Contributions of Different Cultural-Religious Traditions to Different Aspects of Peace – Leading to a Holistic, Integrative View of Peace for a 21st Century Interdependent World

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Introduction

Within the Peace Studies field, views of what a more peaceful society and world might look like, and need to address, have evolved over time—especially since World War II. At least seven different aspects of peace have evolved, each building on what came before, leading collectively towards a more holistic, integrative view of peace. What is also interesting is that different cultural-religious groups and traditions have each contributed especially strongly historically to different aspects of peace—based on their own underlying cultural values— indicating that collectively a richer, more multidimensional view of peace hopefully is emerging in the world, which honors important contributions and input from the rich diversity of the world's different cultural-religious traditions, including from Western, Eastern, and indigenous traditions.

This article has four parts. Part I introduces different definitions and ways of looking at peace. Part II looks at how seven different aspects of peace have evolved within Peace Studies, each building on what came before. Part III summarizes how our views of peace have evolved, leading to a holistic, integrative view of peace. Part IV examines how different cultural-religious traditions—specifically Western, Eastern, and indigenous traditions—each contributes in different important ways to different aspects of peace, thereby collectively providing a richer, more multidimensional and integrative view of peace, which is more appropriate for an increasingly interdependent 21ˢᵗ century world.

Part I: <u>Introduction to Definitions and Ways of Looking at Peace</u>

What is peace, and how have our views of peace evolved – especially since the end of World War II? It is argued that one can look at peace in at least three ways: (1) as <u>goals/visions</u> for creating a more peaceful society and world in the future (the focus of this paper); (2) as the <u>means/processes</u> used to create these goals/visions (including various forms of non-violence, including conflict resolution, management, and transformation; alternative dispute resolution, including negotiation, arbitration, and mediation; dialogue instead of debate; strategic non-violence, as well as spiritually-based non-violence; and prayer and meditation); and (3) as a <u>feeling</u>, i.e., how does one feel when one is peaceful? While all these aspects of peace are important, this paper (in Parts II-IV) focuses especially on (1), i.e., on how our visions and goals of what a more peaceful society and world might look like have evolved over time, especially since the end of WWII.

Several other important terms are also used in the Peace Studies field to describe different aspects of peace. These include:
a) <u>narrow definitions of peace</u> (as absence of war) vs. <u>broader definitions of peace</u> (adding additional aspects of peace to one's definition of peace). (See Parts II-IV of this article for a broader, evolving, and holistic view of peace.)
b) <u>peacekeeping</u> (moving in United Nations or other troops to keep the peace between formerly warring parties) vs. <u>peacemaking</u> (helping parties in conflict to make peace with each other, including signing a peace agreement to end their conflict) vs. <u>peacebuilding</u> (building the conditions over time for the creation of a more peaceful society and world).   The focus of many people today is on peacebuilding, which takes a longer term perspective.
c) the peace movement vs. the movement for peace – a distinction made by the late Dr. Kenneth Boulding. He said that the <u>peace movement</u> includes all the people who are actively working for peace in different areas in the world, while the <u>movement for peace</u> are things that indirectly lead to more interrelationships and interdependencies between people that thereby reduce the prospects of war.
d) the United Nations Declaration of the <u>Year 2000 as the Year for a Culture of Peace</u>, and the <u>Decade 2001-2010 as the Decade for a Culture of Peace and Nonviolence for the Children of the World.</u> The concept of a "culture of peace" began with UNESCO (United Nations Educational, Scientific, and Cultural Association) and was then adopted in the United Nations Declarations noted here, as well as by people around the world.

