

The World Network of Religious Futurists



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Editorial

In this issue we conclude Linda Groff and Paul Smoker's article on world peace in the twenty first century. We have articles from Parker Rossman and Ishdenanda Senapati looking at Christian futures in America and India respectively. We have reports on the WFS conference in Washington DC and the presentation of the Earl award to Ed Wenk, Jr.

Over the past few issues we have enjoyed input from a variety of largely Jewish and Christian viewpoints. I know, however, that we have members of other faiths too. I would be delighted, for example, to publish work on the future of Islam. I know we have

Muslim readers, but I have yet to receive any articles for publication. Nor have I received articles on any of the Eastern religions. The door is open, and I would be glad to have the opportunity of broadening our base still further.

Enjoy the magazine.

Gordon Arthur.

Dancing with Dinosaurs (in a hostile and hurting world)

by Parker Rossman

Here in mid-Missouri, USA, many church groups are discussing William Easum's book DANCING WITH DINOSAURS (Abingdon Press, 1993). After reading it, a Lutheran woman said: "I will quit protesting all of the changes going on in our worship and program. I see that such changes are inevitable and essential in this information age."

An Episcopalian said in one of the discussion groups: "I hope Easum's analysis is wrong but I am afraid he is right."

Many readers and discussants disagree with much that Easum writes from his experience, formerly as pastor and now as consultant, but his topics present an excellent agenda for discussions on the future of religious institutions.

He begins with "the impossible dream" from THE MAN OF LAMANCHA saying that to many the dream of a new

and more effective shape for religious institutions is "an impossible dream" although we are standing on the threshold of a time of great peril and possibility for religious institutions; a time when we are failing because we insist on putting the wine in old wineskins. Our bureaucratic institutions are like aging wine vats that sour the wine.

Theologian Robert Lynn has said that the institutional church died a couple of decades ago and church leaders, instead of seeing the fact, keep trying to pump life into the old dead forms. Top-down bureaucracy is out in business, education, government... and new networking styles are coming into existence. Religious institutions have always been networks... major religions are global networks upon which bureaucracies have been imposed. Those institutions that keep trying to pump new life into old "vats" will die and the wine will be poisoned. "The best way to fail is to try to reproduce yesterday's successes," he says. And "bureaucracies and traditional practices are the major causes of decline..."

We are "caught in an (enormous) crack of history", he says. And trusted values, methodologies, programs, methods are falling through that crack. Much of the change forced upon us as a result is now new: a shift from clergy-domination to laity partnership; an increasing bias against

religion in society; from institution to relationships; from stagnant bureaucracy to risk-taking; from middle class to pluralism of race, class, gender and culture; from national to global; from print to visual communication; decline of morality and dominance of sports and TV/films; a higher level of education and greater ignorance; the automobile and decline of neighborhoods. And much more.

Actively practicing religious people, with commitments to their institutions and congregations, are becoming a minority... and often a minority to which large segments of the population are hostile. As a result some religious leaders try to retreat to the past; and others are searching for ways to deal with the crisis and opportunities.

So we are “fringe people” who are no longer at the center of society, no longer having a dominant position. Like the children of Israel in exile, shall we be nostalgic for the past? Or concentrate upon the role of the minority?

Fringe people, Easum says, should begin with three assumptions:

(1) Everything our present religious institutions do no longer works. (So why do we continue doing them?)

(2) “Things that most people think are impossible are actually possible.”

(3) Christians in the west, for example, now live in a society which is not only non-Christian, it is hostile. Fringe people must therefore be “servant people” (Henri Nouwen’s ‘suffering servants’.) We must

gather much more adequate information about society and our situation and learn how to make good use of what we learn.

Christians in America know that their memberships are declining; involvement of children and youth in Sunday Schools and programs is seriously declining; our best leaders are getting old and will be retiring; young adults who are returning to religion are not in traditional-type institutions; sixty percent of women work outside the home and the pool of volunteers is disappearing... with time in as short a supply as money; more and more people are unmarried...”

This last fact led Easum to report a typical conversation: “Why should we start a singles ministry? We have very few singles in our congregation!” Doesn’t a growing congregation look to see who is not in the congregation now? This requires us to take more cognizance of what is actually happening in religion and culture.

Easum suggests, for example, that we listen to the music radio stations that attract the largest audience in our areas and use that kind of music in worship. He asks us to rethink our use of language. Many outsiders, for example, react negatively to the word ‘church’ which is perhaps why many fast-growing congregations are calling themselves “fellowships” or “communities”. Most congregations probably need to do less and do what they do with more excellence. Young parents who have not been to church before expect a children’s program to

have the quality of a commercial movie and a service to be as carefully timed as a TV program. But there is something more fundamental for Christians: Jesus sent his disciples into the world, where people are, and today churches try to get people to come to the church – instead of going to them where they are. The first very successful Sunday Schools were organized in homes, in neighborhoods where there were many children. Why do we sit in our buildings and wait for people to come instead of going out into the world where people are.

