

# Global Concepts



G.A.M.E. NEWSLETTER

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## MANNY'S CORNER

### Season of Peace and the Winds of War

Signs all around us point to Christmas, when peace on earth and good will toward all is the message conveyed. The message of peace is



not unique to Christianity; it is also presented for Hanukkah and the people of Jewish faith as well as the Islamic celebration of Eid ul-Fitr marking the end of Ramadan.

Regardless of region or religion, the desire for peace is universal but illusive while drums of war are louder and serve limited interests and militarism. Daily media reports remind us of major military plans, call-ups of reserves, war games and preparation for possible war with Iraq. The message from the ordinary people has been confusing and once again shows division and discontent. A segment of the American public with a fear of terrorism is showing willingness for any measures that, in their view, provides security at home and abroad. We need to remember that home security is more than intelligence gathering and military security.

A true home security depends upon the international stability and international desire for a peaceful and stable planet Earth. There is a need for better strategies, including good will and better communication with other cultures different from ours, to create



international stability. The international community with the help of United States created the United Nations in 1945 “to save the succeeding generations from the scourge of war.” To this end, Article One of U.N. Charter, under the purposes and principles, states: to maintain international peace and security, “effective collective measures” are needed to make the international community safe. There is no mention of “unilateralist” or one or two nations to act as the world’s police power and utilize the most destructive firepower to that end. The roots of terrorism are in poverty and injustice, not alienating people who are already tired of being pushed around. Over fifty years of violence in the Middle East has contributed much to the uncertainty of our time. It is not surprising that the recent PEW Research Center’s report in its survey of 38,000 people in 44 countries discovered, among other things, that many people around the world perceive the conflict between Israel and Palestine as “a greater threat to stability in the Middle East,” and “decry U.S. influence on their societies.”

Let’s face it: Saddam Hussein is not the only despot in the world. Unilateral action is a false solution to a serious problem and is seen as the powerful nation imposing its interest upon other nations with force and violence. To break the cycle of violence, the 21<sup>st</sup> century should be able to find other acceptable alternatives instead of military options and with the consensus of international community.

Peace is not a season, but a state of mind

Unknown





## Book Review

Karen Armstrong, *The Battle for God*.  
Alfred A. Knopf, New York, 2000.

Karen Armstrong, a leading author of several books on religion and commentator on religious issues, has written a well-researched book on fundamentalism.

In her words, fundamentalism has emerged in every religion in the late 20<sup>th</sup> century with a great impact upon our time. The book's focus, however, is on three monotheistic faiths: Judaism in Israel, American fundamentalist Protestant, and Moslems both Sunni's in Egypt and Shii's in Iran -- beginning with new discoveries (1492), the western scientific rationalism (logos) and expulsion of Jews from Spain to present time.

Armstrong describes and analyzes many past and recent historical and political crises around the globe, the development of secularism in Western society, separating religion from politics. The old medieval form of faith no longer was useful and Western society needed to move beyond the limits of the known world. Western secular culture was developed. Protestant modern science "was beginning to discredit mythology". Reformation (16<sup>th</sup> century) showed modern period was underway. By the 17<sup>th</sup> century, Europeans were entirely oriented toward the future, and new approach to investment, and technical improvement was devised. The Reformation, however, had negative side effects dividing Europe into two hostile camps. Protestants and Catholics persecuted one another in England. New Western society in Europe was not universal, but with all the technological and scientific advances the western people lived longer, healthier lives and enjoyed greater freedom. The Great War of Europe in 1914, and a number of other events appeared to be an attempt to

create spirituality without God or supernatural. Fundamentalists belonged to the past; they were the enemies of science and intellectual liberty and could take no legitimate part in the modern world.

Religious people were also making attempts to build a new vision based on fundamentals. Protestants developed the "social Gospel" to sacralize the godless cities and factories and return to the basic teaching of religion. The Fundamentalist revival was accelerated by mid-1970's when the U.S, Protestant Fundamentalist launched a counteroffensive. New organizations and new networks started -- Billy Graham, Oral Roberts, Jerry Falwell, Bob Jones University, Bible Colleges, and Fundamentalist universities. The Moral Majority was created and Bible Institutes became "a crucial fundamentalist institution."

By the end of 19<sup>th</sup> century, not only Christians but also Moslems and Jews believed "their faith was in danger of being obliterated."

In the Jewish World, there were also signs that people were beginning to retreat from the overly rational forms of faith that had developed during the 19<sup>th</sup> century. In Israel a new form of Jewish fundamentalism started, religious Zionism in the shadow of secular Zionism.

Because Islam is a total way of life, the Islamic world was slow in modernity and in the development of fundamentalism.

Fundamentalism began to develop when it appeared that modernism and secularism were an attempt to destroy Islam.

For both Egyptian and Iranian Moslems, modernity was experienced as "aggressive, invasive, and exploitative."

By 1960, there was revolution through the West and the Middle East: Nasserites revolution in Egypt, Shah's White Revolution in Iran, dictatorial rule, supported by SAVAK (Secret Police), and closing of Majlis (House of Representatives) in Iran.