Part II: <u>Evolving Views of Peace, Leading to a Holistic, Integrative View of Peace</u>

Since World War II, our views of what a more peaceful society and world might look like have evolved to include at least seven aspects – including six types of outer peace, as well as inner peace – covering ever more system levels. These aspects of peace can be grouped into

three broad categories, as follows.*[1] The overall framework for looking at these seven aspects of peace thus includes:

		War Prevention		Structural Conditions		Holistic Complex Models		
		Absence of War	Balance of Forces	No Structural Violence	Feminist Peace	Intercultural Peace	Gaia Peace	Inner/Outer Peace
O U T E R P E A C E	Environmental							
	Cultural							
	Transnational							
	Interactional							
	Between States							
	Within States							
	Community							
	Family and Individual							
INNER PEACE								

Fig. 1: Seven Concepts in the Evolution of Peace Thinking, Leading to a Holistic, Integrative View of Peace

(A) War Prevention (Focusing on the Elimination of War and Physical Violence and the Maintenance of This Situation by the International System)
1. Peace as Absence of War and Physical Violence (later called "Negative Peace" by Johan Galtung).
2. Peace as Balance of Forces in the International System (Quincy Wright)

(B) Structural Conditions for Peace (Added to the Elimination of War and Physical Violence):
3. Peace as No War and No Structural Violence on Macro Levels (Galtung's "Negative Peace" and "Positive Peace," respectively)
4. Peace as No War and No Structural Violence on Micro, as well as Macro Levels (Adding Community and Family Peace, as also essential, along with National, International, and Transnational Peace; also eliminating patriarchal values and institutions on all levels) (Feminist Peace)

(C) Holistic, Complex Systems Models and Views of Peace (that focus on unity and diversity within systems and include positive, not just negative definitions of peace in multiple areas and on multiple system levels – from the macro to the micro, including inner peace)
5. Holistic Intercultural Peace – Between All Humans and Their Diverse Cultures, Civilizations, and Religions
6. Holistic Gaia Peace – Between All Humans and the Earth or Gaia and Its Diverse Web of Life

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[1] This model on the evolution of seven aspects of peace, grouped in three broad categories, was developed with the late Dr. Paul Smoker, a long-time Peace Researcher and past Secretary General of the International Peace Research Association, and my late husband.

7. Holistic Inner-Outer Peace: Adding Inner Peace – From the World's Diverse Spiritual Traditions – To All the Forms of Outer Peace (above).

Each of these seven types of peace will now be examined in more detail. (See Smoker and Groff, 1997; Groff, 2001; Groff, 2007; and other earlier articles on these seven aspects of peace.)

A. Peace Thinking that Stresses War Prevention
The first two types of peace both deal with war and how to prevent it, and the need to do so if any lasting peace is to be possible in the world.

(1) Peace as Absence of War (and Physical Violence) (Galtung's "Negative Peace")
The first perspective, peace as the absence of war, focuses on avoiding violent conflict between and within states – war and civil war. This view of peace was of utmost importance to people at the end of World War II – following two devastating world wars – and is still widely held among general populations and politicians in most countries today. There are good reasons why this is so. Everyone knows the ravages of World War I and World War II, as well as those occurring during the so-called "Cold War," where superpowers often intervened in local conflicts such as Vietnam and Afghanistan. Wars, including the internal or civil type, such as Darfur, as well as those begun by outside intervention, such as the current Afghanistan and Iraq Wars following 9/11/2001, continue to rage around the globe, and the lives of millions of people are daily threatened by the spectre of war. Under these circumstances, peace is seen as the absence of war—at least until the killing stops.

All seven definitions of peace discussed here include absence of war, but only this first one defines peace as just the absence of war, which can be seen as a precondition for any of the other types of peace becoming possible. During the Cold War, some people advocated a policy of "peace through strength" and deterring nuclear war by stockpiling nuclear weapons (and building strong second strike or retaliatory capabilities) on both sides, leading to United States-Soviet Union arms races. In general, however, this type of peace seeks to find areas of common ground on national security issues between countries, as a basis for arms control and disarmament agreements, that can reduce or eliminate dangers of nuclear weapons and nuclear war – on earth and now in space, as well as dangers from conventional weapons, chemical and biological weapons (the poor man's nuclear weapons), land mines, and any weapons endangering human life and taking resources away from other life-enhancing uses. It also seeks to reduce dangers of nuclear proliferation, nuclear terrorism, and accidental nuclear war.