I know a small black church that has eight choirs (nearly every member belongs to one.) These choirs are not organized to sing at services, although they take turns doing so, but to go out and sing in the world, not just at malls at Christmas-time. The chaplain at the state prison says that it is the only congregation in the state that will send him a choir whenever he asks for one. And wherever they sing – at a school, prison, civic club or street-corner, they testify. Little children talk about responsibility on the job. Although a majority of the members are on welfare they create new music to sing, such as one on urban crime: “Sweeping out the city”. (And it is the only church I know where parents can punish their teenagers by forbidding them to go to services.)

But back to DANCING WITH DINOSAURS, he says that we must “lead the sheep back to pasture”. How is love nurtured? What do religious

people need to know? How do we move from weak pap to strong religious teaching and experience? We need to quit thinking about getting people to join or attend religious institutions, and start instead with renewed learning about how to develop and nurture sustaining and redemptive community. Christians, for example, in their powerful phases (as in China today or in their early days in the Roman empire) met in homes in small groups. The built up one another. The pastor's job was to equip all persons for ministry in their daily life, to meet needs of others as they found them, to have the strength to oppose injustice. The goal was servanthood, not attendance; spiritual adventure and quest, not dogma; helping people free themselves from chains, not organizing them. His third chapter is on "The Demise of the Program-Based Church".

It reminds me of something I heard a Jewish rabbi say: He had met a young Jew who was new in the community and was urging him to come to the synagogue. The newcomer said: "Rabbi, I am not much interested in organized religion." The rabbi replied: "Then you will love our synagogue. It is about as disorganized as one can be." Easum sees a future for both small intimate congregations and for large urban ones which can meet the needs of many varied kinds of people. In rural areas each small congregation may find a particular niche (in these days when people may drive 30 or 40 miles to find the congregation that appeals to them). One

may find its niche with the elderly (an increasingly large segment of the population); another with unmarried people; another may be an electronic lab which connects to excellent distance education in religion; another may become one of the existing highly successful congregations of high school young people.

But he feels that while such 'niche' churches will want to grow they should not as a rule get too large; or they should sub-divide into groups of 10-20 for the kinds of personal relationships, support, and experience that are essential for religious learners (and we all must be learners) "in a hostile and hurting world". Worship styles will vary considerably from one small niche church or cell group to another. And in any case it must be more "culturally relevant" in the future... as suggested earlier when we spoke here of music and films.

It is most important for future-planning, Easum says, that religious communities not focus on buildings, or programs, but on people and their individual needs. The future of the school will be a tailored-program for each individual. Shouldn't the same be true of the religious community? No more mass-production assembly-line regimented programs. We now have the computer capacity to keep detailed information on the needs, interests, experiences, potential and opportunities of each individual. We can encourage an annual "spiritual check up" – as we go to the physician for a physical check-up – to help people decide for themselves

what they should do next for their spiritual growth and spiritual health.

Easum's illustrations of congregations that are "successful" in his eyes will not suit some readers and he warns that they are just illustrations of ways that innovation can help. For Christians he closes with essential "ingredients" for future-oriented religious communities: "Biblical integrity is everything; members must have a radical commitment to Christ and to each other; quality is paramount; music is central; week-day ministries overshadow what happens on Sunday; buildings are less important; and the social justice dimension of ministry must be taken seriously.

Those who disagree with him are stimulated to find their own solutions, their own new ideas, as he gives his version of what is possible, what is probable, what is desirable in the future of religious institutions.

Bimillennial Bytes

by Jay Gary

"Scanning the millennium for religious futurists"

New Book: The Millennium Myth

Philosopher and psychic researcher Michael Grosso investigates the chief prophetic vision of the Western world and where it may be leading us in "The Millennium Myth: Love and death at the end of time" (Quest, 1995, ISBN:0-8356-0711-9). After tracing the twists and turns of the mil-

lennial motif from Joachim of Fiore to Adolf Hitler, from Lenin to Gaia, Grosso shows how various high-tech fields of today and tomorrow also reflect the millennial dream: space colonization, terraforming, bioengineering, life-extension, cryonics and the lurch towards bionic super-humanity. "The Millennium Myth" is helpful reading to understand how alternative religious movements are shaping society's hope for "collective transformation" in the new century.

