

# SPIRITUALITY AND GLOBAL POLITICS

SIS 514

*TAKE TIME TO REMEMBER*

*The children, women, and men everywhere  
who live with injustice, poverty, and violence  
as their constant companions.*

*All the people  
who have spent their lives  
helping make the world  
a community of justice, peace, and joy.*

*To take care of homeland Earth*

*And*

*HOLD PRESIDENT BARACK OBAMA IN OUR HEARTS*

*to do good;*

*Pray for him. Help him.*

# SPIRITUALITY AND GLOBAL POLITICS

SIS 514

SPRING 2009  
THURSDAYS 2:10 - 4:50 PM  
SIS ROOM 203

Faculty:

Professor Abdul Aziz Said

Office: SIS 206

Phone: 202-885-1632

Email: [asaid@american.edu](mailto:asaid@american.edu)

Office Hours: 1-2 pm Thurs

Additional appointments welcome.

Teaching Fellow:

Sheherazade Jafari

Office: SIS 206

Phone: 202-841-5208

Email: [sjafari@gmail.com](mailto:sjafari@gmail.com)

Office Hours: 1-2 pm Thurs

Additional appointments welcome.

Rapporteur-Teaching Assistant:

Charles Martin-Shields

Office: SIS 206

Phone: 202-255-2466

Email: [cm5074a@american.edu](mailto:cm5074a@american.edu)

Office Hours: 12-1 pm Thurs

Additional appointments welcome.

\*All featured artwork from The International Peace Book by Nahed Ojeh, UNESCO, unpublished. Available for view in Prof. Said's office.

***“The Whole World Needs the Whole World.”***

# SPIRITUALITY AND GLOBAL POLITICS

**This course postulates that the issues facing modern society, nationally and globally, demand a new set of answers, arising from a new pattern of faith and belief.**

\* \* \*

In this course we will examine the application of spirituality to global politics, with particular emphasis on the ways in which modalities of faith and belief that transcend narrowly sectarian concerns promote peace and provide ways to respond to issues of poverty, the environment, and violence.

The 21<sup>st</sup> century could be a prelude to one of the most exciting periods in human history. The previous century's faith in the power of modernity is showing itself to be insufficient to meet the needs of today's world and its new challenges. Amidst a worldwide crisis of identity and purpose, people of widely varied backgrounds are turning to a new set of beliefs. While they may not share the same religious forms, they do share the essential premise that the world and its people are all one community. This sense of unity, which includes all the human societies of the world as well as the natural and material surroundings, is the central concept of the "new spirituality," around which this course is organized.

Politics is spiritual because our public life reflects our social values. Politics is a process of maximizing deeply held convictions about values. The reconnection of politics to our best values is now the most important tool of political life. The dominant Western view of politics as an objective reality does little to explain the present global system. It is an outlook that delegitimizes values and culture. Politics devoid of values becomes reduced to brokerage of destructive power. The dominant view of world politics sees values and culture as restraints; it assumes that values and culture are not based on human needs, and that values and culture are easily changed. Only institutions, processes, and events are important.

Although the terms religion and spirituality are often used somewhat interchangeably, it is important to recognize the distinction between them. The term religion implies an institutional framework within which a specific theology or doctrine is advocated and pursued, usually among a community of like-minded believers. Spirituality, on the other hand, transcends the normal parameters of organized religion, suggesting a broader scope of human involvement that emanates from the inner essence of a being. At the level of the individual, it often implies action borne of a faith commitment which may or may not be informed or circumscribed by allegiance to a particular religious tradition.

*“The whole is reflected in the parts, and from the parts comes the ever-greater whole.”*

## Table of Contents

❖ <b>Course Overview</b>	Page 5
❖ <b>Requirements and Evaluation Process</b>	Page 6
<b>Part One: Introduction</b>	
❖ <b>January 15</b> (Week 1): Meeting one another, overview and structure of class	Page 7
❖ <b>January 22</b> (Week 2): Defining Spirituality and Religion	Page 7
❖ <b>Bibliography for Spirituality and Religion</b>	Page 8
<b>Part Two: Poverty</b>	
❖ <b>January 29</b> (Week 3): Overview of Poverty	Page 12
❖ <b>February 5</b> (Week 4): Is Poverty Natural?	Page 13
❖ <b>February 12</b> (Week 5): Is Poverty only Material?	Page 13
❖ <b>February 19</b> (Week 6): How Does One End Poverty?	Page 13
❖ <b>Bibliography for Poverty</b>	Page 14
<b>Part Three: The Environment</b>	
❖ <b>February 26</b> (Week 7): Overview of Environment	Page 15
❖ <b>March 5</b> (Week 8): Can the Environment be Owned?	Page 16
❖ <b>March 12</b> (Week 9): Spring Break – NO CLASS	Page 16
❖ <b>March 19</b> (Week 10): What is the Relationship Between Humans and the Environment?	Page 16
❖ <b>March 26</b> (Week 11): How Does One Stop Environmental Degradation?	Page 16
❖ <b>Bibliography for the Environment</b>	Page 17
<b>Part Four: Violence</b>	
❖ <b>April 2</b> (Week 12): Overview of Violence	Page 19
❖ <b>April 9</b> (Week 13): Is Violence Natural?	Page 20
❖ <b>April 16</b> (Week 14): Is Violence only Material?	Page 20
❖ <b>April 23</b> (Week 15): How Does One Stop Violence?	Page 20
❖ <b>Bibliography for Violence</b>	Page 21
<b>April 30</b> (Week 16): Take Home Final Distributed Electronically (No Class)	Page 22
<b>May 7</b> (Week 17): Take Home Final Due	Page 22
<b>Course Overview</b>	