Johan Galtung (a famous peace researcher) called this first type of peace "negative peace," which was also extended later to include not only eliminating war, but also eliminating physical violence. Galtung also distinguished this "negative peace" from what he called "positive peace," which was eliminating structural peace (see "peace # 3," Part II).

(2) Peace as Balance of Forces in the International System
Quincy Wright, in his path breaking work*, A Study of War* (1941), stated the view that peace is a dynamic balance involving political, economic, social, cultural, and technological factors, and that war occurred when this balance broke down in the international system. (The cultural factor is the primary focus of "peace 5" and is discussed there.) The international system includes the overall pattern of relationships between states and International Governmental Organizations (IGOs) and domestic public opinion within a state – the community level of analysis. Any

significant change in one of the factors involved in the peace balance would require corresponding changes in other factors to restore the balance. For example, Robert Oppenheimer, the much misunderstood "father of the atomic bomb," insisted on continuing to develop the bomb so that a global political institution, the United Nations, would have to be created to help control the new global military technology.

This is a systems view of peace in which the international system – if it can dynamically adjust to changes as they occur within the system – is the best solution for preventing war and preserving peace in the world. Because the number and types of actors in the international system – nation-states, international governmental organizations or IGOs, non-governmental organizations or NGOs, multinational corporations or MNCs, and now grassroots local communities through a movement for a U.N. People's Assembly – has greatly increased since the United Nations was formed in 1945, this type of peace also looks at proposals for reform of the international system and the United Nations itself. Much discussion has also focused on issues of global governance, as increasing issues require global cooperation in our increasingly interdependent world—'If' solutions are to be found. A related issue focuses on creating civil societies and democratic participation within countries as the foundation for more peaceful relations between states and more citizen participation in the international system (Boulding, 1990).

B. Peace Thinking that Stresses Eliminating Macro and/or Micro Physical and Structural Violence
The next two types of peace each deal with and add social-structural dimensions of peace – including on macro (national, international, and translational) levels, and then on micro (community, family, and individual) levels – to the efforts at eliminating physical violence and war (noted under A above).

(3) Peace as Negative Peace (No War) and Positive Peace (No Structural Violence) on Macro Levels
Johan Galtung (1969, 1990) expanded our concept of peace to include both "negative peace" and "positive peace" – two terms now standardized within the Peace Studies field. He defined "negative peace" as the absence of war and physical violence and "positive peace" as the absence of "structural violence," defined in terms of avoidable deaths and suffering caused by the way large scale social, economic, and political structures are organized—often in inequitable ways. Thus, if people starve to death when there is food to feed them somewhere in the world, or die from sickness when there is medicine to cure them (such as AIDS today), then structural violence exists since alternative structures could, in theory, prevent such deaths.

This type of peace thus deals with social and economic justice issues and with protecting basic human rights, as enumerated in *The Universal Declaration of Human Rights* (United Nations, 1948). Peace under this rubric involves both positive peace and negative peace being present in the global economic system, which is influenced by non-state actors such as International Non-Governmental Organizations (INGOs) and multinational corporations (MNCs). In this type of peace, the structural inequities in the international system itself are seen as major obstacles to world peace versus peace # 2, where the international system, and international institutions such as the United Nations, are seen as the solution for creating and preserving world peace.