Starting Over Again

Over the past year, national lottery money in England has been allocated to numerous civic projects focusing on turn of the millennium expositions, renovations and celebrations. Under the banner of "Churches Together in England", the Millennium Advisory Group to the Archbishops of Canterbury and York has issued a 5,000 word ecumenical statement calling for "imaginative ideas and schemes" to celebrate the turn of the millennium. Church leaders hope that the millennium celebrations, whether national, regional or local might broadly reflect the following values:

1. Christ focused
2. Positive, yet penitent
3. Jubilee proclaiming
4. Lord's prayer conscious
5. Community engaging
6. Dialogue seeking
7. Other faiths sensitive
8. Demonstrating partnership.

Preparing for the Year 2000

The Committee for the Great Jubilee of the Year 2000, appointed by the Roman Catholic church has published a volume of essays, commenting on the theological, historical and pastoral significance of John Paul II's apostolic letter, "Tertio Millennio Adveniente". The 258-page book is available in Italian, German, Spanish, French and English. The full title and American publisher is: "Preparing for the Year 2000: John Paul II on how to prepare for the next thousand years-the third millennium-of Christianity", Urbi Et Orbi, Rome and New Hope, KY (ISBN 1-884660-07-X).

Let's Talk 2000

A free bi-weekly e-mail bulletin edited by Jay Gary has celebrated its first six months in publication. "Let's Talk 2000" claims to deliver the "heartbeat of 2000 A.D." from cyberspace and presently has more than 500 subscribers.

Each issue

- 1) reports on new civic or religious efforts to celebrate the advent of the new millennium,
- 2) offers a summary of academic discussions by the daily Talk 2000 Forum, and
- 3) lists new web sites relating to the millennial moment, 1999 to 2001.

Average length of each issue is 1,600 words. Lead features of the bulletin this past six months looked at how various sectors of society are preparing to commemorate the year 2000, including religion, tourism, science, commerce,

sports, entertainment, government, the arts and culture.

Global Mutuality

by Rev. Fr. I. N. Senapati

We have come very close to the end of the second millennium AD. We are well aware of the present conditions in all spheres of life and existence around the world. Natural calamities, misadventures, nuclear explosions, civil wars, spiritual declines, moral breakdowns, the development of women's leadership qualities, high economic disparities between rich and poor, political conflicts, accelerating scientific development and discovery, the enormous spread of literacy and education, international relationships and inter-faith understanding have been our common and remarkable experience during this millennium, and particularly during the twentieth century. There have been both beneficial and harmful changes and developments. We are now at a cross-road, a transitional period; where are we heading into the new millennium? What new things will it bring? What will be our roles? All things are under the knowledge and the rule of God Almighty, and as we are called to be partners in His mission, we must ask ourselves how we are going to participate in the next millennium.

I clearly remember, during a short, intuitive meditation, imagining a globe which was snapped from the moon. It was towards the middle of June 1987, in a small hall of the

Multi-faith Research Unit at the Selly Oak Colleges in Birmingham, England. We were a small international group. To me, the globe looked very stormy and ferocious, as if it was unsuitable to sustain life in comfort or peace. It seemed as if someone had set fire to the earth with a blazing torch, and was trying to escape from it.

Who could this villain be? Man? Science? Are we now trying to escape from its deadly grip? Did we cause it ourselves? Can we escape? If so, how? Many such questions troubled my mind. During the last decades of the second millennium, it is a matter of great regret to see so many extremely rich young and middle-aged people committing suicide out of frustration at what they see as failure, often on very flimsy grounds! Is this the goal and end of riches and development?

In India very few people know what E-mail is. Many of us are just getting used to air-mail replacing sea-mail. The Internet has just made its entry into India. Many people use fax. Radio's influence is beginning to diminish, while television is becoming widely available. Someone has correctly pointed out that "our urban slums have more televisions than toilets". Television has brought many blessings, but it brings more curses than blessings. It is very cunningly destroying the time, energy, health, social life, morality, culture and economy of a great number of people all over the world.

I was shocked when I last visited the home of a close

cousin. I stood in front of their house for more than fifteen minutes without an answer before opening the outer door and sitting on a chair for a further ten minutes. Then one of my nephews looked through the door screen and opened it. Half an hour after I arrived they all came out, one by one, with sweating bodies and tired eyes, and greeted me coldly. The usual cultural welcome was gone. I had to ask for a glass of water, with which I washed my face, and then a second to drink! The television had captured their attention. Perhaps the programme had a tragic ending, about which they were concerned, but they were ringing the death-knell for Indian courtesy and hospitality. Apart from emphasising the need to be very selective about what you watch, it is an undeniable fact that TV is killing a lot of precious time and energy, especially among the young, and what is lost is gone forever.