DATE		TOPIC	PRESENTATION	READING LIST POSTED ONLINE
Week 1	Jan 15	Introduction - Meeting One Another, Overview, Structure of Class		
Week 2	Jan 22	Defining Religion and Spirituality		
Week 3	Jan 29	Overview: Poverty		Group # 1
Week 4	Feb 5	Poverty 1	Group # 1	Group # 2
Week 5	Feb 12	Poverty 2	Group # 2	Group # 3
Week 6	Feb 19	Poverty 3	Group # 3	
Week 7	Feb 26	Overview: Environment		Group # 4
Week 8	Mar 5	Environment 1	Group # 4	Group # 5
Week 9	Mar 12	SPRING BREAK		
Week 10	Mar 19	Environment 2	Group # 5	Group # 6
Week 11	Mar 26	Environment 3	Group # 6	
Week 12	Apr 2	Overview: Violence and its Victims		Group # 7
Week 13	Apr 9	Violence 1	Group # 7	Group #8
Week 14	Apr 16	Violence 2	Group #8	Group #9
Week 15	Apr 23	Violence 3	Group #9	
Week 16	Apr 30	Take Home Final Distributed Electronically (no class)		
Week 17	May 7	Take Home Final Due (submit via email or drop off at the office by 2 pm)		

This course is designed as a participative knowledge exercise. This means that students will be responsible for choosing readings and leading presentations/discussions on most weeks. The process is as follows: each group will meet with Professor Said and Sheherazade *no later than two weeks prior to their presentation* to design and develop a reading list that focuses on a specific area within their week's topic (for example: structural considerations, culture, gender, or youth under any of the main topics – poverty, environment and violence). The specific bibliography for your topic as well as the broader bibliography for week 2 are excellent places to start for creating your reading list. The group will then e-mail their reading list to [sjafari@gmail.com](mailto:sjafari@gmail.com) no later than Tuesday (midnight) the week prior to their presentation. The reading list will be approved/revise and sent back to the group on Wednesday. The group will then post the reading list on Blackboard by the Thursday prior to their presentation.

Here is an example:

- Group #1 meets with Professor Said and Sheherazade the week of January 19.
- They e-mail their reading list for review/revision to [sjafari@gmail.com](mailto:sjafari@gmail.com) by Tuesday night (January 27).
- Sheherazade sends them an email on Wednesday confirming the list.
- They then post their readings on Blackboard no later than the start of class on January 29.

Each group will consist of three people. In order to create enough teams to cover the semester, a few students are asked to join two groups instead of one. *The students who choose to take this opportunity will be exempt from the writing assignments (see next page), worth 10 percent of your grade.*

All readings for overview weeks are posted on Blackboard.

#### **Requirements & Evaluation Process**

## Grading

➤ Course Participation/Attendance	40%
➤ Group Presentation	20%
➤ Reading List	15%
➤ Writing	10%
➤ Final Exam	15%

\* **Course participation** will be assessed based upon your contribution to the in-class discussions. This is a shared journey in which each member of the course is an active member. It brings with it a responsibility to prepare for each course in a manner that enables you to present your perspectives in a grounded, polite, and analytically informed manner. Preparation is pivotal. It reflects not just your commitment to the course but to each other. **Attendance** is mandatory for all courses, and if you are to miss a class, you must inform Professor Said in writing (minimum one day prior).

\* **Group Presentations** – the course will be divided into nine research groups, each for one of the three central questions under each main topic (poverty, environment, and violence). In this respect, each group takes full ownership of the question. They are responsible for developing a **Reading List** to guide the course discussion (see previous page for requirements). The reading list will be evaluated based upon the analytical parsimony. Assigning your peers more reading as opposed to less reading will not get you a better grade. Rather, the assigned reading should reflect a range of perspectives relevant to the issue and your discussion. The group will be responsible for giving a presentation (approximately 20 minutes), posing a series of tentative answers (or even more questions) to the week’s central question. They will then lead the class in a discussion of their questions/tentative answers.

\* **Writing** – at the end of each topic (poverty, environment, and violence), write a three-page reflection analyzing one of the central questions while presenting the arguments from the readings and how they might form an answer to that question. Reflect upon these answers and give your own answer, which may either challenge the readings or develop an alternative idea; either way, your answer must be grounded in the literature.

\* **Final exam** – the class will culminate in a take-home final exam, which will consist of questions on the semester’s topics. You are to choose two; each answer should be five pages long for a total of ten pages.

## Things to Remember

**Communication** of an idea is expedited when a person is in touch with the core of oneself. When we are in touch with our core, we open ourselves to creativity. We also discover that the essence of communication is intention.

**Active listening and speaking** are skills for true dialogue. When we become an active listener for another person, we clearly reflect back to that person both the content and the feeling of what was said. We are speaking effectively when we are open, honest, and direct without hurting anyone, when we give only as much explanation as is needed for others to understand us fully, and when we know when to stop speaking. We are speaking when we speak without defending our position or self-image and without avoiding or skirting the real issues.

## Required Book

Willis Harman. Global Mind Change: The Promise of the Last Years of the Twentieth Century. Indianapolis: Institute of Noetic Sciences, 1988.

## SCHEDULE

## **PART ONE: INTRODUCTION**

**January 15:**           **Meeting One Another, Overview and Structure of Class**  
**(Week 1)**

\* \* \*

**January 22:**           **Defining Spirituality and Religion**  
**(Week 2)**

Required readings:

Thomas Banchoff, ed. Religious Pluralism, Globalization, and World Politics. Oxford: Oxford University Press, 2008. Chapter 1.

Abdul Aziz Said, et. al. Concepts of International Politics in Global Perspective. Englewood Cliffs, NJ: Prentice Hall, 1995. Preface, Introduction, Chapter 1, Conclusion.

Abdul Aziz Said. Minding the Heart (unpublished manuscript). Chapters 1, 3, 4, 5 and 9.

Willis Harman. Global Mind Change: The Promise of the Last Years of the Twentieth Century. Indianapolis: Institute of Noetic Sciences, 1988. Start reading - to be completed by February 19.

Madeline Albright. The Mighty and the Almighty: Reflections on America, God and World Affairs. New York: HarperCollins, 2006. Chapters 4 and 5.

Raymond Cohen and Raymond Westbrook, eds. Isaiah's Vision of Peace in Biblical and Modern International Relations: Swords into Plowshares. New York: Palgrave Macmillan, 2008. Chapters 10 and 14.

Ralph Pettman. Reason, Culture, Religion: The Metaphysics of World Politics. New York: Palgrave Macmillan, 2004. Introduction and Conclusion.

Hans Küng. A Global Ethic for Global Politics and Economics. New York: Oxford University Press, 1998. Section 4: parts 1 and 2.

John Rawls. A Theory of Justice. Cambridge: The Belknap Press of Harvard University Press, 1971. Chapter 1, pgs 3-27.

