion within a state – which involves the community level of analysis. His model assumed that any significant change in one of the factors involved in the peace balance would require corresponding changes in other factors to restore the balance. For example, Robert Oppenheimer, the much misunderstood "father of the atomic bomb", adopted Wright's view when he insisted on continuing to develop the bomb so that a global political institution, the United Nations, would have to be created to help control the new global military technology.

(c) Peace as Negative Peace (No War)/Positive Peace (No Structural Violence)

Galtung (1969) further modified Wright's view, using the categories "negative peace" and "positive peace" that Wright had first put forward some 28 years earlier. Galtung developed a third position and argued that negative peace was the absence of war and that positive peace was the absence of "structural violence", a concept defined in terms of the numbers of avoidable deaths caused simply by the way social, economic and other structures were organized. Thus if people starve to death when there is food to feed them somewhere in the world, or die from sickness when there is medicine to cure them, then structural violence exists since alternative structures could, in theory, prevent such deaths. Peace under this rubric involves both positive peace and negative peace being present. Galtung's model (in addition to the community, within states, between states, and international levels of analysis) includes the global level of analysis, such as the global economy which is influenced by non-state actors, such as MNCs.

(d) Feminist Peace Theories

During the 1970s and 80s, a fourth perspective was ushered in by feminist peace researchers, who extended both negative peace and positive peace to include violence and structural violence down to the individual level. (Brock-Utne, 1989) The new definition of peace then included not only the abolition of macro level organized violence, such as war, but also doing away with micro level unorganized violence, such as rape in war or in the home. In addition, the concept of structural violence was similarly expanded to include personal, micro- and macro-level structures that harm or discriminate against particular individuals or groups. This feminist peace model came to include all types of violence, broadly defined, against people, from the individual to the global level, arguing that this is a necessary condition for a peaceful planet.

(e) Holistic Gaia-Peace Theory

The 1990s have seen the emergence of two types of holistic peace thinking. (Dreher, 1991; Macy, 1991; Smoker, 1991) Here, as with the feminist model, peace between people applies across all levels of analysis – from the family and individual level to the global level. In addition, Gaia-peace theory places a very high value on the relationship of humans to bioenvironmental systems – the environmental level of analysis. Peace with the environment is seen as central for this type of holistic peace theory, where human beings are seen as one of many species inhabiting the earth, and the fate of the planet is seen as the most important goal. This type of holistic peace thinking does not have a spiritual dimension, peace being defined in terms of all forms of physical violence against people and the environment.

(f) Holistic Inner Peace-Outer Peace Theory

This sixth view of peace sees inner, esoteric (spiritual) aspects of peace as essential. Spiritually based peace theory stresses the interactive relationships, the mutual co-arising, between all things and the centrality of inner peace. In addition to the relationships of human beings with each other and the world – including the environment – a spiritual dimension is added to Gaia-peace theory. This dimension

is expressed in different ways by peace researchers, depending on their cultural context. As in the Tao of Physics, where new paradigms in physics resonate with worldviews found in Eastern mysticism, this new paradigm in peace research resonates with much thinking in world spiritual and religions traditions. Peace has truly become indivisible.

(g) Summary Evolution From Negative to Positive Peace

Two important issues in the evolution of the Western peace concept concern the various interpretations of "positive peace" (which, following Galtung, was expressed in terms of absence of structural violence) and "nonviolence" (the verbal construction of which suggests an "absence of violence" framework, i.e. nonviolence-somewhat parallel to the peace as absence of war perspective). In this section of the paper, we would like to consider the evolution from negative to positive views of peace, including the evolution of the "positive peace" concept itself. Schmidt, in his critical Marxist analysis, "Politics and Peace Research", (1968) argued that value positive concepts of peace were doomed to failure within peace research, because it would not be possible for peace researchers to achieve a consensus on what constituted a positive view of peace. He put forward the view that peace researchers could only agree on what they were against – for example war, starvation, and poverty. Schmidt's article was arguably

the main stimulus to Galtung's 1969 rejoinder, in which he redefined Quincy Wright's concept "positive peace" to mean the absence of "structural violence" – harmful social, political and economic structures that are responsible for avoidable human deaths through preventable starvation or treatable illness. Galtung's positive peace concept – the absence of structural violence, like his negative peace concept – the absence of war, did not include an inner or spiritual dimension. Peace of both sorts took place in the outer world and positive peace was a function of human social structures.