The screen is impersonal. It does not know who you are, or what your personal needs are. It is better to be engaged in housework, gardening, decorating, playing with the children and pets, sports and games, reading literature, or visiting friends, hospitals, the sick, poor and needy. Any of these would give enough recreation, comfort and satisfaction to refresh one spiritually and emotionally, and would give opportunities for service in the mission of God, the Father of all. Reaching lost souls with the gospel of peace and salvation is one of the best means of spending one's lei-

sure time, which would then become one's way of life. For some, study has become the means for helping others. HIV/AIDS is becoming the greatest killer in the fourth quarter of the twentieth century; raising awareness, and counselling and care of the sick have become the great needs of the time. This could be a wonderful means of service.

It is most beneficial for some of us to devote time to studying the scriptures, and to spend time with God in meditation and prayer. There is no substitute for sitting at the feet of the loving God, about which the Lord said "Mary has chosen the good portion" (Luke 10:42, Revised Standard Version).

Everyone now knows that we are in an era of electronics, computers and satellites. The twenty-first century is going to see their climax. In 1960 a young man from a neighbouring village visited me in the college hostel. The rooms were newly electrified. Before he went to bed, the boy asked, "Sir, is it possible to light my bidi (cigar wrapped in a kind of dry leaf) from this electric bulb?" I was stunned, and felt shy, as my room-mates began to smile in surprise. In those days most villages in India were not electrified. Now almost all India has electricity. People know what electricity does. Things have changed a lot. Now the main thrust in the country is towards better agriculture, more literacy and employment, and economic and industrial development. Are we going to eradicate starva-

tion and ignorance by adequate economic and educational development in India and throughout the world during the third millennium? Perhaps, helped by the proper utilisation of nuclear power, electronics and computers, in a spirit of universal brotherhood, it would not be impossible.

What is development anyway? Is it not both a relative term and a deceptive one? Look at the wide spread of sexual scandal and financial corruption among the leaders in society, pseudo saints and nation builders! Many of the poor believe that "if a child survives, at least he can live by begging alms, and if he learns to read and write, he may be able to survive by means of fraud". One village lord got a bride with a M.A. for his B.A. son with the intention of making her a sarpanch (head of a village council) so that she could embezzle money.

Should literacy, education, employment, leadership or development mean making money by hook or by crook? In the capitalistic and affluent countries and societies money overpowers people. The same is true in India, and that leads to chaos - "for the love of money is the root of all evils" (1 Timothy 6:10).

What is needed in order to build a better third millennium is a positive Global Mutuality in all social, educational, economic, scientific and spiritual spheres by all nations through mutual sharing and support. Sharing our own inherited and earned wealth and wisdom for global well-being, and not monopolising for self-enrichment

and dominion, for all good gifts are sent from Above for the common good. Selfish misuse of them is evil, and its consequences are suicidal.

Inter-continental and international sharing between the haves and the have-nots with open hearts and minds and loving concern needs to be the paradigm for the third millennium world. We are all rich and poor in different things. There is no fully rich or totally poor person or nation in the world, and there is no first, second or third world. There is one God and one world. One who is materially and worldly rich may be ethically and spiritually poor and vice versa. What we need is an attitude of humility, sincere self-assessment, polite acceptance of the truth, mutual concern and mutual support for global enrichment in different ways. This, in a nutshell, is Global Mutuality.

Dr. Richard Kirby's orphan and deserted girl Astrala, who appears in front of the White House in Washington, reflects the wide gap between the materially rich and poor. He depicts the blessings of science through a kind-hearted robot. Should we misuse the gifts of science through our suicidal acts like irresponsible pollution and weapons of mass destruction? While the rich should learn to share riches with the poor, they must also learn poor Astrala's humility, purity and sense of responsibility towards the world, and to bring about global cooperation and preservation through mutual sharing, support, peace, justice, protection and coexistence. Such

Global Mutuality is the need of the hour to build a better world in the third millennium.

Rev. Fr. I. N. Senapati is the WNRD Director for India. I hope to feature more about Astrala in future issues. Ed.