(4) Feminist Peace: Eliminating Physical and Structural Violence on Both Micro (Community. Family. and Individual) Levels and Macro Levels, and Eliminating Patriarchal Values, Attitudes and Institutions that Block People's Opportunities on All Levels

During the 1970's and 80's, a fourth perspective was ushered in by feminist peace researchers, who extended both negative peace and positive peace to include eliminating both physical and structural violence down to the individual level. The new definition of peace includes not only abolishing macro level organized violence, such as war, but also eliminating micro level unorganized violence, such as rape or domestic violence in war or in the home. The concept of structural violence includes personal/micro and macro-level structures that harm or discriminate against particular individuals, ethnic communities, races or genders, thereby denying them opportunities available to other groups. This feminist peace model came to include the elimination of all types of violence (physical and structural) on all levels, from the individual, family, and community levels on up to the transnational level, as well as the elimination of patriarchal values, attitudes and institutions on all levels, as necessary conditions for a more peaceful planet that provides increasing opportunities for all its citizens. (Brock-Utne, 1985, 1989, 1990; and Reardon, 1990, 1993, and 1996).

C. Peace Thinking that Stresses Holistic. Complex Systems

The last three types of peace all deal with holistic complex systems based on the unity and interdependence of diverse, interacting parts. Intercultural peace celebrates the diverse cultural forms human beings exhibit on this planet, and Gaia peace honors the diversity of life forms and their interdependencies in the single living system Earth. These two types of holistic peace focus on the external world. The last type of peace, drawing on the world's rich spiritual traditions, adds inner peace to all the forms of outer peace, and is thus the most comprehensive view of peace.

(5) Intercultural Peace: Peace Between Peoples and Their Diverse Cultures, Civilizations, and Religions

Cultures are based on socially-learned behavior shared by groups of people having common histories, identities, values and lifestyles, and often common languages and geography. The interaction *between* cultures has accelerated dramatically during recent centuries and especially in recent decades. Too often the militarily stronger or economically more powerful culture has subordinated the militarily weaker or economically poorer one. Yet the world is becoming more interdependent each day, and an honoring of the rich cultural diversity of humanity is an essential component of a more peaceful future world.

While internal wars (**such as Darfur)**, and ethnic, cultural, and religious violence have become a global phenomena and focus for social science and peace research, especially in the post Cold War period (Huntington, 1993, and 1996; and Galtung, 1990), wars with outside intervention (as in Afghanistan and Iraq today) have also polarized the world and destabilized countries already suffering from internal divisions. The consequences of these wars will be with us for years.

Despite the above, relations between cultural, ethnic, racial, and religious groups can also be positive, creative experiences that enrich the lives of everyone involved. The fields of intercultural communication (Trompenaars and Hampden-Turner, 1998; Storti, 1999; and Groff, 2005a and 2005b) and interreligious dialogue (Beversluis, 2000; and Groff, 2005a and 2005b), as well as other prejudice reduction techniques, provide people with positive tools for dealing with cultural diversity.

Intercultural Peace requires that everyone realize that every culture is a different learned map or version of reality (not ultimate reality) and that every culture has particular gifts (based on their geographic and historical experiences and learning) that they bring to the table of humanity as a whole today. Intercultural peace requires the positive co-evolution of cultures at both macro and micro levels and the recognition that the whole diverse global cultural mix is a cause of strength for humanity, in the same way that the rich diversity of plants and living creatures is seen as a strength for the ecosystem.

(6) Holistic Gaia Peace: Peace With the World and the Environment
Gaia Peace is named after Gaia, the ancient Greek goddess of earth. In addition to the earlier types of peace, Holistic Gaia Peace – peace with Mother Earth and all her diverse ecological systems and species – also sees the Earth as a complex, self-organizing living system or being (Lovelock, 1991, in his Gaia Hypothesis; Lawrence, 1990; and Sahtouris, 1989), of which humans are a part (not separate), and places all forms of peace between people in this broader context.

Gaia Peace therefore requires peace between peoples at all levels of analysis – from the individual and family levels to the global cultural level, while also placing a very high value on the relationship of humans to bioenvironmental systems – the environmental level of analysis. Peace with the environment, sustainable development (that does not take from nature at a faster rate than it can replenish itself) and responsible stewardship of the earth are seen as central to this type of peace. Without the food, energy, and resources provided by earth, there could be no human or other life on the planet and also no human economic systems.