Feminist theory, the fourth perspective defined above, broadened the positive peace concept to include micro structures, such as the family, as well as Galtung's macro structures, but for the most part it still emphasized elimination of the undesirable – such as war and wife beating. At the same time, however, there was an increasing emphasis on value positive thinking (stressing desirable alternatives, such as visualizing alternative futures as a part of the process of moving towards those futures – the work on imaging positive futures by Elise Boulding in the peace research community being an excellent example).

An earlier paper (Smoker, 1981) discussed the extent to which peace research – as reflected in the pages of a defining journal, such as the Journal of Peace Research – had focused almost entirely on negative concerns, such as how to avoid or control war, aggression, physical violence and

structural violence. Since that article - which was part of a special issue of the Journal of Peace Research on peace – the situation has not changed significantly. Within the recent past, the Editors of the Journal of Peace Research have revisited the idea of peace in the positive sense - as opposed to positive peace in the Galtung sense – and are considering including a section on the topic (not a whole issue) at some future time. There is little doubt that positive images of peace have been the exception, rather than the rule, in Western peace research.

This has not been true in Futures Studies, where a focus on alternative futures has contributed towards the development of both negative and positive conceptualizations. There is a sizable group of people within the Western futures community – but by no means all futurists - whose visioning of positive alternative futures is based, in part at least, on a spiritual, holistic, perspective. The works of Barbara Marx Hubbard, Marilyn Ferguson, and Jean Houston - an outstanding group of women futurists – are particularly notable examples.

The emergence of holistic peace paradigms in peace research – whether spiritual and/or environmental – has included an increasing emphasis on positive conceptions of peace. In part this is because of our realization that, whatever our nationality, culture or religious tradition, we are all interconnected and interdependent. Viewed from space, planet Earth is a blue-green sphere.

We cannot see national boundaries, but we can see the land and the water, ice caps, deserts and forests. The Earth is clearly a whole complex system, a living being perhaps, but we as individuals and groups are but a part of the planet as the planet itself is a part of the solar system, galaxy and universe. The new thinking, it can be argued, represents a return to wholeness, not in the sense of uniformity, but in the sense of complexity dynamically balanced in interaction, the whole as integrated synergy, syntegration. This mindset enables an appreciation of the interdependence of species in the global ecosystem, of particular cultural meanings in the context of the total global cultural system, and of particular faiths in the rich diversity of global religions. The whole is more than the sum of the parts, and the greater the variety of the parts, the richer the expression of the global whole.

Whereas "peace as absence of war" typifies the conceptual framework for most popular "peace thinking", there are other aspects to peace. The answer to the question " if you think about peace, how would you define it?" might, in the majority of cases, very well be "absence of war" or "absence of violence". But the answer to the question "when you are at peace, what does it feel like?" will almost certainly describe some form of inner peace experience involving "being at one with", or being "peaceful" or "calm". This is because the actual experiences of peace that most, if not all, of us have

as human beings - in Western or Eastern culture - are related to inner peace. Inner peace also involves an inner knowing or intuitive dimension – beyond the feeing dimension - where one suddenly understands patterns and relationships between things which were not understood before. This is the classic "aha" type experience which is the basis for creativity, and tapping this source would do much to enrich peace researchers' visions of a positive future world at peace.

Holistic peace paradigms that include spiritual and/or environmental concerns resonate with our positive peace experiences and, as a result, are better able to add value positive images to their intellectual frameworks. Positive peace can therefore be seen as an evolving concept, a concept that does not yet exist in the initial "peace as absence of war" definition, but a concept that subsequently takes on different meanings as the peace concept expands.