Assembly Considers Religious Futures

by Jay Gary

From July 14-18, some 1,600 people attended the Eighth General Assembly of the World Future Society in Washington, D.C. Beyond the techno-dimension of future forecasting methods, up to a third of the assembly workshops considered the social side of the future, including the moral, ethical and faith dimensions of future society. Contributing to this holistic view of society, the World Network of Religious Futurists contributed several workshops:

- The Emergence of Universal Humanity/ Hubbard, Kirby
- The Cyber Factor in Faith Communities of Diversity/ Bedell
- Spirituality, Religion, Culture and Peace/ Groff & Smoker
- The Future of Spiritual Academies/ Parrish

Perhaps the best light on religious futures came during the final morning of the WFS assembly when some 200 participants attended a keynote address on "Technology, Democracy, and Spiritual Values", presented by Dr. Edward C. Wenk. Wenk, who received the annual Earl Award just be-

fore speaking, delivered a masterful address on the role of spiritual values in defining the future.

Next year, the World Future Society will meet in San Francisco for an annual conference, July 17-19, under the theme, "Trendwatch: technology, society and values".

Award Citation for Edward Wenk, Jr. Earl Award 1995

One of the main functions of the World Network of Religious Futurists is to promote outstanding achievement in the fields of futures studies where they intersect with the theory and practice of religion. Annually our search committee is alert for achievement of this kind. When such achievement is identified, and an individual or group is named, preparations are made to present to him or her the Earl award, named for the late Professor Earl D. C. Brewer, who is honored as the Founding Father of Religious Futures studies. In previous years we celebrated the work of Earl Brewer himself, Parker Rossman, Dick Spady and Barbara Marx Hubbard.

The award is presented retrospectively to honor outstanding achievement within the calendar year most recently passed. Today we honor Edward Wenk, Jr. for his contributions in calendar year 1995; he is therefore our winner in 1996.

Edward Wenk, Jr. is professor emeritus of engineering and public affairs at the University of Washington and has served as consultant to several governors of Alaska and

Washington. He was the first science advisor to Congress and was an advisor to Presidents Kennedy, Johnson, and Nixon. In such books as "Making Waves: Engineering, Politics, and the Social Management of Technology", "Margins for Survival: Overcoming Political Limits in Steering Technology" and "Trade-offs: Imperatives of Choice in a High-Tech World", Ed has presented a universal message that is exceptionally significant for our times. "Making Waves" has been described by a previous Earl Award winner as not only a good book but a great one.

Not just in books, but in hundreds of lectures and in organizational development for futurist societies, such as the World Future Society, Professor Wenk has labored indefatigably for the maturation of world technology. He is a prophet for science and politics and an inspirational role model for technological thinkers everywhere. By your life-long work you have substantially enriched the philosophy of technology, and been a leader among those who are establishing the theoretical and empirical basis for a theology of technology which will lay the science of the new millennium on the most solid foundations.

Ed, it is my pleasure and privilege in presenting this award to you, to invite you to take your place in this select company, our slowly growing 'Hall of Fame' of religious visionaries; and may what we call the "Lunar Consciousness" depicted in our Moonflower

Trophy continue to inspire you.

We hope that you will write many more books and that your lifetime love affair with technology will meet with the response it deserves.

Edward Wenk, Jr., you are the winner of the Earl award for Religious Futurist of the Year, 1995. Congratulations!

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

B. Nonviolence as a Philosophy of Life: A Link Between Inner and Outer Forms of Peace

1. Gandhi's Use of Nonviolence

One of Mahatma Gandhi's most important statements was that "the means are as important as the ends". This is a central part of using nonviolence as part of a whole philosophy of life, rather than as just a temporary tactic. There have been various practitioners of nonviolence as a philosophy of life, including Gandhi, before him Leo Tolstoy in Russia and Henry David Thoreau in the

United States, more recently Martin Luther King and Cesar Chavez in the United States. What distinguishes all of these people – besides the fact that they each influenced those who came after them in the use of nonviolence – is that their use of nonviolence as a philosophy of life was grounded in deep spiritual principles and practices. In short, all of these people tried to live a life based on these spiritual principles, including the idea that how we live our lives every day is as important as the ends or goals that we seek via these means. In a nonviolent struggle, one therefore has the goal of not dehumanizing one's opponent and also trying not to let one's opponent dehumanize oneself, since it is this dehumanization which is part of the process that people go through before justifying using violence against other human beings in the world.

Gandhi never took action in the world until he had first meditated and asked for inner guidance on what to do. When Gandhi's movement also became violent, he called off further action until people could be adequately trained in nonviolence. Gandhi did not see nonviolence as passive, but rather as active struggle against unjust laws or policies. Gandhi also believed that one should not oppose all laws, only the unjust ones. Gandhi had five stages in his nonviolent struggle, and believed that one must exhaust all possibilities of each stage before one went on to the next stage.

2. Gandhi's Five Stages

a. Stage I: Utilization of All Regular Constitutional Machinery.