Human beings are seen as one of many species inhabiting the earth, and the preservation of the planet is seen as the most important goal. The increasing extinction of other species, as the human population on earth keeps increasing and encroaching on more of the land area of earth, also cries out for humans to wake up to what we are creating. Indeed, some people believe that we may be in the sixth mass extinction of species on this planet today—this time due to human behavior, with the fifth mass extinction being 65 million years ago with the extinction of the dinosaurs! Global climate change is another warning to humanity today, along with various forms of pollution. Indigenous peoples – who see themselves as part of nature for centuries and as a voice for the earth – also warn us that the earth is dying in various places today because of our human neglect and greed. Thus human rights must be expanded to acknowledge the rights of the earth (our life support system, on which all our futures depend), as well as rights of other species to exist.

In some cases, the Gaia concept is interpreted scientifically, in terms of a complex biochemical, energy system. In other cases, the inner, spiritual aspects of Gaia are also seen as essential, and Gaia or earth is also seen as a sacred, living being or Goddess.

(7) Holistic Inner and Outer Peace
This last type of peace includes all of the outer aspects of peace (delineated above), and adds inner peace as an essential component and precondition for a peaceful world. While inner peace can be just psychological, it frequently has a spiritual foundation that acknowledges some spiritual or transcendent aspect to life beyond just the physical world of our outer senses. Inner Peace then draws on the world's rich spiritual-religious traditions, including their mystical aspects – with mysticism being defined as "a direct experience of ultimate reality" (Carmody and Carmody, 1996), and uses different forms of prayer and meditation (including breathing

techniques, chanting, and various forms of yoga) as tools to become centered within and reach deeper states of inner peace.

This approach to peace recognizes different dimensions and levels of consciousness related to inner peace, just as different aspects of outer peace have been elaborated above. For example, Eastern spiritual traditions talk about seven chakras, or energy centers, in the body that are each related to different types and levels of consciousness. (See also Wilber, 1996, especially Chap. 9, and later books of his, on the evolution of consciousness.)

This spiritual dimension is expressed in different ways, depending on one's cultural and religious background and context, and it draws on centuries of experience by spiritual masters from the East, indigenous cultures, and some of the more ancient Western cultures, where such traditions are more developed and honored than in modern Western culture. Even in the West, however, there is now much greater interest in such topics, including a greater openness to exploring such inner dimensions of consciousness and peace. Western medicine and hospitals are also recognizing the important role of stress reduction techniques, such as meditation, in healing, due to an increasing recognition of the mind-body connection.

Eastern cultures and religions, such as Hinduism and Buddhism, have produced many mystics, avatars, and spiritual seers who have focused on the importance of inner peace as an essential condition for creating a more peaceful world. In this view, all aspects of outer peace, including one's perceptions and experiences of the world, reflect one's inner state of consciousness and must therefore be based on inner peace.

Part III: Summary on Evolution of the Peace Concept
As the world continues to change, it is clear that our concepts of peace have also continued to evolve over time, especially since the end of World War II. While many people within the peace studies and peace education fields have focused on one or more, but not all, of the above aspects of peace, it is clear that if one takes all of these different aspects of peace collectively together, a more holistic, integrative view of peace emerges, which has the following characteristics (Smoker and Groff, 1997; Groff, 2001; and Groff, 2007):

* Peace is a multi-factor process, focusing on many different substantive aspects and dimensions of peace, not just due to a single factor – the absence of war.

* Peace is multileveled, dealing with multiple system levels, from macro to micro levels in the external world, and now extends to inner peace.

* Seeing peace on multiple system levels also means that many more different types of actors are involved in the peacebuilding process besides just nation-states, who are the primary actors in peace as absence of war. 9/11 is a good example illustrating the increasing importance of non-state actors in the international system—including in peace and wartime situations.