Elliott Sober and David Sloan Wilson. Unto Others: the Evolution and Psychology of Unselfish Behavior. Cambridge: Harvard University Press, 2003. Introduction and Conclusion.

Abdul Aziz Said. Bridges not Barriers: Essays on Exploring a Global Dream. The Fetzer Institute, Summer 2006, Essay Number 1. (The Role of Spirituality, pgs 4 – 6).

Abdul Aziz Said. "Universalism and Ideology in International Relations." (Unpublished.)

Spirituality & Reality: New Perspectives on Global Issues Post 9-11, Volume II, Number 1, May 2002.  
**Bibliography for Spirituality and Religion**

- R.A. Ambler. Global Theology: The Meaning of Faith in the Present World Crisis. London: Trinity Press International, 1990.
- Morgan C. Atkinson and Jonathan Montaldo, eds. Soul Searching: The Journey of Thomas Merton. Collegeville, MN: Liturgical Press, 2008.
- Robert N. Bellah. Beyond Belief: Essays on Religion in a Post-Traditional World. New York: Harper and Row, 1970.
- Paul Berman, et. al. "The Boundaries of Politics: Values and Spirituality in the Public Sphere" (Roundtable), Tikkun, Vol. 9, No. 4, (July/August 1994), pp. 24-34.
- John Blofeld. The Tantric Mysticism of Tibet: A Practical Guide to the Theory, Purpose, and Techniques of Tantric Meditation. London: Penguin, 1992.
- Adda Bozeman. Politics and Culture in International History. Princeton, NJ: Princeton University Press, 1960.
- Marcus Braybrook. Stepping Stones to a Global Ethic. London: SCM Press, 1992.
- Martin Buber. I and Thou. New York: Charles Scribner's Sons, 1970.
- Patrick Callahan. "Taking International Ethics Seriously," The Journal of Politics, Vol. 56, No. 1, (February 1994), pp. 261-266.
- Jon Chay, ed. Culture and International Relations. New York: Praeger, 1990.
- Jean Daniel. "God Is Not a Head of State," New Perspectives Quarterly, Vol. 11, No. 2, pp. 11-13.
- Regis Debray. "God and the Political Planet," New Perspectives Quarterly, Vol. 11, No. 2, (Spring 1994), pp. 13-15.
- Mircea Eliade (author) and Willard R. Trask (translator). Yoga: Immortality and Freedom. New York: Bellingham Foundation, Inc., 1959.
- Cynthia Eller. Living in the Lap of the Goddess: The Feminist Spirituality Movement in America. New York: Crossroad, 1993.
- Gareth Evans. The Responsibility to Protect: Ending Mass Atrocity Crimes Once and for All. Washington: Brookings Institution Press, 2008.
- The Foundation for Ethics and Meaning. "Twelve Points of Unity for the Politics of Meaning," Tikkun, Vol. 11, No. 4, (July/August 1996), pp. 26-32.
- Erich Fromm. "On the Search for the Nature of Man," in Rainer Funk, ed., The Erich Fromm Reader, Atlantic Highlands, NJ: Humanities Press, 1985.
- Dwight Goddard, ed. A Buddhist Bible: History of Early Zen Buddhism, Self-Realisation of Noble Wisdom, The Diamond Sutra, The Prajna Paramita Sutra, The Sutra of the Sixth Patriarch. Charleston, SC, Forgotten Books, 2007.
- Bede Griffiths. Universal Wisdom: A Journey through the Sacred Wisdom of the World. HarperCollins, 1994.
- Bhante H. Gunaratana. Mindfulness in Plain English. Somerville, MA: Wisdom Publications, 2002.

Willis Harman, ed., with Jane Clark. New Metaphysical Foundations of Modern Science. Sausalito, CA: Institute of Noetic Sciences Press, 1994.

Willis W. Harman and Christian de Quincey. The Scientific Exploration of Consciousness: Toward an Adequate Epistemology. Causality Issues in Contemporary Science: Ions Research Report CP-6. Sausalito: Institute of Noetic Sciences, 1994.

Willis W. Harman. A Re-Examination of the Metaphysical Foundations of Modern Science. Causality Issues in Contemporary Science Research Report, Causality Project CP-1. Sausalito: The Institute of Noetic Sciences, 1991.

Willis Harman and Howard Rheingold. Higher Creativity: Liberating the Unconscious for Breakthrough Insights. New York: Jeremy P. Tarcher/Penguin (Penguin Group), 1984.

Jeff Haynes. Religion in Global Politics. Essex: Addison Wesley Longman, 1998.

Paul Heck. Sufism and Politics: the Power of Spirituality. Princeton: Markus Wiener, 2007

Ann Williams-Heller. Kabbalah: Your Path to Inner Freedom. Wheaton, IL: Theosophical Publishing House, 1990.

Nan Huai-Chin (Author) and Thomas Cleary (Translator). The Story of Chinese Zen. North Clarendon, VT: Tuttle Publishing, 1995.

Aldous Huxley. The Perennial Philosophy: An Interpretation of the Great Mystics, East and West. New York: Harper & Row, 1945.

William Ralph Inge. Christian Mysticism. BiblioBazaar, 2008.

Philip Jacob. International Studies of Values in Politics. Ann Arbor: Inter-University Consortium for Political and Social Research, 1978.

Mark W. Janis, ed. The Influence of Religion on International Law. Boston: Martinus Nijhoff Publishers, 1991.

Douglas Johnston and Cynthia Sampson, eds. Religion, the Missing Dimension of Statecraft. New York: Oxford University Press, 1994.

Philip Kapleau Roshi. The Three Pillars of Zen: Teaching, Practice, and Enlightenment. New York: Anchor Books, 1989.

John Kelsay and Sumner B. Twiss, eds. Religion and Human Rights. New York: The Project on Religion and Human Rights, 1994.

Ronald Knox. Enthusiasm: A Chapter in the History of Religion. Notre Dame: University of Notre Dame Press, 1994.

Jack Kornfield. A Path with Heart. New York: Bantam Books, 1995. Ch. 1-2.

Kosmos: World in Transition, Volume VII, Number 2, Spring/Summer 2008.

HH Dalai Lama. How to Practice: The Way to a Meaningful Life. Translated and Edited by Jeffrey Hopkins, Ph.D. New York: Pocket Books, 2002.

