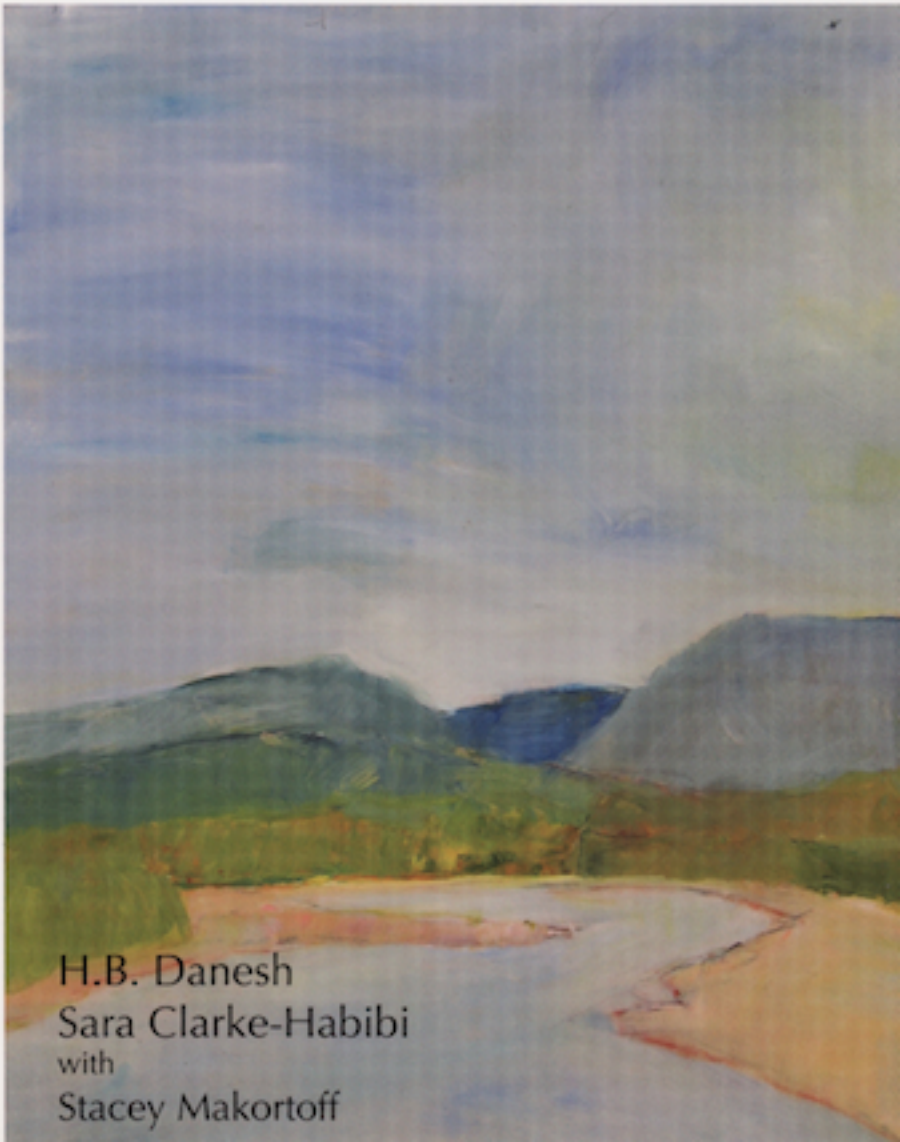
Education for Peace
Integrative Curriculum Series
Volume 10

Education for Peace Student Manual

a conceptual and practical guide

(Book 1)



H.B. Danesh
Sara Clarke-Habibi
with
Stacey Makortoff

EFP

Education for Peace Integrative Curriculum Series
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H.B. Danesh
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International Education for Peace Institute
Vancouver, Canada

Education for Peace Integrative Curriculum Series: Volume 10
Education for Peace Student Manual (Book 1)

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A Message to the Youth

You are among the brightest and most idealistic members of today's young generation. You represent the world's future leaders, thinkers and citizens who have before you both the opportunity and responsibility to lead the development of a civilization of peace in your country and throughout the world. We sincerely hope that your primary concern will be to become peacemakers. Peace has always been the object of humanity's quest. However, as you all know, this quest has never been totally fulfilled.

Humanity has not been able to create a civilization of peace because it must first establish the main prerequisite for peace, which is **unity**. A world that is disunited and intolerant of its inherent diversity cannot be peaceful.

However, you will not be able to create unity until you first establish the main prerequisite for unity: **justice**. A world in which there is so much injustice cannot be united.

However, you will not be able to create justice unless you first establish its prerequisite: **equality**. A just world must be based on the equality of all its peoples in the context of the equality of women and men. Not until these two halves of humanity have equal rights and opportunities will justice be possible.

However, you will not be able to relate on an equal basis with each other unless you first achieve the prerequisite for equality: **maturity**. Such a maturity must characterize our psychological, social, political, moral, and spiritual development.

Attainment of maturity is only possible when you have a **new worldview** and mindset based on the consciousness of humanity's fundamental **oneness** and **nobility**. It is through the impact of this new consciousness and worldview that you learn to become less self-centered. Your vision becomes world-embracing. Your thoughts become focused on the welfare of all humanity. Your conduct toward others becomes marked by humility. Your love becomes unconditional and all-embracing. It is then that your sole objective in life becomes to serve the peace and well-being of all humanity.

In order to achieve a lasting and progressive peace, you must concentrate your thoughts, emotions, and will-power on the issues of the oneness of humanity, equality, justice, unity, and peace all at the same time.

The world needs new courageous and righteous generations of peace-makers, and we hope you will arise as the first of these new generations.

H.B. Danesh, Director, EFP-International
From *Peace Moves*

Unit 1:

The Concept of Unity

Unit Overview

Welcome to Unit 1 on the Concept of Unity.

In this unit, we will explore the Law of Unity and its essential role in processes of life, growth and creativity. Unity, growth and creativity are present in all healthy living entities and systems. When we are aware of these dynamics and their requirements, life processes (whether biological, psychological, or social) can be helped to thrive.

Context

The aim of this unit is to provide an opportunity for students to think critically about the concepts of unity, growth, and creativity and to discover how these concepts relate to their lives. Unity is that essential condition upon which all life processes depend. Where unity exists, life processes flourish. Where unity is threatened or absent, life processes break down, causing illness, decay and ultimately destruction.

It can be argued that the absence or breakdown of unity is the most significant factor at the center of many problems facing the world today.

Thus, an understanding of the concept of unity is critical to creating a culture of peace. As the absence of unity is the cause of conflicts, then recognition and cultivation of unity forms a necessary basis for peace and the resolution of interpersonal and social problems.

Section One: The Law of Unity

Objectives

By the end of this section you should be able to:

- Explain, using biological, ecological, and social examples, how the condition of unity is a pre-requisite for all healthy life processes, and is inseparable from the condition of diversity;
- Distinguish between the concept of unity (which celebrates diversity) and uniformity (which rejects diversity);
- Demonstrate, using historical examples, how the concept of unity has been used and misused by various societies;
- Assess the degree of unity in yourself, your social relationships and your environment.

Anticipation Activity

Before beginning this section, read the following statements and discuss why you think they might be **true** or **false**:

a) Unity is the key requirement for life, growth, and creativity.

b) Unity and uniformity have the same meaning.

c) Conflict produces healthy physical, psychological, social, and spiritual development.

d) Conflict, disagreement, illness, and lack of progress result from an absence of unity.

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The Law of Unity

Focus Question: How does unity help to create peace?

Unity is the essential condition that creates and maintains life.

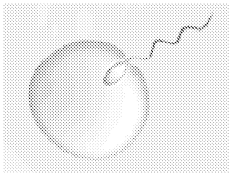
Life is an extraordinary process emerging when *two or more unique entities come together in a condition of unity*. As such, life is the outcome of unity and is sustained as long as the condition of unity is maintained.

Expressed differently, the relationship between unity and life is **reciprocal** — unity creates life and life is maintained through unity. This phenomenon is observed at all levels of existence and in all forms of life.

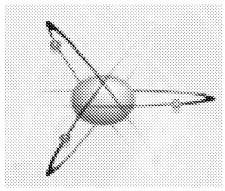
Definition:

Unity *is the purposeful integration of two or more unique entities in a state of harmony and cooperation, resulting in the creation of a new, evolving entity, usually of a higher order.*

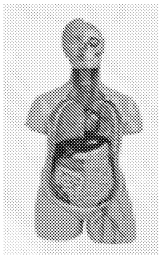
The following are some examples of the principle of "unity is life, life is unity":



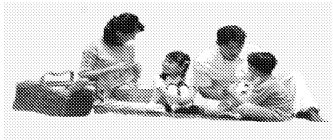
On the biological level, the sperm and ovum come together in the womb of the mother and, although very different, create a new life of much greater order once united.



On the physical level, electrons and neutrons come together and create an atom, the basic unit of all material existence.



In the human body, atoms, cells, organs, and systems function together in a unified whole in order for the body to live, grow, and remain healthy.



In the social realm, individuals and groups unite to form families, communities, and societies.

Focus Question: Why do we call unity a "law"?

We call unity a **law**, because the observance of unity and the disregard for unity each have objective, demonstrable and consistent effects: Wherever healthy life processes are observed, unity is present. Wherever illness, lack of progress, or conflict is observed, unity is missing.

Discussion: Universal Laws Governing Human Life

- *What is a "law"?*
- *What universal laws govern human life?*
- *What happens if we ignore a law?*

There are many laws that apply to human life: some of these have been created by cultural or legal systems and differ from place to place, from society to society; others are universal laws, independent from any given culture, political system, or group, and applicable to all of humankind. A "law" can be defined as follows:

Law: (a) a statement that describes regular or patterned relationships among observable phenomena; (b) a general rule that states what always occurs when the same conditions exist; (c) a principle of conduct binding or enforced by a controlling authority.

When in operation, laws are not subject to personal opinions. In other words, laws operate whether or not someone likes, believes in, or accepts the law. If we disregard laws, we must face the consequences that automatically follow.

There are two types of universal laws that govern human life: scientific laws and spiritual laws. One of the scientific laws is the law of gravity.

Imagine yourself with someone on a seven-story building, and someone says, "I don't believe in the law of gravity. I am a big person and intelligent and free. I am not going to let a superstitious law that I have not seen dictate what I can do." Yet, we all know that if this individual steps off the roof of that building out into the air, we might imagine the law of gravity immediately replying: "Hello sir, please come down and let me introduce myself!" It doesn't matter whether one believes in the law of gravity or not: if it is disregarded, one will suffer the consequences. The only way to be free in regard to the law of gravity is to understand it and to use it properly. As humanity improved its understanding of the law of gravity, we learned to dive, to ski, and to fly! This was possible not because we tried to violate the law of gravity, but because we figured out its properties, obeyed it, and worked with it to our benefit.

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Discussion (continued)

There is also the category of spiritual laws. One of the most important of these laws is the counterpart to the law of gravity: that is, the law of love. The law of love operates in human life. If we go against it, we suffer its consequences. It does not matter who we are or how powerful we are, we are subject to it. When a person violates the law of love, what arises instead is rejection, hatred, destruction, violence, and war. When a person violates the attracting law of love, what arises instead is rejection. Just as with the law of gravity, the only way that we can be free in respect to the law of love is to learn *how* to love. And the more universal our love is, the more outstanding its outcome; whereas, the more limited our observance of the law of love, the more dangerous its outcome. An example of a limited love is when someone says, "I'm willing to kill others for the love of my family, group, religion, and country." These are limited kinds of love. Therefore, the more limited that love is, the more destructive the outcome; and the more universal love is, the more creative the outcome will be.

As we can already see, the concept of unity is both simple and complex. It is especially this latter quality of "**complexity**" which makes unity such a mystery.

Many people mistake unity for **uniformity** or sameness. Yet, while unity does refer to a state of oneness, it requires diversity in order to exist.

Let's review some examples together:

Example 1: The Human Body

The human body, with its various organs and systems, demonstrates the truth that unity only works if there is also diversity.

Among other things, we each have a heart, lungs and a brain. The only way for these important organs to function is for them to work together: The brain signals the lungs to take in oxygen; the oxygen is circulated in the blood by the heart, which also receives its cue from the brain. The oxygenated blood feeds the brain, etc.

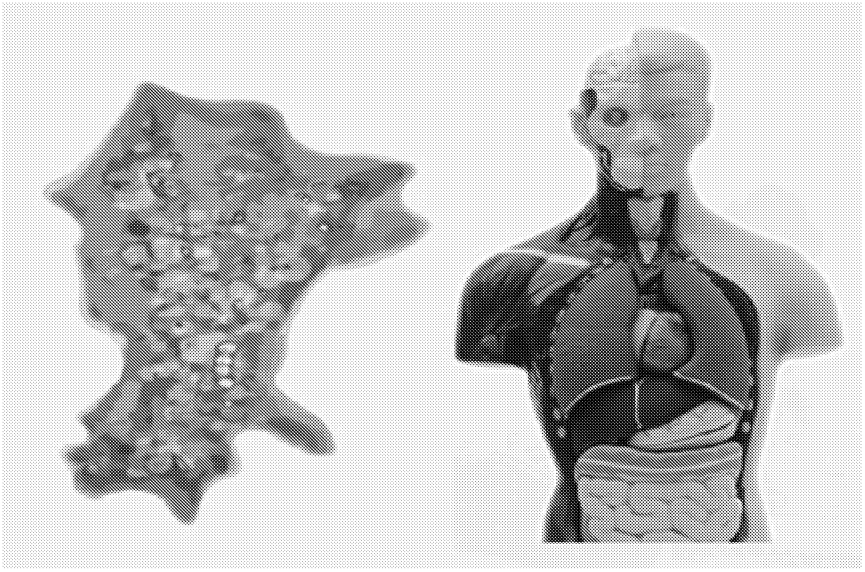
It is a cooperative relationship, in which a variety of organs with diverse functions, work together in a fully integrated manner to sustain life. If, even for a brief moment, this relationship breaks down, the life of the whole organism is endangered.

We would be very limited in what we could accomplish if we were each just a heart, or a set of lungs.

Indeed, it is only through the presence of many different types of cells, organs and systems that the body can exist and thrive. The more diverse the components, the more advanced the life of an organism can become.

Looking at the pictures below, take a moment to compare your body and that of an amoeba:

- *How are the two different?*
- *What effect does diversity have on the capabilities of the human body?*
- *Are these same capabilities present in an amoeba?*



Environmental sciences also show us how important diversity is to maintaining life.

Example 2: An Ecosystem

An ecosystem consists of a community of diverse organisms, plants and animals that mutually support one another's life processes. A near infinite number of constituent elements contribute to the balance which a healthy ecosystem represents. So long as these elements remain in dynamic harmony with one another, the vitality of that ecosystem is maintained.

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Research Task: Take a moment to find out more about ecosystems and the cycles of exchange by which organisms share vital resources with each other.



What happens when even one aspect of the cooperative cycle an ecosystem is disturbed?

Unity-in-Diversity

As in the body or the ecosystem, we can see that human social systems – such as our families, communities and societies – also reflect the principles of "unity is life" and "unity-in-diversity".

Human groups, institutions and systems are composed of many different people. Each person has unique thoughts, feelings, talents and capabilities, and yet, at the core of our humanity we are all the same; we are one. We are each noble beings with the capacities to love, to understand, and to create. However, the manner in which we each develop and express these capacities is **unique**.

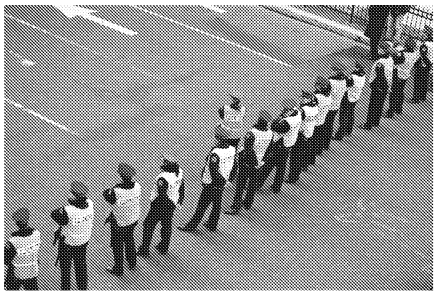
When our various characteristics are brought together in a unified and just framework, we can accomplish great things. It is through the implementation of unity-in-diversity that science develops; that new technologies are invented; that equal, just, free and prosperous societies are formed; and that a civilization of peace is created.

Unity vs. Uniformity

When families and societies are organized around the principle of "**uniformity**", growth, development and creativity are limited, diversity is rejected, and thus the basis for harmony with others is destroyed.

Without diversity, families and societies decline biologically (because of limited gene pools), technologically and artistically (because of rigid ideas), socially (because of rigid relationships), and spiritually (because of an unwillingness to discover greater meaning and broader truths about reality).

Diversity, in the context of unity and justice, is thus an essential aspect of health and progress.



During the 20th century a number of "**forced unities**" were attempted and inevitably failed, causing much suffering in the process. A fundamental error in these movements was the equating of "unity" with "uniformity".

Through coercion and violence, **authoritarian** leaders sought to establish seemingly harmonious societies by suppressing the diversity of their member populations and trying to make everyone the same. History demonstrates that these experiments invariably resulted in greater disunity, conflict and social breakdown.

Once such enforcing powers are dissolved, diversity inevitably resurfaces; only this time, it is expressed through competition for power, which invariably leads to confrontation, conflict and frequently violence.

True unity cannot occur through external force or control; nor is unity to be understood as uniformity or even tolerance.

Rather, unity is the organic, just and harmonious integration of diverse elements into a single, greater and dynamic reality.

Underlying this process is not coercion, but love. **Love** is the essential force of unity.

The Force of Love

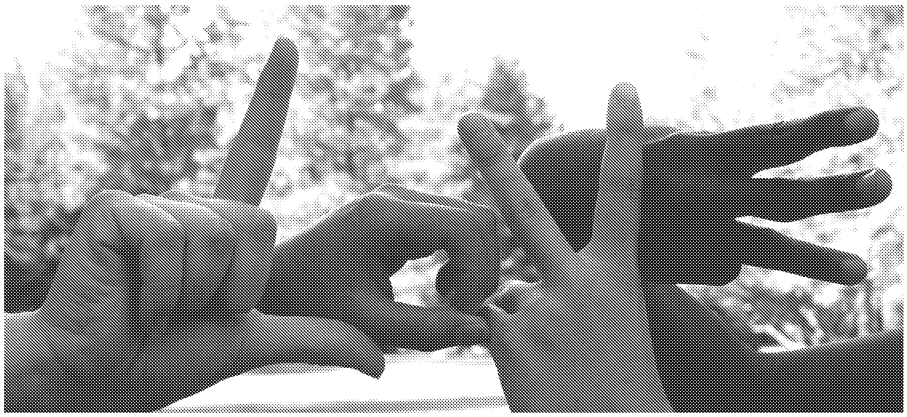
Though love is commonly perceived as merely an emotion, it is in fact a much broader phenomenon with many different modes of expression.

Definition:

Love *is a dynamic force of attraction that draws and binds together two or more elements in a condition of unity, bringing life to the collective whole.*

Love is that powerful force of attraction that brings people together and creates marriages, families, communities and civilizations. Love is also the motivating force behind those joyous, cooperative, and creative initiatives – at home, at school, at work, in society – that render life meaningful and productive.

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Furthermore, love is not just a human experience. The attractive force of love also operates in the physical universe. We call this force by different names – such as cohesion, bonding, magnetism, and gravity – but its properties and effects are alike. Described simply, love establishes relationships between things, and holds them together – whether they are particles, components of living organisms, planets, or people.

Love occupies a central position in human relationships and its absence is quite often, if not always, the underlying reason for the experience of conflict.

Many acts that cause **suffering to others** are performed in the name of "love". Every day, we see that for the love of one's country, violence against others is justified and praised; for love of one's culture, religion or group, other groups are denigrated and suppressed; and for love of oneself, success is pursued in ways that consciously undermine and even wound others.

Each of these injustices testifies to the harmful nature of **limited love**. It is impossible to build a culture of peace on the foundations of limited love.

Peace requires that the greatest object of our love be love for all of humanity. A mature and universal love, such as this, enables us to love the uniqueness of individuals, groups, and their pursuits according to the principle of unity-in-diversity.

So how do we know when true unity is present? What are the indicators? We know that unity is present when its principle outcomes are present: namely, **growth** and **creativity**. In the following sections, these conditions will be examined more closely.

Section One Summary

In this section, we have learned that:

1. **Unity Is the Main Prerequisite for Life**
   Unity-in-diversity creates life, and its absence is the main cause of conflicts, dissension, disorder, and lack of progress.

2. **Unity Is Not Uniformity**
   Diversity is an essential component of unity. Uniformity denies the presence of diversity and thus can never provide a sound basis for peace or social progress.

3. **True Unity Is Founded Upon Love**
   The force of love draws us into relationships and allegiances with other beings. The more universal and inclusive our love is, the greater is our capacity to create unity. If, however, our love and allegiances are exclusive of others, various sorts of conflicts can arise.

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Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented throughout Section 1:

1. Why is unity the primary law of existence?
2. If unity is a law of life, why do we see so much conflict and turmoil in the world?
3. Why do people often consider unity and uniformity to be same? What is the relationship between unity and diversity?
4. Analyze this statement: "Life is unity, unity is life."
5. What simple examples might you give to explain the idea of "life is unity, unity is life"?
6. How can we know that a principle is "universal"?
7. What makes a principle a "law"?
8. What happens if we ignore the laws of life and act contrary to them?
9. What examples can you think of that demonstrate the oneness of humanity?
10. How can we increase unity in our daily lives, our families, communities, and societies, while maintaining and celebrating our diversity?

Section Two: The Law of Growth and the Law of Creativity

Objectives

By the end of this section you should be able to:

- Describe the law of growth and its relationship to unity;
- Identify the law of growth in operation, using biological, psychological, sociological, and economic examples;
- Describe the law of creativity;
- Discuss the nature and prerequisites of creativity in a person's physical, intellectual, social, and spiritual life.

Anticipation Activity

Before beginning this section, read the following statements and discuss why you think they might be **true** or **false**:

a) Growth—whether physical, mental, emotional, social, ethical or spiritual—is a necessary indicator of life and vitality.

b) The natural and necessary outcome of growth is creativity.

c) Conflict stimulates growth and creativity.

d) That which is destructive, is not creative.

e) Growth and creativity are spontaneous; they have no prerequisites.

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The Law of Growth

Focus Question: Why is growth necessary to a healthy life?



One outcome of unity is growth: everything that lives is subject to growth. **Growth** is a sign, an indicator that healthy life processes are present. Its purpose is to foster health, advancement, and maturity. If a living entity does not grow, or if there are signs that decline or decay are occurring, this is a clear indication that the life of that being or system is in danger or has already ceased.

Human individuals and societies are subject to the dynamics of growth and **development**, as are all biological and social systems. Human growth can be:

- biological
- mental
- emotional
- social
- ethical
- spiritual

Dynamics of Growth

At the biological level, growth takes place in response to the environmental conditions, challenges, and stimuli. This is a very important aspect of the dynamics of biological change as described in the Theory of Evolution. All living beings, including human beings, are subject to these environmental influences.

At the psychosocial (mental, emotional, and relational) and spiritual level, human growth takes place in the domain of human consciousness in response to both outer environmental challenges and inner psychological strivings, which encompass the drive to know, to love and to will (to act). In other words, we human beings not only need to know for survival purposes but also for the purpose of knowing ourselves and our universe. The same is also true about human love which ranges from love of self to love of others, love of objects, and love of knowledge.

The third aspect of human growth is translation of our knowledge and love into actions. When human knowledge, love, and actions result in goodness and progress, a state of spiritual development is taking place. And because the scope and range of human love,

knowledge, and actions are infinite, there is no limit in the process of psychosocial and spiritual development of humanity.

Growth in Social Systems

While the principles of life and growth are clearly observed and understood in biology, we tend to recognize and understand much less about how they work in the family; in economic, religious, and political institutions; and in society as a whole.

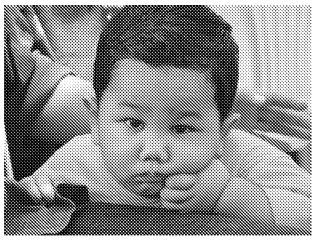
Human beings experience growth on many levels. Individuals and societies need to grow *physically* in order to remain healthy and robust: *intellectually* in order to become knowledgeable and informed; and *spiritually* in order to make life meaningful, creative and enlightened.

Too often we turn away from these different aspects of growth because it may require us to change our mindset, and this can be both frightening and painful. However, the benefits of growth are plentiful.

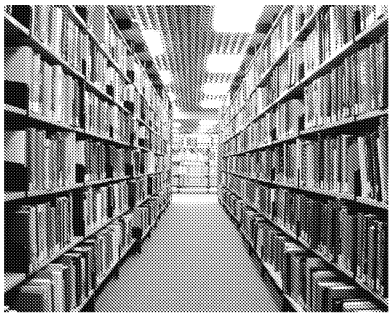
When growth is successful, the natural outcome is **creativity**: the creation of something new that further fosters and enriches life. For example:



A tree brings forth fruits that feed other living beings and yield new trees;



A couple brings forth a child that will grow and enrich their lives, and contribute to the world around them;



An institution of learning brings forth ideas, inventions or programs that foster the development of society and civilization as a whole.

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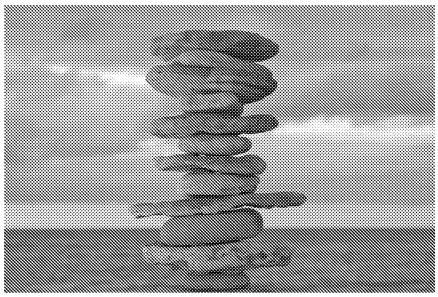
Reflection Challenge: Indicators of Growth

Take a moment to consider what other growth indicators we might look for in:

- An individual person
- A school community
- A country
- International relations

The Law of Creativity

Focus Question: How can we use creativity to inspire peaceful development?



Creativity is commonly understood as the unrestrained or unconventional expression of whatever the creator wishes to convey, regardless of the positive or negative impact made on others.

But true creativity does not damage or destroy. Rather, it celebrates diversity, increases unity, enhances life and fosters greater growth. Creativity is, in fact, a highly disciplined, purposeful, and conscious human activity. It best takes place when natural or acquired skill is partnered with profound reflection, observation and spiritual receptivity.

When a society's artistic pursuits frequently glorify destruction, it is an indication that the unity and growth of that society (be it physical, mental, emotional, social, ethical, or spiritual) has been seriously neglected and that conflicts are spreading within it.

Definition:

Creativity *is the process of bringing forth something new and unique that fosters the continuation and enhancement of life processes.*

Over the course of our lives, each of us creates on at least two levels: we create who we are as individuals; and we contribute to the creation of our community and civilization.

- *What kind of person are you becoming?*
- *What kind of civilization do you intend to build?*

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Section Two Summary

In this section, we have learned that:

1. **Growth and Development Are Indicators of Unity in Operation**
   Growth and development—physical, mental, emotional, moral, and spiritual—are indicators of healthy life processes, which are possible only in the condition of unity;

2. **Without Unity, Growth Slows Down and Decay Sets In**
   Where no growth takes place—or where the opposite of growth, in other words, decline or decay, is observed—life itself is in danger, indicating the unity of that being or system has been compromised;

3. **Creativity Is the Natural Outcome of Growth**
   Growth leads to the creation of something new that fosters the continuation of healthy life processes;

4. **True Creativity Does Not Cause Destruction**
   That which is destructive cannot, by definition, be creative. When a society's arts and inventions glorify destruction, it is an indication that the unity and growth of that society (be it physical, mental, emotional, social, ethical, or spiritual) has been seriously neglected and that conflicts are spreading within it.

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented throughout Section 2:

1. What is growth?
2. How do we measure growth? What are its outcomes?
3. How can we promote growth in ourselves and in our relationships?
4. What is the proper balance between freedom and discipline in process of creativity?
5. Certain artistic pursuits are considered constructive by some and destructive by others. By what criteria might the "creativity" of such pursuits be assessed?

Section Three: Consciousness of the Oneness of Humanity

Objectives

By the end of this section you should be able to:

- Identify trends in society that demonstrate a growing public consciousness of humanity's oneness and that point a concerted movement towards global unity;
- Describe some of the challenges that unity-building presents.

Anticipation Activity

Before beginning this section, read the following statements and discuss why you think they might be **true** or **false**:

a) The world will always remain divided not just along political boundaries, but cultural and religious ones as well.

b) Globalization is inevitable.

c) While the relevant practical, ethical and moral issues need to be worked out, there is nonetheless a compelling movement towards integration around the world.