* Peace includes not only six aspects of outer peace in the world, but also inner peace as an essential component for creating a more peaceful world in the 21st century, with different dimensions and levels of consciousness and inner peace now also open for further exploration.

* Peace is defined not only in negative terms – what one wants to eliminate (such as physical or structural violence) – but also in positive terms (focusing on what one wants to create in a positive sense). As Fred Polak said, "A society without positive images of itself is doomed."

(Polak, 1973)   If one wants to create a better future, it is not enough to just eliminate the negative; one must also clearly visualize, and commit one's life to, alternative, positive images of what one wants to create.

* Peace must honor both unity AND diversity, interdependence AND pluralism, of the world's diverse peoples, races, cultures, civilizations, ethnic groups, nations, and religions, as well as of the multiple species on earth. Neither a focus on homogenized unity alone (which neglects the diverse contributions that people from different cultures can make to the world), nor a focus on diversity only (without seeing what also connects us as human beings across all our diversity) will create the conditions for a more peaceful world. Both are essential.

* A holistic view of peace thus explores how these multiple aspects of peace fit together into some kind of dynamic and coherent, integrated, whole systems view of peace.

In conclusion, the emergence of more holistic peace paradigms in peace research – whether intercultural, environmental, and/or spiritual – has included an increasing emphasis on positive conceptions of peace. In part, this is because of our realization that, whatever our nationality, culture or religious tradition, we are all interconnected and interdependent. Viewed from space, planet Earth is a beautiful blue-green sphere, without national borders, but with land, water, ice caps, deserts, forests, and clouds supporting one interdependent planetary web of life based on multiple, interacting ecological systems.   We as individuals and groups are but a part of the planet, as the planet itself is a part of the solar system, galaxy and universe. This whole systems mindset enables an appreciation of the interdependence of species in the ecosystems of the planet, of particular cultural meanings in the context of the total global cultural systems of humanity, and of particular faiths in the rich diversity of global spiritual and religious traditions – all contributing to the tapestry of the whole. The whole is more than the sum of the parts, and the greater the variety of the parts, the richer the expression of the global whole.

Part IV: An Alternative Model Showing Contributions from Different Cultural-Religious Traditions to Different Aspects of Peace
Part II above focuses largely on how our concepts of peace have evolved, beginning with Western peace research and then adding elements from global peace research. It is noteworthy that inner peace was the last aspect of peace to be added in largely Western peace research, and that Gaia Peace was added not long before Inner Peace. Both of these last two aspects of peace are the particular focus and concern of different non-Western cultures and religions, who have thus most forcefully advocated the importance of adding these aspects to any overall concept of peace. Indeed, if one starts with an Eastern cultural and religious perspective, such as Hinduism or Buddhism, one always begins with inner peace, as the necessary precondition for peace in the world, with inner peace affecting what type of external world one was perceiving, experiencing, and creating. Similarly, if one starts with the earth-based cultures and religions (including indigenous spiritual traditions and followers of the goddess), who are closely tied to Mother Earth, who see all of nature as alive, and who see their role as caretakers for the earth, which is currently endangered by increasing human activity and occupation of the planet, one would begin with Gaia Peace as the most fundamental and important aspect of peace. Likewise, Western cultures and religions, being activists seeking progress in the world, traditionally begin with support for aspects of outer peace in the world—the focus of the first five aspects of peace.