Michael Lerner. The Politics of Meaning: Restoring Hope and Possibility in an Age of Cynicism. New York: Addison-Wesley Publishing, 1996.

- Richard Little and Steve Smith, eds. Belief Systems and International Relations. New York: B. Blackwell in association with the British International Studies Association, 1988.
- Abraham Maslow. The Farther Reaches of Human Nature. New York: Viking Press, 1971.
- Corinne McLaughlin and Gordon Davidson. Spiritual Politics: Changing the World from the Inside Out. New York: Ballantine Books, 1994.
- Melvin McLeod. Mindful Politics: A Buddhist Guide to Making the World a Better Place. Nocona, TX: Wisdom Publishing, 2006.
- Thomas Merton. Contemplation in a World of Action. Garden City, NY: Image Books, 1973.
- Stuart Mews. Religion in Politics: A World Guide. Chicago: St. James Press, 1989.
- Jack Miles and Salman Rushdie, "Pluralism and Faith in the Next Millennium," New Perspectives Quarterly, Vol. 13, No. 2, (Spring 1996), pp. 44-49.
- Kristen Renwick Monroe. The Heart of Altruism: Perceptions of a Common Humanity, Princeton, NJ: Princeton University Press, 1996.
- George Moyser, ed. Politics and Religion in the Modern World. New York: Routledge, 1991.
- Robert Muller. New Genesis: Shaping a Global Spirituality. Anacortes: World Happiness and Cooperation, 1989.
- Terry Nardin and David Mapel, eds. Traditions of International Ethics. New York: Cambridge University Press, 1992.
- Huai-Chin Nan (author) and W.K. Chu (translator). Tao and Longevity: Mind, Body Transformation: Original Discussion About Meditation and the Cultivation of Tao. Element Books, 1988.
- Karl Polanyi. The Great Transformation. Boston: Beacon Press, 2001.
- Special Issue on Religion and Globalization. Peace Review, Vol. 7, No. 1, (1995).
- Sarvepalli Radhakrishnan and Charles Moore, eds. A Sourcebook in Indian Philosophy. Princeton, NJ: Princeton University Press, 1967.
- Ravi Ravindra. Christ the Yogi. Rochester, VT: Inner Traditions International, 1998.
- John Rawls. A Theory of Justice. Cambridge: Presidents and Fellows of Harvard College, 1971.
- Kala Rinpoche. The Dharma: That Illuminates All Beings Impartially Like the Light of the Sun and the Moon. New York: State University of New York Press, 1989.
- Joel H. Rosenthal, ed. Ethics and International Affairs. Washington, D.C.: Georgetown University Press, 1995.
- Theodore Runyon, ed. Theology, Politics, and Peace. Maryknoll, N.Y.: Orbis Books, 1989.
- Richard Rubenstein, ed. Spirit Matters: The Worldwide Impact of Religion on Contemporary Politics. New York: Paragon House Publishers, 1987.
- Abdul Aziz Said. Talk from Mahatma Gandhi Memorial Foundation Award. The Gandhi Message. Volume XXXXII, Number 1, 2008.

- Abdul Aziz Said. "Growing Global Citizens" in Shift, no. 8, Sept-Nov 2005, pgs 20-23.
- Abdul Aziz Said. "The Architects Map: Spirituality, Politics and Map," presented to Quantum Evolution, May 7, 2004.
- Abdul Aziz Said, ed. Human Rights and World Order. New York: Praeger Publishers, 1978.
- Peter Schwartz and James Ogilvy. "The Emergent Paradigm: Changing Patterns of Thought and Belief." Analytical Report Values and Lifestyles Program, April 1979.
- Gershom Scholem. Major Trends in Jewish Mysticism. New York: Schocken Books, Inc., 1946.
- Idries Shah. The Sufis. New York: Anchor Books, 1971.
- Idries Shah. The Way of the Sufi. London: Penguin Books, 1968.
- Max L. Stackhouse. "Politics and Religion." In Mircea Eliade, et. al., eds., The Encyclopedia of Religion. New York: Macmillan, 1986.
- Scott M. Thomas. The Global Resurgence of Religion and the Transformation of International Relations: the Struggle for the Soul of the Twenty-First Century. New York: Palgrave MacMillan, 2005.
- Kenneth W. Thompson. Traditions and Values in Politics and Diplomacy. Baton Rouge: Louisiana State University, 1992.
- Howard Thurman. Mediations of the Heart. Boston: Beacon Press, 1999.
- Eckhart Tolle. A New Earth: Awakening to your Life's Purpose. New York: Plume (Penguin Group), 2005.
- Johan D. van der Vyver and John Witte, Jr., eds. Religious Human Rights in Global Perspective. Boston: Martinus Nijhoff Publishers, 1996.
- Jim Wallis. The Soul of Politics. New York: The New Press, 1994.
- Arthur Waskow. These Holy Sparks: The Rebirth of the Jewish People. New York: Harper and Row, 1983.
- Holmes Welch. Taoism: the Parting of the Way. Darby, PA: Diane Publishing Company, 1966.
- Ken Wilbur. A Theory of Everything: An Integral Vision for Business, Politics, Science and Spirituality. Boston: Shambhala, 2001.
- James Wiseman. Spirituality and Mysticism: A Global View. New York: Orbis, 2006.
- Robert Wuthnow. Rediscovering the Sacred: Perspectives on Religion in Contemporary Society. Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1992.
- Paramahansa Yogananda. Autobiography of a Yogi. Los Angeles: Self-Realization Fellowship, 1998.