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Consciousness of the Oneness of Humanity

Focus Question: What are the implications of humanity's "oneness"?

The history of humanity's disunity is also that of its unity.

In its march toward maturity, humanity has achieved many remarkable acts of unity, such as the successive creation of family, clan, tribe, city-state, and nation.

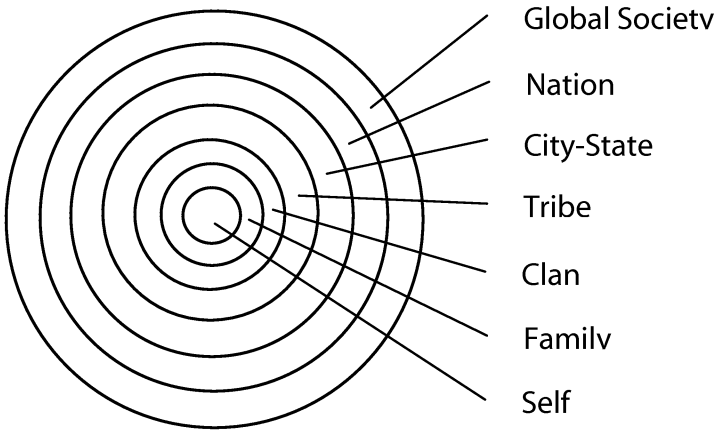
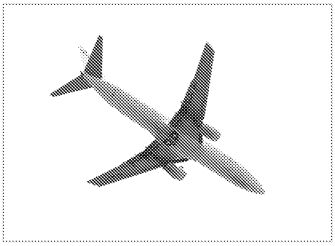


Diagram 1: Levels of Unity in Human Civilization

As we begin the 21st century, it is clear that the process of unity is accelerating. We observe expressions of ever-widening circles of unity in all areas of human life:



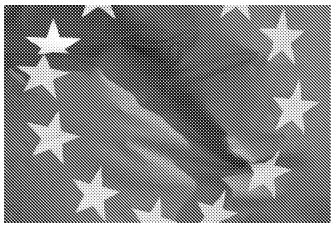
Transportation systems have reduced distances and brought people face-to-face from all parts of the world;



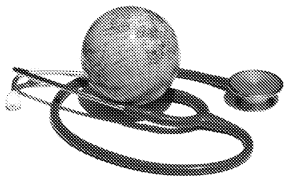
Information technologies have obliterated national boundaries that previously prevented global communication, information-sharing, trade and inter-cultural exchange;



The **economic and financial integration** of the world economy is increasingly visible and nations are gradually uniting their political agendas and practices;



International organizations such as the United Nations, European Union and the more recent African Unity are growing more effective as agents of international political unity;



Coordinated global responses by the World Health Organization and other agencies to deal with the HIV/AIDS and SARS epidemics provide good examples of unified responses to global health threats.



In recent decades, we also have achieved considerable unity of thought about the fact that women are equal to men and that peace and tranquility cannot be achieved so long as women continue to be denied their rightful and equal place in the administration of human affairs.



Furthermore, a limited though significant spirit of unity is also gradually being fostered among racially, culturally and religiously diverse populations.

Examples such as these demonstrate a growing **collective consciousness** of the fact that humanity is one, that human life is inherently noble and deserving of respect, and that all countries and peoples are inseparable parts of one planet.

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The Challenge of Unity-Building

These advances are not without their challenges. The manner in which unification and coordination should be implemented is a continuous subject of debate and change. At present, no such efforts are perfect and appeals for a closer scrutiny of issues relating, in particular, to **equality** and **justice** among stakeholders are heard from various corners. Indeed, as the process of unity-building is simultaneously a practical, ethical and moral enterprise, we find ourselves—as local, national and global citizens—participants in an ever-greater public exploration of the core principles, values and standards that ought to be adopted and defended for the sake of global well-being.

Every day in the media, we witness the effects of radicalized, conflict-seeking groups that bring misery to the lives of their fellow citizens through violent actions. Less reported by journalists, but equally significant, are the determined daily efforts of communities, civil society groups, businesses, non-governmental organizations, national governments and international agencies to promote greater understanding, cooperation, and inclusiveness within and between our societies.

To establish a world without violence and war, it is important for us to identify the root causes of conflict and the main prerequisites for creating a peaceful world. We are gradually understanding in both **theory** and **practice** that the establishment of unity – within ourselves, in our relationships, our institutions and our societies – is the foundation for a healthy, dynamic and peaceful life.

Section Three Summary

In this section, we have learned that:

1. **Evidence Shows That Humanity Is Progressing Towards Unity**
   There are many developments in our world today indicating that humanity is progressing towards unity in the political, economic, communications, environmental, health, and social-cultural spheres.

2. **The Unification of Humanity Raises Ethical and Moral Questions**
   The practical, ethical and moral responsibilities entailed by humanity's oneness is stimulating greater public exploration of the core principles, values and standards that must be adopted in order to establish global well-being.

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented throughout Section 3:

1. What evidence is there that humanity is moving towards unity?
2. How have information technologies, such as the Internet in particular, helped to promote the oneness of humankind?
3. What concerns might various groups have with the process of global integration?
4. What are the advantages and challenges in including greater diversity in decision-making groups?
5. Which key principles do you think are essential to the successful establishment of global unity and peace?

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Unit 1 Activity Ideas

1. Reflecting on the principles of unity, growth and creativity discussed in this unit, design a creative presentation that illustrates the nature of unity within yourself, in your social relationships and in your environment.

2. Song and rap lyrics often discuss conflicts. Examine the lyrics of some songs and/or raps and discuss the root cause of the conflict. Create your own version of the song, incorporating unity to help solve the conflict. Or, create your own unity-based song or rap.

3. Imagine you are a member of the international Human Genome research team that has discovered that gene sequences are almost 99.9% the same in all human beings. You've been invited to speak at a conference on peace and development. What do you feel is important for the conference participants to understand about both human oneness and the great disparity of living conditions that we currently see in the world?

4. Explore the concept and principles of harmony in musical composition. How would you define the concept of "harmony"? Why does harmony create a sense of beauty in music? What parallels might be drawn between musical harmony and harmony of thought in world undertakings, such as universal education, health care or environmental protection?

5. Drawing on historical examples from at least two societies, demonstrate how the concept of unity has been both used and misused.

6. The emergence of communications technologies, and particularly of the Internet, has revolutionized individual and collective life worldwide. Try to identify 10 ways in which the Internet has acted as a unifying force among the peoples of the world. If the Internet did not exist, what would it take for these same 10 things to be achieved?

7. Imagine you are a nutritional specialist who has been invited to explain the importance of a balanced diet for maintaining unity in the body and in other aspects of daily life such as learning and creativity. Explain the basics of good nutrition and its effects on human health. What effect does diet have on energy, academic performance, sleep patterns, moods, relationships, etc. What parallels can you draw between individual nutrition and health, and the necessities for societal health and progress?

8. Historically, wars have been waged for the purpose of gaining political and particularly economic advantages, despite the enormous material and human losses that war invariably brings. After WWII, western European countries decided to use the principle of economic interdependency to prevent the possibility of war. What did these nations agree to do? Provide a brief historical account of the European Free Trade Association (EFTA) and, using a modern automobile or computer as an example; demonstrate how this system functioned to promote unity.

9. Take an excerpt from a story that you have read in your literature class or outside of school that raises a conflict(s). Re-write the scene and/or section of the story in a manner that exercises unity-building to solve the conflict issue(s).

10. Choose one of the following three case studies that outline a conflict scenario. Using a unity-based perspective, diagnose the root causes found in the conflict scenario. Brainstorm creative unity-based strategies for resolution of the conflict. Remember to use your creativity!

Case Study A: Student Council Activities

The President and Vice-President of the Student Council have disagreed on just about everything throughout the school year. Regardless of these disagreements, most school functions have been fairly successful. With the end of the school year approaching, it is time for the Student Council to begin planning the final year-end event. The President and Vice-President are both in their graduating year and each have ideas for how the end of the year event should be arranged. The Vice-President thinks it would be a good idea to break from the traditional end-of-year dance and hold a fair with games, rides, and contests. The President does not see any reason why they should do anything different from other year-end events as in the past students have looked forward to the formal dance event. As a result, the President and Vice-President have now resorted to doing anything they can to get the rest of the student council on their side which has resulted in the rest of the members of the Student Council becoming fed up with all of the bickering, and fewer and fewer are coming to the regularly scheduled Student Council meetings. None of the other members of the Student Council are willing to commit to either idea because of the pressure they feel they are facing from both the President and the Vice-President. Extra Student Council meetings have been called because a decision on the final event needs to be made. The Principal has issued an ultimatum and said that unless the decision can be made by the end of the week, the final event will have to be cancelled.

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Case Study B: Family Computer

The Watanabe family has one computer for everyone to use. When Yatsumi went to use the computer, she found Keigo already using it to chat with his friends. Yatsumi, feeling that her homework is much more important than chatting with friends, starts demanding that Keigo stop chatting and let her use the computer to look up some information for her homework. Keigo doesn't want to stop, however, because his friend who lives abroad and hasn't been in touch for about a year just got online and they're finally reconnecting. As it is difficult for his friend to get internet access, and as the difference is time zones is significant, there are few opportunities for them to connect. Keigo firmly informs Yatsumi that he was there first and she should come back later. But Yatsumi is meeting up with her school partner later to talk about their homework project and she wants to be prepared for when they meet.

Case Study C: Travjistan

Travjistan is a large country, rich in cultural diversity. The population of this country consists of three main ethnic groups: Yortans (who are Buddhist), Hajivis (who are Muslim), and Marjaznits (who are Catholic). Throughout the centuries they have had many periods of warfare, but in their most recent history they have maintained a status of relative peace due to an authoritarian leader who imposed egalitarian laws. Among the many laws that their "Grand Leader" imposed on the people, was that no one could identify their religion or cultural heritage. Basically, religion and culture should be suppressed in favour of a common national identity. So while the Grand Leader was in power, the three groups began developing relationships with each other, intermarrying and living side-by-side as friends. However, upon the Grand Leader's death and a loosening of the codes he imposed, people began to re-identify with their diverse religious and cultural backgrounds and began seeking power for their own groups once again. Within a short time, the Yortans, Hajivis, and Marjaznits began fighting over whose representatives should lead their country. The contentions have become so great that warfare has broken out again, and the country is rapidly being destroyed.

Questions for Personal Reflection

1. Reflections on Self

a) What makes me unique?

b) How can I increase the unity in my relationships with others?

c) Do I feel unity within myself? Explain why or why not.

d) What do I love, and how do I show that love?

Focus Questions
Inner peace comes when physical, intellectual, emotional, and spiritual dimensions of one's personality are developed and are in harmony with one another.

e) Am I developing in every area of my personality?

f) Are these developments in harmony with one another?

g) What do I need to do to increase my inner peace?

2. Reflections on Family and Friendships

a) Is my family an example of unity-in-diversity? Why or why not?

b) Are my family relationships and friendships growing and creative? Why or why not?

c) Are diverse ideas and talents welcome and shared openly in my family? Among my friends?

d) Is the principle of gender equality fully observed in my family?

e) What can I do to contribute to unity in my family? In my circle of friends? Think of three examples of things I can do for each.

Focus Questions
Consider the following statement: "Family is the workshop of civilization."

f) What do you think this statement means?

g) If we want a civilization of peace to emerge, what kind of families do we need?

h) What would their characteristics be?

i) How is the issue of unity best expressed in the contexts of families and civilization?

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3. Reflections on Society

a) What is my society's attitude towards diversity?

b) How does my society understand the concept of unity?

c) In which areas is my society progressing?

d) In which areas is my society experiencing conflict?

e) What can we do together, collectively, to strengthen unity and peace in our communities? Whom should we involve and how?

Focus Task
Reflect on the following statement: "The more diverse a society, the greater its challenges and the stronger and greater its resources." What do you think this means?

4. Reflections on the World at Large

a) When I look at the world, how do I see the *oneness* of human nature being expressed?

b) In what ways do I see human *diversity* being expressed?

c) What will the world be like when humanity accepts both its rich diversity and its fundamental oneness?

Focus Task
Consider the world and all its peoples like a single body:

d) What is the condition of this body?

e) Is it healthy? Is it ill? What signs do we see and where?

f) How can the health of "the body of humankind" be increased?

g) What is the relevance of unity to the health of humanity?

Key Vocabulary

Authoritarian: relating to or favouring blind submission to authority; relating to, or favouring a concentration of power in a leader or an elite.

Conflict: contention, discord or direct clash resulting from disunity.

Consciousness: awareness, realization, perception; the unique and distinguishing human faculty that encompasses not only rational thought, but emotional and spiritual awareness; the foundation of all human development, activity and civilization.

Creativity: the process of conceiving of, expressing, or bringing forth something new which is unique and fosters the continuation and enhancement of life processes.

Development: a process of growing, evolving, unfolding or differentiating in a specialized manner towards a more advanced state of being; positive, qualitative change.

Diversity: different, distinctive or unique qualities or elements; richness, variety.

Growth: a process of increase or expansion, using associated with positive change that is either quantitative ("He grew in height") or qualitative ("She grew to be more insightful and sensitive"). See "development".

Law: a statement that describes regular or patterned relationships among observable phenomena; a general rule that states what always happens when the same conditions exist.[1]

Life: a force or condition resulting from the unity of matter and consciousness, and characterized by processes of growth, development and creativity.

Love: a dynamic force of attraction that draws and binds together two or more elements in a condition of unity, bringing life to the collective whole.

Mature: fully developed in all human capacities, particularly in one's moral and ethical consciousness.

Principle: a standard one adheres to, generally associate with the notion of "right" or "good"; a comprehensive and fundamental law, doctrine or assumption; a rule or code of conduct; a value that guides one's actions.

Reciprocal: shared, felt, or shown by both sides; mutually corresponding.

Spirituality: the human power of consciousness applied to our ever-present search for meaning and purpose.

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[1] *Cambridge Advanced Learner's Dictionary.*

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Uniformity: the quality or state of being uniform, same, without diversity (for example, in conduct, opinion, form, manner, appearance, etc.).

Unity: the purposeful integration of two or more unique entities in a state of harmony and cooperation, resulting in the creation of a new, evolving entity, usually of a higher nature.

Universal: a concept, condition or thing that is exists everywhere or under all conditions; that includes everyone and/or everything; that is comprehensively broad and versatile.

Unit 2

The Concept of Worldview

Overview

Welcome to Unit 2 on the Concept of Worldview.

In this unit, we will examine the concept of "worldview" and its importance in building a culture of peace. The term "worldview" refers to a mental framework within which individuals and groups interpret the nature of reality, the nature and purpose of human life, and the laws governing human relationships. Worldviews are shaped by our life experiences, and at the same time they shape our approaches to life. This unit discusses the development and transformation of worldviews, and explains why a systematic and conscious effort to cultivate a peace-oriented worldview among the peoples and nations of the world is needed. The unit provides opportunities for students and teachers to reflect critically on their own worldviews and those of their families, communities and society.

Context

Everyone has a worldview, whether or not they are aware of it. Our worldviews shape how we perceive, interpret, understand, and respond to the realities around us. Worldviews shape what we consider to be normal or abnormal and acceptable or unacceptable. For example, a "conflict-based worldview" considers conflict to be normal and acceptable. Within a conflict-based worldview, our thoughts, feelings, and actions become characterized by conflict. We measure and express everything we experience in terms of its degree of conflict.

If our goal is to create a culture of peace, then it is very important that we come to understand how worldviews are formed and changed. This knowledge helps us to better understand ourselves and others, and to consciously foster a "peace-based worldview" in our own lives, our families, communities, and the world.

Section One: Worldview and Its Origins

Objectives

By the end of this section you should be able to:

- Define the concept of worldview;
- Explain how worldviews are formed and what factors influence them;
- Begin analysing the origins and characteristics of your own worldview.

Anticipation Activity

Before beginning this section, read the following statements and discuss why you think they might be **true** or **false**:

a) Each person, community, and group has a worldview shaped by such things as life experiences, cultural norms, education, family dynamics, and belief systems.

b) Worldviews influence our thoughts, feelings and actions.

c) Worldviews may influence our individual attitudes, but not the nature of our community life.

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Worldview and Its Origins

Focus Question: What is worldview and where does it come from?



On both a personal and societal level, worldview represents the way we view ourselves, others, the world-at-large and most importantly, how we turn that vision into reality.

Whether or not we are aware of it, everyone has a worldview. Our worldviews shape how we perceive, interpret, understand and respond to the realities around us.

Definition:

Worldview *is a mental framework through which individuals and groups view 1) the nature of reality, 2) the nature and purpose of human life, and 3) the laws governing human relationships.*

Worldviews evolve in direct response to the development of our **consciousness**, which is shaped by our **unique life experiences** and **collective cultural histories**. We are only partially conscious of our worldviews. They are generally taken for granted and for the most part, remain just below the surface of our consciousness.

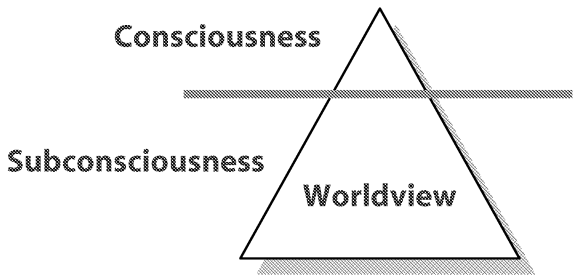


Diagram 2: Worldview Awareness

Focus Question: What shapes your worldview?

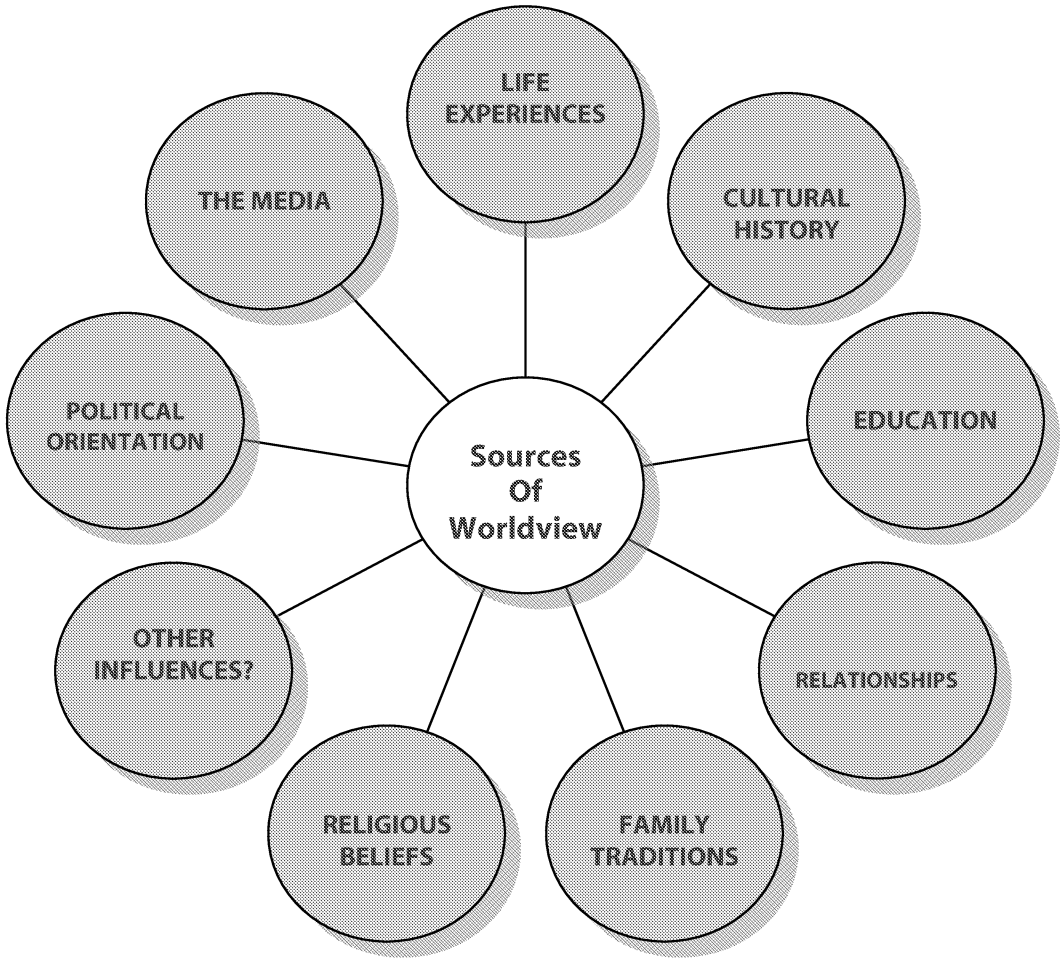


Diagram 3: Sources of Worldview

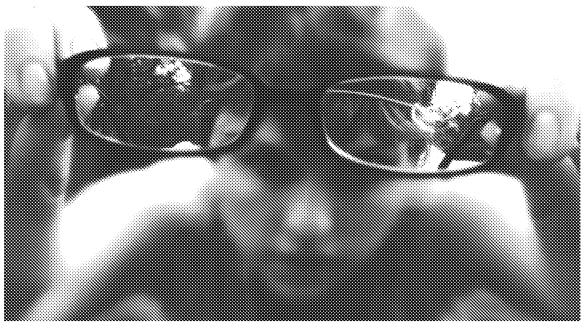
Worldviews develop over the course of a lifetime and are transmitted in part from generation to generation through such things as education, relationships, family traditions, religious beliefs, political orientation and the media.

- *What influences your own personal worldview?*
- *Which of the above influences do you think affects your worldview the most?*

The kind of worldview we have affects the lives we live and the types of relationships we form. It influences our views of religion and science, affects our approaches to democracy and the economy and shapes our understanding of human rights. Our worldviews affect everything we think and do.

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Worldviews can alter our perception of reality the way different lenses alter our vision. Just think - the world as you know it would be a very different place if everything you looked at was blurry, tinted or dark!



Yet, through the powerful medium of our worldview, we define our understanding of the nature of reality, the purpose of acquiring knowledge, and the purpose of human life both individually and collectively. Depending on which view of the world we eventually adopt, the way we live our lives will be dramatically different. Our worldviews do not just affect our perception of the world around us; our worldviews also determine the nature of our relationships, the type of societies we create, and the manner in which we deal with opportunities and challenges that we encounter in our lives. Our worldviews affect every aspect of our lives and everything we do.

Likewise, the predominant worldviews held by members of a community inevitably shape the character of that community, its modes of governance, its priorities and aspirations.

Section One Summary

In this section, we have learned that:

1. **Everyone Has a Worldview**
   Each person, community, and group has a worldview shaped by culture, education, family, life experiences, beliefs, media, etc;

2. **Worldviews Influence Our Decisions and Actions**
   Worldviews influence how people view themselves, the kind of relationships they have with others, what they consider the purpose of life to be, and what types of communities they create.

3. **Worldviews Shape the Types of Communities We Create**
   The predominant worldviews held by members of a community inevitably shape the character of that community, its modes of governance, its priorities and aspirations.

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented throughout Section 1:

1. What is a worldview?
2. Are worldviews formed consciously or unconsciously?
3. What are the main influences shaping your own worldview?

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Section Two: Conflict-Based Worldviews

Objectives

By the end of this section you should be able to:

- Explain the origins of conflict-based worldviews;
- Use examples from everyday life to identify and analyse the impact of the "survival-based worldview" on the vision and character of a society;
- Use examples from everyday life to identify and analyse the impact of the "identity-based worldview" on the vision and character of a society.

Anticipation Activity

Before beginning this section, read the following statements and discuss why you think they might be **true** or **false**:

a) When humans are preoccupied with issues of survival, conflict is a predictable result.

b) To defend one's own identity, conflict with people of other identities may be necessary.

c) Conflict is a source of creativity.

d) World peace is beyond our grasp because too many people and institutions think that conflict is a legitimate way of addressing concerns.

Origins of Conflict-Based Worldviews

Focus Questions: What are conflict-oriented worldviews and where do they come from?

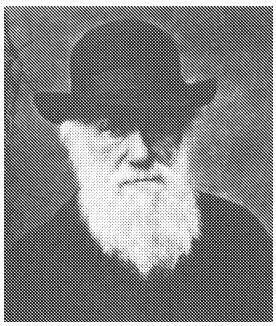
People who hold "**conflict-based worldviews**" see conflict as an inherent and even acceptable part of daily life. From this perspective, it is normal for people's thoughts, feelings and actions to be centered on conflict. Some even argue that conflict and violence are beneficial.

If our goal is to create a culture of peace, then it is very important that we come to understand how worldviews are formed and changed. This knowledge helps us to better understand ourselves and others and to consciously foster a "**peace-based worldview**" in ourselves, our families, communities and the world.

Many people live lives that revolve around conflict. The pervasiveness of conflict-based worldviews in our society is due in part to the influence of certain philosophies, concepts, scientific and **pseudoscientific** theories that consider conflict to be a natural, and even necessary, aspect of human nature and life itself.

The following are some examples of broadly accepted scientific and philosophical theories that are conflict-based in their orientation:

a) Charles Darwin and the Theory of Natural Selection



"In the struggle for survival, the fittest win out at the expense of their rivals because they succeed in adapting themselves best to their environment."

– Charles Darwin, *The Origin of Species*.

The theory of natural selection suggests that all life takes place in the arena of struggle, competition and conflict and that evolution results from a process of "survival-of-the-fittest".

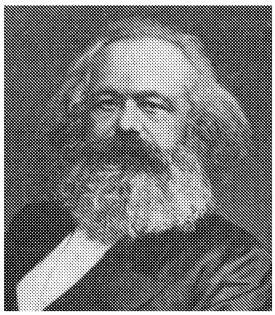
A variation of this theory, known as Social-Darwinism, applied the notions of "natural selection" and "survival of the fittest" to social, political and economic relations of peoples and nation-states, claiming that the struggle to survive is inherent in all human interactions, and often necessitates saving oneself at the expense of others.

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"Darwin deduced that there is a continuing struggle for existence, for survival. He pointed out the existence of variations—differences among members of the same species—and suggested that the variations that prove helpful to a plant or an animal in its struggle for existence better enable it to survive and reproduce. …He called this process the principle of 'natural selection' (the expression "survival of the fittest" was later coined by Herbert Spencer)."

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b) Karl Marx and the Theory of Class Struggle



"The history of all hitherto existing society is the history of class struggles."

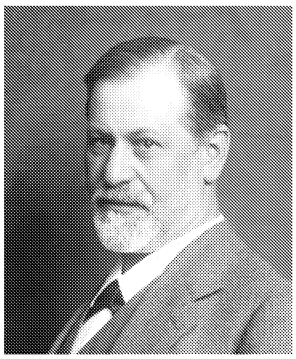
– Karl Marx, *Selected Works*.

According to the theory of class struggle, history is driven by the continuous and inevitable struggle of the classes, particularly with respect to issues of power, governance and economy.

"According to Marx's premise that the history of society is the inexorable 'history of class struggle', a specific class could rule only so long as it best represented the economically productive forces of society; when it became outmoded it would be destroyed and replaced. …Once the bourgeoisie had been defeated, there would be no more class divisions as the means of production would not be owned by any group. The coercive state, formerly a weapon of class oppression, would be replaced by a rational structure of economic and social cooperation and integration."

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c) Sigmund Freud and the Tri-Partite Psyche



"The tendency to aggression is an innate, independent, instinctual disposition in man... it constitutes the powerful obstacle to culture."

– Sigmund Freud, *Civilisation and Its Discontents*.

Freud proposed that life is ruled by the life instinct (*eros*) and the death instinct (*thanatos*). Individuals always experience conflict due to these two instincts and the inner conflict that occurs in the psyche's "id", "ego" and "superego."

"Sigmund Freud asserted that the human mind could be divided into three significant components—the id, the ego, and the superego—which work together (or come into conflict) to shape personality. Psychoanalysis emphasizes unconscious motivations and the conflicts between primal urges and learned social mores, stressing the importance of early childhood experiences in determining mature personality."

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d) Adam Smith and the Free-Market System



"Every man, as long as he does not violate the laws of justice, is left perfectly free to pursue his own interest his own way, and to bring both his industry and capital into competition with those of any other man."

– Adam Smith, *An Inquiry into the Nature and Causes of the Wealth of Nations*.