2. Cultures of Peace: Inner and Outer Dimensions

The term a "culture of peace" has recently become an important focus for UNESCO - both in academic terms, as witnessed by the 1993 Barcelona conference on "Contributions of the World's Religions to a Culture of Peace", and in practical terms, as evidenced by the launching of UNESCO field projects in the South around this concept. An important theoretical question concerns the possible meanings of the term "culture of peace", par-

ticularly since the previous section of this paper illustrated the broad range of interpretations given to the word peace, and the ramifications this has for peace action. The difficulties of understanding what might be meant by "culture of peace" are further magnified by the fact that "culture", like "peace", can and has been defined in many ways. Therefore this section of the paper is best seen as a contribution to a preliminary discussion of the culture of peace concept, a discussion that is likely to continue for some time.

Earlier in this paper, we noted that culture can be defined as learned, shared, patterned behavior, as reflected in technology and tools; social organizations, including economics, politics, religion, media, education, and the family; and ideas. Under this view, socialization is the process through which culture is learned, including our religious beliefs and practices, and the agents of socialization include language, politics, economics, religion, education, family, and media. Culture under this view provides the medium through which we interpret the world, the context of meanings, small and large, that makes coherence possible. A culture of peace, therefore, would be a culture that made peace possible, and, as we have seen in the previous section, what is meant by a culture of peace will almost certainly vary according to the concept of peace that is used.

(a) Culture of Peace for Peace as Absence of War

If peace is just the absence of war between and within states, then a culture of peace would be a culture that made war between or within states increasingly unlikely, until eventually interstate and intrastate state war would cease. Such a culture of peace has long been established in certain parts of the world and between certain states, for example, between Canada and the United States, the UK and France, or Australia and New Zealand. It has been argued elsewhere that there has been a worldwide trend towards such a culture of peace for some centuries (Smoker, 1984). The steadily decreasing frequency of interstate warfare in Europe, for example, has taken place over a period of some hundreds of years, such that there is now this sort of culture of peace between all members of the European Union. Similarly, worldwide there has been a clear trend away from interstate warfare being the dominant mode, as was the case before 1938; through intrastate armed conflict with foreign military intervention being the dominant mode, for example the Vietnam or Afghanistan wars, as was the case up to the middle 1980s; to the present situation, where intrastate armed conflict without armed foreign military intervention, for example the former Yugoslavia, Burma and Rwanda, is the dominant form of violent conflict.

(b) Culture of Peace for Peace as Balance of Forces in the International System

The establishment of this narrowly defined culture of peace has been explained by various theorists in terms of increased economic, social and political interdependencies between states in the international system making violent conflict between states less likely. Thus the idea of a war between France and Germany is now unthinkable to either side, despite the fact that just 50 years ago these two states provided a battlefield for the bloodiest war in human history. The same is probably not true for India and Pakistan, Argentina and Chile, or North and South Korea, although integration theorists would, and do, argue that the danger of war between any of these states has in most cases lessened and will certainly diminish in future with increased economic, social and political interdependencies. This functional integration argument, which is closely related to the balance of forces point of view, suggests that if peace is seen as a balance of forces in the international system that enables change to be dealt with nonviolently at the state level, then the globalization process, in line with the integrationist arguments detailed above, should strengthen the culture of peace. This is particularly true for the period since the second world war, following the establishment of the United Nations and the dramatic expansion in International Governmental Organizations (IGOs), International Non Governmental Organizations (INGOs) and multinational (MNCs) and transnational corporations (TNCs). During this period, a "balance of forces" culture of peace has grown substantially, as indexed by the dramatic fall in cross-border wars between states. A culture of peace in this sense refers to the structures, norms and customs that have grown up in the international system, and within states, and that are increasingly accepted as appropriate, if not yet required, conditions to be an accepted member of the "community of states".