\* \* \*

## **PART TWO: POVERTY**

*Spiritual poverty is worse than material poverty. The essence of poverty is lack of happiness, love, or energy. A person with inner peace and love is happy even if lacking most material goods. Monastics and*

*ascetics show this at all periods of history and levels of economic development. Of course, most humans don't have this inner abundance of peace and love. But they should not look for it mainly in economic goods: People with inner poverty are unhappy even when rich and famous.*

*Nevertheless, in order for those with some intermediate level of peace, love, and concentrated understanding to be able to grow it, they do need a reasonable minimum of material goods. But the priority is on the inner, not the outer goods. The spiritual approach comes first. If there is inner work toward peace, there will be enough material goods to support the work. The way to overcome poverty is the same as to overcome violence—behavioral restraint and self-knowledge through looking inward. This transforms the world from the inside out, away from fighting and competition for external goods which are often not needed anyway (or are even harmful to health and inner peace) into cooperation and fulfillment.*

*This development of inner and outer sufficiency is not just an end result of economic activity, but occurs in the very **process** of production and exchange: Producing economic goods is not separate from producing inner peace and cooperative appreciation of others: Material prosperity and inner peace are not final ends. They arise (or fail to arise) in each moment. With respect to technological means, these arise from the inventive awareness of a still, insightful mind. Sufficient external goods, in other words, are merely the outer side of the inner goods of still, peaceful, knowing consciousness: Knowing consciousness includes problem-solving and provision of material goods and medicines. The supreme “product” of spiritual consciousness is the loving connectedness it knows with “others.” From the spiritual point of view, “they” are never mainly competitors or opponents, but fellow cooperators—even if they themselves don't realize this.*

-- From: Abdul Aziz Said, Minding the Heart (unpublished manuscript).

## **January 29: Overview of Poverty (Week 3)**

*Group # 1 will post their reading list for week 4.*

Required readings:

Jeffrey Sachs. The End of Poverty: Economic Possibilities for our Time. New York: Penguin Press, 2005. Introduction, Chapter 1.

William Easterly. The White Man's Burden: Why the West's Efforts to Aid the Rest Have Done So Much Ill and So Little Good. New York: Penguin Books, 2006. Chapters 1, 10 and 11.

Eleanor J. Brown and W. John Morgan. “A Culture of Peace via Global Citizenship Education” in Peace Review, Volume 20, Number 3, July-September 2008, pgs. 283-291.

Katherine Marshall. “Religion and Global Development” in Thomas Banchoff, ed., Religious Pluralism, Globalization, and World Politics. Oxford: Oxford University Press, 2008, pgs 195-229.

(more on next page)

J. Paul Martin et al., “Religions and International Poverty Alleviation: The Pluses and Minuses” in Journal of International Affairs, Volume 61, no. 1, Fall/Winter2007, pgs 69-92.

John Richardson. Paradise Poisoned: Learning About Conflict, Terrorism and Development from Sri Lanka's Civil Wars. Homagama, Sri Lanka: Karunaratne and Sons, 2005. Chapter 3.

Pitirim A. Sorokin. The Ways and Power of Love. Chicago: Gateway Edition, The Beacon Press, 1967. Chapters 1, 2, and 4.

\* \* \*

**February 5:**           **Is Poverty Natural?**  
**(Week 4)**

*Group # 2 will post their reading list for week 5.*

\* \* \*

**February 12:**       **Is Poverty only Material?**  
**(Week 5)**

*Group # 3 will post their reading list for week 6.*

\* \* \*

**February 19:**       **How Does One End Poverty?**  
**(Week 6)**           (Consider different spiritual and religious traditions.)

### **Bibliography for Poverty**

Ram Dass and M. Bush. Compassion in Action: Setting Out on the Path of Service. New York: Bell Tower, 1992.

David Ray Griffin, ed., Sacred Interconnections: Postmodern Spirituality, Political Economy, and Art. Albany, NY: SUNY Press, 1990.

Thich Nhat Hanh. Keeping the Peace: Mindfulness and Public Service. Berkeley, Parallax Press, 2005.

Willis W. Harman. An Incomplete Guide to the Future. San Francisco: San Francisco Book Company, Inc., 1976.

Rushworth M. Kidder. Shared Values for a Troubled World: Conversations with Men and Women of Conscience. San Francisco: Jossey-Bass Publishing, 1994.

Kosmos: World in Transition, Volume VIII, Number 1, Fall/Winter 2008.

Kathleen Newland and Kamala Chandrakirana Soedjatmoko, eds., Transforming Humanity: The Visionary Writings of Soedjatmoko. West Hartford, Connecticut: Kumarian Press, 1994.

Stanley J. Samartha. "Religions, Cultures, and the Struggle for Justice: Aspects of North-South Dialogue," Journal of Ecumenical Studies, Vol. 25, No. 3, (Summer 1988), pp. 383-398.

E.F. Schumacher. Good Work. New York: Harper and Row, 1979.

E.F. Schumacher. Small is Beautiful: Economics As If People Mattered. New York: Harper & Row, 1973.

Roger Tooze. "Economic Belief Systems and Understanding International Relations." In Richard Little and Steve Smith, eds., Belief Systems and International Relations. New York: B. Blackwell in association with the British International Studies Association, 1988.

Jean Tronto. Moral Boundaries: A Political Argument for an Ethic of Care. New York: Routledge, 1992.

Wallis, Jim. Faith Works: How to Live Your Beliefs and Ignite Positive Social Change. New York: Random House, 2005.

United Nations reports on poverty. See [www.undp.org/poverty/](http://www.undp.org/poverty/); [www.unmillenniumproject.org/](http://www.unmillenniumproject.org/); [www.wfp.org](http://www.wfp.org).

World Bank reports on poverty. See [www.worldbank.org/poverty](http://www.worldbank.org/poverty).

\* \* \*

## **PART THREE: THE ENVIRONMENT**

*Our spiritual starting point is akin to holographic physics, namely, that the part contains the whole, and the whole contains the part. Therefore—human consciousness being polluted with egoism, hatred, greed, and confusion—then the physical environment must also be polluted physically, sometimes with excessive*

*heat, other times with other excesses and deficiencies. The spiritual approach to removing all imbalances of form starts from the Formless, inside all forms—our deep consciousness.*

*Spirituality denies we can heal the outer environment while retaining an unbalanced psyche and polluted body: It affirms that balancing the dynamics of our consciousness, and harmonizing the transactions of our body, will heal the web of our environment. Mental and psychological disturbances, widespread today, go with degenerative bodily diseases and deteriorating environmental balances—just as they go with violence—because everything is interconnected. **Seeing** reduces our anger, greed, fear, and egoism. Then we can see our body and environment without delusion: that is, not as separate from us, not objects to be dominated for our power needs, or exploited to gratify our senses, but as parts of our greater Self, because they occur within our field of consciousness just as do our thought-impulses and body.*

*We notice how our mental peace depends partly on how we eat, breathe, and exercise. We see that the sustainability of our bodies throughout a normal lifespan, and over generations, is not possible without relating to the natural environment in ways that sustain it too. It is our great body. We see this big picture of interrelationship and interconnection. But spirit—pure consciousness—is primary. When consciousness balances the currents of our mind, and stabilizes the processes of our body, we already harmonize the dynamics of our great body, the environment. Detached witnessing provides diverse systems of healthful exercise, diet, and therapies—and so it is already doing also in ecological solutions. NGO's are as appropriate as political approaches. Healthy ecology is based on spiritual consciousness.*

-- From: Abdul Aziz Said, Minding the Heart  
(unpublished manuscript).