Smith's theory of a free-market system claimed that competition is the basis of a healthy economic life as it motivates individuals to strive for success. A robust economy will be characterized by competition and survival-of-the-fittest. However, as competition by definition sets individuals and groups against each other, it is as such closely intertwined with conflict.

Smith, the "father of classical economics", believed that "when individuals were free to pursue self-interest, the 'invisible hand' of rivalry or competition would become more effective than the state as a regulator of economic life."

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Historically, each of the theories mentioned above have provided a powerful impetus for social and political change. Briefly:

- **Darwin's theory of evolution** provided a substantial explanation for the development of life on earth that opened the door to new scientific investigations;
- **Marx's theory of class struggle** contributed to public consciousness about the need for greater equality and justice in economic, social and political affairs;
- **Freud's theory of the psyche** demystified human psychological characteristics which, until his time, had been subject to superstitious explanations;

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- **Smith's model of a free market** introduced new approaches to economics that could potentially benefit many and had been impossible under feudal and colonial economic structures.

At the same time, however, we should carefully recognize that these theories share certain **assumptions** about human nature and the purpose of human life, namely:

- Human psychology, society and the economy are all based on conflict;
- The purpose of life is to maximize power and obtain pleasure;
- Life is an arena for the survival of the fittest, resulting in winners and losers;
- Self-centeredness, greed and aggression are all "normal and natural" responses to the challenges of life.

Types of Conflict-Based Worldviews

Two categories of conflict-based worldviews—called the "**Survival-Based Worldview**" and the "**Identity-Based Worldview**"—continue to dominate today's world, partially due to the influence of the theories we have just studied. To varying degrees, these worldviews are present in all societies and reflect two distinct phases in individual and collective development, called the "**survival phase**" and the "**identity phase**".

In the following sections, we will review the "Survival-Based Worldview" and the "Identity-Based Worldview". It should be noted that few individuals or societies strictly hold one or the other worldview; rather, it is common to observe a blend of the two, with one of the worldviews being dominant.

The Survival-Based Worldview

People tend to adopt the survival-based worldview when they feel vulnerable to danger or when a significant power imbalance exists. A survival-based worldview can thus develop in any cultural setting and at any time if conditions of poverty, injustice, anarchy, physical threat or war predominate. This worldview is likewise common during childhood and the early phases of societal formation.

During the survival phase, life is viewed as a battle between the **dichotomous** forces of "good" versus "evil", "us" versus "them", "friends" versus "enemies". As people fear for their own well-being, they tend to seek power in order to gain security, or they seek a protector who they can follow and obey blindly.

Authoritarianism – An Example of a Survival-Based Worldview

Societies that operate according to the survival-based worldview tend to be authoritarian and dictatorial in their power structure and, as such, are not favourable to the creation of lasting peace in the context of unity in diversity.

Although the survival-based worldview has allowed groups to strategically meet their basic survival needs, the authoritarian use of power, demands conformity, blind obedience and passive resignation, thus rendering the majority of the population powerless and dependent. In authoritarian societies, women, children, minorities, the poor, disabled and disadvantaged are all victims of tyranny and abuse.

Under the rigid control of authoritarian rule, individuals cannot fully develop their natural talents and capabilities, nor can society advance because its resources are not used creatively.

The peace and order established by an authoritarian system are deceptive – lasting only as long as the balance of power favors the ruling parties, enabling them to impose order on their subjects.

The following table summarizes the characteristics of the "**Survival-Based Worldview**":

	Survival-Based Worldview
Perception	World is Dangerous
Operating Principle	Might is Right
Mode of Relationships	Dichotomous
Ultimate Purpose	To Survive and Control
Mode of Decision-Making	Authoritarian/ Absolutist

Table 1: Worldview Types and Characteristics (1)

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Explanation of Terms in Table 1:

Perception: Refers to the point of view one takes on the nature or character of the world at large.

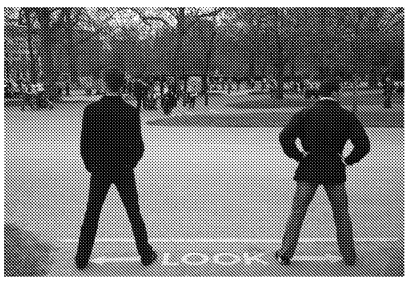
Operating Principle: Refers to the general philosophy and ethical position one adheres to on how to function successfully in the world.

Mode of Relationships: Refers to the types of relationships one establishes.

Ultimate Purpose: Refers to the end-result or purpose that one believes in and strives for in various life activities.

Mode of Decision-Making: Refers to the decision-making style one uses.

The Identity-Based Worldview



Once we, as individuals and communities, have gained sufficient power and capacity to secure our basic survival, our attention becomes directed toward strengthening our individual and group identities. Although **identity-formation** is a life-long process, it attains its highest level of expression in adolescence and early adulthood.

When we reach adolescence, we become interested in exploring our emerging powers and establishing our unique identities. Proving what makes each of us "different", "unique" and "separate" becomes extremely important. Adolescents often reject the authority figures they followed in childhood and begin to experiment with the limits of their own capabilities and powers of autonomy. Standards of conduct become increasingly **relative**, as do bases for decision-making.

Definition:

Identity *refers to the unique or distinguishing characteristics that persons or groups believe define their individuality and differentiate them from others.*

On a societal level, this process is expressed as a rise in **individualism** and in "identity politics" based on notions of ethnicity, race, nationhood and religion.

The historical importance of humanity's identity phase is best recognized when compared with the limitations of the survival phase.

As we have learned, under the authoritarian mode of the survival phase, opportunities for individuals and societies to develop their capacities are greatly limited. By contrast, the **identity phase**—which emerged in the West during the past two centuries, and more recently in other regions—tends to foster a vigorous increase in intellectual inquiry, creative pursuits, material development and **experimentation** with new modes of governance. However, along with an outpouring of new ideas and pursuits, humanity's identity phase has also been characterized by extremes of self-interested **competition**, rivalry and conflict.

Characteristics of the Identity-Based Worldview

An identity-based worldview generates considerable competition for power and recognition. The world is viewed as a "jungle" and life as a struggle for the "survival of the fittest". The main objective in this struggle is to gain advantage over others and to "win". Consequently, the identity-based worldview is prone to considerable conflict, injustice and violence.

While the survival-based worldview has dominated world political and socio-economic trends throughout recorded history, the identity-based worldview has been prevailed during the past two centuries. In the contemporary world, both of these worldviews are present and shape the political, social, religious and economic conditions of our times.

In the current stage of humanity's identity phase, two issues are demanding attention in public discourse:

- The need to balance identity rights and a universal framework of peaceful, cooperative governance; and
- The need for competition to be moderated by ethical principles and the rule of law.

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Let's review the main characteristics of the "Identity-Based Worldview":

	Survival-Based Worldview	Identity-Based Worldview
Perception	World is Dangerous	World is a Jungle
Operating Principle	Might is Right	Survival of the Fittest
Mode of Relationships	Dichotomous	Individualistic
Ultimate Purpose	To Survive and Control	To Win
Mode of Decision-Making	Authoritarian/ Absolutist	Competitive/ Relativistic

Table 2: Worldview Types and Characteristics (2)

The Limitations of Conflict-Based Worldviews

Despite certain historical benefits these worldviews have brought, they are no longer adequate to meet the needs of humanity. Today, the progress of the world depends upon overcoming the conflicts and injustices that continually divide individuals, institutions and societies and thereby drain the creative powers of humankind.

So long as we continue to act within the survival- and identity-based mentalities, world peace will not be possible because both lead to limited perspectives, extremes of power and competition and the separation of people into opposing groups. If global peace is to be realized, a new worldview is needed.

Section Two Summary

In this section, we have learned that:

1. **The Survival-Based Worldview Is Prone to Conflict**
   The Survival-Based Worldview relies on the authoritarian use of power, and demands conformity and blind obedience. It suppresses diversity and creativity, and employs coercion and violence to gain the order and security it seeks.

2. **The Identity-Based Worldview Is also Prone to Conflict**
   The Identity-Based Worldview emphasizes the interests of the individual over those of the community. It rejects claims to universal authority, and promotes individualistic competition for material gain, power and personal pleasure.

3. **Conflict-Based Worldviews Have Predominated Throughout History**
   Human history has been dominated by the Survival- and Identity-based worldviews, causing our societies to become burdened by competition, conflict, violence and warfare;

4. **Conflict-Based Worldviews Cannot Create Peace**
   A civilization of peace will remain beyond the grasp of the global community so long as these conflict-oriented worldviews dominate individual, group, institutional and governmental attitudes and behaviours. A worldview of peace needs to be identified and adopted in their place.

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Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented throughout Section 2:

1. Under what conditions does a survival-based worldview tend to emerge? What are its characteristics?
2. Can you identify examples of the survival-based worldview in historical or current affairs?
3. What are the features of the "identity-phase"? With what stage of life is it associated?
4. Does your society demonstrate any of the survival- or identity-phase characteristics? Describe using examples.
5. Why can't peace be built upon a survival- or an identity-based foundation?

Section Three: Peace-Oriented Worldviews

Objectives

By the end of this section you should be able to:

- Identify the features of a peace-oriented worldview;
- Reflect upon your own worldview and question whether it is oriented towards conflict or towards peace;
- Begin to apply a unity-based worldview to envision communities, institutions and families characterized by diversity, equality, justice and unity.
- Identity activities that you can engage in now in order to promote peace in your personal and community life.

Anticipation Activity

Before beginning this unit, read the following statements and discuss why you may think they might be **true** or **false**:

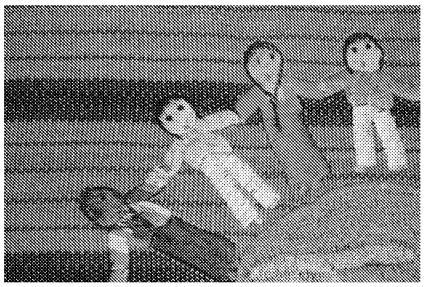
a) Reflecting upon one's worldview has little effect on day-to-day choices and behaviours.

b) Through questioning the assumptions and attitudes in our worldviews, we can adopt more peaceful behaviours in our relationships, our studies, and our work.

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Peace-Oriented Worldviews

Focus Question: What are the elements of a peace-oriented worldview?



As humanity moves beyond the phases of childhood and adolescence, a new level of **consciousness** characterized by a **new worldview** founded on the principle of **unity** is gradually emerging which can meet the challenges and opportunities of our collective future.

Peoples and nations have started to thoughtfully examine the foundations of their worldviews and are gradually re-orienting their basic principles towards a fuller and more **integrative** understanding of peace.

A "Unity-Based Worldview" is the key to creating a culture of peace and represents the phase of human **maturity**.

The Unity-Based Worldview

A unity-based worldview is founded on key principles which, when followed, orient our relationships and our approach to society-building towards peace.

Principles of the Unity-Based Worldview

- The world is one;
- Humanity is one;
- Humanity's oneness is expressed through infinite diversity;
  (of talents, thoughts, tastes, physical characteristics and life experiences)
- The central challenge in life is to create unity in the context of diversity;
- To successfully meet this challenge, we must learn how to resolve conflicts in a peaceful and just manner.

The unity-based worldview is directly related to the concept of unity that we studied together in Unit 1.

As we become peacemakers, recognizing and celebrating the oneness of humanity becomes part of our daily thoughts, feelings and actions.

The Benefits of a Unity-Based Worldview

Conflict has always required enormous expenditure of energy and resources and even greater amounts are spent to re-establish the stability needed to meet basic needs. Both the survival- and identity-worldviews are conflict-prone, leading to enormous waste in all aspects of life.

Unity enables human resources to be used more fully, creatively and effectively. Although within a unity-based society challenges always exist, these challenges are met in the context of cooperation and the pursuit of excellence, rather than in the context of competition and survival.

Many societies have attempted and failed to meet the challenge of establishing unity while maintaining diversity. To be successful, new modes of thought, organization and conflict resolution are needed. Creating a culture of peace is about **transforming** our worldviews, our priorities and ultimately our actions.

Whether in our personal lives, our places of work or in the administration of world affairs, a unity-based worldview guides us to:

- **Recognize** the essential oneness of the human race in the context of unity in diversity;
- **Reject** all forms of prejudice and segregation;
- **Seek** opportunities for growth and development;
- **Establish** relationships based on truthfulness, equality, justice and service;
- **Encourage** the equal participation of women and men in the administration of human affairs;
- **Foster** human development and prosperity through the application of universal ethical principles;
- **Achieve** justice through participatory, consultative decision-making and governance.

The unity-based worldview maintains that the ultimate purpose of life is to establish a peaceful and prosperous **global civilization** based on justice and equality for all. It also affirms that this aspiration is within our reach.

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This vision retains the positive elements of the survival- and identity-based worldviews while adding new dimensions to how we view ourselves, our relationships and our societies. Specifically, it integrates the order and security required for basic survival and the diversity of individual and collective identities within the context of global unity and cooperation, rather than the conflict-ridden authoritarianism of the survival phase or the conflict-prone practices of the identity phase.

The following table summarizes the characteristics of the "Unity-Based Worldview":

	Survival-Based Worldview	**Identity-Based Worldview**	**Unity-Based Worldview**
Perception	World is Dangerous	World is a Jungle	World is One
Operating Principle	Might is Right	Survival of the Fittest	Unity in Diversity
Mode of Relationships	Dichotomous	Individualistic	Just and Truthful
Ultimate Purpose	To Survive and Control	To Win	To Create Unity and Peace
Mode of Decision-Making	Authoritarian/ Absolutist	Competitive/ Relativistic	Consultative/ Integrative

Table 3: Worldview Types and Characteristics (3)

A peaceful and prosperous world civilization is based upon the following foundations:

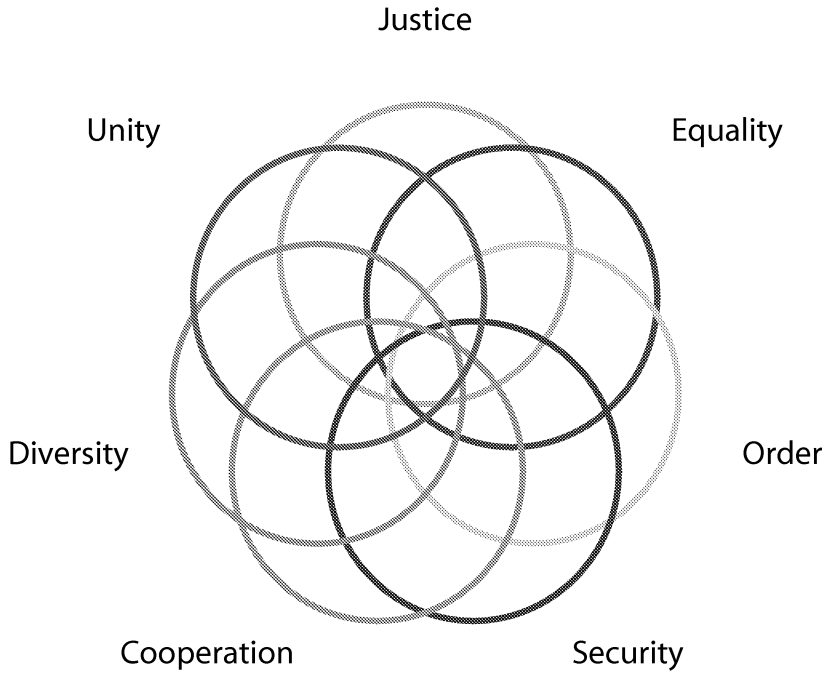


Diagram 4: Foundations of a Peaceful Civilization

Take a moment to reflect upon and discuss the elements of a civilization of peace that are identified above:

- *Do you agree that each element is an inseparable aspect of sustainable peace?*
- *Would you add anything else to the list?*

Consciousness and the Process of Worldview Change

Focus Question: How can we develop a peace-centered worldview?

As humans, we are conscious beings. This consciousness gives us the ability to make choices and to act with freedom. This **freedom** is our greatest challenge, and also our greatest opportunity.

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The opportunity for choice comes when we begin to question our worldviews in order to assess our **assumptions** about reality, human nature, and the dynamics and purpose of life. Many people begin the process of reflection on worldview as a result of crisis and confusion, conscious soul-searching, or intellectual curiosity.

Once we have begun to question our worldviews, we have excellent opportunities to discover, understand, and choose modes of thinking and action that are favourable to the creation of unity and to a lasting civilization of peace—a process that has considerable potential to impact the course of our personal and collective history positively.

In these early years of the 21st century, it is clear that the process of unity is accelerating. We observe expressions of ever widening circles of unity in all areas of human social, economic, political and environmental life. Information technologies that have eliminated national boundaries; transportation systems that have reduced distances and brought people from all parts of the world face-to-face; nations are coordinating their economic and political activities; civil society and government are working together to respond more effectively to humanitarian crises; and research and industrial development is increasingly transnational.

Everything points to the fact that humanity is one and all countries are inseparable parts of one planet.[2] The steady appearance of the unity-based worldview demonstrates that human life, society, psychology, ethics, and economy all prosper in the context of unity-in-diversity. The unity-based worldview maintains that the ultimate purpose of life is to establish a peaceful and prosperous world civilization based on justice and equality for all, and that this aspiration is indeed within our reach.

The primary challenge before individuals and communities now is to dedicate their resources, talents, and energies to the creation of ever wider circles of unity within the family, community, and society at large.

[2] These concepts are further discussed in the: H.B. Danesh, "Education for Peace: The Pedagogy of Civilization," a chapter in the book *Addressing Ethnic Conflict Through Peace Education: International Perspectives*, edited by Professors Zvi Beckerman and Claire McGlynn, New York: Palgrave-MacMillan, 2007.

Section Three Summary

In this section, we have learned that:

a) **Consciousness Is the Distinguishing Characteristic of Human Life**
As humans, we are conscious beings and have the opportunity to actively and reflectively participate in our own development.

b) **Worldview Transformation is Aided by Conscious Reflection**
Transformative worldview reflection can take place as a result of crisis and turmoil, conscious soul-searching, or intellectual curiosity.

c) **A Unity-Based Worldview Is Conducive to Peace**
The unity-based worldview celebrates the oneness and diversity of the human race; rejects exclusivity, inequality and injustice; promotes universal education, human dignity, creativity and service; and approaches challenges in a consultative, participatory and peaceful manner. It is the only worldview upon which a sustainable and dynamic civilization of peace can be established;

d) **Adopting a Unity-Based Worldview Entails a Process of Personal and Societal Transformation**
As a unity-based worldview becomes more broadly accepted, it necessarily gives rise to new modes of thought, organization and conflict resolution. Indeed, it initiates a process of transformation in all manner of human thought, expression, and relationship.

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Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented throughout Section 3:

1. What are the principles of the Unity-Based Worldview?
2. What economic, social and political benefits could a unity-based worldview offer?
3. Looking at the three categories of worldview, some individuals and societies appear to have a blend of worldviews. Why do you think this occurs?
4. How has your own worldview developed? In what ways do you feel your worldview is oriented towards conflict? In what ways is it oriented towards peace?
5. What is freedom? And what role does freedom play in the evolution of worldviews?

Unit 2 Activities

1. Develop a creative presentation that demonstrates the characteristics of each of the three worldviews presented in this unit. Perform your presentation for an audience of either your peers or some adults in your community.

2. Imagine you are a music video producer who is interested in promoting a peace-oriented worldview among youth. Develop and film if possible a music video to lyrics of your choice that demonstrate this. Present the video to your class as a starting-point for discussion.

3. Imagine you are a delegate to a Global Forum on the Role of Youth in Creating a Culture of Peace. There are 2000 other delegates from every country of the world. You attend working sessions, strategy consultations, and cultural celebrations. Write a journal entry describing your impressions of the gathering, what priority recommendations emerged from your consultations, and what actions you plan to take when you return home.

4. Looking at artistic expression throughout history, we can trace changes in the meaning and purpose of life held by various artists and societies. Compare two periods of art history on the basis of technique, subject matter, and social-historical influences. Describe and discuss worldview indicators that appear in each artistic period. Or, research the life and work of a celebrated artist, and draw conclusions about the worldview(s) they held. Use visual examples to illustrate your observations!

5. Many attribute the political motivation behind the current conflicts between the West and the Arab world to a clash in worldviews. Research the policies and attitudes of one Western and one Middle Eastern government. What worldview(s) do the two sides present in their talks? What interests do each consider most important? Take one side and rewrite their position using a unity-based worldview. Ask your teacher if you can perform this as a class skit.

6. A variety of approaches to economic development in poorer countries have been experimented with in the past few decades. The recent success of micro-credit schemes has begun to revolutionize what giant funding agencies like the International Monetary Fund consider "good development practice." Investigate a project in micro-credit financing and describe how this approach contributes to a shift in economic worldview.

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7. Find a short story or novel that is concerned with intergroup or interpersonal conflict. Analyze the motivations of the main characters and compare them with the concepts introduced in this unit. Suggest solutions that the characters might employ to reach a different, more unifying outcome.

8. Scan through the headlines of your local newspaper to find an article on a major world event. Scan the internet for a news article from outside your country that reports on the same event. Compare and contrast the two articles. Do they report on the issue in the same way? Why or why not? Write another version of the story from a peace-centered worldview.

9. In ancient Rome, many sports were "fought to the death", demonstrating the military prowess of the winning competitor. Today, professional sports tend to glorify competition and individualism, even when the game is a team effort. Do you think the nature of sports will change when survival- and identity-based worldviews give way to unity-based worldviews? Illustrate your views using examples from either existing or "future" sports.

10. Consider ways in which families, schools, and local, national, and international governing bodies are currently functioning. Would you say these institutions are operating according to the principles of a unity-based worldview? Explain your views. Then design a model unity-based family, school, local government, or international agency. How would they function? How would they make decisions? If a conflict arose, how would they solve it?

11. Identify and describe four lines of action that you can personally undertake at present that might help to create greater unity in one or more aspects of your own life.

Questions for Personal Reflection

1. Reflections on Self

a) What is my worldview?

b) Has my worldview ever changed?

c) Where did my worldview come from?

d) Could I change my worldview if I wanted to? What would I need to do?

Focus Task
Think of something about yourself that you feel brings people together.

e) In what ways do you think you can develop this part of yourself and use it more often?

f) What other aspects of yourself would you like to develop? How could you do this?

2. Reflections on Family, Workplace, and Friendships

a) What do my mother and father tell me is the purpose of life?

b) What have been the strongest influences on my family's identity and values? (e.g., history, culture, education, religion)

c) What do I learn at school about different peoples and cultures?

d) Is my classroom a place of peace and unity? Why, or why not?

Focus Task
Think of a disagreement that you were involved in or observed. Reflect on the different perspectives and behaviours of each person involved, and try to identify which worldview(s) shaped and influenced the disagreement most.

e) What was the result of the disagreement?

f) If the individuals involved had held a unity-based worldview, how could the situation have gone differently?

g) What solution to the disagreement do you think would have created the most unity?

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3. Reflections on Society

a) What is the worldview held by the majority of my society?

b) To what extent do I agree with it?

c) Is my society oriented towards building peace?

d) Are there alternative worldviews in my society?

e) To what extent do I agree with those alternatives?

Focus Task
The world is currently in a phase of rapid development and change. Every society is undergoing crisis or change of some kind.

f) Are there signs that my society is experiencing a change in worldview?

g) What important events have occurred in my country before, during, and/or after this period of transition?

h) Has this transition led my society closer to peace? Describe your observations.

4. Reflections on the World at Large

a) What type of worldviews do I see to be dominant in international politics, economy, culture, and media?

b) What do I see as the essential causes of conflict that are currently taking place around the world?

c) If the principles of truth and justice were to be applied to international issues, what would have to change?

Focus Task
Reflect on an aspect of an international situation you have read about, seen on TV, or heard on the radio that you think could be better dealt with using a peace-worldview.
What ideas could you come up with using a peace-oriented worldview to help resolve the situation?

Key Vocabulary

Assumptions: beliefs or opinions taken as granted, true, probable or in keeping with the facts.[3]

Consciousness: awareness, realization, perception; the unique and distinguishing human faculty that encompasses not only rational thought, but emotional and spiritual awareness; the foundation of all human development, activity and civilization.

Development: a process of growing, evolving, unfolding, or differentiating in a specialized manner towards a more advanced state of being; positive, qualitative change signifying—in human life and culture particularly—advancement toward maturity. Development refers to positive, qualitative, and/or quantitative changes on the axis of consciousness.

Dichotomous: opposing or contradictory concepts, qualities, or groups; divided into two mutually exclusive entities.

Freedom: the self-disciplined exercise of choice.

Identity: the distinguishing character or personality of an individual,[4] equated with individuality, as in the total character peculiar to and distinguishing an individual from others.[5] The sense of uniqueness, individuality, or distinguishing characteristics that a person or group regards as definitive about themselves and the basis on which differentiation from other individuals or groups is made.

Individualism: a doctrine that the interests of the individual are or ought to be ethically paramount, and that all values, rights, and duties originate in individuals.

Inherent: belonging to the constitution or essential character of a thing.

Maturity: 1a. the state or quality of being fully grown or developed. **b.** the state or quality of being mature.[6] The condition of being fully developed in all human capacities, particularly in one's moral and ethical consciousness.

Objectivity: the capacity of judgment based on observable phenomena and uninfluenced by emotions or personal prejudices.

Predominate: to be the most common or greatest in number or amount; to have greater importance, power, or influence than others.[7]

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[3] *Merriam-Webster Online Dictionary*. Adapted
[4] *Merriam-Webster Online Dictionary*.
[5] *Merriam-Webster Online Dictionary*.
[6] *The American Heritage Dictionary of the English Language*, 4th ed., 2000.
[7] *Encarta Dictionary*.

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Pseudoscientific: a system of theories, assumptions, and methods erroneously regarded as scientific. A pseudoscientific concept is not based on either the evidential or rational methods required to qualify as "scientific."

Relativism: a theory that all points of view are equally valid; the view that the value of any one thing is relative to the particular framework or standpoint from which its assessment is being made; the view that there are no universal values.

Subjectivity: a perceived reality that may be modified or affected by personal views, experience, or background.

Transformation: a process of profound or significant change that leads to a new and higher level of consciousness, resulting in greater insight and integrity in one's character, choices, and behaviour.

Worldview: a mental framework through which individuals and groups view the nature of reality, the nature and purpose of human life, and the laws governing human relationships—the overall perspective from which one sees and interprets the world;[8] a collection of beliefs about life and the universe held by an individual or a group;[9] a dynamic, reflexive lens through which human beings construct, interpret, and interact with all aspects of their reality.[10]

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[8] H.B. Danesh, "Towards an Integrative Theory of Peace Education," *Journal of Peace Education,* 3.1(2006): 55–78.
[9] *The American Heritage Dictionary of the English Language*, 4th ed., 2000.
[10] H.B. Danesh and R. Danesh, "Has Conflict Resolution Grown Up? Toward a New Model of Decision Making and Conflict Resolution," *International Journal of Peace Studies,* 7(1) (2002): 59–76.

Unit 3

The Concept of Human Nature

Overview

Welcome to Unit 3 on the Concept of Human Nature.

What we call "human nature" is what we believe are the innate forces that drive human thoughts, feelings and actions. Most theories of human nature accept the notion that conflict, if not aggression also, are a natural part of human life. In this unit, we will examine some of the most widespread theories of human nature which have emerged from certain schools of religious and scientific thought. We will then consider an integrative theory of human nature which accounts for humanity's developmental capacities to know, to love, and to choose.

Context

There are many different views on the true nature of human beings. These views influence our expectations of ourselves and others, affect our understanding of history and science, and change how we, as individuals and societies, ultimately behave.

- *Is human nature good?*
- *Is it evil?*
- *Is violence natural?*
- *Can human beings change?*

This unit explores such questions in search of an integrative theory of human nature and a viable pathway to peace.

Section One: Historical Theories of Human Nature

Objectives

By the end of this section you should be able to:

- Define the concept of human nature;
- Identify and describe the three most widespread theories of human nature, and their views on the causes of conflict and violence;
- Make scientific arguments against the notion that violence is natural in human life;
- Reflect on your own beliefs concerning human nature.

Anticipation Activity

Before beginning this unit, read the following statements and discuss why you may think they might be **true** or **false**:

a) How we view human nature has no impact on how we respond to conflicts.

b) What distinguishes human life from animal life the most is the existence and operation of our consciousness.

c) Worldview plays a minor role in the development of theories of human nature.