Fig. 2 (based on an adaptation of the yin-yang symbol from Taoism) shows an alternative model of how these different aspects of peace are all dynamically interacting with each other all the time.
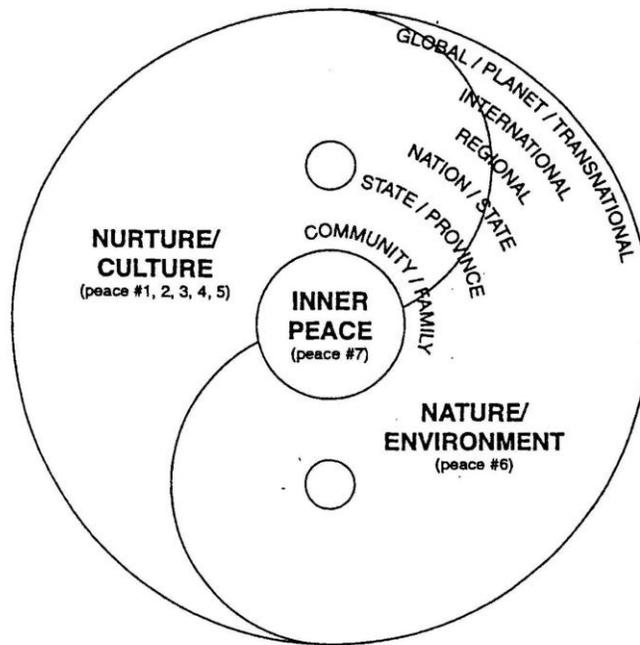

Fig. 2: Relationship Between Inner/Outer Aspects of Peace
Need Dynamic Balance Between:
* Inner Peace and Aspects of Outer Peace
* Nature/Environment & Nurture/Culture

What is significant is that the collective vision of peace that we end up with – when we add the particular focus and concern of earth-based religions and cultures (Gaia Peace # 6), Eastern cultures and religions (Inner Peace # 7), and Western cultures and religions (Peace # 1-5, focusing on different culturally and socially-learned aspects of peace in the external world) – is a much more powerful and comprehensive vision of the foundations for a peaceful world than any of those visions would be alone. As we enter the 21st century in an increasingly interdependent world, it is fitting that our conceptions of peace also draw from all the major cultural and spiritual-religions traditions on the planet to create a synergistic vision that is more powerful than any of us could have created on our own. In this sense, there is much that we can all learn, and are learning, from each other about peace, and this cross fertilization of ideas can only benefit humanity and all life in future.

Conclusions

In conclusion, it is clear that different cultural-religious groups have each historically contributed especially strongly to particular aspects of peace, and that today a great cross-fertilization of ideas is occurring as the diversity of humanity increasingly interacts with each other. Out of this cross-fertilization, a more holistic, integrative view of peace is emerging, with important contributions from all the main cultural-religious traditions on this planet, namely Western, Eastern, and indigenous traditions. If humanity can only learn to be open to each other, it is clear that each cultural-religious tradition has something important to contribute to

humanity as a whole, including in the area of peace, and that collectively humanity can create more together than if each group keeps trying to solve our problems separately.

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***POINTS FOR THE CLASSROOM** (send comments to forum@futuretakes.org):*

o   *In this article, the author highlights the possibility that various cultural-religious traditions and outlooks can be used as a resource in the creation of peace. What "rules of engagement" can we propose regarding how dissimilar traditions can more effectively interact in the future?*

o   *As Groff points out, Dr. Kenneth Boulding distinguishes between active promotion of peace and indirect measures (interdependence and interrelationships) that reduce the prospects of war. Various other authors would agree regarding the indirect measures. Considering counterexamples (e.g., the fact that Germany and Britain were major trade partners immediately prior to WWI), under what conditions do interrelationships and interdependences reduce the possibility of war? (For example, is the validity of this viewpoint dependent on the type of government?)*

o   *How sustainable is "negative peace" without "positive peace"? That is, if war is somehow avoided but the underlying causes persist, how will they manifest themselves?*

o   *In what ways will the changing role of the nation-state – and the advent of geostrategic actors other than the nation-state, impact the quest or attainment of peace? (also see Aguilar-Millan's article, this issue) Conversely, in what ways will the quest for peace impact the role of the nation-state?*

o   *Will diversity be more accepted a decade from now than it is today? Or is the trend toward a monolithic, "one-size-fits-all" world – particularly in the classroom, the corporation, and the community?*

o   *Also compare Groff's discussion of Gaia Peace with Iyanatullah's discussion of Gaia tech, this issue.*