## **February 26: Overview of Environment (Week 7)**

*Group # 4 will post their reading list for week 8.*

*Three-page reflection on Poverty due by the start of class.*

Required readings:

Abdul Aziz Said, et. al. Concepts of International Politics in Global Perspective. Englewood Cliffs, NJ: Prentice Hall, 1995. Chapter 11.

Gregory Bateson. Steps to an Ecology of Mind: A Revolutionary Approach to Man's Understanding of Himself. New York: Ballantine Books, 1972. "Conscious Purpose vs. Nature" in Part V.

Lester R. Brown. Plan B: Rescuing a Planet under Stress and a Civilization in Trouble. New York: Earth Policy Institute, 2003. Chapters 1 and 4.

Paul Davies. Cosmic Jackpot: Why Our Universe is Just Right for Life. New York: Houghton Mifflin, 2007. Chapter 1

(more on next page)

Bill McMillan. The End of Nature. New York: Random House, 1989. Chapter 2 ("The End of Nature").

Paul Hawken. Blessed Unrest: How the Largest Social Movement in History is Restoring Grace, Justice, and Beauty to the World. New York: Penguin Group, 2007. Chapters 1, 2, 8, 9 (The Beginning, Blessed Unrest, Immunity, Restoration).

Ralph Pettman. Reason, Culture, Religion: The Metaphysics of World Politics. New York: Palgrave Macmillan, 2004. Part 3, chapter 2 (“Animist Environmentalism”).

\* \* \*

**March 5:**                   **Can the Environment Be Owned?**  
**(Week 8)**

*Group # 5 will post their reading list for week 10.*

\* \* \*

**March 12:**               **SPRING BREAK – No Class**  
**(Week 9)**

\* \* \*

**March 19:**               **What is the Relationship between Humans and the Environment?**  
**(Week 10)**

*Group # 6 will post their reading list for week 11.*

\* \* \*

**March 26:**               **How Does One Stop Environmental Degradation?**  
**(Week 11)**               (Consider different spiritual and religious traditions)

## **Bibliography for Environment**

- Phillip P. Arnold and Ann Grodzins Gold, eds. Sacred Landscapes and Cultural Politics: Planting a Tree. Burlington: Ashgate Publishing Limited, 2001.
- Gregory Bateson. Mind and Nature: A Necessary Unity. New York: E.P. Dutton, 1979.
- Thomas Berry. The Dream of the Earth. San Francisco: Sierra Club Books, 1988.
- Richard Bradford. Red Sky at Morning. New York: Harper Perennial Modern Classics, 1999.
- Ralph Waldo Emerson. Essays and Lectures: Nature: Addresses and Lectures/ Essays: First and Second Series / Representative Men / English Traits / The Conduct of Life. New York: Library of America, 1983.
- Roger S. Gottlieb, ed. This Sacred Earth: Religion, Nature, Environment, Second Edition. London: Routledge, 2004.
- Philip F. Gura. American Transcendentalism: A History. New York: Hill and Wang, 2007.
- Thomas L. Friedman. Hot, Flat and Crowded: Why We Need a Green Revolution – and How it Can Renew America. New York: Farrar, Straus, and Giroux, 2008.
- Richard C. Foltz, ed. Worldviews, Religion, and the Environment: A Global Anthology. Belmont: Wadsworth, 2003.
- Margaret Fuller (Author) and Jeffrey Steele (Editor). The Essential Margaret Fuller. American Women Writers Series. Piscataway: Rutgers University Press, 1992.
- Thomas F. Homer-Dixon. “On the Threshold: Environmental Problems as Causes of Acute Conflict,” International Security, Fall 1991.
- Fritz Hull. Earth and Spirit: The Spiritual Dimension of the Environmental Crisis. New York: Continuum, 1993.
- Lawrence Joseph. Gaia: The Growth of an Idea. New York: St. Martin's Press, 1990.
- Petra Kelly. Thinking Green: Essays on Environmentalism, Feminism, and Nonviolence. Berkeley, CA: Parallax Press, 1994.
- David Kinsley. Ecology and Religion: Ecological Spirituality in Cross-Cultural Perspective. Upper Saddle River, NJ: Prentice-Hall, 1995.
- Kyoto Protocol. 1998. See [http://unfccc.int/kyoto\\_protocol/items/2830.php](http://unfccc.int/kyoto_protocol/items/2830.php).
- Ervin Laszlo. Vision 2020: Reordering Chaos for Global Survival. Langhorne, PA: Gordon and Breach, 1994.
- Joanna R. Macy and Molly Young Brown. Coming Back to Life: Practices to Reconnect Our Lives, Our World. British Columbia: New Society Publishers, 1998.

Patricia M. Mische. "Ecological Security in an Interdependent World." In Richard A. Falk, et. al., eds., The Constitutional Foundations of World Peace. Albany, NY: SUNY, 1993.

Oliver Morton. "Not-So-Lonely Planet." *The New York Times Op-Ed*, December 24, 2008, A21.

Norman Myers. Gaia: An Atlas of Planet Management. New York: Anchor Books, 1993.

John-Francis Phipps. The Politics of Inner Experience: Dynamics of a Green Spirituality. London: The Merlin Press, 1990.

Darrell Addison Posey, ed. Cultural and Spiritual Values of Biodiversity. Nairobi: United Nations Environment Programme, 1999.

Steven C. Rockefeller and John C. Elder, eds. Spirit and Nature: Why the Environment is a Religious Issue. Boston: Beacon Press, 1992.

Theodore Roszak. The Voice of the Earth: An Exploration of Ecopsychology. Newburyport, MA: Phanes Press, 2001.