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Historical Theories of Human Nature

Focus Question: What is human nature?

Before we begin this unit, let's take a moment to learn more about our own beliefs about human nature. For each scenario below, select the explanation you feel is correct:

Scenario 1: Two groups live beside each other in a certain community. Group A is prosperous, has access to good schools, health care, organized youth activities, and a low crime rate. Group B is poorly educated, living at the poverty line, has little or no access to health care, no creative opportunities for youth, and a high crime rate.

How would you explain the causes underlying this scenario?

a) Certain groups of people are simply better and more civilized than others.
b) Resources are available to all people if they try hard enough. Group A must be more successful at getting them.
c) Social, economic and possibly genetic factors have pre-disposed certain groups to a cycle of low socio-economic success.
d) None of the above.

Scenario 2: A woman was sitting in a park during her lunch break and placed her purse, along with other bags, next to herself on the bench. When she rose to leave, she failed to notice that her wallet fell to the ground. The wallet contained her identification cards and $2000 which she had taken from the bank that morning to pay her rent and other bills.

What do you think will happen and why?

a) A witness could try to give the wallet back but won't because people are basically greedy and the temptation of money is too great.
b) The woman should have been more careful. It's her own fault for losing the wallet, so it's okay if someone else finds it and keeps it.
c) If someone steals the wallet, it's probably because they are mentally or biologically pre-disposed to crime.
d) The finder will return the wallet and money to the rightful owner as a matter of right principle.

Answers for both scenarios:

If you answered (a):
Are Some People Better Than Others?
Some views on human nature consider all, or at least some, people to be essentially bad and others to be essentially good. Visit the "Humans as Sinful" section in this Unit for more discussion.

If you answered (b):
Do Only The Fittest Survive?
Some views on human nature maintain that the world is a jungle, and it is our natural instinct and right to compete for advantage. Visit the "Humans as Animals" section in this Unit for more discussion.

If you answered (c):
Are We Controlled By Our Environment?
Some views on human nature maintain that material factors, like our environment, genes or biochemical processes control the range of our thoughts and behaviors. Visit the "Humans as Machines" section in this Unit for more discussion.

If you answered (d):
Is There More To Human Life?
An integrative view on human nature sees humans as unique and evolving beings with biological, psychological, social, moral, ethical and spiritual capacities. Visit the "Humans as Noble Beings" section in this Unit for more discussion.

When we ask ourselves the question "What is human nature?" it is likely that our answers will reflect the theories, ideas and attitudes held by the people and society around us. Some argue that human nature is peaceful, but many others argue that it is evil, animal-like or mechanistic.

- *How do we know which theory is right?*
- *Do our ideas about human nature reflect the whole picture?*
- *Do humans have the capacity for peace or will our nature doom us, sooner or later, to violence and war?*

To help us reflect on these questions, take a moment to review what is meant by the term "human nature".

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Definition:

Human nature *is a term used to describe an inherent force or set of forces that drive human thoughts, feelings and actions, and are considered to reflect humankind's original or natural condition.*

In other words, "human nature" is what we believe to be the true character and potential of human beings.

Some famous thinkers have expressed their own beliefs about the true character of human beings. Consider the following statements and ask yourself how much you agree with the views expressed:

Eleanor Roosevelt (1884-1962)	"In the long run, we shape our lives, and we shape ourselves. The process never ends until we die. And the choices we make are ultimately our own responsibility."
Abraham Lincoln (1809-1865)	"Human nature will not change."
Oscar Wilde (1854–1900)	"The only thing that one really knows about human nature is that it changes. Change is the one quality we can predicate of it. The systems that fail are those that rely on the permanency of human nature, and not on its growth and development."
Plato (c. 427–347 BCE)	"To prefer evil to good is not in human nature; and when a man is compelled to choose one of two evils, no one will choose the greater when he might have the less."
Youth League of the African National Congress (1944)	"The white man regards the universe as a gigantic machine hurtling through time and space to its final destruction: individuals in it are but tiny organisms with private lives that lead to private deaths: personal power, success and fame are the absolute measures of values, the things to live for. This outlook on life divides the universe into a host of individual little entities which cannot help being in constant conflict thereby hastening the approach of the hour of their final destruction."

Mencius (Meng Tzu) (c. 372–289 BCE)	"Eating and sex are human nature."
Rutherford Birchard Hayes (1822–1893)	"Wars will remain while human nature remains. I believe in my soul in cooperation, in arbitration; but the soldier's occupation we cannot say is gone until human nature is gone."
'Abdu'l-Bahá Abbás (1844-1921)	"It is possible so to adjust oneself to the practice of nobility that its atmosphere surrounds and colors every act. When actions are habitually and conscientiously adjusted to noble standards… then nobility becomes the accent of life."

Focus Question: Where do our views on human nature come from?

Our views about human nature are influenced by:

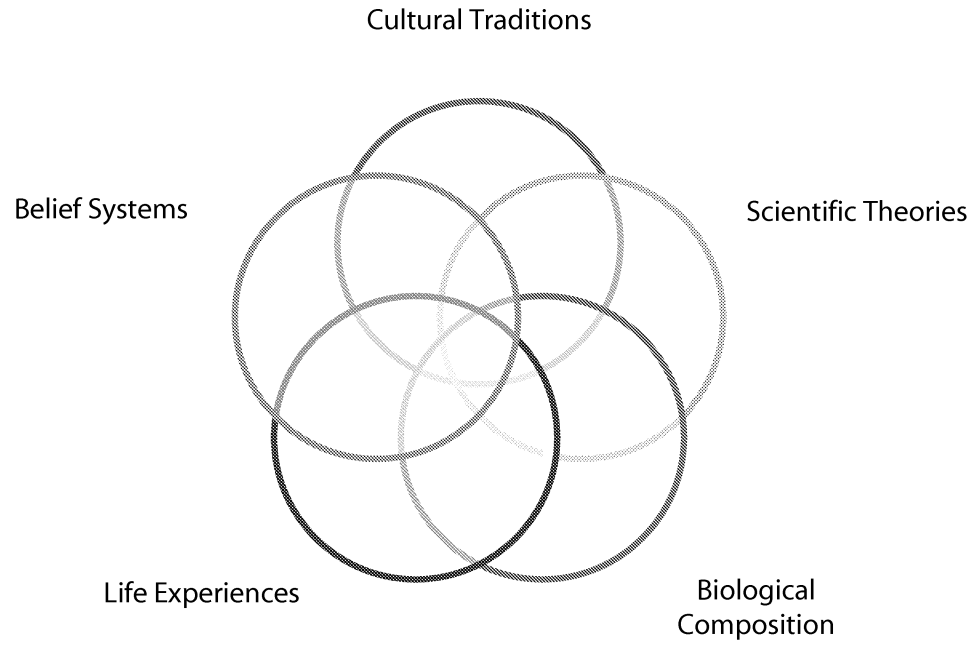


Diagram 5: Influences on Views of Human Nature

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These views are transmitted to us through a variety of mediums, including:

a) **Family**: We first develop our views about human nature in the family. In this context, we learn about the dynamics of life, develop our perceptions about others, and acquire moral, ethical and spiritual principles.

b) **School**: Together with the family, school shapes the minds of the next generation and transmits knowledge and insights gained from science, arts, culture and history.

c) **Society**: Society also communicates an array of religious, cultural, scientific and popular views about human nature, but mainly conveys views which are most prevalent and considered "normal" in a society.

d) **Media**: In today's world, the media is a very powerful instrument which can be used to influence the way masses of people think and behave. It plays a central role in shaping public opinion. The power of the media can be used insightfully and constructively or irresponsibly, creating insecurities among people—even convincing them that a friend is suddenly an enemy.

Is Human Nature Peaceful or Violent?

Over the course of history, religious scholars, philosophers, leaders, writers and scientists have presented different theories on the concept of human nature in relation to conflict.

Some of these theories claim that conflict and violence are natural aspects of our nature. Others say exactly the opposite.

We will explore the following different views:

a) Humans as Sinful

b) Humans as Animals

c) Humans as Machines

d) Humans as Noble Beings

a) Humans as Sinful Beings

One belief is that all human beings are inherently "bad" or "evil".

Bad from Birth

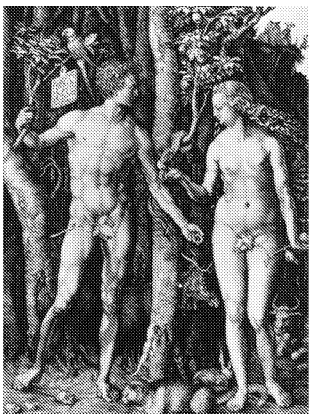
The "humans as sinful" view suggests that humans are born in a condition of imperfection and shame, and have an innate tendency towards sin and error.

A Sinful Nature

People do bad things because their nature is bad. It is human nature, the argument says, for people to lust after food and sex, to envy and covet, to lie and steal, to hate and murder.

No Hope for Change

Because the "badness" of human nature is innate rather than acquired, there is little hope for change in human life. From a religious perspective, the defectiveness of human nature may be remedied by salvation of some type; from a secular perspective, the defectiveness of human nature is simply irreparable.



Interestingly, although individuals may strongly feel that this view accurately describes other people, they almost never believe that it describes themselves. This is because the notion that humans are intrinsically evil contradicts each person's sense of their own goodness, dignity and worth. As such, this view on human nature can create inner conflict over a negative self-image and undermine a person's motivation to grow.

Humans as Evil *and* Good

The notion that humans are sinful eventually leads to the division of humanity into two categories: the "good" people and the "bad" people. In today's world, people are often divided into the categories of "us" and "them", "West" and "East", "saved" and "unsaved", "right-wing" and "left-wing", "superior" and "inferior", and so on and so forth.

Dichotomous views such as these are extremely dangerous because they permit violent behaviour so long as it is directed at a person or thing that is considered "bad". Indeed, virtually all wars throughout history have been legitimized by such claims of "good versus evil", "right versus wrong" and "us versus them". When humanity is divided this way, unity breaks down, along with all other processes that foster life, progress and prosperity. There

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have arguably been some limited and just wars, but even these have resulted in disunity and destruction.

A cycle of conflict and violence is the most common outcome of this dichotomous perspective.

Examples:

Slavery: The endorsement of slavery was based on the argument that certain groups of people were less than human, and were thus ineligible for the rights normally safeguarded by the law. This erroneous view was used to legitimatize the forced capture and bondage of millions of people by so-called "civilized" and "superior" nations.

Nazism: In the 1930s and 40s, Hitler's regime imprisoned and murdered millions of Jews and other "non-Aryans" in the name of an ideology which divided humanity into "inferior" and "superior" races.

Can you think of other examples in history where one group of people have been dehumanized and marginalized by another? On the basis of what kind of worldview did they try to justify their actions?

Check the facts: Modern science has proven that the human race, in all its diversity, is more than 99% the same genetically. In practice, recognizing the oneness of the human race means recognizing that all people of all cultures, nationalities and beliefs have the same inherent potential and worth as human beings.

b) Humans as Animals

A second view on human nature argues that humans are simply sophisticated animals, living according to instinctual drives.

Driven by Instincts

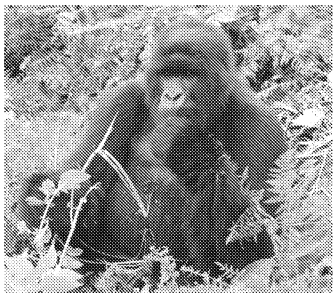
The "humans as animals" view argues that human beings, like animals, behave entirely based on their biological drives to survive, seek pleasure and avoid pain.

Without Higher Purpose

An instinct-based view of human nature doubts the power of human consciousness to override the power of instinctual drives, and denies that any higher purpose or moral reality applies to human life or relationships.

Little Hope for Change

Some argue that our instinctual drives exercise such a strong influence over our thoughts, feelings and actions, that humans either cannot or need not learn new patterns of behaviour.



According to an instinct-based view of human nature, competition and survival-of-the-fittest are the principle motivations in people's lives. The argument is that the world is like a jungle and that living beings must compete with each other for access to resources and goods. Whether some win or some lose is simply a matter of natural selection.

This view propels most of our modern sports and other forms of entertainment, as well as economic and political activities worldwide.

Focus Question: Can we overcome our instincts?

Many scientific studies of human violence begin with the underlying assumption that humans and animals are subject to the same biological and social processes.

While this assumption is true in regards to biological processes and needs, it is not true about human **consciousness** and its powers of knowledge (cognition), love (emotion) and will (choice). Nonetheless, the view that humans are fundamentally the same as animals is one of the most universally accepted perspectives on human nature.

Views from Psychology

Modern psychology was founded on an **instinctual** view of human nature.

For the most part, it continues to explain human psychological conditions in terms of the conflict between **primal urges** for enjoyment and self-preservation, and **learned modes** of social interaction and fulfillment.

Freudian psychology maintains that human thoughts, feelings and actions are determined by two powerful instincts: "*Eros*" the life instinct, and "*Thanatos*" the death instinct.

According to this perspective, there is no such thing as free will and all of our actions can be explained (and justified) through the analysis of the conscious, and primarily unconscious, dynamics of our psyche.

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Views from Evolutionary Science

Evolutionary science has revealed that humans *(Homo sapiens)* share anatomical, genetic and historic relationships to other **primates**, particularly to other members of a group known as hominoids, or apes.

While the biological similarities between humans and other primates are clear, many **anthropological** and **sociological** studies also base their conclusions about human relationships, beliefs, arts and sciences on the principle of **biological need**, or on the comparison between human and animal behavioral patterns.

Views from Sociology

In the 1960's Konrad Lorenz, a German **ethologist**, made a case based on his studies of birds and fish, that humans are **innately aggressive**, with a fondness for violence that leads to clan and tribal warfare.

Lorenz concluded that free will and virtue are illusions, that human behavior is the same as animal behavior, and that humans differ from animals only in degree and with respect to certain functions.

According to a competitive, identity-based worldview, *it is not only natural and inevitable, but right and even beneficial for humans to be in competition with one another*. Such a view encourages individuals to become preoccupied with self-preservation, self-gratification and winning over others. It also treats human indulgence, conflict and violence as inevitable and even praiseworthy.

It must be said, however, that not all scientists think of humans only in terms of their similarities to animals. Modern trends in medicine, psychology, sociology and anthropology increasingly recognize the uniqueness of human consciousness and the need to study human nature within a distinctly human framework. This work is providing new explanations for both contemporary and historical human phenomena – including human conflict – and is instilling new hope in humanity's future.

c) Humans as Machines

A **mechanistic** view on human nature argues that human potential is limited by material factors like our socio-economic environment, genes or biochemical processes in the body.

Influenced by External Factors

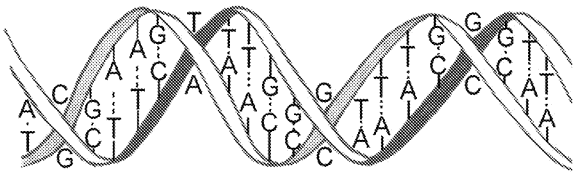
This view of human nature proposes that the "world is like a machine" and that factors outside of human choice determine behaviour. These determinants may be biological, such as genetic make-up; environmental, such as one's culture or birthplace; or biochemical, such as the chemical processes in the brain or human body as a whole.

Pre-Determined Capabilities

Human capabilities are considered the product of material circumstances such as our genetic make-up or our socio-economic environment. These factors determine whether certain people will exhibit more aggressive and criminal behaviour or more socially well-adjusted and success-oriented traits.

Restricted Potential for Change

Within the pre-set limits of genetic traits, socio-economic possibilities, and other determining factors, a degree of change and progress in human affairs may occur. Exceptions, however, are rare and are not well understood.



In modern medicine, biological factors are generally viewed as the primary **determinants** of both physical and psychological illnesses. Some scientists argue that human actions are controlled by a series of chemical processes triggered by electrical impulses in the brain and that all human behavioural patterns can be modified and controlled chemically.

It has also been argued that conflict and violence are likewise related to biological factors in certain individuals and are not the result of human choice. There are some cases in which a clear biochemical connection can be identified but, as a general statement on the root causes of violence, this theory is under considerable debate.

Focus Question: Who is responsible for our behaviour?

A biologically/environmentally deterministic approach to human nature argues that some people "just can't help" but be violent and self-destructive because their "make-up" makes this inevitable.

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It explains negative human characteristics without appealing to moral reasoning, and therefore takes responsibility for human conflict and violence out of the hands of the actors.

To live a conflict- and violence-free life, humans must take responsibility for their actions, must choose to think and act differently, to strive for different goals, and to assist those around them to do so as well. A mechanistic view discounts the power of the human will to make such choices in the face of biological and environmental conditions.

Human Violence: What Are the Biological Facts?

In 1986, a group of international scientists prepared a statement rebutting the biological connection to human violence. They stated the following:

1) Human Violence Is Different from Animal Violence

Although fighting occurs widely among animal species, only a few cases of destructive intra-species fighting between organized groups have ever been reported among naturally living species, and none of these involves the use of tools designed to be weapons. Normal predatory feeding upon other species cannot be equated with intra-species violence. Warfare is a peculiarly human phenomenon and does not occur among other animals.

2) Violence Is Not Genetic

Neither war nor any other violent behaviour is genetically programmed into our human nature. Except for rare pathologies, our genes do not produce individuals necessarily predisposed to violence. Neither do they determine the opposite. While genes are co-involved in establishing our behavioural capacities, they do not by themselves specify the outcome.

3) Evolution Has Not Selected More Aggressive Behaviour

In all well-studied species, status within the group is achieved by the ability to cooperate and to fulfill social functions relevant to the structure of that group. "Dominance" involves social bonding and affiliations; it is not simply a matter of possession and use of superior physical power, although it does involve aggressive behaviours. Where genetic selection for aggressive behaviour has been artificially instituted in animals, it has rapidly succeeded in producing hyper-aggressive individuals who, when present in a social group, either disrupted its social structure or were driven out.

4) Humans Do Not Have a Violent Brain

While we do have the neural apparatus to act violently, it is not automatically activated by internal or external stimuli. Like higher primates and unlike other animals, our higher neural processes filter such stimuli before they can be acted upon. How we act is shaped by how we have been conditioned and socialized. There is nothing in our neurophysiology that compels us to react violently.

5) War Is Not Instinctual

Modern war involves the institutional use of personal characteristics such as obedience, suggestibility, and idealism, social skills such as language, and rational considerations such as cost-calculation, planning and information processing.

6) Scientists Around The World Agree

International scientists conclude that biology does not condemn humanity to war, and that humanity can be freed from the bondage of biological pessimism and empowered with confidence to undertake the transformative tasks needed to establish peace. Although these tasks are mainly institutional and collective, they also rest upon the consciousness of individual participants for whom pessimism and optimism are crucial factors. Just as "wars begin in the minds of men", peace also begins in our minds. The same species that invented war is capable of inventing peace. The responsibility lies with each of us.

Adapted from the Seville Statement on Violence, 16 May 1986

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Section One Summary

In this section, we have learned that:

1. **Three Theories of Human Nature Are Widespread**
   What we call "human nature" is what we believe are the innate forces that drive human thoughts, feelings and actions. Three theories—that human nature is Sinful, Animal (instinctual), Mechanistic—are widely held.

2. **These Views of Human Nature Are Conflict-Based**
   The three theories of human nature addressed in this section consider conflict, competition, and even violence to be natural and sometimes necessary expressions of human life.

3. **Modern Science, However, Acknowledges that Human Violence Is Not Biologically Determined**
   While scientists agree that warfare is a peculiarly human phenomenon, modern research has proven that human violence is neither genetically determined, naturally selected, neurologically programmed, or otherwise instinctual in human life. Violence and warfare result from our choices. The same species that has historically chosen war is also capable of choosing a future based on peace.

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented throughout Section 1:

1. What is human nature?
2. How is our view of human nature developed and shaped?
3. Can we change our view of human nature? Why or why not?
4. Describe the three most prominent categories of views on human nature. Provide examples of how these theories have shaped concepts in biology, literature, and social studies/history.
5. Many societies are primarily concerned with issues of safety and economy. What notion of human nature does this reflect?
6. If life is ***not*** a battle between good and evil, why do we have to struggle against so much hatred, negativity, selfishness, and violence? Where do these things come from?

Section Two: An Integrative Formulation of Human Nature

Objectives

By the end of this section you should be able to:

- Describe the three inter-related dimensions of human nature (the biological, psychological, and moral/ethical/spiritual dimensions);
- Describe the three powers of human consciousness (to know, to love, to choose);
- Relate the development of these capacities to the creation of peace, and their lack of development to the appearance of conflict;
- Express your own understanding of human nature in relation to the theories introduced in this and the previous section.

Anticipation Activity

Before beginning this unit, read the following statements and discuss why you may think they might be **true** or **false**:

a) Humans, by nature, are capable of growth, change, and transformation.

b) Creativity and nobility belong to all peoples, as evidenced by the arts, sciences, and relationships that we humans create through exploring the universe in which we live and the one we have within ourselves.

c) Human beings are at once biological, psychological, and ethical/spiritual beings, but what distinguish us most are our capacities to know, to love, and to choose.

d) These three main capacities are subject to processes of maturation and when fully developed, yield relationships and behaviors that are reality-based, unity-creating, and peace-oriented.

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Unique Human Dimensions

Focus Question: What is our real potential as human beings?



The theories of human nature as sinful, animalistic or mechanistic each describe one aspect of human nature but fail to understand human life as a whole, with its multiple and rich dimensions. A more comprehensive understanding is needed.

The phenomenon of human life is complex and multi-dimensional. However, despite the inestimable diversity that exists among the world's 6 billion inhabitants, the following three dimensions belong to every human being:

a) Biological Dimension

b) Psychological Dimension

c) Moral / Ethical / Spiritual Dimension

a) Biological Dimension

Human beings have biological drives which are related to survival and pleasure. We need food, shelter, safety and medical attention in order to survive and be physically healthy. We take pleasure in the colors, scents, tastes, sounds and textures which make our physical environment pleasant and comfortable and which satisfy our various appetites.

With respect to our biological dimension, we are the same as animals.

b) Psychological Dimension

The psychological dimension of human nature refers to our rich intellectual and emotional capacities. Our emotions include a range of feelings from happiness, calmness, intimacy and closeness to those of sadness, anxiety, fear and anger. Our intellectual powers make us aware of these feelings, and enable us to seek out and gain knowledge about concrete and abstract realities. And our capacity to choose and to act makes each of our lives unique journeys.

Animals also experience certain feelings and instinctual drives in response to the necessities of survival. However, unlike humans, animals neither have a conscious awareness of their feelings, nor do they have a choice about how to respond to them.

c) Moral / Ethical / Spiritual Dimension

This dimension of human nature refers to the set of values according to which we choose to live our lives. Moral and ethical issues are aspects of the spiritual dimension of human nature.

Healthy **spirituality** connects us to universal principles of truth and goodness, which assist us in times of ease and hardship to act with refinement and consideration for others. It guides us to seek for the best course of action in a given situation. It gives meaning to life and makes it possible for us to transcend the biological and psychological constraints of our nature.

The spiritual dimension of human nature distinguishes us most from animals and gives us the capacity to create peace.

I Think, Feel and Act, Therefore I Am

Consciousness is a uniquely human characteristic and is comprised of three capacities: the capacity **to know**, the capacity **to love** and the capacity **to choose**.

Our ability to know and to know that we know, to love and to know that we love, and to choose and to know that we have the freedom of choice, together constitute the main properties of human consciousness.

The Capacity to Know

Our capacity to know means that as human beings we have the capacity to search for, recognize, understand and communicate **truth**.

Most people acquire knowledge through life experiences, intellectual pursuits, self-reflection, meditation and prayer. Our reservoir of knowledge is made up of rational and logical, intuitive and creative, spiritual and divine forms of knowing.

In general, as we grow, we understand more. Our self-knowledge, combined with our knowledge of the world, helps us to form our approach to life.

Is what we know always right?

If misconceptions, fears and anxieties weigh heavily on us, it can be a sign that something about our views of ourselves, our world, or our purpose in life is inadequate or inaccurate. What emerges is a **disorder** of knowledge.

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One disorder of knowledge occurs when we think that we possess absolute and ultimate knowledge of reality. It shuts down our readiness to explore and learn new things. If such a disorder existed in science, scientific development would cease and there would be no new discoveries or breakthroughs in knowledge.

A mature capacity for knowledge is characterized by the spirit of truth-seeking and the willingness to shape our lives according to truth.

The Capacity to Love

Our capacity to love means that as human beings we have the capacity to create **unity** in our lives by giving to, receiving from and relating to others universally.

Love is an active force of attraction to beauty, unity and growth. Human beings are continuously attracted to whatever we perceive to be beautiful; to cause closeness, intimacy and unity; and to nurture growth and development.

Take a moment to consider the following statement:

> *The quality of our love is closely related to the quality of the object of our love.*

What do you think this means?

In one respect, it means that as our perceptions are not always accurate, we can become attracted to many things and many people: some which are good and with which we can develop a healthy love relationship; others which are destructive, and which may cause disunity and inhibit our growth.

It also means that our capacity for love changes and evolves as we mature.

A Love Affair with War

Some people fall in love with war. Whether out of a sense of righteousness or duty, some people choose war as an object of their love.

It is a demonstrable fact, however, that wars are anything but beautiful, unifying or life-enhancing. While there have been some limited and just wars, even those have brought about disunity and destruction.

People who fall in love with war do so because they perceive war to have an intrinsic beauty, to be a cause of harmony, and to foster progress. These sentiments are usually expressed in the glorification of war, with the handsome figure of the warrior, the beautifully crafted uniforms, military instruments and intricate war strategies.

Much of the literature and music of bygone ages glorifies war and describes its beauty. There is also much rhetoric about the value of war, how it safeguards cultures and civilizations, brings people together, and promotes unified patriotism. Some also claim that war is the cause of growth and development because it adds to scientific knowledge and technology, helps sluggish economies and allows for the victory of 'good over evil.'

This love affair tends to ignore the bloodshed, destruction, misery, fear, chaos, poverty and trauma that war wreaks on its victims. Nonetheless, humanity continues to have a love affair with war, even though war and love are contradictory.

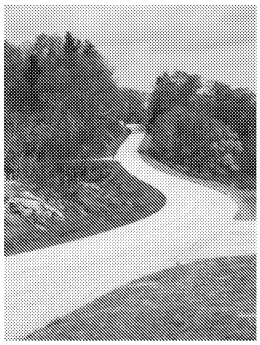
What do you think about war?

War is an expression of human nature at its earlier stages of development and refinement, whereas unconditional and universal love is the very epitome of mature human development and a progressive civilization.

A mature capacity for love is characterized by the capacity to create unity in the context of diversity and is expressed in having love for all humankind and all life.

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The Capacity to Choose



Our capacity to choose means that as human beings we have the capacity to make and act upon decisions that are just, and to willingly be of service to others.

The capacity to choose is uniquely human. As humans, we have free will to make choices and decisions. We have the **freedom** to choose between good and bad, between action and inaction, and to determine the direction and quality of our lives.

Unlike animals, the human capacity for choice allows us to evaluate different factors in a given situation and choose if needed, to override our biological urges and employ our more advanced intellectual and emotional faculties. Through **choice**, humans express their freedom and their principles.

Many different and incompatible conceptions of freedom exist. The most common understanding of freedom today is a notion of **liberty**, license or absence of restraints, particularly regarding choice and behaviour. Education for Peace looks at human freedom in a different light, defining it as "the self-disciplined exercise of choice."

Definition:

***Freedom**: the self-disciplined exercise of choice.*

As with our capacities of knowledge and love, our capacity to choose can either be used or abused. Many people are afraid to use their will-power to choose or to act. Some abuse their capacity for choice by committing destructive acts; others **abdicate** it by refusing to act when action is needed. Even so, it is the act of choosing which is essential to all human behaviour, positive or negative.

A mature use of will is characterized by commitment—of both words and deeds—to the cause of justice and service to the well-being of others, even when a certain degree of self-sacrifice is required.

Humans as Noble Beings

An **integrative** view of human nature recognizes the uniqueness of human consciousness and its inestimable capacity for growth, development and creativity.

Continuous Change and Development

This view of human nature recognizes the developmental potential of human consciousness as infinite. Through all phases of life, our capacities to know, to love and to choose evolve and mature, making it possible for us to achieve ever greater levels of unity and creativity.