(c) Culture of Peace for Negative Peace (No War)/Positive Peace (No Structural Violence)

If we turn to a culture of peace in the Galtungian framework, and we focus on the issue of structural violence, then the world picture is less positive, but by no means entirely negative. At the nongovernmental level, large numbers of international citizen's groups have emerged who struggle to create the economic, social and political context to overcome the harshest manifestations of structural violence, namely poverty, starvation and preventable disease. In addition, many governments contribute to humanitarian missions worldwide as a matter of duty, accepting some measure of shared responsibility for the human tragedies that daily appear on our television screens. While it can, with some legitimacy, be argued that the global economic and political structures of the world

continue to contribute substantially to global structural violence through the activities of multinational and transnational corporations and the inevitable consequences of the current international economic system, it has to be recognized that a number of multimillion dollar private enterprises, and thousands of similar smaller groups, work to overcome "structural violence" using economic, social and political approaches. While this interpretation of the culture of peace has not yet succeeded in changing values or economic, political and social structures sufficiently to create a world in which structural violence becomes progressively less likely, there is strong evidence to suggest the emergence of a culture of peace of this sort. The actions of citizens and governments in humanitarian aid, while often inadequate, are nevertheless an established part of international relations – they are the norm, rather than the exception.

(d) Culture of Peace for Feminist Theories

If the concept culture of peace is interpreted in the feminist framework, then the cultural conditions necessary for peace do not exist in any country. Physical and structural violence at the micro level, in the community and family, on the streets and in the schools, is widespread, and the cultural, social, political and economic changes required to create a feminist culture of peace represent a major challenge to every national society on Earth, as well as in most, if not all, institutions, including many religious institutions. While the three previously discussed models of peace have stressed peace at macro levels of analysis, the feminist models are firmly rooted in personal experience, and are based around how peace feels to individuals. The evolution of the peace concept towards holistic peace, which includes both inner and outer aspects, required this shift which, it can be argued, represented the biggest single contribution of feminist peace theory. Whereas the three previous models tended to conceptualize peace using abstract, general concepts applied towards the more global level, the feminist models turned these conceptions upside down and clearly defined peace from the personal, experiential level. Feminist notions of "structure" stress the circular complex patterns of Figure 2 (Vol 6. No. 4, p12), as opposed to the complex, hierarchical notions associated with Galtungian definitions of structural violence. In this regard, the feminist theories also represent a shift towards value positive perceptions of peace which stress holistic, non-hierarchical interaction between human beings.

This is not to say that global problems cannot be addressed using such a perspective: they can, as the following example illustrates. A recent article in the Los Angeles Times, entitled "Asia's Response to AIDS Marked by Fear, Denial" (Los Angeles Times, 1994) describes how, in 1993, more than one third of the estimated 1.4 million new AIDS cases worldwide were women and how, by the end of the century we might expect equal numbers of new cases from women and men each year. The article, reporting on an August 1994 global gathering of AIDS experts in Japan, pointed out that "women are subject to the whims of fathers, brothers, husbands and pimps, with no divorce or inheritance rights of their own. Men often feel no responsibility to the women – whom they view as little better than disposable property – and thus are immune to exhortations to use condoms and adopt other safe sex practices". The Los Angeles Times quotes Dr. Jonathan Mann of Harvard University, who was the first head of the World Health Organization's Program on AIDS, as saying that "even if all the envisaged educational and control programs were implemented in developing countries, they would fail to halt the impending catastrophe because they do not take into account human rights issues, especially the rights of women". This sentiment is further elaborated by the current Director of WHO's AIDS Program, Dr. Michael Merson, who is quoted as saying: "Disempowered people are vulnerable; consider the untold numbers of women who fear infection from their partner, but do not have the power to insist on condom use or the economic power to leave the relationship". Dr. Mann further argues that "No matter how hard we try, traditional public health programs cannot make up for the negative impact of this difference in societal status and

realization of rights. A group of women lawyers in Uganda has convinced me that the first step in fighting AIDS must be to rewrite the divorce and inheritance statutes".