Helaine Selin, ed. Nature across Cultures: Views of Nature and the Environment in Non-Western Cultures. Norwell: Kluwer Academic Publishers, 2003.

Marvin S. Soroos. "Global Change, Environmental Security, and the Prisoner's Dilemma," Journal of Peace Research, Vol. 31, No. 3, (1994), pp. 317-332.

James Gustave Speth. The Bridge at the Edge of the World: Capitalism, the Environment, and Crossing from Crisis to Sustainability. New Haven: Yale University Press, 2008.

Eric K. Stern. "Bringing the Environment In: The Case for Comprehensive Security," Cooperation and Conflict, Vol. 30, No. 3, (1995), pp. 211-237.

Henry David Thoreau (author) and Elizabeth Hall Witherell (editor). Henry David Thoreau: Collected Essays and Poems. New York: Library of America, 2001.

Mary Evelyn Tucker and John A. Grim, eds. World Views and Ecology: Religion, Philosophy, and the Environment. Maryknoll, New York: Orbis Books, 1994.

\* \* \*

## **PART FOUR: VIOLENCE**

*Violence is the opposite of love. In behavior it is the opposite of cooperation. Cooperation and love come from spirituality—deep, conscious peace, transcending the sense of self. Violence comes from deep psychological foundation of fear and aggression, based on the sense of separate selfhood—including “my” body, opinions, social roles, and ethnocentrism. Violence is found in idea systems and social institutions. Ethnocentric religious forms in fundamentalist, Islam, Hinduism, Sikhism, Judaism, and Christianity are expressions of fearful, aggressive egoism, alien to inner peace.*

*Worldviews institutionalized in education and media are part of violence. Deception is mental violence. Deception afflicts the deceiver as well as the people they deceive: It is necessary in order to legitimize bodily or military violence for economic goods. Thus confusion and violence go together, along with emotional disturbance and ignorance of human connectedness at the deep level of consciousness. These interrelated interconnections form a vicious cycle: History for thousands of years shows that the more we fight outer enemies, the more they increase.*

*No diplomatic, political, military, or economic approach has ever brought lasting peace—because they leave the inner source of violence intact. Lasting nonviolence has to be spiritual—a shift to the deep structure of consciousness: Ego-based emotional disturbances giving rise to violence can all be overcome through spiritual disciplines and the influential company of already wise and loving beings. Looking at our own thought-impulses quiets them and must accompany spiritual practices—otherwise we deceive ourselves that others’ goods we seize are approved or ordered by God, that our violence and domination are self-defense, and so on—and thus perpetuate our fear, hatred, and delusion, and defeat cooperation. With inner peace the cycle of violence is broken. The virtuous cycle of love and cooperation replaces it.*

-- From: Abdul Aziz Said, Minding the Heart  
(unpublished manuscript).

### **April 2:                    Overview of Violence (Week 12)**

*Group # 7 will post their reading list for week 13.*

*Three-page reflection on the Environment due by the start of class.*

Required readings:

R. Scott Appleby. “Building Sustainable Peace: The Role of Local and Transnational Religious Actors” in Thomas Banchoff, ed., Religious Pluralism, Globalization, and World Politics. Oxford: Oxford University Press, 2008, pgs 125-155.

Catherine Bateson. Willingness to Learn: Passages of Personal Discovery. Hanover: Steerforth Press, 2004. Part IV ( Introduction; Democracy, Ecology, and Participation; Vision of Transcendence; Purpose, Gender and Evolution) and Afterword.

Johan Galtung. Peace by Peaceful Means: Peace and Conflict, Development and Civilization. London: Sage Publications, 1996. Part 1, chapters 1 and 3; Part 5, chapter 1.

(more on next page)

Curtiss Paul DeYoung. Living Faith: How Faith Inspires Social Justice. Minneapolis: Fortress Press, 2007. Chapters 1, 5, and 7.

Douglas Fry. Beyond War: The Human Potential for Peace. Oxford: Oxford University Press, 2007. Foreword, Chapters 1-3.

Said, Abdul Aziz and Charles O. Lerche. "Peace as a Human Right: Toward an Integrated Understanding" in Human Rights and Conflict: Exploring the Links between Rights, Law and Peacebuilding, edited by Julie Mertus and Jeffrey W. Helsing. Washington, DC: United States Institute of Peace, 2006.

Scott M. Thomas. The Global Resurgence of Religion and the Transformation of International Relations: the Struggle for the Soul of the Twenty-First Century. New York: Palgrave MacMillan, 2005. Chapters 5, 6, and 7

\* \* \*

**April 9:**                   **Is Violence Natural?**  
**(Week 13)**

*Group # 8 will post their reading list for week 14.*

\* \* \*

**April 16:**               **Is Violence only Material?**  
**(Week 14)**

*Group # 9 will post their reading list for week 15.*

\* \* \*

**April 23:**               **How Does One Stop Violence?**  
**(Week 15)**

## **Bibliography for Violence**

Madeline K. Albright and William S. Cohen. Preventing Genocide: A Blueprint for U.S. Policymakers. Washington, DC: United States Holocaust Memorial Museum, The American Academy of Diplomacy, and the Endowment of the United States Institute of Peace, 2008.

Robert M. Axelrod. The Evolution of Cooperation. New York: Basic Books, 1984.

John Burton, ed. Conflict: Human Needs Theory. New York: St. Martin's Press, 1990.

D. W. Chappell. Buddhist Peacework: Creating Cultures of Peace. Somerville, MA: Wisdom Publications, 1999.

John Dear. Living Peace: A Spirituality of Contemplation and Action. New York: Doubleday, 2001.

John Dear. A Persistent Peace: One Man's Struggle for a Nonviolent World. Chicago: Loyola Press, 2008.

Johan Galtung. Transcend and Transform: An Introduction to Conflict Work. Boulder: Paradigm Publishers, 2004.

Johan Galtung. Peace by Peaceful Means: Peace and Conflict, Development and Civilization. London: Sage Publications, 1996.

Haim Gordon and Leonard Grob. Education for Peace: Testimonies from World Religions. Maryknoll, NY: Orbis Books, 1987.

Thich Nhat Hanh. Creating True Peace: Ending Violence in Yourself, Your Family, Your Community and the World. New York: Free Press, 2003.