A Higher Purpose

The powers of human consciousness enable us to transcend the limits imposed by nature on all other living things. We can transcend all manner of difficulties if we determine resolutely to do so. A mature self-awareness prompts us to question the ultimate value of options set before us, and to strive to create a life that is full of meaning and integrity.

Capable of Creating Peace

Conflict and violence are common in earlier phases of human development. As we mature, however, our tendency towards conflict decreases, our capacity for unity-in-diversity increases, and our efforts to resolve problems within the framework of justice and peace become more effective.

The human capacities of knowledge, love and will develop over the course of our lifetimes, gaining strength and breadth as we mature. When these capacities are poorly developed, they become tools for conflict, violence and injustice. When properly evolved, these same capacities are used in the service of truth, unity and peace. These attributes represent the hallmark of our humanity and are inseparable aspects of our human nature.

The healthy development of these capacities lays the natural foundation for lives and relationships that are based on reality, are oriented towards unity, and are capable of creating peace.

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"Humanity's Last Chance", Sarajevo Students Reflect

It was December 2000, and the war in Bosnia and Herzegovina had been over for only five years. The Education for Peace program was holding its first set of Regional Peace Events with the participation of Bosniaks (Muslims), Croats (Catholics) and Serbs (Orthodox) who had lived through the war. During the semester, teachers and students had talked together about unity-in-diversity, the concept of worldview, and human nature, and created presentations, which reflected their thoughts and feelings. The following is a reflection statement offered by one student at the Peace Event:

"Bosnia and Herzegovina has many peoples, religions and cultures that lived in peace for a long time, becoming friends with one another and even marrying each other. But the war divided us. Communism ended, but nationalism spread and our peaceful society became divided into the "good" and the "bad", "us" and "them". Violence broke out, and survival became the most important thing. People talked about solidarity, but only with their own kind. Orthodox, Catholic and Muslim – each looked out for their own. It destroyed us. This limited love, this ideology of "us versus them" brought so much violence, so much suffering and death. If we could see each other as one people, diverse but united; if our leaders could let go of old rivalries; if our religions could work together for a universal peace, we could do more than survive – we could truly live, in peace."

-Statement by a Bosnian Student

Building a Civilization of Peace: Where Do We Begin?

Endowed with consciousness, humans are uniquely creative and free agents in the arena of life. We create arts, sciences and technologies, forms of governance and worship, and of course, relationships. In short, we create **civilizations**.

Creativity is enhanced when our capacities of knowledge, love and will are consciously developed to maturity. This inborn capacity for creativity is one of the clear signs of human **nobility**, and belongs to all people, regardless of nation, race, culture, religion or status. The creation of a civilization of peace is the finest achievement of human knowledge, love and will.

Teachers and parents, political and religious leaders, community organizations, economic institutions and the media each have a role to play in setting the standards and providing the support and guidance necessary for the next generation to learn the ways of unity, equality and justice upon which a civilization of peace depends.

Reflections on Knowledge, Love and Will

"Art is a fruit that grows in man, like a fruit on a plant, or a child in its mother's womb."

– Jean Arp (1887–1948)

"It is the privilege and mission of man to understand. Knowledge for the sake of understanding, not merely to prevail, is the essence of our being. None can define its limits, or set its ultimate boundaries."

– Vannevar Bush (1890–1974)

"Knowledge will forever govern ignorance: And a people who mean to be their own Governors, must arm themselves with the power of knowledge."

– James Madison (1751–1836)

"The Soul rules over matter. Matter may pass away like a mote in the sunbeam, may be absorbed into the immensity of God, as a mist is absorbed into the heat of the Sun—but the soul is the kingdom of God, the abode of love, of truth, of virtue."

– Ralph Waldo Emerson (1803–1882)

"With love's light wings did I o'erperch these walls, for stony limits cannot hold love out, and what love can do, that dares love attempt."

– William Shakespeare (1564–1616)

"Love is the impetus, service the act, and creativity the result."

– Sarah Patton Boyle, (1906–1994)

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Section Two Summary

In this section, we have learned that:

1. **Humans Are Simultaneously Biological, Psychological, and Spiritual Beings**
   An integrative perspective on human nature recognizes that humans are simultaneously biological, psychological, ethical/moral and spiritual beings.

2. **Our Capacities To Know, To Love and To Choose Are Continually Developing**
   The unique capacities of our consciousness—including the capacities to know, to love, and to choose—distinguish us most from other creatures and develop over the course of our lifetimes. The more developed and advanced our capacities are, the more our attitudes and behaviours become characterized by truth, justice, and unity.

3. **Our Consciousness and Our Freedom Give Us the Capacity To Create a Civilization of Peace**
   Endowed with consciousness, humans are uniquely creative and free agents in the arena of life. This creativity is the source of our nobility and an evidence of the truth that it is within our powers to establish peace.

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented throughout Section 2:

1. What are the three main dimensions of human nature? Which of these dimensions are shared with animals and which are not?
2. What are the three powers (capacities) of human consciousness?
3. What is "nobility" in the context of human consciousness? How does it express itself? Come up with your own definition of the term.
4. How might a person's idea of human nature influence their commitment to creating inner peace, interpersonal peace, and intergroup peace?
5. What is your view on human nature? Has it changed? Discuss.
6. If human nature is inherently noble, why do you think there are so many wars and so much corruption and violence in the world?
7. Do you think it possible to harmonize the biological, psychological, and spiritual dimensions of human nature without neglecting or rejecting any one of them?
8. Can noble aspects of human nature flourish in spite of the conditions of dishonesty, disunity, and injustice in the world? How?

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Unit 3 Activities

1. Lorenz and Hobbes both theorized that humans are like animals and have a natural inclination towards violence. Attempt to refute this theory—in writing or verbally—by drawing on your understandings from Unit 2 on Worldview and Unit 3 on Human Nature.

2. Think of two people who, in your estimation, have led noble lives. Offer a brief biography of their lives and describe what they have contributed to their community through the use of their capacities to know, to love and to choose. One of these figures should be from your own community or nation.

3. Artistic representations of war often focus on the conflict and the acts of violence, depicting the stories of humans in conditions of fear, aggression and depravity. Find a true story of a person or group that committed noble, self-sacrificing actions in the context of war. Create a dance, drama, painting, or sculpture that tells or represents their story.

4. Form discussion groups and explore the meaning of the word *natural*. What do people mean when they say, "That's just his/her nature"? In your society, what is deemed as "natural"? What is "unnatural"? Do you think these terms are objective, culturally-defined, or both? Relate your discussion to the concepts of human nature raised in this unit.

5. Go online and research pre-Renaissance art. How is the concept of evil depicted in these works? In what contexts do sin and evil appear? Where does human will figure in? How does the concept of human nature in that period compare with modern views?

6. Write a poem or a song dedicated to the nobility of humanity in general or to a person(s) who possess noble qualities.

7. In biological studies we observe both the phenomenon of "the survival of the fittest" and of "co-dependence/interdependence" among all living organisms. In small groups, examine these phenomena in relation to the Darwinian theory of evolution. Are both processes represented in his theory? If not, how might his theory have to be modified to accurately represent the evolutionary drive?

8. Imagine you are a peace journalist assigned to report on innovative efforts to promote unity-in-diversity and human dignity. Seek out and write a newspaper article or television newscast on a real situation in your local community or abroad.

Questions for Personal Reflection

1. Reflections on Self

a) What is my concept of human nature? What influences have shaped it?

b) What do I believe is the purpose of life?

c) Have I ever felt violent? What factors contributed to this feeling? How did I deal with it?

Focus Task
Think of an important endeavour you have undertaken in your life. Describe the thoughts and feelings you had before, during, and after this initiative.

2. Reflections on Family, Workplace, and Friendships

a) What assumptions do my parents and/or siblings make about human nature? How do my own beliefs compare to these?

b) In my family, have each of the human capacities (knowledge, love, and will) been emphasized and fostered equally?

c) How has my formal education nurtured these capacities in me?

d) What morals and ethics have been taught in my family?

Focus Task
Think of a disagreement in which you were involved or which you observed. Reflect on the different perspectives and behaviours of each person involved and try to identify which views of human nature were being displayed.

3. Reflections on Society

a) Is it possible for society to increase its capacity for love? What would this require in my society?

b) How does my society treat those deemed as "different" or "bad"? What does being "bad" mean in this case, and is this considered natural?

c) How can my society change its views on human nature? Can religion play a role?

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Focus Question
It has been said that people perform up to standards expected of them. Do you think this is true on the societal level and if so, what would be the highest accomplishment of a loving and considerate society?

4. Reflections on the World at Large

a) How has our understanding of human nature evolved over the course of history?

b) Is there such a thing as universal ethics and moral values that are applicable to all the peoples of the world?

c) What level of maturity is required for adoption and implementation of ethics of truthfulness, unity in diversity, justice and service in a given society? Can you identify one or more examples of such a society in our world today? In the course of history?

Focus Task
Identify one event in the recent decade that required and received successful collective action on the part of societies around the world and that depicted some elements of the integrative model of Human Nature. Describe the thoughts, feelings, and actions that took place.

Key Vocabulary

Abdicate: to give up or to give away one's powers; to fail to fulfill a duty or responsibility.[11]

Animalistic: qualities associated with animals; a natural unrestrained unreasoned response to physical drives or stimuli; the animal nature of human beings, chiefly referred to as physical and non-rational.[12]

Anthropological: relating to the study of humankind, especially the study of cultures[13]

Biological Determinism: the view that social or psychological phenomena, including acts of human will, are causally determined by biological factors, events or laws.

Civilization: the totality of arts and sciences, values and philosophies, modes of societal organization and governance that emerge gradually over time and come to distinguish a large group or body of people.

Consciousness: the unique and distinguishing human faculty that encompasses not only rational thought, but emotional and spiritual awareness; the foundation of all human development, activity and civilization.

Determinants: see Biological Determinism and Environmental Determinism.

Dichotomous: opposing or contradictory concepts, qualities or groups; divided into two seemingly mutually exclusive entities.

Disorder: a disturbance to the normal functioning of the mind or body.

Environmental Determinism: the view that social or psychological phenomena, including acts of human will, are causally determined by environmental factors such as culture or education, political climate, economic status, etc.

Ethology: the zoological study of innate animal behaviours, including those of the human species, especially under natural conditions.

Freedom: the self-disciplined exercise of choice.

Human Nature: an inner force or set of forces that drive human thoughts, feelings and actions, and are considered to reflect humankind's original or natural condition.

Innate: relating to qualities that a person or animal is born with; coming directly from the mind rather than being acquired by experience or from external sources.[14]

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[11] *Encarta Dictionary.*
[12] *Merriam-Webster Online Dictionary.*
[13] *Encarta Dictionary.*
[14] *Encarta Dictionary.*

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Instinctual: relating to an inborn pattern of behaviour characteristic of a species and shaped by biological necessities such as survival and reproduction; a powerful impulse that feels natural rather than reasoned.[15]

Integrative: an approach which brings all the parts together into a functioning harmony, a unified whole; something which is sound, complete; something which is universal in perspective and ethical in nature.

Intrinsic: something belonging to the constitution or essential character of a thing.

Liberty: the freedom to think or act without being constrained by necessity or force.[16]

Love: a dynamic force of attraction that draws and binds together two or more individuals in a condition of unity and creates new entities such as marriage, family, friendship and community.

Mechanistic: the view that natural processes are mechanically determined and may be fully explained by the laws of physics and chemistry; done as if by machine; seemingly uninfluenced by the mind or emotions; automatic.[17]

Nobility: distinction on the basis of high ideals or excellent moral character.

Primates: the order of mammals with a large brain and complex hands and feet, including humans, apes, and monkeys.[18]

Sociological: the study of the origin, development, and structure of human societies and the behaviour of individuals, groups and institutions in society.[19]

Spirituality: the human power of consciousness applied to our ever-present search for meaning and purpose.

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[15] *Encarta Dictionary.*
[16] *Encarta Dictionary.*
[17] *Merriam-Webster Online Dictionary.*
[18] *Encarta Dictionary.*
[19] *Encarta Dictionary.*

Unit 4

The Developmental Model of Civilization

Overview

Welcome to Unit 4 on the Developmental Model of Civilization.

In this unit, we will study the psychological and social characteristics of individual human development and the historical development of human civilization as a whole. All human beings experience phases of development and maturation in their biological, intellectual, emotional, ethical, and spiritual capacities. Likewise, societies—as ordered systems of individuals and groups—experience phases of development. Using examples, this unit explores the psychological and social processes that characterize human childhood, adolescence, and maturity; and draws on the model of these phases to understand the historical development of humanity as a collective.

Context

When the developmental nature of human individuals and groups is understood, we are better able to appreciate where human civilization has evolved from and where it is heading in the future. It helps us to see peace as the natural outcome of a healthy, evolving, and integrated human life. This notion has two significant implications: first, that our histories of conflict, violence, and war are the expressions of earlier stages of development in our collective human life; second, that peace is not only possible but, in fact, inevitable.

Section One: The Nature of Human Development

Objectives

By the end of this section you should be able to:

- Define the concept of "development";
- Describe the relationship between human development and consciousness;
- Identify influences on the direction and quality of individual development;
- Begin to consider the path of your own development to date, and the possibilities which continued growth can open up for you.

Anticipation Activity

Before beginning this unit, read the following statements and discuss why you may think they might be **true** or **false**:

a) Societies, like individuals, pass through phases of development.

b) Development is an inherent feature of human life, but its rate and quality depend on the amount of effort we exert.

c) "Adulthood" is the longest and most productive phase of human development.

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The Nature of Human Development

Focus Question: In human beings, what develops most?

In this unit, we're going to talk about "development" and how it affects our ability to move beyond conflict and to create peace.

Take a moment to consider what some thinkers have said about human development:

Quotations from Thinkers on Human Development

"When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways."

--Bible, 1 Corinthians (13:11-12)

"Development means successively asking broader and deeper questions of the relationship between oneself and the world."

--Laurent A. Daloz (20th century)

"Personal change, growth, development, identity formation—these tasks that once were thought to belong to childhood and adolescence alone now are recognized as part of adult life as well."

--Lillian Breslow Rubin (20th century)

"The highest form of development is to govern one's self."

--Zerelda G. Wallace (1817–1901)

"To be sure, we have inherited abilities, but our development we owe to thousands of influences coming from the world around us from which we appropriate what we can and what is suitable to us."

--Johann Wolfgang Von Goethe (1749–1832)

"Somewhere along the line of development we discover who we really are, and then we make our real decision for which we are responsible. The influence you exert is through what you become yourself."

--Eleanor Roosevelt (1884–1962)

As you may have noticed, the preceding quotations each talked about different aspects of human development, such as the development of thought, behaviour, personality, identity, and decision-making and conflict resolution capacities, among others.

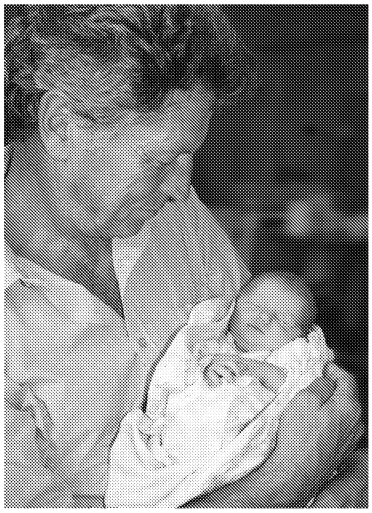
All of these aspects of development have one thing in common: they refer to the development of various faculties of human **consciousness**. It is through our consciousness that our thoughts develop, our emotions mature, and our ability to make difficult decisions is cultivated.

Indeed, the most significant development in human life takes place at the level of consciousness.

Definition:

Development *describes a process of evolution or specialization towards a more advanced state of being, resulting in a qualitative increase of capacity or capacities.*

The Move from Genetic to Social Evolution



"According to generally accepted anthropological findings, the **anatomical evolution** of human nature was virtually completed approximately fifty thousand years ago. Since then, the human body and brain have remained essentially the same in structure and size.

On the other hand, the conditions of life have changed profoundly during this period and continue to change at a rapid pace. To adapt to these changes, the human species has used faculties of consciousness, conceptual thought and symbolic language to shift from genetic evolution to **social evolution**, which takes place much faster and provides far more variety." [20]

[20] Capra, Fritjof. (1983). *The Turning Point: Science, Society and the Rising of Culture*. Toronto: Bantam Books, p. 298. For interactive links on evolution, see: "A Science Odyssey: Human Evolution" <http://www.pbs.org/wgbh/aso/tryit/evolution>

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Human Consciousness



Of all living creatures, humans have the most sophisticated brain. Anatomically, the brain has three major parts: the hindbrain (including the cerebellum and the brain stem), the midbrain, and the forebrain (including the diencephalons and the cerebrum). Every brain area has an associated function, although given functions often involve a number of different areas.

The human brain consists of some 10 billion interconnected nerve cells with innumerable extensions, allowing humans to have a seemingly infinite variety of responses to sensory input which may depend upon experience, mood or any of numerous other factors. [21]

While the physical structure of the human brain surpasses that of all other creatures, what is even more remarkable is its incredible capacity for consciousness: the ability to know and understand, to love with awareness and resolve, and to choose between right and wrong in the context of life opportunities and challenges. Human consciousness is intimately connected with the human brain and science is just beginning to discover some of the aspects of this very complex and remarkable relationship.

Focus Question: What propels the development of human consciousness?

Our consciousness exists from birth, albeit in an undeveloped form. During **childhood**, **adolescence** and **adulthood**, our consciousness evolves in response to our life experiences and the education we receive at home, in schools, through the media, and through our participation in various aspects of community life.

Besides our life experiences, the two major forces propelling the development of human consciousness are **science** and **religion**.

It is in response to these two great sources of inspiration and knowledge that human societies develop their unique cultural forms, artistic and technological innovations, modes of government, philosophical schools of thought, and every other aspect of personal and social life.

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[21] *Columbia Encyclopedia*. See also D. Dennett, *Consciousness Explained* (1991); J. A. Hobson, *The Chemistry of Conscious States* (1994); S. A. Greenfield, *The Human Brain* (1997); M. R. W. Dawson, *Understanding Cognitive Science* (1998); J. M. Allman, *Evolving Brains* (1998). See also PBS's "The Secret Life of the Brain" <http://www.pbs.org/wnet/brain/>; and Learner.org's "The Human Brain" <http://www.learner.org/discoveringpsychology/brain/index.html>

On The Meaning of Development

In 2002, Prosper Kompaore, founder of the Atelier-Theatre Burkinabe (ATB) in Burkina Faso, described development in the following terms:

"Development is an awakening of consciousness, is participation in decision-making processes and improvement in living conditions. When someone lacks knowledge, he is not developed. When someone doesn't understand, he cannot be developed. When he doesn't participate, he is not developed. Development is expanding one's knowledge and improving oneself.

Development is not "western" or "non-western". It is not about having more, it is about being more: more of a man, more of a woman. It is about fulfilling your potential, feeling in harmony with yourself and your environment. If there is an imbalance between these, there is no development."

To view this as an online video clip, visit:
<http://tv.oneworld.net/tapestry?link=866&window=full# >

Science, religion and life experiences also shape our unique worldviews, which can be either conflict-based or peace-based. Our worldviews have an important influence on the manner in which we develop.

Development is of great importance to human life. Indeed, it is the pre-requisite for positive change in all aspects of life, whether economic, social, political or intrapersonal. As our consciousness becomes more mature, insightful and universal, we develop new skills, capacities, modes of organization and types of relationships. The creation of a civilization of peace will be the most precious outcome of this process at the collective level.

The Process of Human Development

Developmental psychology helps us understand how consciousness passes through recognizable stages of **maturation**, beginning with infancy and childhood, then adolescence, adulthood and maturity.[22] The rate and quality of our maturation depends both on the opportunities which are available to us, and upon the degree of conscious effort we exert.

[22] See also Discovering Psychology's "Life Span Development"
<http://www.learner.org/discoveringpsychology/development/dev_flash.html>

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The less developed our consciousness, the less capable we are of understanding the dynamics of our behaviour and, therefore, the more prone we are to behaving selfishly when our desires and expectations are not met. However, as we all have observed, many "adults" exhibit these behaviours and many youth do not, indicating that **age** and **maturity** are not synonymous.

At every stage in the process of maturation, certain developmental challenges and types of behaviour predominate.



Reflection Challenge:

What do you think are the characteristics of childhood, adolescence and maturity?

Use the "Human Development Worksheet" on the next page to record your ideas. This exercise can be done alone or in groups.

Human Development Worksheet

Use this worksheet to record your ideas on the characteristics of different stages in human development. Copy the chart on a separate piece of paper if you need more space to record your ideas.

	Thoughts	Feelings	Behaviours
Childhood	What do children mostly think about?	What do children often feel?	How do children usually behave? What decisions must children make?
Adolescence	What do teenagers mostly think about?	What do teenagers often feel?	How do teenagers behave? What decisions must teenagers make?
Maturity	What does a mature person think about?	What does a mature person feel?	How do mature people behave? What major decisions does a mature person make?

After completing the worksheet in groups or independently, take a moment to respond to the following questions:

a) *Which questions did you find difficult to answer?*

b) *Why did you find them difficult?*

c) *Which questions did you find easier to answer?*

d) *Why did you find them easier?*

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Section One Summary

In this section, we have learned that:

1. **Human Beings Develop throughout the Course of Their Lifetimes**
   Development is an inherent feature of human life. The defining aspect of human development is the maturation of *consciousness*.

2. **Development Is Influenced by Several External Factors**
   Consciousness evolves in response to our life experiences and the education we receive at home, in schools, and through the media. Science and religion play especially important roles in the evolution of human consciousness.

3. **We Actively Influence Our Own Development**
   In addition to the influence of external factors, the rate and quality of our development also depend upon the opportunities we have and the degree of conscious effort we make.

4. **The Goal of Development Is Maturity**
   As our consciousness matures, our abilities to know, to love, and to choose gradually develop, becoming more universal and integrated.

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented throughout Section 1:

1. What is "development"?
2. How does the media influence the growth of consciousness? How does religion influence the growth of consciousness? Compare the two.
3. Many adults act like teenagers. Why do you think this is so? How do you feel about it?
4. What sort of adult would you like to see yourself become?

Section Two: Characteristics of Individual Development

Objectives

By the end of this section you should be able to:

- Describe some of the psychosocial characteristics of childhood, adolescence, and maturity;
- Consider your own physical, intellectual, emotional, ethical, and spiritual development and reflect on ways to actively foster this growth in yourself and your relationships;
- Discuss key challenges and opportunities associated with the maturation process.

Anticipation Activity

Before reading this section, take the following quiz. After reading the section, compare your answers with those found on page 110.

Question #1: A mature capacity for knowledge is characterized by _____?

a) knowledge of almost everything.
b) the ability to memorize long passages from books.
c) the continuous search for truth.

Question #2: A mature capacity for love is characterized by ___?

a) being passionately in love all the time.
b) creating unity in diversity in one's relationships.
c) giving and withholding love at will.

Question #3: A mature capacity for will is characterized by _____?

a) a commitment to service and to justice.
b) the ability act on whatever one wants.
c) the choice *not* to choose.

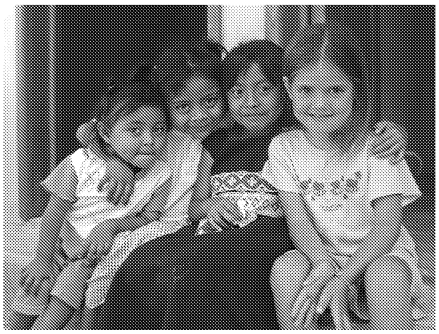
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Characteristics of Individual Development

As we learned in the previous section, our capacities to know, to love and to choose develop over the course of our lifetimes. The healthy development of these human capacities creates a foundation for relationships and choices that are reality-based, peace-oriented and unity-creating.

In this section, we will look more deeply at the development of human capacities in the contexts of childhood, adolescence and adulthood.

Childhood[23]



Childhood begins with the rapid development of basic **sensorimotor** skills, and then mental and emotional capabilities. Children have their first experiences of abstract thought and memory, and develop the capacity for language and communication.

In childhood, our main concern is to reduce feelings of uncertainty and anxiety, and to increase feelings of security and pleasure. Anger can be rather common during childhood, appearing whenever a child's desires are frustrated.

Later during this phase, consciousness of moral principles develops and tends to be rigid: the categories of "right" and "wrong" are understood in absolute terms and people with authority are to be obeyed.

Knowledge in Childhood: Learning about Sameness and Difference

When we are children, we begin the process of discovering both our environment and ourselves. We learn to recognize patterns of sameness and difference in new things. We also gradually distinguish between the significant people in our lives, such as parents, siblings, relatives and friends—and begin to understand the nature of our various relationships with them.

During this period, we perceive reality in concrete, specific and fixed terms. Later in adolescence and adulthood, we gain more abstract and universal understanding.

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[23] For more information on the biological and social characteristics of infancy and childhood, see: "Childhood", *Encyclopedia Britannica*, 6th Edition. Also available online at <www.britannica.com>

Love in Childhood: Limited Scope of Love

As infants and very young children, we are preoccupied with our own needs, wants and achievements.

As our knowledge of others is limited, so is the depth of our relationships. Our capacity to love is usually focused on our parents and ourselves, though gradually expands to include other relatives and friends. We shall refer to these first love relationships as "primary unions" since the child see its loved ones primarily as extensions of his/herself rather than as independent and multi-dimensional people.

Choice in Childhood: Immediacy of Needs and Wants

As children, we have little patience or capacity to control our will. We want what we want, when and how we want it, and find it difficult to wait!

We are focused on the present, and want our needs and desires to be satisfied immediately. This, however, is not always possible, nor advisable. Therefore, one of the major tasks of childhood, and one of the main responsibilities of our parents and teachers, is to help us to develop self-discipline and self-control.

Adolescence[24]



Adolescence begins with puberty, during which time our physical development starts to peak and our intellectual curiosity becomes more intense. We experience extreme emotional highs and lows, and sometimes engage in intense battles of will with ourselves, our parents and our society.

Our thoughts and energies are preoccupied with issues of sexuality, aggression, competition, love, success and independence. We find ourselves at once confident and doubtful, happy and sad, beautiful and ugly, smart and ignorant, obedient and rebellious, humble and arrogant. We are trying to form our own unique identity, to choose a path for our future, to establish new types of relationships, and to deal with an explosion of hormonal and physical changes.

[24] For more on the biological and social characteristics of adolescence, see: "Adolescence", *Encyclopedia Britannica*, 6th Edition. Also available online at www.britannica.com

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Adolescence is a challenging age: we want to do everything by ourselves, but we also need guidance and support from our parents, teachers and other people with authority. This paradoxical state puts heavy demands on both adolescents and adults alike.

Knowledge in Adolescence: Understanding Oneself and Others

During adolescence, our capacity to know and understand expands dramatically. But based on our life experiences, personal capacities, interests and available opportunities, we choose different paths in our quest for understanding. For example, some of us pursue the sciences, others focus on the arts, and yet others specialize in various trades. This process is called **individuation** or **differentiation**.

We spend a lot of time and energy trying to understand ourselves, other people and the dynamics of relationships in general. We tend to be especially conscious of what makes us "different". Our essential challenge at this age is to develop an identity that is personally acceptable. This challenge exercises not only our capacity to know, but also our capacities to love and to choose.

Love in Adolescence: A Roller Coaster of Emotions

In adolescence, we decrease our dependence on our parents and other significant adults, and start to explore the dynamics of love in new relationships. Our peers become especially important, often providing us with a place for self-expression, self-evaluation and self-definition.

Love relationships that were based on "sameness" in childhood, often enter a period of "otherness", separation and competition in adolescence. On the one hand, we want to prove how unique and different we are from everyone else; but at the same time, we are still desperately in need of acceptance, confirmation and approval from others. These seemingly opposite conditions of individuation and the need for approval give adolescence its distinct character and underlie the intensified competition for recognition that we see take place between adolescents. Under healthy circumstances, we resolve this challenge by developing a sense of self-confidence and self-acceptance.

Choice in Adolescence: Productivity, Apathy and Rebellion

In adolescence, we sit on the verge of adulthood and independence. As such, our capacity to make significant choices becomes particularly important at this time.