A feminist culture of peace, based on personal, experiential analyses, requires fundamental changes in societal values, in the North as well as the South, if the conditions conducive to the creation of peace, in the feminist sense, are to be achieved. The AIDS issue highlights the centrality of culture in overcoming micro-level structural violence. Likewise, issues such as domestic violence and child abuse, which have been highlighted by feminist scholars, will require similar fundamental changes in cultural values. While much feminist scholarship has stressed micro violence - such as wife beating – there has also been a focus on macro structural questions – such as the pervasive effects of patriarchal structures. As a consequence, feminist conceptions of a culture of peace will also require societal changes in personal cultural values.

(e) Culture of Peace for Holistic Gaia-Peace Theories

A holistic Gaia-peace interpretation of a culture of peace presents an even broader set of concerns that must be brought into play. Whereas the environment was, until fairly recently in Western Civilization, seen as a resource to exploit, that was separate from human beings, it is now seen as connected to us. The extension of outer peace to include peace with the environment repre-

sents an important and necessary evolution of the peace concept, whether the environment is seen as just a tightly integrated biochemical system, or as the Goddess Gaia, a living being, a whole system integrated both in functional and meaningful (logico meaningful) terms. The shift in values towards a concern for peace with the environment has not yet led to widespread, radical changes in cultural values, but perhaps that process has begun. In a period of less than twenty years, there has been a shift towards environmentalism in most societies on the planet, green peace has become more than the name of an important environmental pressure group, and there is now widespread verbal recognition of the need to live in harmony with the environment – a need that for some may be purely functional but which for many, if not most, is based on a vision of planet earth as sacred.

(f) Culture of Peace for Holistic Inner Peace-Outer Peace Theories

For Western peace research, this represents a shift from secular towards spiritual peace paradigms, a realization that inner peace and outer peace – spiritual and material – are interconnected and interdependent. It is here that the contributions of the world's religious and spiritual traditions can help us better understand holistic peace. For example, the idea that the collective external world of outer peace is in some way a representation or image of the collective inner world of

spiritual peace, may be of particular importance in the creation of a global culture of peace. The variety and diversity of humanity's religious life, as celebrated in the ecumenical tradition, would then provide a dynamic link between the inner and outer worlds, such that inner-outer peace would be manifest in all aspects of a culture of peace – including macro and micro social and economic institutions, local and global values, art, literature, music, technology, meditation and prayer. The resulting culture of peace would display a Gaia-like global pattern, where the interacting local cultures are manifestations of the inner unity and outer diversity principle spread throughout the whole system. Definitions of reality would be fundamentally different under such a paradigm. Whereas "reality" in Western Peace Theory has previously been defined in terms of aspects of the material world, as detailed in Tables 1 to 5 (Vol. 7 No. 1 pp3-6), leading to a concentration on economic, military and political questions, "reality" under a holistic peace paradigm includes both sensate and ideational, material and spiritual components. Applying the paradigm detailed in Tables 1 to 5 to defining a holistic culture of peace (balancing inner and outer, feminine and masculine, material and spiritual in a both/and framework) will lead to a completely different outcome for peace theories that concentrate on changing the outer world, but do not balance such concerns with a parallel

3. Parallel Evolution in Concepts of Nonviolence: Inner and Outer Dimensions

The concept "nonviolence", like the concept "peace", has various meanings in different cultural and political contexts. In this section of the paper, we would like to briefly describe six different interpretations of nonviolence, using the peace theories framework developed above.

(a) Nonviolence as Any Action to Prevent War

During the period of the cold war, the theory of nuclear deterrence adopted by the United States and Soviet Union required each side to develop and maintain substantial military forces – including nuclear weapons arsenals capable of destroying the world several times over. Strategists on both sides argued that the nuclear deterrent kept the peace in Europe and prevented a nuclear or conventional war between the then two military superpowers. Peace can be defined as a state of non-war, as we have discussed above, and actions that maintain such a peace can similarly be defined as nonviolent – even when they involve threatening to use military force. So nuclear deterrence is an example of nonviolent action under this view of peace. The United States' Strategic Air Command – which helped the US implement nuclear deterrence through their state of constant readiness to launch a massive nuclear attack against the Soviet Union – adopted this view of nonviolent action, as illustrated in their motto: "Peace is Our Profession" (the movie "Dr. Strangelove" was a spoof of this interpretation of peace. Nonetheless, many people in the military and politics in both countries and their allies – given the dynamics of the cold war – sincerely believed that nuclear weapons were a necessary deterrent to war).