In this first stage, the existing legal constitutional machinery is used to try to deal with the conflict within the system and achieve a satisfactory resolution.

b. Stage II. Agitation Stage.

If stage one was fruitless, a stage of agitation is undertaken to heighten the awareness and educate the people as to what the conflict is all about. In a totalitarian society, the network of communication that is established to implement this phase is built outside the normal channels, and is thus more difficult, since it must be undertaken in secret.

c. Stage III: Ultimatum Stage.

This stage involves the presentation to the establishment of a document listing the people's needs and stating that continued opposition would produce some sort of direct action. If, however, this document fails to produce a favorable response, then members of the movement begin their preparation for direct action.

d. Stage IV: Self-Purification Stage.

This stage is used by those preparing for nonviolent action to develop ahimsa (the spirit of harmlessness), which is seen as a prerequisite to action that is untainted with self interest. During this time members

question their inner strength, noting if they have enough self respect to command the respect of the opposition. The ability of each member to avoid the pitfall of reducing their opponent to an "enemy", thereby dehumanizing them and allowing violence to occur as a result, is of the highest importance.

e. Stage V: Direct Action Stage.

In this fifth stage, after exhausting all regular constitutional machinery, heightening the awareness of the population at large about the issue, and undertaking intensive soul searching and inner preparedness, nonviolent action is undertaken. This action can take many forms; including economic boycotts, sit-down strikes, non payment of taxes, mass resignations from public office, and deliberate and organized disobedience to certain laws that are considered unjust. Gandhi, relying heavily on his opponents' lack of preparation, felt that some combination of these methods, coupled with sympathy from within the ranks of the authority being challenged, could open channels for discussion. On the other hand, if resistance continued, the end result could be the complete collapse of the government's power, shifting power to the Satyagrahis, who could then constitute a new government.

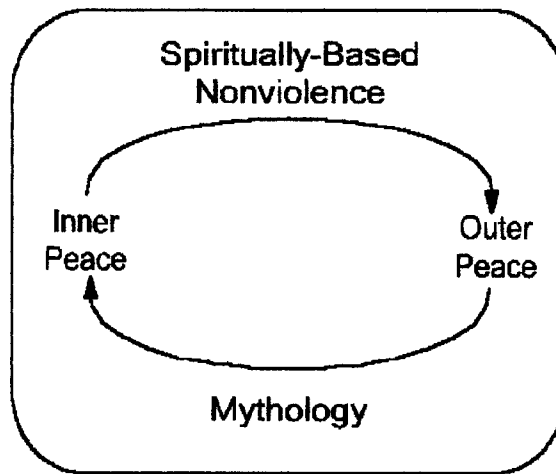


Figure 5. Relationship Between Inner and Outer Peace

C. Summary of Relationships Between Inner and Outer Peace

While various aspects of inner and outer peace have been explored in this paper (especially outer peace, which is a more developed concept in Western peace research), it is also useful to ask (and to summarize) what the possible linkages or bridges are between inner and outer peace in our lives. At least two suggestions have been made in this paper. First, in the section on “Mythology” (Vol. 7. No. 2 pp4-8), it was noted by Joseph Campbell and Jean Houston that the myths and archetypal hero figures of different cultures can provide road maps for individuals showing how their everyday life in the world can be linked to the inner life of the spirit. Likewise, in the section on “Nonviolence” (above), it was noted that spiritually-based nonviolence, such as that practiced by Mahatma Gandhi and Martin Luther King (i.e. nonviolence which is part of a whole philosophical

way of life, based on spiritual principles, as opposed to non-violence as a temporary tactic when it is expedient), provides a model of how one can turn to inner spiritual guidance – through meditation or prayer – to seek inner help and confirmation before embarking on action for social justice and social change in the world. Combining these two suggestions, we can thus see two distinct ways to connect inner and outer peace – one (mythology) leading from outer to inner peace, and the other (spiritually-based nonviolence) leading from inner to outer peace in the world.

This is not meant to suggest that mythology and nonviolence are the only ways to connect or bridge inner and outer peace, but certainly they are two important ways to do so.

Part IV: An Agenda For Future Peace Research – Based on the Need to Focus on Both Inner and Outer Aspects of Peace

A. Tendencies of Eastern and Western Religions and Cultures to Focus More on Inner or Outer Aspects of Peace Respectively

1. Eastern Religions and Cultures (Hinduism, Buddhism): Tendency to Focus More on Inner Peace as a Precondition for World Peace.