Some adolescents choose to become highly disciplined, self-assured and productive. Others fall into an abyss of self-doubt and self-rejection. Instead of strengthening their ability to make and follow-through on creative decisions, they abdicate their wills to drug and alcohol abuse and to other means of escaping from the day-to-day realities and challenges of life. A third group of youth chooses to use their will-power to oppose

authority and begin a period of overt or covert rebellion.

Maturity



Maturity is the longest and most dynamic phase in human life. In this phase, the limitations of childhood and adolescence are surpassed. Individual capacity and skill, sense of self, and perception about the purpose of life, reach a heightened level of development and harmonization.

If the phase of adolescence is completed in a healthy manner, young adults emerge with a comfortable sense of self that no longer requires continuous comparison with others. Throughout maturity, they become more able to recognize and accept the uniqueness of both themselves and other people, which helps them move from self-interest to universal-interest, from self-service to serving others, from competition to cooperation, and from conflict to unity-in-diversity.

Knowledge in Maturity: Recognizing Unity amidst Diversity

In maturity, the quest for knowledge and understanding is central to our lives. A mature person is not afraid of new ideas but welcomes them with interest and enthusiasm. An open-mind, seldom found in the earlier stages of development, is necessary if we wish to become healthy and balanced adults.

The unity-based worldview lies at the heart of mature understanding. Through this worldview, we resolve many of the dilemmas that troubled us in childhood and adolescence. We come to recognize that, though diverse, humanity is one: we each have talents and capacities; dignity; needs and rights; and we express them in a variety of ways.

This view helps us to recognize larger patterns of unity in the world, to approach the process of continued learning with humility and detachment, and to integrate seeming contradictions within a universal ethical framework of understanding.

Love in Maturity: Learning To Love Universally

In adulthood, our capacity for love becomes more universal and unifying. Mature love motivates us to consciously and purposefully undertake self-directed growth and to nurture the growth of others. It enables us to create unified and diverse relationships which are based on truthfulness, trustworthiness and fairness.

Mature love enables us to love ourselves without being selfish; to love others without

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becoming jealous or possessive; and to love all of humanity without being neglectful of ourselves, our families or communities.

This type of love relationships can be called "enlightened unions" as they are based on the mature recognition, acceptance and appreciation of both oneself and others.

Choice in Maturity: Serving the Well-Being of Others

The mature use of willpower is shown through actions that put our understanding, insight and love at the service of all humanity. In maturity, service to others is not seen as something we *have to do,* but something we *choose to do* because it makes the world a better place, it strengthens our relationships, and builds our inner character and well-being.

Through a service orientation, we let competition give way to the pursuit of excellence, we make cooperation the standard in our work and activities, and we care as much for the well-being of humanity as a whole as we do for our own survival.

Through cooperation and selflessness, our capacities to choose and to act become not only more service-oriented, but more just and effective as well.

The following table summarizes the features of each developmental stage:

	Focus of **Knowledge**	Focus of **Love**	Focus of **Will**
Childhood	Self-Experience / Gradual Recognition of the Other	Primary Union / Self-Centered Love	Immediate Wants / Development of Self-Control
Adolescence	Self-Discovery / Focus on Differences	Self-Acceptance / Exclusive Love Relationships	Competition / Development of Self-Confidence
Maturity	Self-Knowledge / Recognition of Humanity's Oneness	Enlightened Union / Inclusive Love Relationships	Cooperation / Development of Selflessness

Table 4: Developmental Expressions of Knowledge, Love, and Will Under Healthy Conditions.
Source: Danesh, H.B. *The Psychology of Spirituality: From Divided Self to Integrated Self*. 2nd ed. Hong Kong: Juxta Publishing.

Answers to the Anticipation Activity Quiz:

1. The best answer is (c) the continuous search for truth.

Truth and truthfulness are necessary for growth and are inseparable from justice. Therefore, a mature individual always seeks for the truth so that through continued growth, s/he may exercise wisdom and justice in decision-making.

2. The best answer is (b) creating unity in diversity.

It is not always easy to love others, especially if we have different thoughts, views or ways of doing things. As we mature however, we learn to love the inherent nobility in each human being, and to recognize the value of their unique thoughts, talents and capabilities. The expression of universal love in action is the creation of unity in the midst of diversity.

3. The best answer is (a) a commitment to service and to justice.

Service to others is not something we *have to do,* but we *choose to be serviceful* because it makes the world a better place and brings greater dignity and mutual respect to human relationships. Likewise, mature individuals *choose* to act in just ways because they recognize that without justice, there can be no equity, unity or peace in human affairs.

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Section Two Summary

In this section, we have learned about:

1. **Childhood**
   Childhood is the first period of substantive intellectual, social, and emotional development in humans. It is a period in which we are focussed largely on the present, and preoccupied with our own needs, wants and achievements. Security and pleasure are our two main concerns. Our principal developmental task in childhood is to learn self-control.

2. **Adolescence**
   Adolescence is the period of physical, psychological, social and moral/ethical growth following childhood and preceding maturity. It is a period in which we are focussed largely on self-discovery, differentiation from others, and exclusive love relationships. Inter-personal and inter-group competition often intensifies, and rejection of the established authorities is common. Our principal developmental task in adolescence is to gain self-confidence and self-acceptance.

3. **Maturity**
   Maturity is the period of continued psychological, social, moral/ethical and spiritual growth in which one's capacities of knowledge, love, and will attain their fullest expression, refinement, and harmonization. In the period of maturity come to recognize and accept the diversity and the oneness of humanity; to love mutually and inclusively; and to serve the well-being of others whole-heartedly. Our principal developmental task in maturity is to develop selflessness.

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented throughout Section 2:

1. How is love expressed in childhood?
2. What are the main concerns of adolescence?
3. What are the qualities of "maturity"?
4. What does "selflessness" mean? Contrast it with "selfishness" to arrive at a working definition. How can one develop / practice the quality of selflessness?
5. What are the positive achievements of each developmental phase, when experienced in a healthy manner?

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Section Three: Characteristics of Societal Development

Objectives

By the end of this section you should be able to:

- Summarize five general approaches to the interpretation of human history;
- Describe the characteristics of the Formative, Assertive and Integrative stages of societal developmental;
- Trace developmental patterns in historical and contemporary societies;
- Reflect upon how you can contribute personally and eventually professionally to the development and maturation of your community.

Anticipation Activity

Before beginning this unit, read the following statements and discuss why you may think they might be **true** or **false**:

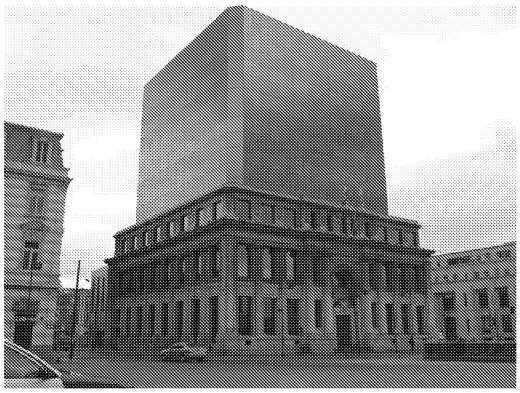
a) History always repeats itself.

b) The movement of history has a direction and a purpose.

c) Competition is essential to the progress of society.

d) "Competing" and "striving for excellence" are not the same thing.

Characteristics of Societal Development



As we have discussed so far, the development of our consciousness has a direct impact on the nature of people's attitudes, choices and behaviours. This same principle applies at the level of collective human life.

Societies, like individuals, also evolve through developmental stages similar to those of childhood, adolescence and maturity. We designate these stages respectively as the:

a) Formative Stage

b) Assertive Stage

c) Integrative Stage

This model represents a "developmental" perspective on human history.[25] Find out below about how this model of historical process compares with other theories.

Models of Historical Process

It is now generally accepted that the interpretation of historical events depends greatly on the worldview of the interpreting historian. Over centuries, different theories on the nature of historical process have gained acceptance. In brief, five broad views can be distinguished[26]:

a) Cyclical Views:	Cyclical view claim that history goes in cycles, and that from age to age the same problems return in parallel forms. In this view, there is no direction to history, and indeed, no meaning or purpose in history except to live

[25] As a note of caution, it should be acknowledged that developmental theories have been used and misused in a variety of ways over past centuries as a tool for describing qualitative differences between societies. Most often, such theories were anchored in the idea that specific peoples are superior on a physical or cultural basis, the legitimacy of which research has since rejected. The model presented here is based primarily on widely accepted research in developmental psychology, and applied to the social-psychological characteristics of groups. For educational purposes, the phases are described in distinct, somewhat archetypal, terms. But it should be understood that no group or society may be rigidly characterized according to one phase or another. Every society may be seen as a blend of phases, with certain characteristics being more predominant.

[26] Adapted from the work of historian, Abdel Wahab El Messeri.

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	life for the moment and accept that the future will look like the past due to the inevitable cycle of history.
b) Providential Views:	Providential views claim that God guides or controls history completely. God's will is the only active force; all great movements or changes in the order of things are God's doing, and human beings have no real choice or influence over the course of human history.
c) Secular Teleological Views:	Secular Teleological views claim that history is propelled in a purposeful direction by non-human forces such as economic motives or the evolution of the state. Most views in this category claim that some inherent conflict exists in nature which resolves itself in "dialectical" phases, thus propelling historical change.
d) Unintelligible Views:	Unintelligible views that have emerged in recent decades, claim that history has no direction or pattern at all, that it is indeed "unintelligible". In this view, history is interpreted as a purposeless collection of random events caused by environmental, economic or political circumstances and, due to the extreme context-specificity and subjectivity of a given historical occurrence, it is impossible to make any comparisons between or across ages.
e) Developmental Views:	Developmental views claim that human groups experience processes of psychological, social, moral, and spiritual evolution similar to the way individuals do. What propels collective history is thus the same as what propels individual history: namely, the interaction of human consciousness with its physical, social, intellectual, and spiritual environments. Human consciousness follows universal observable patterns of maturation which enable it to respond to similar situations in different and progressively more advanced ways. At the same time, it is influenced in its development by the unique opportunities and circumstances around it. Furthermore, the human capacity for choice both accelerates and hinders the individual or group's capacity to fulfill the maturation

	process. In essence, a developmental perspective thus sees historical process as both purposeful and dynamic.
Conclusions:	In the first three views of historical process, the idea that human individuals are autonomous beings who can use their free will to choose and act – and are thus responsible for the impact of their choices on other people and events – disappears in the face of deterministic forces: either cyclical, providential, or materialistic. In the fourth view, whether or not humans have free will is ultimately unimportant because events have no objective significance or meaning, and rather disappear in the mist of subjective human history as isolated occurrences. A developmental view, by contrast, emphasizes the importance of human free will and responsibility, while recognizing a larger objective patterns and a progressive direction in history.

The Formative Stage

The formative stage corresponds to the collective childhood of humanity and to the survival-based worldview. It is the stage in which material conditions of life are rudimentary and insecure, and a community's capacities of knowledge, love and will are in the early phases of evolution.

Key Words

Insecurity
Survival
Authoritarianism
Power
Control
Obedience
Conformity

Societies in their formative stage tend to be **authoritarian** in structure. Power is concentrated in the hands of one or a few individuals who force the majority of the population to conform to their wishes. Rulers exercise absolute authority, strictly controlling every aspect of life and requiring their subjects to obey without question. As long as people are obedient and conform to the rules, the ruler is content. Disobedience is rarely tolerated and is usually met with anger and punishment.

Power always creates feelings of uncertainty and anxiety: the more power a person has, the more frightening the thought of losing it becomes. An authoritarian leader attempts to maintain power through heightened security and control. For this reason, societies in the formative phase emphasize uniformity and conformity, and suppress any expression of diversity.

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Under these conditions, individuals cannot fully develop their inherent talents and capabilities, nor can the society as a whole advance. The peace and order created by an authoritarian system are illusory; only lasting as long as the rulers have the power to impose order on their subjects.

Example 1: Profile of An Authoritarian Family

In an authoritarian family, the more powerful parent – usually the father – is preferred over other members of the family. Power in this case is synonymous with control, and is often wielded through acts of force. Father uses his power to make all key decisions and mother and children must obey him or face his anger and wrath. Often while the father is feared as the most "powerful", a "pecking order" of control and bullying exists between the male and female members of the family and other relatives as well.

Authoritarian families tend to distrust "outsiders". Intolerance is directed at other cultures, religions, and people with unfamiliar ideas or behaviours. Things that are "different" are seen as suspicious, inferior and somehow the root cause of all problems.

To protect the family's order, reputation and traditions against negative influences from the outside world, rules are placed on what is permitted and forbidden. These rules may apply to the roles and responsibilities of family members, to the expression of emotions and opinions, or to food and clothing.

Family members are expected to conform to the family's rules, and have little or no opportunity to discuss the issue, or even receive an explanation. In such families, the individuals who conform are rewarded and those who go against the wishes of the authority figure are punished. For vulnerable populations like children, and in many societies women, obedience can become synonymous with survival.

The authoritarian family is emotionally and intellectually rigid, lacking the openness necessary for growth, creativity and emotional intimacy. It tends to stunt the growth of its members, reproduce fears and prejudicial thinking, and lead to emotional rigidity and self-centeredness. Such conditions result in considerable inner and inter-personal conflict and quite often lead to a condition of passivity and withdrawal or a cycle of rebellion and violence.

For further reading on this topic, see: Danesh, H.B. "The Violence-Free Family", pp. 8-10.

Example 2: Profile of An Authoritarian Society

Joseph Stalin was the absolute head of the Soviet nation from (1929-1953), wielding absolute power over every aspect of life: from the government and military structures down to the daily habits of an ordinary person. Loved and hated with equal intensity, one thing was for sure: obey or suffer the consequences. The authoritarian principle of "obey those above you, control those below you" permeated the whole society.

Stalin identified many enemies, whom he called "deviationists", during the course of his leadership. Enemies were anyone who disagreed with Stalin's vision of how things should be from one moment to the next. Using his powers to crush the opposition, he strove to rally the support and loyalty of the remaining collective. Most of "the state's enemies" (ultimately, millions) were either sent to hardship exile or were put to death.

Under Stalin, all aspects of life – education, social relations and the means of existence – were all tightly controlled. For example, the people of the Soviet Union could only read and listen to what the state allowed, eat what the state farms produced, and associate in state approved organizations.

Conformity was extremely important under Stalin. He was quick to "purge" the Communist Party and the Soviet population whenever he met or simply suspected opposition. Informants would identify dissidents, who would be arrested and executed without trial. The population lived in perpetual fear of persecution. Everyone knew that strict compliance with Stalin's will was necessary for their survival.

Under Stalin's policies, millions of people died as a result of famine; families and friendships were destroyed through the pressures of the secret police; and many of Russia's most talented people were murdered during the numerous "purges". In short, the society suffered materially, socially, psychologically, ethically and spiritually. Recovery from these damages has taken decades, and in some respects continues even today.

For further reading on this topic, see: Spartacus Schoolnet, "Joseph Stalin".
<http://www.spartacus.schoolnet.co.uk/RUSstalin.htm>

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The Assertive Stage

The assertive stage of societal development corresponds to the collective adolescence of humanity and to the identity-based worldview.

Adolescent societies tend to be preoccupied with the issues of freedom, identity, individualism, pleasure and success. In virtually every aspect of the adolescent society – whether in the political, economic, religious, scientific, cultural or media arenas – citizens are focused on contentious issues and actively debate diverse points of view, with each trying to prevail and win over the others.

Key Words

Identity
Power
Competition
Individualism
Freedom
Sexuality
Diversity

Unlike authoritarian systems where power is concentrated in one person or a small group of people, among adolescent societies power is more widely distributed among the population, as in adversarial democratic modes of governance.

Definition:

Individualism *refers to a doctrine in which the interests of the individual are or ought to be ethically paramount, and all values, rights, and duties originate in individuals.*

Adversarial democracies are highly competitive and are rooted in the systemic acceptance of conflict and power-struggle. In partisan political systems, tactics such as adversarial campaigning, lobbying, persuasion and even slander are used to sway the opinions of the general public. The media, the government, various industries, minority groups and ordinary citizens compete with each other to win this public opinion battle.

In its mature form, democracy is a vehicle for consultation, participation and community-building at all levels and among all segments of the society. However, when influenced by the dynamics of the adolescent / assertive phase, the noble idea of democracy can decline into a glorified power-struggle where "winners" decide the future, and "losers" remain overlooked by the system or resort to subversive acts to advance their aims.

Some societies entering this phase witness rapid change, akin to a state of anarchy, that alters personal and group relationships so dramatically that the very structure and stability of the society comes into question.

Indeed, competition and individualism are two of the main reasons why so many marriages and social institutions are in a state of conflict and disharmony, why religious

groups, ethnic communities and nations are increasingly confronting one another, and why countries are internally disunited or at war.

This competitiveness is the hallmark of adolescence and its prevalence today is a significant indicator that humanity is in the midst of its adolescent phase of collective development.

Example 1: Profile of an Assertive Family

Compared to the authoritarian family structure, families in the assertive stage of development are usually characterized by a greater degree of equality between the husband and wife. Not infrequently, however, spouses are competitive with each other and tend to struggle for decision-making power in the household. Sometimes other family members are drawn into this process to support the claim of one side or another in order to win given arguments and disputes.

Family members are individualistic in their pursuits, viewing it as their right to be free to do whatever they feel is best for themselves. Competition between family members for opportunities, resources and recognition is common.

Parents take a permissive and undisciplined approach to childrearing, leaving children to the care of public institutions or allowing them to make decisions for themselves without the protective guidance of their parents. Lacking a clear framework of moral principles and values, children in these environments become intolerant, self-centred and undisciplined.

Permissive families place the indulgence of personal needs and desires over other issues. Children in these families demand instant gratification of their desires and often resort to violence and crime when their demands are not met. They also become prone to addictions and to relate to others as though they have automatic and unlimited privileges.

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The indulgent and competitive families that characterize the adolescent/ assertive phase of development are highly conflicted. On the surface they appear to provide maximum opportunities for individual fulfillment through total freedom of thought and behaviour, but in reality they create an environment of anarchy, self-centredness and conflict in which healthy development is hindered.

For further reading on this topic, see: Danesh, H.B. (1995). *The Violence-Free Family: Building Block of a Peaceful Civilization*. Ottawa: Bahá'í Studies Publications. Pp. 15-17.

Example 2: Profile of An Assertive Society

Free from the constraints of authoritarian regimes, partisan democracies select their leadership through a formalized process of power-struggle. From election campaigns to the senate or parliamentary floors, all major decisions of the society are based on the struggle for majority approval. Factions within the society compete with and lobby against each other to gain greater power.

In these societies, the individual is viewed as the most important unit of society and the rights of the individual take precedence over those of the collective. Power is thus understood as the ability to gain as much of a given commodity as one wants for oneself – whether material wealth, fame and prestige, or influence. Through competition and other means, individuals seek to gain the maximum amount for themselves as possible.

Adolescent societies consider having the freedom to pursue power and pleasure as a basic right of every individual. As such, the subjectivity and relativity of ethical truths becomes preferred over the idea of objective and universal values. Consequently, noble concepts such as the freedom of speech and the free-market system become easily abused, leading the balance between liberty and order in the society to be lost.

Pleasure-seeking takes many forms in adolescent societies: from the glorification of wealth and the obsession with earning money, to the indulgence of physical appetites and fetishes, materialism becomes the driving force of the society and its values.

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Societies in the assertive / adolescent phase experience high levels of growth in intellectual and material domains, but suffer from high levels of conflict in the social, psychological and moral/ethical aspects of life. These extremes lead to considerable tension in the society, and ultimately undermine the potential of the society for true creativity.

For further reading on this topic, see: Rolf E. Muuss and Harriet D. Porton. 1998. *Adolescent Behavior and Society: A Book of Readings.* 5th edition. New York: McGraw-Hill.

Humanity's Coming-of-Age

The Integrative Phase



From the foregoing sections it is apparent that humanity's collective childhood and adolescence have produced a high level of conflict.

From a psychological and social perspective, humanity appears to be moving from the stages of collective childhood and adolescence, into collective maturity. The period of maturity is distinguished from other phases by the dynamic capacity of individuals and institutions for cooperation and peace.

This transition requires the adoption of a unity-based worldview, which some find exciting and others see as a demanding or even frightening process. In Unit 5, we will look specifically at the process of transition.

Much work towards the full realization of these and other advances remains to be done. Every society is ultimately a blend of developmental characteristics, so take a moment to visit the other responses as well.

Characteristics of the Integrative Phase

The orienting principle of a mature society is **justice**, providing equitable opportunities for its members to evolve and mature within an integrated and harmonious framework. It allows individuals in the society to have the power and freedom to grow and to develop, so that their potentials can be fully realized.

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Also, in a mature society the worldviews of dichotomy and separation are surpassed by the recognition that diversity, when harmonized in the context of unity and cooperation, releases new levels of human potential. In essence, when we collectively grow and mature, we develop a **unity-based worldview** and celebrate the rich diversity of humanity instead of viewing it as a basis for competition and conflict.

In a mature society, our minds are open, our hearts are open, and we put aside rigidities that have traditionally divided people. We show **integrity** – in our thoughts, our feelings and our actions – so that we can be proud of ourselves, not afraid, angry or ashamed. Our intellectual and emotional capacities are focused on fostering the growth and creativity in ourselves and others – indeed, on creating a civilization of peace.

Such a society is grounded in the principles of equality, justice, and unity. Relationships are no longer conflict-centred: not militaristic, without any freedom; nor anarchic, without any order. Rather, we would build relationships that are founded on respect: for one another's fundamental **dignity** and **nobility**, and for each other's ideas and perspectives. These are **consultative** relationships, and are neither authoritarian nor individualistic. They bring us together in order to solve problems.



At its heart, a mature society recognizes the fundamental truth that humanity is one and that the oneness of humanity is expressed in diversity. In such a society, individuals, families, institutions and communities exhibit unity in diversity, growth and creativity, and an ability to solve conflicts and make decisions collectively and peacefully.

Many countries in the contemporary world aspire to develop these qualities. However, none have attained this level of development yet. Fortunately, humanity is moving in this direction. Initiatives designed to unite nations, cultures and races – such as the United Nations, European Union and African Union – are emerging that seek to surpass limited loyalties and create a greater level of unity. But this is just the beginning, and we have to go further.

The task before the next generation of humanity is to establish a truly integrative and peaceful society.

Survey: What Do You Think Of Today's World?

Conduct a class survey to find out what developmental level most students feel the world is at today.

Question: In generalized terms, at what developmental level would you rate today's:

	Formative / Childish	Assertive / Adolescent	Integrative / Mature
a) Family orientation			
b) Political leadership			
c) Global economic management			
d) Pop culture and music			
e) Attitudes towards / between religions			
f) Uses of information technology & news media			

Compare your results with the analysis provided at the end of this section (see pp. 128-129) .

Focus Question: Is the process of development automatic?

It is important to remember that change and development are **not** automatic.

While development and change are inevitable aspects of life, our consciousness introduces the element of choice into all human affairs. People can choose to stay in a given developmental stage for an overly long time even though it is no longer appropriate.

When adults act like teenagers, or teenagers act like children, we sense that such individuals have not accomplished the normal and healthy maturation milestones needed for them to deal with situations in appropriate ways.

Indeed, when people resist natural processes of change and growth, they suffer certain psychological consequences. High levels of anger and resentment, combined with feelings of hopelessness and helplessness can appear which can, in turn, cause them to become aggressive, destructive and even violent.

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Adopting a healthy approach to change is very important. Healthy change requires:

(1) Courage to face new things

(2) Desire to understand wider truths

(3) Confidence in your inherent ability to grow

(4) Willingness to let go of the past for a better future

The Integrative Phase: An End to Conflict?

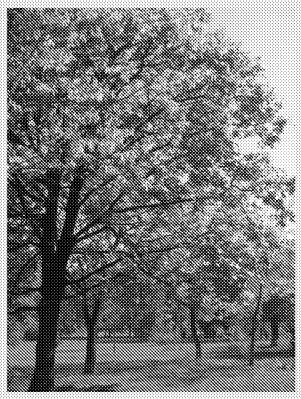


No, conflicts are likely to appear even during humanity's age of maturity because the process of growth is not an absolute one, and because the life cycle is characterized by both challenges and opportunities.

However, as we accelerate our growth towards maturity – both individually and collectively, and take a systematic approach to training each new generation in the principles of unity-in-diversity and consultative decision-making, then the conditions which create conflict and allow violence to take root in our societies will certainly decrease.

The Tree of Life

Take one last moment to think of development in terms of the life-cycle of a tree:



In the tree of life, our roots are our moral and ethical principles, our wisdom and our self-knowledge. The more developed, universal, spiritual and noble our roots, the stronger is the tree of our lives.

Our trunks and branches are the preparations we make in this life to be people of capacity – our education, the development of our relationships, our experiences and our skills.

Our blossoms indicate the beginnings of the special things we can do – we each blossom uniquely; we present ourselves; we pride ourselves in our talents and capacities. Most people want to stay in the blossoming stage forever.

But blossoms must give way to fruit – bearing fruit is a sign that the growth process has reached a point of fulfillment. The fruits become heavy on the branches, sometimes causing them to break.

Interestingly, the fruits are not for us; rather, they are for others, for the continuation of their lives. If we do not bear fruit, we do not give to the lives of others.

What greater fruit can there be at this time, than to become a peace-maker?

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Results of Survey: "What Do You Think of Today's World?"

Calculate the total number of responses given under each heading (Childhood, Adolescence, Maturity) of the survey at the start of this section. Whichever category received the highest score indicates at what phase of development the respondents view contemporary society. Read more about these phases below.

a) World in the CHILDHOOD / FORMATIVE phase:

Many societies are still in the midst of, or transitioning out of, the Formative Phase. Characteristics of the formative phase often include:

- Authoritarian power structures in the social-political order, family life, religious community life
- Political and economic instability
- Restricted information and media access
- Persecution of intellectual or artistic dissidents
- Rigid division of the roles of men and women in the society and at home
- Fewer rights for women, children and minorities
- Use of force and/or physical threat by the government to control the population
- Use of force in the home to control the family
- Rigidity of religious traditions
- Dichotomous attitudes towards "insiders" and "outsiders", "believers" and "nonbelievers", etc.
- Limited artistic or technological innovation, but often some highly disciplined and refined specializations

As the society transitions from the Childhood/Formative phase into the Adolescent/Assertive phase, sometimes the tension between the two can cause certain unique characteristics to appear, including:

- Proliferation of illegal enterprise and corruption
- Loss of reverence for political, religious and cultural authority
- Proliferation of excessively pleasure-oriented activities and organizations

b) World in the ADOLESCENT / ASSERTIVE phase:

There are many indications that the majority of societies in today's world are struggling with the opportunities and challenges presented by the Assertive phase. While an explosion of diverse thoughts and social movements, scientific discoveries and inventions, artistic and cultural expressions represent the positive aspects of this phase, a number of challenges accompany them as well. They include:

- Tension between the right to individualism and the need for social cohesion
- Preoccupation with materialistic pursuits and economic gain
- A widening gap between the extremely rich and the extremely poor
- Aggrandizement of the "individual" in social and political affairs
- Continuous conflict and competition between various segments of the population
- Excessive pleasure-seeking orientation in human relationships
- Abuse of new technologies like the internet and other media for materialistic, pleasure-oriented and/or conflict-based objectives
- Extremes of both religious fundamentalism and aggressive secularism

Humanity's maturity will necessarily build on the positive social, political and technological achievements made in past times. To do so, the fears and uncertainties of the childhood phase and excesses and imbalances of the adolescent age will need to be addressed, and humanity's partiality towards conflict will need to be altered.

c) World in the MATURE / INTEGRATIVE phase:

Increasingly the signs of global maturation are appearing. Indications of this process include:

- Greater emphasis among political and social discourse on issues of global concern
- Greater attention in the media on the need for positive and creative social change
- Increased support for an international tribunal designed to establish and enforce standards of justice and human rights for individuals and governments alike
- Increased inter-religious dialogue and reconciliation
- Increased cultural exchange, inter-racial and inter-cultural marriage, and artistic expressions of "cultural fusion"
- A rediscovery of human dignity and the need to exercise moderation in order to protect physical health and social-psychological welfare
- An increased emphasis among major professions and their related industries on service to humanity and on increasing the standards of life for everyone
- The evolution of unifying forms of consultative democracy
- Longer-term planning and concern for the environmental sustainability of human communities and industries
- Increased legal protections for women, children, disadvantaged and minority populations

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Section Three Summary

In this section, we have learned that:

1. **Groups, Institutions and Societies Advance through Developmental Stages**
   Just as individuals develop through the stages of childhood, adolescence, and maturity, so do groups, institutions, and humankind as a whole follow a similar developmental pattern, passing gradually through the Formative, Assertive and Integrative stages of collective development;

2. **Viewed Developmentally, History Does Not Simply "Repeat Itself"**
   The history of human discoveries, struggles, and achievements represents a coherent, gradual progress of development through the stages of collective childhood and adolescence towards the maturation of humanity's physical, psychological, social, and spiritual capacities;

3. **Humanity Is Now Moving from Collective Adolescence to Collective Maturity**
   Humanity is slowly approaching its phase of collective maturity, when its great capacity to establish a just and peaceful worldwide civilization will find ever fuller expression. The process of transition is uneven and gradual, however, and we still see many features of the formative (childhood) and assertive (adolescent) phases in international affairs.