Monika Hellwig. A Case for Peace in Reason and Faith. Collegeville, MN: The Liturgical Press, 1992.

Sheherazade Jafari. "Local Religious Peacemakers: An Untapped Resource in U.S. Foreign Policy" in Journal of International Affairs, Volume 61, no 1, Fall/Winter 2007, pgs 111-130.

Catherine Ingram. In the Footsteps of Gandhi: Conversations with Spiritual Social Activists. Berkeley, CA: Parallax Press, 1990.

Issue on Spirituality and Nonviolence. International Journal of Nonviolence (1996).

John Paul Lederach. The Moral Imagination: the Art and Soul of Building Peace. New York: Oxford University Press, 2005.

John Paul Lederach. Building Peace: Sustainable Reconciliation in Divided Societies. Washington, DC: United States Institute of Peace, 1998.

Lawrence LeShan. The Psychology of War: Comprehending its Mystique and its Madness. Chicago: The Noble Press, 1992.

David Little, ed. Peacemakers in Action: Profiles of Religion in Conflict Resolution. New York: Cambridge University Press, 2007.

Thomas Merton. "Gandhi and the One-Eyed Giant." Gandhi on Nonviolence. New York: New Directions Publishing, 1965.

Michael Nagler. Is There No Other Way?: The Search for a Nonviolent Future. Albany, CA: Berkeley Hills Books, 2001.

Raimon Panikkar. Cultural Disarmament: The Way to Peace. Louisville, Kentucky: Westminster John Knox Press, 1995.

- Sidney Piburn, ed., The Dalai Lama: A Policy of Kindness. Ithaca, NY: Snow Lion Publications, 1990.
- Gerard F. Powers, et. al, eds. Peacemaking: Moral and Policy Challenges for a New World. Washington, D.C.: Georgetown University Press, 1994.
- Betty A. Reardon. Women and Peace: Feminist Visions of Global Security. Albany, NY: State University of New York Press, 1993.
- Abdul Aziz Said and Nathan Funk. "Conflict Resolution and Spirituality: Reflections on Teaching, Theory, and Practice," The Fourth R, Vol. 74, (August/September 1996), pp. 1, 4-6.
- Abdul Aziz Said and Laura A. Barnitz. "The Dialogue Between Peace and Human Rights," Peace Review, Winter 1990, pp. 9-13.
- Jessie Sutherland. Worldview Skills: Transforming Conflict from the Inside Out. Vancouver: Worldview Strategies, 2005.
- Aung San Suu Kyi. "Towards a Culture of Peace and Development." In Hans Küng, ed., Yes to a Global Ethic. New York: Continuum, 1996.
- Jeremy Sawatsy. Just Peace Ethics: A Guide to Restorative Justice and Peacebuilding. Eugene, OR: Cascade Books, 2008.
- Andrew Bard Schmookler. Out of Weakness: Healing the Wounds That Drive Us to War. New York: Bantam Books, 1988.
- Donald W. Shriver, Jr. An Ethic for Enemies: Forgiveness in Politics. New York: Oxford University Press, 1995.
- Paul Smoker and Linda Groff. "Spirituality, Religion, Culture, and Peace," International Journal of Peace Studies, Vol. 1, No. 1, (January 1996), pp. 57-113.
- John G. Stoessinger. Why Nations Go to War. Florence, KY: Wadsworth Publishing, 2007.
- David A. Welch. Justice and the Genesis of War. New York: Cambridge University Press, 1993.

\* \* \*

**April 30:**                   **Take Home Final Distributed Electronically (no class)**  
**(Week 16)**

*Three-page reflection on Violence due by 2 pm by email.*

\* \* \*

**May 7:**                   **Take Home Final Due (send by email or drop off at the office)**  
**(Week 17)**               **by 2 pm)**

\* \* \*

***Peace is not a goal to be pursued. It is always in the making. It is a journey towards a place where there is trust, mercy, and justice. We may not get there, but the journey is important and***

*is never ending. It is a process of being and doing. Peace is both task and experience. The task of peace is dealing with structural violence. The experience is self-knowledge. When we discover our authentic individuality we recognize the genuine uniqueness of others. We need to spiritualize our lives, in other words, we need to “sweat out” our spirituality, our personal experiences. With such experience, we can come to recognize that one’s personal ideals cannot be another’s ideal. Through forgiveness and coexistence we can create a new humanity. Everyone becomes a new person when new relationships are found. Through education we discover the sacred. We come to reinvest the sacred in our lives. The sacred is any process that links us to the greatest context to which we belong.*

*Peace work literally means to get caught in a love triangle. At the outer top of the triangle there is “thought,” on one outer base of the triangle there is “word” and on the other outer base of the triangle there is “deed.” At the inner top of the triangle there is “love,” on one inner base is “lover” and on the other inner base there is “beloved.” The love triangle shows how our thoughts connect with our words and deeds: When our thoughts reflect love, our words are those of a lover and our deeds are directed towards the Beloved. We are peace. Love is a dynamic force, not a state we possess. It is a force passing through us. To receive it we have to give it to others. When peace emanates from us peace returns to us. It is well to think carefully about how we can build a world community—a just world order—one that is rooted in popular participation, that seeks to realize the dreams of the people of the world, and that creates mechanisms to regulate sustainable development. There are many roads to a just world order—and none of them easy nor amenable to quick resolutions. There is no one way, nor a magic formula.*

*Preparation for the journey toward a world community begins with irrelevant dreams. Dreams are imperfect and subject to contextual, cultural, and historical biases, yet they open the way for a future where we can shield ourselves from the disaster of chaos, take at least some small steps towards the alleviation of the massive misery, reduce the burden of the world arms race, and decrease the burden of repression on hundreds of millions of people. Utopias are useful tools to design intermediate steps, to know what is our hope, but utopias cannot be used to divert the energy of the world from the intermediate, small steps that are possible.*

*-- Abdul Aziz Said, as quoted in:  
Abu-Nimer, Mohammed, ed. Reconciliation, Justice and Coexistence: Theory and Practice.  
Lanham: Lexington Books, 2001, page 347-348.*

***Let us do what we can***

*that all creatures  
may enjoy a fair portion  
of the riches of our planet earth.*

*Let us honor our humanity  
and ourselves.*