(b) Nonviolence as Actions to Maintain the Balance in the International System

For Quincy Wright's "balance of forces" perspective, where public opinion at the "within states" level is now seen as important, the idea of nonviolence as "war without weapons", (Boserup and Mack, 1975) based on Gene Sharp's functional interpretation of nonviolence, (Sharp, 1973) becomes appropriate for maintaining and adjusting the balance of forces. Sharp's model of fragile power – as opposed to the monolith model of power assumed in nuclear deterrence - argues that power is fragile because the balance of social forces that maintain it can be changed by concerted, group nonviolent action. Wright similarly assumed peace involved a dynamic balance between various social, economic, political and technological forces, although he placed more emphasis on the international system level of analysis, and Sharp focused more on the community level of analysis.

(c) Structural Nonviolence

Galtung's structural view added the idea that certain structures, both in the international system and in the community, can be either violent or nonviolent, and that changing such structures was a fundamental task for peace research. Nonviolence under this rubric expands beyond Gene Sharp's original conception, as Sharp himself did in his study of social power and political freedom (1980), to include not only group actions, but also the social, economic and political structures within which they occur. For example, the international system, which prior to Galtung's theory had been viewed by most peace researchers as a positive contribution to peace, was the focus of intense criticism from peace researchers after the theory was published in 1969. Previously it had been seen as evidence of increased cooperation between states, but after 1969 it was redefined as an oppressive, violent macro-structure that caused the deaths of millions of people per year through the starvation and inequalities it caused. For example, even though there is enough food in the world to feed everyone, millions die from starvation every year because of the structure of the international economic system. A nonviolent international (or domestic) economic system would ensure that no one would starve as long as there was enough food in the world (or country) to feed them.

(d) Feminist Nonviolence

The feminist perspective further extended the concept of nonviolence, in keeping with its extension of the concept of peace, to include nonviolent relationships and structures on all levels of human society, both macro and micro. Feminist nonviolence is not limited to the behavior of states or the structure of the international system; it includes nonviolent behavior in the community and the home, and nonviolent political, economic and social structures at all levels of society. The feminist critique of patriarchy provides a good illustration of the extension of the idea of nonviolence to include all levels and institutions of society. Patriarchy is seen as a pervasive violent structure that acts against women in all of society's major institutions - including marriage, business institutions, churches, community organizations, and even peace movements. Feminist nonviolence also involves peaceful behavior between individuals, as well as between states.

(e) Holistic Gaia Peace and Nonviolence

The Gaia Peace view of nonviolence is a natural extension of the original feminist position. Indeed, many feminists (following Rachel Carson's lead) have expanded their original ideas into ecofeminism, where a peaceful relationship with the environment is seen as paramount, embodying, as it does, the central feminist principle of "power with" rather than "power over". This view of nonviolence includes nonviolent actions at every level, nonviolent structures at every level, and nonviolent processes and relationships between all living beings. Nonviolence of this sort is clearly visible in the West, where environmentalism, vegetarianism, and animal welfare issues are becoming increasingly popular.

(f) Holistic Inner Peace-Outer Peace and Nonviolence

Holistic definitions of nonviolence have of course been present in the Western literature for a considerable time, with Eastern traditions in general, and Gandhi in particular, having made the greatest contribution to our understanding of this spiritually-based type of nonviolence. The distinction between nonviolent action as a technique of struggle versus nonviolence as a philosophy and way of life has provided the basis for discussing nonviolence in the West, thanks to the work of Gene Sharp and Mahatma Gandhi and their respective perspectives. Whereas Sharp has stressed the functionality of nonviolent action and its value as a technique for waging conflicts – a technique he believes to be superior in pragmatic terms to violence – the Gandhian nonviolence as a way of life school has always adopted a larger view of nonviolence, based on a centuries-old Eastern tradition that includes an inner, spiritual peace component.

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