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented throughout Section 3:

1. There is a common saying that "you can't change others". Do you think this is true? Incorporate the ideas presented in this unit into your argument.
2. What forms of government are associated with childhood/formative mode and the adolescent/assertive mode?
3. How will nations, cultures and religions relate to one another when society has moved into collective maturity?
4. Historically, some theories of societal development have been used to create hierarchies (different levels of power) among races and peoples. What did these theories claim, and how does the integrative model presented in this section contrast with those perspectives?
5. Is the present chaos we see in the world, including the increase in violent responses to conflict, a necessary stepping stone to maturity? Why or why not?
6. What structural changes will maturity require us to make in society? Is any progress being made towards those ends now?
7. To what degree are individuals actually responsible for peace or conflict in the world? Do we as individuals have real power to solve problems of global concern?

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Unit 4 Activities

1. Prepare a skit that demonstrates the different developmental modes of societies using historical and/or current examples.

2. Find an online video of the early development of newborn animals: for example, lion cubs, a colt, or baby ape. What challenges does the animal face in the early phases of its development? How is a typical day spent? How do the adults of that species assist the young to learn and develop more? Relate your findings to the description of the Childhood/Formative phase presented in various sections of this unit.

3. Develop a working model of a mature society. What social and economic priorities would it hold? What would families be like? How would the society be governed? Convey this model in a creative way to your class.

4. As we have learned, historians tend to take a certain view of history. Research a particular period of history and describe the view held by the historian(s) portraying the events you have identified. Write your own account of the same historical event(s) using a developmental perspective.

5. The 19th and 20th centuries have witnessed continuous and turbulent change. Assess the events of recent history using a developmental perspective. What do the events of the past 150 years tell us about the state of humanity? If possible, portray your assessment in a creative manner (as a drama, television production, cartoon, etc.).

Questions for Personal Reflection

1. Reflections on Self

a) How do I know what I know?

b) How do I give and receive love?

c) How do I make decisions?

Focus Questions:
Are my capacities for knowledge, love, and will mature? What can I do develop them more?

2. Reflections on Family/Group

a) What stage of development is my society in?

b) Do my friends or family ever talk about the need for positive change in the world?

c) How important are service, justice, and unity to the people around me?

d) How does my family life challenge me to develop the positive aspects of my character?

Focus Questions:
Does a developmental perspective change my attitudes towards my relationships? How?

3. Reflections on Society

a) Do women receive the same opportunities and treatment in my society as men do?

b) Is diversity (of culture, religion, language, race, etc.) celebrated or protested in my society?

c) Does my society value the oneness, equality, and unity of the entire human race?

d) Is the dimension of "service" an important value in our society?

Focus Questions:

e) At what developmental stage is my society?

f) What are its main features and characteristics?

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g) How might my society be assisted to mature in its worldview?

4. Reflections on the World at large

a) In your view, how mature are today's world leaders?

b) Are attitudes towards poverty, terrorism, and environmental damage influenced by human development?

c) What barriers to the advancement of consciousness exist worldwide? How might they be overcome?

Focus Questions:

d) What kind of world leader would we need in order to make significant advances towards global peace?

e) What would this leader's personal characteristics be, and what strategic plans would they have?

Key Vocabulary

Adolescence: a) the period of physical, psychological, social and moral/ethical growth following childhood and preceding maturity; focussed on self-discovery, differentiation from others, and exclusive love relationships; characterized by intensified inter-personal and inter-group competition, and rejection of established authorities. Principal developmental task is to gain self-confidence and self-acceptance. b) a transitional period of development between youth and maturity: *the adolescence of a nation.*[27]

Anatomical Evolution: relating to the evolution of the physical structure of animals or plants.

Authoritarian: relating to or favouring blind submission to authority; concentration of power in a leader or an elite not constitutionally responsible to the people; one ruling absolutely and often oppressively; oppressive to or arrogantly overbearing toward others.[28]

Childhood: a) the first period of substantive intellectual, social, and emotional development in humans; focussed on the present and the satisfaction of immediate needs, wants and achievements; concerned mainly with security and pleasure. Principal developmental task is to learn self-control. b) the early stage of existence or development of something: e.g. *the childhood of Western civilization.*[29]

Competition: a vying with others for victory or supremacy; a context between rivals.[30]

Consciousness: awareness, realization, perception; the unique and distinguishing human faculty that encompasses not only rational thought, but emotional and spiritual awareness; the foundation of all human development, activity and civilization.

Consultative: modes of communication and/or decision-making that are participatory, that seek the views, insights and experiences of others and determines to find a solution or answer which reflects and promotes unity.

Cooperation: working together for common benefit.

Development: the process of growing, evolving, unfolding or differentiating in a specialized manner towards a more advanced state of being, resulting in the qualitative increase in capacity or capacities. In human life particularly, development signifies the advancement of consciousness toward higher levels of maturity.

Dignity: the quality or state of being worthy, honoured, or esteemed.[31]

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[27] *The American Heritage Dictionary of the English Language*, 4th ed., 2000.
[28] *Merriam-Webster Online Dictionary.*
[29] *Merriam-Webster Online Dictionary*.
[30] *Merriam-Webster Online Dictionary.*

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Identity: the distinguishing character or personality of an individual[32]; equated with individuality, as in the total character peculiar to and distinguishing an individual from others.[33] The sense of uniqueness, individuality, or distinguishing characteristics that a person or group regards as definitive about themselves, and on the basis of which differentiation from other individuals or groups is made.

Individualism: a doctrine in which the interests of the individual are or ought to be ethically paramount, and that all values, rights, and duties originate in individuals; a set of values that stress individual initiative, action and interests.[34]

Individuation: the act or process of making somebody or something separate and distinct from others.[35]

Infancy: a) the stage of human development lasting from birth to approximately two years of age. A period characterized by physical growth, motor development, vocal development, and cognitive and social development.[36] b) the earliest stage in the existence or development of something: *the infancy of modern science*.

Integrity: faithful adherence to a moral code: incorruptibility; the quality or state of being complete or undivided: completeness.[37]

Justice: fairness or reasonableness, especially in the way people are treated or decisions are made; the act of applying or upholding the law.[38]

Maturation: (in human life) a conscious, purposeful and integrated progression through stages of development until one's capacities of knowledge, love and will attain their fullest expression, refinement and harmonization.

Nobility: dignity, decency, goodness.

Sensorimotor: relating to or functioning in both sensory (nerve/senses) and motor (moving) aspects of bodily activity.

Social Evolution: relating to the evolution of the values, beliefs, modes of interaction or organization of a society and/or culture.

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[31] *Merriam-Webster Online Dictionary*.
[32] *Merriam-Webster Online Dictionary*.
[33] *Merriam-Webster Online Dictionary*.
[34] *Merriam-Webster Online Dictionary*.
[35] *Encarta Dictionary*.
[36] "Infancy ," *The Columbia Encyclopedia* , 6th ed.
[37] *Merriam-Webster Online Dictionary*. Adapted.
[38] *Encarta Dictionary*.

Unit 5

Humanity's Transition to a Civilization of Peace

Overview

Welcome to Unit 5 on Humanity's Transition to a Civilization of Peace.

This unit describes the opportunities and challenges presented by humanity's present transition from a history of conflict, division, and war, to a global civilization of cooperation, mutual development, and peace.

In particular, the unit explores the twin processes of integration and disintegration that characterize human affairs during periods of great change. Other topics of study include the specific roles that families, schools, leaders, and the media can play in fostering humanity's transition to peace.

Context

The first four units of Education for Peace focused on the following essential concepts:

- Identifying the prerequisites and characteristics of healthy life processes;
- Understanding how worldviews are formed and how they influence the attitudes and behaviours of individuals and societies;
- Discussing historical theories of human nature and considering the notion that human beings are inherently noble, evolving and capable of creating peace;
- Analyzing the dynamics of human development and applying a developmental perspective to the interpretation of interpersonal and societal conflict.

Building on these previous topics, Unit 5 will discuss the dynamics of humanity's transition from collective adolescence to maturity, highlighting the opportunities and challenges presented by this move towards global cooperation and peace.

Section One: The Nature and Process of Change

Objectives

By the end of this section you should be able to:

- Define the concept of "transition";
- Identify three common emotional responses to the process of change;
- Relate the concept of peace to both inner and outer transformation;
- Discuss the concept of spirituality in relation to personal and societal development.

Anticipation Activity

Before beginning this unit, read the following statements and discuss your thoughts and feelings toward change with your classmates:

How do you feel about making changes in your life?

☐ It terrifies me!

☐ It's scary sometimes, but inevitable.

☐ I know I should change, but I'm not motivated to.

☐ If I absolutely have to change, I can deal with it well.

☐ I look forward to making changes, they keep me challenged.

☐ I love making changes! Change is growth!

Why do you think you feel this way?

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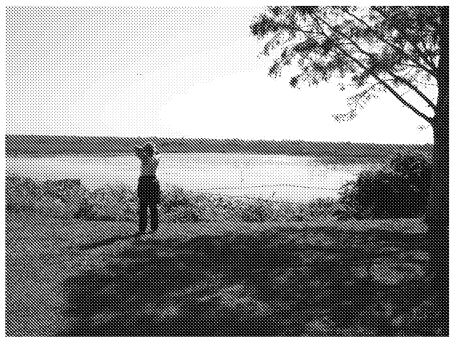
The Character of Our Times

Focus Question: What is special about *this* period in history?

We are living in one of the most remarkable periods in human history. It is, as philosopher Alfred North Whitehead says, “A major turning point in history”: a time "when civilization is shifting its basic outlook… where the presuppositions on which society is structured are being analyzed, sharply challenged, and profoundly changed."

We live at that moment when it is possible to witness humanity’s transition from our collective childhood and adolescence, to the phase of our collective adulthood. No generation of humanity has had the opportunity that we have. Never in history have people found themselves at that period of change in which *humanity comes-of-age*.





A survey of human history demonstrates unequivocally that the 20th century was a particularly significant period of change for humanity.

Since the Industrial Revolution in fact, the pace of change has dramatically accelerated, especially with respect to the living conditions of people in many parts of the world. The structures of our families, communities, and nations have dramatically changed as well. And the political organization of the planet is quite different than it was one hundred or even fifty years ago.

Virtually every day now economies rise and fall, governments are formed and dismantled, technologies are invented, hazards are discovered, and issues of global concern increasingly affect our private lives. Sometimes it is hard to tell whether all these changes are a sign of progress, or of a world heading towards self-destruction.

All societies are subject to the dynamics of change. These changes are viewed by some as the random product of various social, political and economic events. Others view these changes as evidence of a purposeful process of transition that is gradually taking place in human affairs.

In the same way that every adolescent ultimately has to grow up, so every adolescent society has to grow up. This transition can feel turbulent at times and can bring feelings of uncertainty, anxiety and fear. It can also bring great excitement, optimism and determination.

Whenever people face change, they demonstrate one of several distinctive responses:

FEAR	"The past was good enough, let's keep things the way they were."
INDIFFERENCE	"I just want to live my life. Let others do the work if they want change. I'll watch from here."
EXCITEMENT	"Change can bring new possibilities and new opportunities. I want to be involved – it's important."

How do you feel about change? Are you fearful, indifferent to, or excited by it?

Focus Question: What does "transition" mean?



It is very common nowadays to hear news about "societies in transition". What do people mean when they say this?

Are they talking about economic transition from a centrally-planned economy to a capitalist economy? Or a political transition from a communist system to a democratic system?

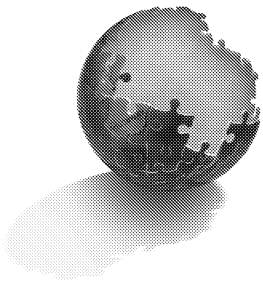
To an extent, yes – these and other examples are indicators that a process of transition is taking place in certain sectors of a given society.

Consider the following definition:

Definition:

Transition *refers to a movement, development, or evolution from one form, stage, or condition to another.*

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When a society is in **transition**, it is in fact the psychological dimension of change—such as shifts in the worldview perspectives, identity, or collective sense of purpose in the society—that will ultimately determine what direction the process of change will take and how lasting its effects will be.

Naturally, we hope that transition processes lead societies to become better, safer, more just, and more prosperous. We hope that the world community will move away from a culture of conflict towards a culture of peace. But is peace a guaranteed outcome of transition?

Not necessarily. Our ability to assist humanity's transition towards a **civilization of peace** depends in great part on what we understand peace to be, and what corresponding efforts we systematically undertake. *Too often people approach the subject of peace with an incomplete understanding of human nature as the starting point.*

Peace—which depends upon both an inner and outer transformation in human affairs—*ultimately requires a transformation in human consciousness*, so that all the different but interrelated aspects of human experience—the biological, intellectual, emotional, ethical, and spiritual—become integrated and infused with the insights of a peace-oriented worldview.

In this regard, we should note that the spiritual dimension of human consciousness is particularly important to the establishment of both interpersonal and structural peace. Unfortunately, **spirituality** has become the subject of considerable disagreement and conflict in our world today and is generally excluded from discussion.

Spirituality and Development

Consider the following statement:

> ***Peace-based development*** *is a conscious, progressive, and integrative process in which individuals and societies achieve their fullest potential in response to the continuous* ***enlightenment*** *of human consciousness. This development takes place in response to the progressive moral and ethical teachings of religion, and the corresponding insights and discoveries of science, both in the context of selfless, just and compassionate deeds.*

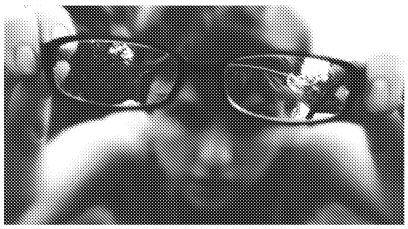
It is through the process of such an integrated and wholesome perspective on human development that we find meaning and purpose in our lives; that we connect the past and

the present with the future; and understand death in relation to life and existence, rather than destruction and annihilation.

A truly spiritual orientation motivates us to free ourselves from prejudice, superstition and dogma; to seek truth; to understand the inherent harmony between science and religion; to create beauty; to foster harmony and peace among diverging views; to refine our inner characters; and to uphold the highest standards of universal moral and ethical behaviour.

As long as spiritual principles are excluded from the parameters of scientific inquiry, important insights into the nature of human transformation and the establishment of peace are unattainable.

Worldview: A Review



As you will recall from Units 2 and 3, human progress towards a more advanced stage of development requires a corresponding transformation in worldview. Worldview transformation is the **catalyst** of all human change.

Three types of worldview are most common:

1. Survival-based Worldview
2. Identity-based Worldview
3. Unity-based Worldview

For a thorough discussion of these worldviews, please refer to Units 2 and 3.

The Survival- and Identity-based worldviews focus on and create high levels of conflict. The establishment of peace requires the adoption of a Unity-based worldview. Only the Unity-based worldview, which is the practical application of a spiritual orientation, can bridge the great diversity of the human race and focus its resources on the establishment of a just, equal and peaceful civilization.

Worldview transformation can be a difficult process, but also an exciting one. This process of change can bring new feelings of discovery, creativity, insight and ability, as well as feelings of uncertainty, fear and loss. If the new worldview is healthy, the positive feelings will surpass the negative.

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Section One Summary

In this section, we have learned that:

1. **Change Is Frightening for Some, Exciting for Others**
   When confronted with change, people tend react with a variety of emotions ranging from fear, to indifference to excitement. For some, change can bring new feelings of discovery, creativity, insight and ability, as well as feelings of uncertainty, fear and loss. When the process of change is a healthy one, the positive feelings outweigh the negative.

2. **Humanity Is in the Midst of a Collective Process of Transition**
   Humanity as a collective is transitioning from conflict-based ways of relating to peace-based ways of relating. This transition, while economic, political and social in expression, represents in its essence a psychological shift or transformation of worldview.

3. **Spirituality Plays a Key Role in Both Interpersonal and Structural Peace**
   A spiritual orientation functions as a catalyst for both individual and collective transformation. As we understand spirituality more, we will gain greater insights into the nature of human transformation and thus a fundamental stepping-stone to the establishment of peace.

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented throughout Section 1:

1. What does “transition” mean?
2. What changes is humanity experiencing at this time?
3. What does "spiritual development" mean in your life?
4. How might a spiritual orientation assist humanity's transition to a unified world?
5. What does "worldview" mean? What are the main types of worldview?

Section Two: The Process of Disintegration

Objectives

By the end of this section you should be able to:

- Define the terms "disintegration" and "integration", and relate them generally to processes of social change;
- Identify examples of disintegration in historical and contemporary world affairs;
- Analyse the role that various ideologies have played in accelerating the process of disintegration in global society.

Anticipation Activity

Before reading this section, review the terms and ideologies below and discuss why you think they might be relevant to the process of **disintegration** in global society:

a) Racism

b) Nationalism

c) Nazism

d) Communism

e) Religious fanaticism

f) Aggressive secularism

g) Materialism

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The Twin Dynamics of Humanity's Transition

Our world is in the midst of great change. As governments, institutions, families, and individuals struggle to expand their worldviews in order to embrace the reality of human oneness and global inter-connection, tensions and conflicts between old and new ways of viewing ourselves and organizing our societies are clearly increasing. As we examine the features of this dynamic transitional phase, we begin to see that two interrelated processes are taking place:

1. The **disintegration**, "breaking down" or collapse of existing ideologies, systems and practices;

2. The **integration** of social consciousness and the renewal of ethical standards in human relationships, modes of governance, and the distribution of power and wealth.

Definitions:

Disintegration *refers to the process of losing integrity, cohesion, unity; of becoming reduced to components, fragments, or particles; decay.*

Integration *refers to the process of gaining integrity, of making into a whole by joining together diverse parts; uniting.*

Where are these processes leading us? Let's take a closer look.

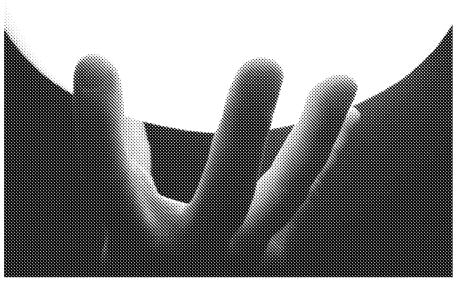
A Century of Violence

The last 150 years has brought unprecedented ruin upon the human race.

- Previously unthinkable "weapons of mass destruction" were not only invented but also used with disastrous result. An estimated 60 million individuals were killed or permanently disabled in the First World War alone.
- The basic institutions of social order, including family, culture, value systems and accepted modes of decision-making, have been called into question and in many cases rejected.
- Recognized standards of human dignity in both public and private life have been abandoned.

- Whole nations have been bankrupted by corrupt governmental and economic leaders.
- The environmental well-being of the planet has been bargained away for profits with little consideration to the irreversible harm that is being done.

A Century of Ideologies



An investigation into the causes of these catastrophic events reveals a common factor, namely: the surrender of the human mind to ideologies centered on power and identity which have separated us from moral reflection, decision-making and responsibility.

The most destructive **ideologies** of the 20th century have included racism, nationalism, Nazism, communism, and paradoxically, both religious fanaticism and aggressive secularism. Each and all of these movements attempted to justify the sacrifice of human life and well-being in order to preserve the supremacy of their ideology.

In simplified terms, each of these ideologies has radically polarized humanity into opposing groups, leading invariably to injustice, hostility, violence and bloodshed. It is needless to say that the destruction resulting from these ideological movements has seriously obstructed the process of building international peace.

A Century of Materialism



One less criticized but equally compelling ideology in recent times is that of **materialism**. Here we refer to materialism both in terms of the **superordination** of economic gain over the values of justice, truthfulness, trustworthiness and peace, as well as materialism in the sense of the philosophical rejection of any reality or meaning beyond the material.

The recent multi-billion dollar bankrupting of several of the world's largest corporations through the greed of their chief managers testifies to the seriousness of this state of affairs.

In simplified terms, materialism exalts personal comfort over collective well-being and, as a result, contributes to the cult of excessive **individualism**, to the deterioration of our life-sustaining ecosystem and most seriously, to the rupture of the moral fabric of society.

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Further Exploration

To learn more about these movements, visit the following links:

See "**Racism**" entry at Wikipedia.com: < http://en.wikipedia.org/wiki/Racism>

See "**Nationalism**" entry at World History.com:
<http://www.worldhistory.com/wiki/n/nationalism.htm>

See "**Nazism**" entry at The Columbia Encyclopedia, Sixth Edition:
<http://www.bartleby.com/65/na/NatlSoci.html>

See "**Communism**" entry at The Columbia Encyclopedia, Sixth Edition:
<http://www.bartleby.com/65/co/communism.html>

Read about "**Religious Fanaticism**" in Hoffer, Eric. 2002. *The True Believer: Thoughts on the Nature of Mass Movements.* New York: Harper Perennial Classics.

See "**Secularism**" entry at World History.com:
<http://www.worldhistory.com/wiki/s/secularism.htm>

See "**Materialism**" entry at Bartleby.com:
<http://www.bartleby.com/65/ma/materialsm.html>

Identifying the Root Cause

The general deterioration of ethical and moral consciousness, if carefully examined, constitutes the root cause of the presumably unrelated problems of pollution, poverty, ethnic violence, political and financial corruption, public apathy, crime, etc. When people let go of standards of goodness, truthfulness and justice, they think only of themselves, care nothing for others and give themselves permission to harm other people in order to get what they want. Until there is a shift in global moral consciousness and behaviour, there can be no recovery from the crises and injustices that are afflicting today's world.

Section Two Summary

In this section, we have learned that:

1. **Social Change Involves Both Disintegration and Integration**
   Disintegration refers to the "breaking down" of existing ideologies, systems and practices. Integration refers to the reformulation of social thought and the renewal of ethical standards in human relationships, modes of governance, and the distribution of power and wealth.

2. **The 19th and 20th Centuries Witnessed Extreme Social Upheaval and Violence**
   Driven by such ideologies as racism, nationalism, Nazism, Communism, religious fanaticism, aggressive secularism and materialism, the 19th and 20th centuries witnessed an **unprecedented** degree of social change, conflict and violence.

3. **The Loss of Moral Consciousness Is a Key Factor in Social Breakdown**
   The root cause of the problems and injustices in today's world is the lack or loss of moral consciousness, of the duty to uphold standards of goodness, truthfulness and justice. A shift in global moral consciousness is needed in order to find real solutions to the problems in our world.

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented throughout Section 2:

a) In the context of social change, what is meant by the phrase "processes of disintegration and integration"?

b) What evidence can you find of the "disintegration" or "break down" of both positive and negative values during the 20th century?

c) What role might worldview have played in the rise of such ideologies as nationalism, Nazism, Communism, religious fanaticism, and materialism?

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Section Three: The Process of Integration

Objectives

By the end of this section you should be able to:

- Identify examples of humanity's achievements towards integration in recent history;
- Identify the pre-requisites of peace and explain their inter-relationship;
- Reflect on specific programs of action that, individually and collectively, can be taken to further advance the integration and unification of the human family.

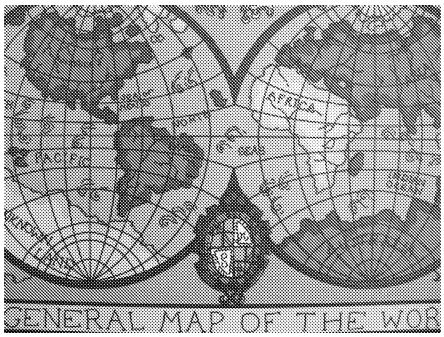
Anticipation Activity

Before reading this section:

a) Try to identify at least five trends in recent history that have contributed to increased global integration.

b) Brainstorm a minimum of three new avenues that you think citizens and governments could pursue in order to promote greater international unity.

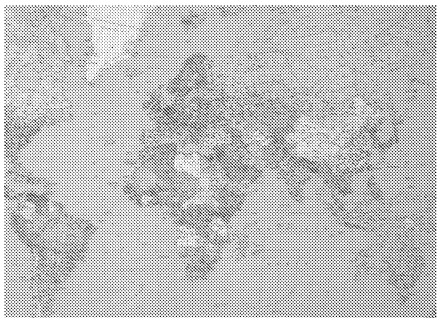
The Process of Integration



When we become familiar with the terribly destructive character of the last century, it is easy to lose hope in the future of humanity.

But before we let this happen, we should also look at the unprecedented advances that humanity has achieved in recent times. Indeed, the 20th century has brought achievements which past generations could scarcely have dreamed of.

The Birth of Global Unity



To begin with, the history of humanity's disunity is also that of its unity.

In its march toward maturity, humanity has achieved many remarkable acts of unity, such as the successive creation of families, clans, tribes, states, and nations. And now, as we begin the 21st century, it is clear that the process of unity is accelerating.

Through scientific discoveries, ethical and spiritual reflection, and experience dealing collectively with change and crises, humanity has undergone intensified growth in consciousness and in its ability to create greater unity in all areas of human life.

As we discussed together in Unit 1, there are many indications that humanity is advancing towards unity. Social, political and technological advances are bringing humanity closer than past generations could have ever imagined!



For example:

- **Transportation systems** have reduced distances and brought face-to-face people from all parts of the world;
- **Information technologies** have obliterated national boundaries that previously prevented global communication, information-sharing, and trade;
- Significant advances towards **universal education** have been made;

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- **Women** have emerged as partners with men in the spheres of public activity and governance;
- **Constitutional government** has been established around the world, championing the rule of law, respect for the rights of all members of the human race, and promotion of social justice;
- The economic and financial integration of the **world economy** is increasingly visible;
- Nations are increasingly **harmonizing** their political agendas and practices;
- The United Nations, European Union and the more recent African Union have contributed to unprecedented **international political unity** and coordinated efforts to address global concerns;
- The World Health Organization and other international agencies have coordinated global efforts to deal with the HIV/AIDS and SARS epidemics, as well as other **global health** risks.

If you're interested in finding out more about these developments, follow these online links:

Greatest Engineering Achievements of the 20th Century
<http://www.greatachievements.org>

PBS People's Century: 1900-1999
<http://www.pbs.org/wgbh/peoplescentury>

TIME's 100 Most Important People of the Century
<http://www.time.com/time/time100/index.html>

The Encyclopedia of World History, "Changing Global Patterns"
<http://www.bartleby.com/67/2636.html>

Unified World Undertakings

Unity of thought in world undertakings, a concept which could not be conceived of at the start of the 20th century, is apparent today in vast programs of social and economic development, humanitarian aid and protection of the planet's ecosystems.[39]

Consider the vision declared by the **civil society** participants of the UN Millennium Summit prep conference in New York.

"...we are one human family in all our diversity living on one common homeland and sharing a just sustainable and peaceful world guided by universal principles of democracy...."

Source: United Nations General Assembly, Fifty-Fourth Session, Agenda Item 49 (b) United Nations Reform Measures and Proposals: the Millennium Assembly of the United Nations, 8 August 2000, (Document no. A/54/959), p. 2.

Consider also this historic declaration by 149 international heads-of-state at the Millennium Summit itself:

"We solemnly reaffirm on this historic occasion that the United Nations is the indispensable common house of the entire human family through which we will seek to realize our universal aspirations for peace, cooperation and development. We therefore pledge our unstinting support for these common objectives and our determination to achieve them."