In summary it can be said that Eastern religions and cultures, including Hinduism and Buddhism, have a “tendency” – because of their focus more (though not exclusively) on the esoteric aspects of their religions - to focus more on inner peace as a precondition for peace in the world. They also have less of a tradition historically of concern with social justice questions, which are so important to the West. None-

theless, it is noteworthy that the link between inner peace (based on a spiritual life) and outer peace (or action in the world for social justice) was most clearly made for the first time in the world in any collective societal way by Mahatma Gandhi, who was born in India and came out of a Hindu background, but who also studied in England.

2. Western Religions and Cultures (Judaism, Christianity, and Islam): Tendency to Focus More on Outer Peace, including Social Justice Questions as a Precondition for World Peace.

Western religions and cultures, including Judaism, Christianity, and Islam, have had a tendency – because of their focus more (though not exclusively) on the exoteric aspects of their religions, at least in their everyday activities – to focus more on aspects of outer peace, including social justice questions, as a precondition for peace in the world. There are nonetheless esoteric traditions in the West, which though less dominant, were nonetheless the foundation for the original spiritual enlightenment experienced by the founders of all the world's great religions, including the three dominant Western religions – Judaism, Christianity and Islam. These can take the form of the Kaballah (in Judaism), Gnosticism (in Christianity) and Sufism (in Islam), as examples, although there have always been some mystics in the mainstream forms of all the Western religions as well.

3. World Peace Requires Attention to Both Inner and Outer Peace: It's not "Either/Or", but "Both/And". In short, an East-West Dialogue is Necessary

a. If one focuses only on outer peace and creating social justice in the world, but not inner peace, then people's unresolved inner conflicts can be projected out onto the world, creating scapegoating, prejudices, and conflicts, therefore making it difficult to create social justice and peace in the world (the ostensible goal).

b. If one focuses only on inner peace, then social injustices and structural violence in the world, which are not addressed by society and people, will tend to make it difficult for most people to transcend their outer conditions of life, thus making it difficult for them to attain inner peace (the ostensible goal).

c. Clearly there is a dynamic and synergistic relationship between inner and outer peace: by focusing on both aspects of peace, each aspect of peace – i.e., inner or outer – increases the probability that more people will also be able to attain the other aspect of peace.

B. An Agenda for Future Peace Research – Based on the Need to Focus on Both Inner and Outer Aspects of Peace

1. Peace Research Must Focus on Both Inner and Outer Peace and the Dynamic Interrelationships Between Them

Western peace research has hitherto defined peace in terms of particular aspects of outer peace, such as Wright's conception of peace as a balance of macro forces in the International system or the Galtung formulation of peace in terms of negative peace (absence of physical violence) and positive peace (absence of structural violence). The evolution of the outer peace concept in Western peace research has contributed much to our understanding of peace and conflict issues, but it is important to recognize that Western peace research has concentrated its effort almost entirely on outer peace and has not to date included the spiritual inner peace dimension in its philosophical framework. This is not to say that religion or religious institutions have not been considered by peace researchers, as the work of Sorokin and Richardson, two of the founding fathers of Western peace research, demonstrates. But when peace researchers have focused on religious institutions or the values associated with particular religious traditions, their analyses have stressed behavior in the outer material world, in much the same way that particular economic institutions or political institutions and their associated values have been considered. What has been lacking in Western peace research is an exploration of inner peace and its relationship to outer peace.

We propose that the concept of peace used in Western peace research should now be extended to include both inner and outer dimensions of peace and their interrelationships. This will require a transformation in the dominant sensate or material worldview associated with mainstream Western peace research to a worldview that in Sorokin's terms includes both truth of sense and truth of faith.

2. Peace Research Must Elaborate on the Different Dimensions and Levels of Inner Peace. Just as It Has Done for Outer Peace

In Western peace research, models of outer peace now include many interpretations and levels, whereas inner peace is just beginning to be included and is not differentiated in terms of different levels of consciousness. Thus in Figure 4 (Vol. 7 No. 2 p7), five distinct perceptions of outer peace are elaborated: peace as absence of war, peace as balance of forces, peace as negative peace plus positive peace, feminist peace paradigms and holistic peace. Each of these five models of peace is considered against seven levels of analysis in the outer world, namely; individual, community, within states, between states, international, global and environmental. The inner peace concept is far less developed in peace research, despite the fact that the world's spiritual traditions have for centuries explored many aspects of inner peace using a variety of different approaches. Western peace research needs to learn

from both Eastern and Western spiritual traditions that experientially focus on different levels of consciousness and inner peace. It needs to elaborate different dimensions and levels of inner peace as a necessary component of a holistic inner-outer interpretation of peace.