Source: United Nations General Assembly, Fifty-Fourth Session, Agenda Item 61 (b) The Millennium Assembly of the United Nations, 8 September 2000, (Document no. A/55/L.2), section 32. Find the UN Millennium Development Goals online: <http://www.un.org/millenniumgoals>

[39] The United Nations has hosted several global summits to develop strategies for improving world conditions including: The World Summit for Children (1990); The Earth Summit (1992); The World Summit for Social Development (1995); The World Food Summit (1997); The World Summit on Sustainable Development (2002); The World Summit on the Information Society (2003).

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A Century of Contrasts: The World in 1900 Versus 2000

Nothing so dramatically illustrates the difference between the world of 1900 and of 2000 than the growing appearance of unity in international political, economic and social thought. Consider the following examples:

1900's An Era of Empires	Monarchies, dynasties, colonies and dependent territories divided the 20th century world map among a handful of powerful empires. Greedy clashes between rival powers and the remorseless over-exploitation of human "capital" would, however, ultimately lead to the collapse of this period of more than 400 years of imperial rule. Following closely on the 19th century demise of the Habsburg, French and Ottoman empires, the Russian revolution, Chinese revolution, Indian and African independence movements and the two World Wars would gradually dismantle the remaining imperial geography.
2000's Emerging International Cooperation	It's hard to believe that less than a century later more than 190 independent world states have voluntarily united themselves under the banner of the United Nations for the promotion of international cooperation, peace, development and justice. Of course, the picture remains far from perfect, and many would argue that the "era of empires" is not completely over. But it is significant to see that in the place of warfare, the nations of the world are increasingly using consultation to address the issues of their common future.

1900's Era of Gruesome Territorial and Ideological Wars	At the turn of the 20th century, territorial wars erupted all over Europe, Asia and parts of Africa. The Boer war, Sino-Japanese war, Russo-Japanese war, Balkan wars, the First World War, and later the Second World War, among other conflicts held the entire world in the grip of conflict and bloodshed for decades. Indeed, the whole of the century would see bars based on territorial, ideological, ethnic, and religious conflicts. As many as 160 million people died as a result of this organized violence.
2000's Emerging Peacekeeping and Peacebuilding	Though wars still plague humanity, recognition of the importance of peacekeeping and peacebuilding in regions of conflict and instability has dramatically increased in the past 100 years. By agreement of the world's leaders, the UN Security Council was created and given the power and responsibility to take collective

	action to maintain international peace and security. The system has seen many successes as well as many failures. But gradually and necessarily, this mechanism for the protection of international peace and stability is becoming more effective.

1900's Era of Industrial Proliferation	During the Industrial Revolution of the 18th and 19th centuries, new materials, new energy sources, new machines, and the introduction of the factory system of mass production, led to the burgeoning of new large-scale industries, trade and communications across the world, and led as well to considerable social, cultural and political changes. However, industrialization and mass production of goods would come at a cost that few at the dawn of the century could envision: enormous environmental damage caused by unregulated pollution, deforestation, and the destruction of animal and plant habitats.
2000's Emerging Environmental Protection	In response to the growing environmental crisis, a popular environmental protection movement began in the 1970's and has begun to make an important impact on international environmental consciousness and legislation. Through international treaties, increasing pressure is being placed on governments and industries to become more energy-efficient and to reduce their toxic gas emissions. Environmental education is also playing a critical role: schools worldwide are integrating environmental awareness into primary and secondary school classrooms.

1900's Era of Low Valuation of Human Life	At the turn of the century, as throughout much of history, human life was not given a high value. This lack of value showed itself in a number of forms: treacherous working conditions, the lack of necessary legal protections for workers (especially women and children), the perpetuation of slavery and forced prostitution, and the readiness of governments to send youth into warfare for purely economic and territorial gains, not to mention government-sanctioned genocide and famines, a rise in murder rates, and the enormous rise in self-destructive activities that would appear as the century wore on. Except for a wealthy and/or educated minority, people were generally treated as instruments of gain, not as free and dignified persons with the inherent right to basic well-being.

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2000's Emerging Awareness of Human Dignity and Rights	By 2000, major strides towards the protection of human life, dignity and rights on a global level had been made. The greatest advances have taken place in "developed" countries where legal protections and social services ensure that most, if not all, citizens have access to education, health care, shelter, nutrition and fair working conditions. But the picture remains far from perfect: Billions of people worldwide continue to live in extreme poverty and hunger while enormous wealth is available to others; endemic diseases make painful claim on the lives of millions while governments have but do not use the means to systematically treat them; violence and warfare continue to destroy communities and nations while others look on and fail to respond. To be sure, the rise in global awareness of the value of human life and the need to collectively and systematically protect human rights is one of the major achievements of the century. But continued and unified international efforts are necessary for these protections to become universal.

1900's Era of Systemic Racism and Racial Segregation	Legally-sanctioned racism was an unquestioned norm far into the 20th century. Theories of racial superiority were widely accepted and used as a justification for the systemic segregation, exploitation and dehumanization of "inferior" races. Suspicion and hostility surrounded intercultural encounters, and intercultural / interracial marriages were prohibited—if not by law then by custom. Years after the *Universal Declaration of Human Rights* would be written, countries like the United States of America and South Africa, among many others, would continue to enforce racial discrimination laws.
2000's Emerging Racial Harmony and Cultural Exchange	Racism and ethnic conflict continue to be a major problem in societies around the world. However, since the end of WWII, efforts aimed at increasing international understanding, along with the information revolution and patterns of economic globalization and migration, have contributed to increased intercultural exchange, understanding, and interracial/intercultural marriage worldwide. Awareness of the fundamental oneness and equality of the human race and the legal embodiment of this awareness has been one of the most important achievements of the century. Modern artistic movements are also advancing awareness of humanity's oneness by fusing various cultural traditions together. And efforts at reconciliation from past interracial and interethnic injustices have

	also increased in recent decades.

1900's Era of the Exclusion of Women	Women—constituting half of the world's population and carrying much of the burden of the daily survival of families and communities since time immemorial—were generally considered "unfit" for participation in the governance of society or in advanced professional fields at this time in history. Indeed, the exclusion of women from decision-making processes and the denial of legal and civil rights to women were conscious and normal actions in most societies well into the 20th century. In Europe and North America in 1900, the suffragette movement that aimed at gaining the right for women to vote was underway.
2000's Emerging Advancement of Women	The systemic exclusion of women from participation in the vital affairs of society, their inequality and mistreatment continue to be one of the most serious problems affecting today's world. The advancement of women is a fundamental prerequisite for the advancement and peace of all humankind. Fortunately, significant improvements have taken place over the last century: in many (but not all) societies women now have access to education, the right to vote, opportunities for professional advancement, near equal legal and civil rights, and are taking up positions of leadership in all sectors of society. Unfortunately, in too many societies, equality is still viewed as a "privilege" rather than a "right", let alone a "necessity" for the advancement and well-being of society as a whole. For world conditions to improve significantly, the universal advancement of women is vital.

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If you wish to explore the preceding topics further, follow these internet links:

United Nations Peacekeeping
<http://www.un.org/Depts/dpko/dpko/faq/index.htm>

Kyoto Protocol: Universal Concern for Climate Change
<http://www.un.org/Pubs/chronicle/2004/webArticles/082004_Kyoto.asp>

The Encyclopedia of World History, "Changing Global Patterns"
<http://www.bartleby.com/67/2636.html>

Lectures on 20th Century Europe
<http://www.historyguide.org/europe/europe.html>

The Legacy Project: Tragedies of the 20th Century
<http://www.legacy-project.org/about/index.html>

PBS People's Century: 1900-1999
<http://www.pbs.org/wgbh/peoplescentury/>

TIME's 100 Most Important People of the Century
<http://www.time.com/time/time100/index.html>

Wars and Genocides of the 20th Century
<http://www.scaruffi.com/politics/massacre.html>



The importance and long-ranging impact of these advances should not be underestimated. They are the first evidences of a process that is revolutionizing the character of our planet. Each and every one of these advances is contributing directly to a shift in the collective worldview and moral consciousness of humanity which will eventually enable us to establish world peace.

As governments, institutions, families, and individuals struggle to expand their worldviews to embrace the oneness of the human race, tensions and conflicts between old and new ways of viewing ourselves and organizing our societies are clearly increasing. This transition, however painful, is nonetheless an inevitable and purposeful process that is gradually leading the majority of humankind towards a willing acceptance of the potential-laden phase of global peace. Such an enterprise requires vision and systematic plans of action to develop the skills and institutional capacities needed to put that vision into practice.

The Present Challenge

Two primary challenges are currently before us:

1. First, to envision the characteristics of a new social order belonging to the collective adulthood of humanity; and

2. Second, to develop new skills which can help us bring our daily practices into harmony with that vision.

Let's begin by taking a moment to review the principles and pre-requisites of peace.

Focus Question: What are the pre-requisites of peace?

In order for **PEACE** to exist, its prerequisites must exist:

The fundamental prerequisite for peace is **UNITY**.	For a peaceful society to exist, individuals, groups and institutions need to know how to create unity in the midst of their diversity. A global society is characterized by an infinite diversity of races, cultures, religions, industries, opinions, perspectives and modes of interaction. Peace cannot exist if this diversity becomes a basis for conflict and contention. Unity in the context of this diversity enables humanity to benefit from the unique insights, talents and skills that the diverse human family offers. However, unity has a prerequisite: Justice.
The fundamental prerequisite for unity is **JUSTICE**.	It is impossible to create a truly united society in the absence of justice. Humanity has suffered many wars, conflicts and other injustices throughout its history. This heritage has left many wounds that still need to be healed. Furthermore, many legal systems, cultural traditions, economic practices and social norms permit fresh injustices to occur. A peaceful society must examine these issues and make the necessary changes that the establishment of justice will require. However, justice itself has a prerequisite: Equality.
The fundamental prerequisite for justice is **EQUALITY**.	Equality means the equality of rights and opportunities for all men and women, races, cultures, religions, and nations. Until we value the humanness, dignity, and rights of all people equally, we will not establish the necessary measures for ensuring justice in our societies, nor be capable of appreciating

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	when injustices have occurred. However, equality also has a prerequisite: Maturity.
The fundamental prerequisite for equality is **MATURITY**.	A high level of maturity among individuals and the collective is needed before equality can be fully put into practice. Maturity necessitates leaving behind self-centered preoccupation with one's own thoughts, feelings and behaviour, which prevents one from properly considering the views, sentiments, and needs of others. Self-centredness is the hallmark of childhood and adolescence. The sooner humanity matures in its consciousness, giving equal attention to the talents, capacities and needs of all its members, the sooner a culture of peace can emerge.

The issues of maturity, equality, justice, unity, and ultimately peace are totally interrelated. These conditions together ensure **security** for all people and nations, in all areas of life—economic, social, political and environmental—and function as powerful **antidotes** to the destructive processes of violence, terrorism and war. By focusing on and developing any one of these qualities, we necessarily focus on and develop all of them.

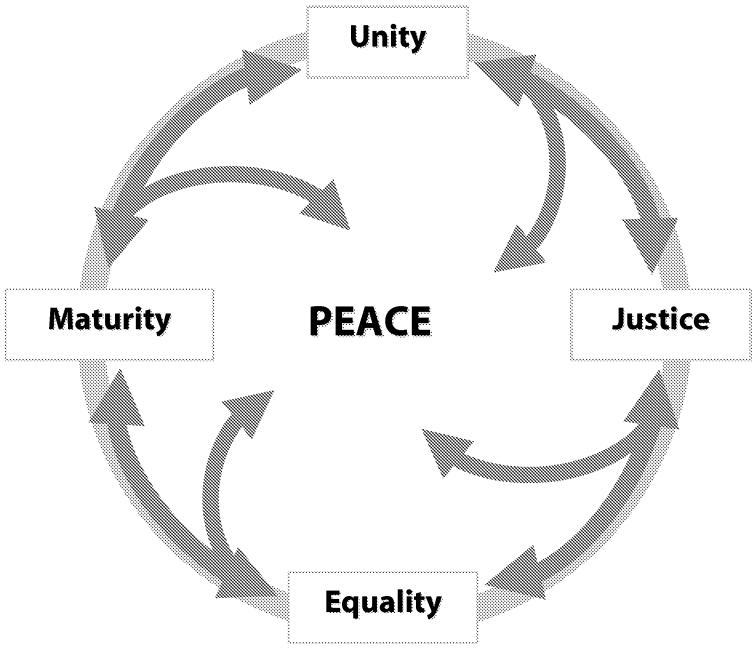


Figure 1: Characteristics of a Civilization of Peace

Section Three Summary

In this section, we have learned that:

1. **The 20th and 21st Centuries Witnessed Significant Advances Towards Unity and Justice**
   Social, technological, political and economic advances achieved during the 20th century have begun to unify the human race in previously unimaginable ways. A growing consciousness of the need to protect the dignity and rights of every human being, and to safeguard the wellbeing of the planet as a whole, has led to *preliminary* but nonetheless radical changes in public opinion, policy and law.

2. **Our Present Challenge Is To Envision and Implement a Peaceful Global Order**
   Humanity clearly has the desire and the potential to progress towards peace, prosperity and justice. Such an enterprise requires vision and systematic plans of action to develop the skills and institutional capacities needed to put that vision into practice.

3. **Peace Has Prerequisites**
   The prerequisites of peace include unity, justice, equality and maturity. These conditions are interrelated and constitute the foundations upon which sustainable peace can be built.

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented throughout Section 3:

1. What are some of the indicators that humanity is transitioning to a civilization of peace?
2. What might some of the features, institutions and technologies of a civilization of peace be?
3. Which prerequisite of peace do you consider most important, and how is it related to or depend upon other prerequisites?

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Section Four: Building a Peaceful Civilization

Objectives

By the end of this unit you should be able to:

- Evaluate the strengths and limitations of two approaches to creating peace, namely, a) fighting the negative and b) supporting the positive;
- Identify the roles that parents, teachers, youth, community leaders, and the media could play in achieving a culture of peace;
- Begin creating a personal action plan that you can engage in now in order to cultivate peace in one or more aspects of your own life.

Anticipation Activity

Before reading this section, investigate and discuss the following:

Many people make great efforts to effect change in our communities, society, and the world every day. We often call these people "activists" or "change agents".

a) What kinds of activities are activists engaged in?

b) How effective are their efforts? What have they achieved? What obstacles do they face?

c) Are there any other activities that people could engage in to promote peace, unity, justice and equality?

The Path to Peace

Focus Question: What can I do to help build a civilization of peace?

When we are confused and afraid about the problems in our world, we may find ourselves believing that by "fighting the negative" (i.e. protesting, criticising, opposing, and sabotaging that which we feel is wrong) we can effect more change than by "strengthening the positive" (by building, promoting trust in, sacrificing for and encouraging a nobler standard).

The distinction between these two approaches may appear subtle, but it is extremely important: While fighting the negative may give the *impression* that conditions are improving because institutions and services are temporarily blocked or because media attention on a particular issue has increased, it is in fact *ultimately* and *only* through strengthening the positive that real changes come into being.

On the next few screens, we will share with you some of our ideas on how different members of society—including yourselves—can help build a civilization of peace.

Effective Guides to Positive Change

So you want to contribute to positive social change. Where do you begin? How can you be most effective? Here are three tips that will advance your cause:

Focus on the Positive

The process of change in today's world can be difficult. But if we focus only on the negative aspects of this process, we will lose sight of its purpose and ultimate outcome, which is the gradual appearance of maturity in human consciousness, and of justice and peace in human affairs. By finding, supporting and contributing to positive changes that are underway, your own courage to act positively will increase as well.

Look to the End in the Beginning

Having a clear vision of the goal towards which humanity is moving is important: it helps us replace feelings of fear and anxiety with feelings of assurance and determination. It also helps us to become better decision-makers, for we learn to replace reactionary approaches to crises with reflective and consultative approaches to planning, problem-solving and decision-making. Fix your gaze on the horizon, and your path will be steady.

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Consult in All Matters

Justice is one of the keys to unity. Whether you are working on a project, planning an activity or resolving a conflict, you are more likely to arrive at wise, just and unity-creating decisions if you include others in the process. The more you use a consultative approach with your friends, family and community (which means actively considering their views, needs and feelings), the more just and unifying your decisions will be.

Action: Positive or Negative?

When faced with difficult situations, there are lots of different ways that we can choose to respond. Have a look at this list of contrasting verbs while thinking about your own possible "action for peace" strategies, and consider which approaches might be most conducive to peace:

Negative Action Verbs	Positive Action Verbs
Protest	Support
Criticize	Encourage
Oppose	Affirm
Separate	Bring Together
Undermine	Improve
Pressure	Relieve
Destroy	Create
Exclude	Include
Resist	Assist
Withdraw	Engage
Disobey	Cooperate
Hinder	Enable
Deny	Acknowledge
Fight	Cooperate
Attack	Defend
Disagree	Agree
Contend	Discuss
Disunify	Unify
Hate	Care For
Ruin	Build
Doubt	Trust
Argue	Consult

Focus Question: What are our roles in building a peaceful civilization?



The members of society each play an important role in moving the state of affairs from collective childhood and adolescence, to collective maturity. The process begins within us: reflecting thoughtfully on our attitudes, choices and actions.

As we exercise our own knowledge and will within the parameters of love and consideration for unity-in-diversity, it naturally affects the way we interact with those around us, beginning with our families and extending outwards to our friends, classmates and other members of our community.

What can we as individuals do to help move humanity closer to peace? How about the media? Our schools? The government? Here are a few starting points:

The Individual: Creating Peace Within

Individuals can make important contributions to peace by adopting a unity-based worldview and by practicing the principles of peace in all aspects of life. At the personal level we need to develop inner peace. In our relationships we best contribute to the cause of peace by relating to others in the true spirit of equality, fairness, love, consideration and kindness. These are qualities of a mature and peaceful personal life in action. In doing so, we promote not only the idea of peace but also the practice of peace by being peacemakers in our attitudes, personal choices and behaviours towards others.

The Group: Establishing Unity and Peace

Groups can contribute to peace by using a unity-based consultative approach to decision-making and problem-solving. We will talk more about consultation in Unit 7. Briefly, peace-oriented consultation revolves around the all-important issue of unity. We resolve conflicts by creating unity and we progress through increasing our unity. Unity-building is the central quality of a peaceful group. A word of caution here: Unity is beneficial only when it is universal, when it is free from prejudice and bias, and seeks to exclude no one. Unity is beneficial only when it respects diversity and is free from authoritarian practices of bullying and demand for conformity. Unity is beneficial only when the equality women with men, and the equality of members of different races, religions, and ethnic groups is upheld. Consultative decisions focus on building unity, through seeking truth and assessing what is just, and expressing decisions with care. A consultative approach avoids the power-struggles that destroy so many group initiatives. Unity is the focus, and

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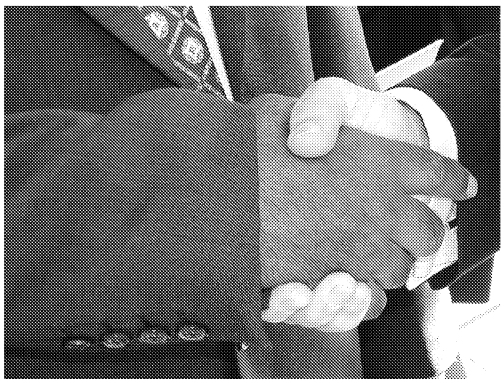
becomes both the means and the result towards which the process is aimed. Practicing these ethics of peace is the basis of all **structural peace**.

Parents and Teachers: Training Future Peacemakers



Teachers and parents play a most significant role in creating peace by educating the next generation and helping them to search for and adopt worldviews that are peace-oriented. The most valuable gift of both parents and teachers to their children and students is the gift of love. Parents not only love their children unconditionally, but they also must *teach their children how to love unconditionally*. To love with kindness, compassion, and care for all people is the hallmark of a truly peaceful and civilized person. Teachers give us the gift of *the love of knowledge,* through which we learn to think critically, to search for truth, to free ourselves from prejudices, and become universal persons. The twin gifts of *unconditional love*, given to us by our parents, and the *love of knowledge* taught to us by our teachers are the most precious resources we can possess. They help us to become lovers of humanity, of truth and of justice, and equip us to become effective promoters of unity and peace.

Community Leaders: Learning the Principles of Leadership for Peace



Youth—the leaders of tomorrow—must learn the art and science of *leadership for peace*. This means learning how, in all matters, to search for truth, to respect diversity, to create unity, and to make decisions that foster peace. Leadership for peace also means learning how not to be seduced by power and not to use the power of leadership against others or for personal gains. The most devastating interpersonal and intergroup events in human history have originated in the abuse of power and authority on the part of selfish, cowardly, and violent leaders. The youth of today need to learn how to put power and authority at the service of peace. Community leaders can set the example by discussing, adopting and implementing policies that promote a just and unified society. Then as the young people mature and become active members of the community, and as some of them assume the mantle of leadership, they can set themselves the goal of creating a society distinguished by true equality, justice, unity, and peace, within the framework of a peace-based democracy.

The Media: Promoting Public Awareness of Peace

Today it is most common for the media to report the dysfunctionality of society. Too often, as well, the media is misused by those in power to manipulate public opinion. As we evolve to a mature society characterized by creativity, growth and unity-in-diversity, we will expect our media representatives to reconsider their role in contributing to society: to choose thoughtful analysis over slander; to observe situations less from conflict-perspectives and more from peace-perspectives; to promote unity-in-diversity and provide a forum for exchanging ideas on how to better the conditions of society through the promotion of equality, justice, unity, and peace. Ultimately the role of the media will be to provide a forum for sharing knowledge, perspectives, experiences, and hopes, all for the betterment of the society and the good of the people.

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Section Four Summary

In this section, we have learned that:

1. **There Are Two Ways to Approach Social Change**
   We can attempt to foster peace by "fighting the negative" in society, or by "strengthening the positive" initiatives that thoughtful and determined individuals undertake. Some strategies combine these two approaches. Ultimately, only "strengthening the positive" brings real change into being.

2. **Everyone Has a Role To Play in the Advance Towards Peace**
   Every sector of society, indeed every individual, can play a creative and constructive role in humanity's transition to a civilization of peace. The more conscious, determined and systematic we are in creating unity, celebrating diversity, promoting equality, striving for justice and preventing violence and war, the smoother this transition will be.

Let's Discuss

Use the following questions to **review** and **discuss** the concepts presented throughout Section 4:

1. Fighting the negative vs. effecting positive change: which approach do you think is more effective. Discuss their methods, advantages and limitations in groups.
2. Review the list of action verbs on page 165. Which verbs resonate with your personal approach to life? Why? Alone or in groups, talk about your experiences and/or aspirations in relation to verbs you identified with.
3. What can the schools do to move their communities, nations, even the whole world closer to peace? How about the media? Government? Families? Yourself?

Unit 5 Activities

1. Using your creativity and imagination, design a mural, poster, painting, collage, sculpture, drama, dance or video that portrays the concepts of "disintegration" and "integration" at work and relates these processes to events in the 20th or 21st centuries.

2. The equality of men and women is one of the most important foundations of peace. Explore this subject, its implications, the obstacles it currently faces and strategies for its promotion. You can focus your investigation at the level of the family, the economy, or community leadership. Consult with your teacher on a suitable presentation format.

3. Religion has played a paradoxical role in the history of civilizations. It has stimulated the advance of human consciousness, arts and sciences. And it has been the cause of past and ongoing hostilities, clashes and wars. Create a dance or dramatic presentation that presents the spiritual heritage of humanity through the eyes of a unity-based worldview.

4. Communication technologies (radio, telephone, TV, internet, SMS, etc.) have greatly enabled the process of global integration. Create a visual diagram that shows how and/or to what extent different uses of communication technology have fostered integration processes at different levels of society.

5. Politics, business, and the media are each very powerful sectors of society that tend to thrive on competition and conflict. If you were a politician, businessperson or media personality, what might you do to promote greater unity, justice, and equality into your sector? How might such a shift in focus affect the way this sector functions? Choose one of these professions and write down your ideas—include explain your reasoning and anticipate the effect your ideas could have if put into practice.

6. Create a television program or newspaper that describes activities that young people can engage in to promote local, national or international peace.

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Questions for Personal Reflection

1. Reflections on Self

a) The world is moving and changing—am I?

b) Do I welcome change or back away from it?

c) How do I feel about the condition of the world today?

Focus Question
Knowing that the world is in a state of both disintegration and integration, where do you see yourself being involved? What vision do you have of yourself in the future?

d) Will you stay on the sidelines? Why?

e) Will you devote yourself to preventing the process of disintegration? How?

f) Will you actively promote the process of integration? How?

2. Reflections on Family/Group

a) Does my family support my desire to become an active promoter of peace with all people? How?

b) Do I support the growth of my family members, friends, and colleagues to become active promoters of peace with all people? How?

Focus Question
Envision the type of relationship you would like to have with your siblings, parents, teachers, or colleagues. What could you change in your thoughts and behaviour in order to become an agent of change from conflict to peace?

3. Reflections on Society

a) How do the leaders of my society feel about change towards a civilization of peace?

b) Are they resistant, indifferent, or open to this process?

c) How can I draw their attention to the need for greater unity and peace in our society?

Focus Question
The transition to peace involves letting go of conflict-based ideas and practices on the one hand, and strengthening unifying ideas and practices on the other hand. With this in mind, what would you advise your leaders to do in order to move your society closer to a lasting and all-inclusive peace?

4. Reflections on the World at large

a) What can I say to reassure people who are pessimistic about world conditions?

b) What can I do to effectively support the global movement towards peace?

Focus Questions
Take a moment to envision a more peaceful world in this century:

c) What responsibilities and protections would exist between the different regions of the world then?

d) What would individual states have to give up in order to gain greater peace, stability, and justice worldwide?

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Key Vocabulary

Catalyst: somebody or something that makes a change happen or brings about an event.[40]

Civil Society: the totality of civic and social organizations and institutions that form the bedrock of democratic society: includes the family, voluntary and non-profit organizations, philanthropic institutions, social and political movements, and businesses.

Civilization: the totality of arts and sciences, values and philosophies, modes of societal organization and governance that emerge gradually over time and come to distinguish a large group or body of people.

Decay: to fall into ruin: *a civilization that had begun to decay;* to decline in health or vigour; to waste away; to decline from a state of normality, excellence, or prosperity; deteriorate.[41]

Disintegration: the process of losing integrity, cohesion, unity; of becoming reduced to components, fragments, or particles; decaying.

Enlighten: to edify, illume, illumine, improve, irradiate, uplift; direct, educate, guide, inform, instruct, school, teach, train; acquaint, advise, apprise, inform.

Ideology: a set of beliefs, values, and opinions that shapes the way an individual or a group such as a social class thinks, acts, and understands the world.[42]

Individualism: a doctrine in which the interests of the individual are or ought to be ethically paramount, and that all values, rights, and duties originate in individuals; a set of values that stress individual initiative, action and interests.[43]

Integration: the process of gaining integrity; of making into whole by joining together diverse parts; uniting.

Integrity: a) firm adherence to a code of moral or artistic values: incorruptibility; b) an unimpaired condition: soundness; c) the quality of state of being complete or undivided: completeness.[44]

Materialism: a doctrine that the only or the highest values and objectives lie in material well-being and progress, rather than spiritual or intellectual well-being and progress.

Social/Cultural Change: a process in which the values, beliefs, modes of interaction or organization of a society and/or culture shift, often gradually but sometimes radically.

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[40] *Encarta Dictionary.*
[41] *The American Heritage Dictionary of the English Language*, 4th ed., 2000.
[42] *Encarta Dictionary.*
[43] *Merriam-Webster Online Dictionary.*
[44] *Merriam-Webster Online Dictionary.*

Spirituality: the human power of consciousness applied to our ever-present search for meaning and purpose.

Structural Peace: the adoption and implementation of peace-conducing policies and practices within the formal structures or institutions of society.

Superordination: the raising of something to a higher rank, status or value.

Transition: a movement, development, or evolution from one form, stage, or condition to another.

Unprecedented: having no earlier parallel or equivalent.[45]

Worldview Assumptions: beliefs or opinions about the nature of life and the world-at-large which are taken as granted, true, probable or in keeping with the facts.[46]

[45] Encarta Dictionary.
[46] Merriam-Webster Online Dictionary. Adapted

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