3. To Explore Inner Peace, Peace Research Must Acknowledge Other Ways of Knowing Besides the Scientific Method (Based on the Five Senses)

To do No. 2 above, Western peace research must go beyond empirical research on, and actions in, the world – both based on our five senses, which provide one way of knowing, to also acknowledge intuition and direct inner experience as another way of knowing. This will require that Western science acknowledge that there are other ways of knowing besides the five senses - which will create an epistemological challenge for some people. But, as Michael P Richard says, in the introduction to Pitirim Sorokin's book *Social and Cultural Dynamism*: (Sorokin, 1957, pp x-xi)

“The implications of all this are profound. From the standpoint of epistemology, the most controversial point is that the scientific method of apprehending reality is not the only valid one. Equally valid is the truth of faith: insight, intuition, revelation.... The most valid method is what he [Sorokin] calls “integral truth” since it combines reason, faith, and empiricism.”

In many ways such an extension of ways of knowing

represents a continuation of a methodological trend that has been under way for some time. Whereas much of the early work in peace research was primarily associated with particular disciplines such as political science and economics, scholars such as Wright developed multidisciplinary approaches that included a broad range of perspectives from Anthropology to Zoology. With the broadening of the disciplinary base of peace researchers came interdisciplinary approaches and the application of both analytical and experiential approaches, such as simulations and games. The further expansion of peace research methodologies to include spiritually based methodologies, such as meditation and prayer, should not be taken as a negation of the well established social scientific approaches that have provided the basis for Western peace research, but should rather be seen as an extension of the multimethod philosophy that is associated with interdisciplinary work.

4. Peace Research Must Focus Not Only on What It Wants to Eliminate, But Also on What It Wants to Envision and Create in a Positive Sense – if Peace is to be Achieved.

Up to now, Western peace research has tended to focus on peace as the absence of negative or undesirable things (including war, physical violence, and structural violence, on all levels). Even the concept of “positive peace” has been defined as the absence of structural violence. It is clear that a

peaceful world cannot be created only by eliminating negatives: one must also have a clear vision of what one wants to create in a positive sense. These positive attributes of peace include both inner and outer dimensions. The field of Future Studies is a good place to look for some of the positive aspects of creating peace in the world, i.e., outer peace, as well as certain aspects of inner peace. In this regard futurists often quote Fred Polak who said "A civilization without positive images of itself is doomed". Global spiritual traditions are the obvious other place to gain insight into the multileveled different aspects of creating and experiencing inner peace. As peace research adopts a broader inner-outer framework for considering peace, it is likely that insights and experiences from explorations of inner peace will help create a more balanced view of outer peace in which positive peace can become a desirable ideal in its own right, rather than a concept that is defined in terms of the absence of something undesirable.

5. Peace Research Must Explore and Include How Culture Influences People's Perceptions of "Peace" as Well as How Much People Believe the World Can Be Changed.

In a globally interdependent world, it is critical that peace research include perspectives on peace, and how to create it, from different cultures around the world and that people be open to dialoguing with each other on these various perspectives on peace. Peace research

must explore how different cultures (and religions), and their underlying values, influence (often unconsciously) how people (including peace researchers) from different cultures perceive "peace" – both in the negative sense of what they want to eliminate, and in the positive sense of what they want to create, and indeed how culture itself influences how much people believe they can change their conditions of life in the external world. For example, Western cultures are much more likely to believe that the external world can be changed by actions in the external world, and therefore to focus their energies in this direction; whereas Eastern cultures may accept the state of the external world more and focus instead on their inner world. In short (while noting the dangers of over generalization) Western cultures have been called "doing cultures" while Eastern cultures have been called "being cultures". Peace may require both of these perspectives in the twenty first century. Insights from the fields of anthropology, intercultural communication, comparative religions, and the ongoing inter-religious dialogue should help in this endeavor.

C. Conclusion

This paper has developed the theme that peace requires a dynamic balance between different "opposites" or "extremes", including a balance between both spiritual and material values, as suggested by

the work of Sorokin; between exoteric and esoteric forms of the religious experience, as discussed in the first part of the paper; between male and female aspects of divinity, in such a way that our experience of God or Spirit transcends all dualities, including male and female; between inner and outer aspects of peace, in such a way that peace action and research include both an inner component, such as meditation or prayer, and an outer component that deals with action in the world for peace and social justice. We have stressed the need to avoid "either/or" formulations and instead to seek paths that include "both/and" perspectives, that include both poles and their dynamic interdependence. In helping the world to find such a balance, as a foundation for peace in the 21st century, the ongoing ecumenical dialogue and sharing of religious practices and concerns between Eastern and Western spiritual and religious traditions will play a critical role.

REFERENCE

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