Continued p. 3

Shah's atrocities resulted in the death of thousands of innocent people. He was finally forced out and replaced by the Islamic Republic.

In the final chapter, Karen Armstrong summarizes the book by stating, "We cannot be religious in the same way as our ancestors in the premodern conservative world." Fundamentalism is "just one of these modern religious experiments" that has put religion on the international agenda. "This battle for God was an attempt to fill the void at the heart of society based on scientific rationalist;" "the malaise of the contemporary culture;" more freedom, more choice, more material goods. Fundamentalism is a new phenomenon and is the result of modernization and struggle to return to basics. Modernization provided the west with wealth, good health and freedom. But for some it reduced the societal values and belief system.

Armstrong's book is well-researched and well documented book. In my view, however, her book as many other books with similar analysis of Eastern culture, represents a western view and is measured on the western yard stick. The author's analysis of Western and particularly American Fundamentalism appears to be accurate. But the Eastern fundamentalism has a great degree of cultural and ethnic struggle for survival and liberty. As the author has repeatedly stated, the Western model in the eye of Eastern and Islamic citizens is based on colonialism, materialism, and individualism and "is seen as aggressive, invasive, and exploitative."

Karen Armstrong is accurate to point out that western culture and the western model of modernization has a 300 year history, and the changes overall have been spontaneous. However, this model has failed to provide relevancy and applicability to the Eastern cultures and Eastern societies. Anti-western movement is more than just "a struggle for basics" in religion. It is also a struggle for



## Upcoming Events

### Local And National Upcoming Events

**December 11, 2002, A Houston Fit for Children**, Education Series, at Depelchin Children Center, Houston, Texas.

**December 21, 2002, World Peace Day**, held annually on the winter solstice, on which bells through the world are ringing in hopes of bringing world peace.



**December 27, 2002, Kwanzaa Celebration**, Capitol Plaza Hotel, Topeka, KS. 6:00 p.m. Registration. 7:00 Program. Speaker Dr. Maulana Karenga, creator of International Kwanzaa holiday.

**February 13-14, 2003, Legal Education Workshop: Moving the CRC forward in the United States**. Covenant House, Washington, D.C.

**February 16, 2003,** Meeting of the G.A.M.E. Board of Directors.

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survival, control of national destiny and true application of democracy and human rights. The struggle against tyrannical rule and forced imposition of foreign culture is well documented in her book in the case of Iran and Egypt. M.P.

**World Fit for Children:** Topic for the Second Kansas City Conference on the U.N. Convention on the Rights of the Child.

Children are entitled to all rights guaranteed in the Universal Declaration of Human Rights. However, since children are the most neglected and vulnerable segment of the population, they also need special protection. The international community has long recognized the need to protect children from various abuses.

The United Nations Convention on the Rights of the Child, known as CRC, is the only international treaty that covers “full spectrum of civil, political, social and cultural rights” for all under the age of 18.

Unfortunately, the United States remains the only nation that has not ratified this universal convention. The conference participants included 28 students and teachers who actively participated during the day and provided an excellent atmosphere, emphasizing the role of teachers and students in a conference on the Rights of the Child.

As a final outcome document, a resolution provided an excellent avenue for Kansas City to continue our support for the U.N. Rights of the Child Convention.

In addition, we agreed we need to find ways to have school teachers focus on this issue by providing accurate information about the convention and debating the issue in their class rooms.

For more information about the conference and the text of speeches by Jo Becker and Marty Scherr, please use the G.A.M.E. Web site:

[www.kcglobalconcepts.org](http://www.kcglobalconcepts.org).

## Nobel Laureates Issue Dire Warning

OSLO, Norway (OTVNewswire) -- At the Nobel Peace Prize Centennial Symposium here in mid-December, celebrating the 100th anniversary of the Nobel prize, 100 Nobel laureates have issued a brief but dire warning of the "profound dangers" facing the world. Their statement predicts that our security depends on immediate environmental and social reform. The following is the text of their statement:

### THE STATEMENT

The most profound danger to world peace in the coming years will stem not from the irrational acts of states or individuals but from the legitimate demands of the world's dispossessed. Of these poor and disenfranchised, the majority live a marginal existence in equatorial climates. Global warming, not of their making but originating with the wealthy few, will affect their fragile ecologies most. Their situation will be desperate and manifestly unjust. It cannot be expected, therefore, that in all cases they will be content to await the beneficence of the rich. If then we permit the devastating power of modern weaponry to spread through this combustible human landscape, we invite a conflagration that can engulf both rich and poor. The only hope for the future lies in co-operative international action, legitimized by democracy.

It is time to turn our backs on the unilateral search for security, in which we seek to shelter behind walls. Instead, we must persist in the quest for united action to counter both global warming and a weaponized world. These twin goals will constitute vital components of stability as we move toward the wider degree of social justice that alone gives hope of peace.

Some of the needed legal instruments are already at hand, such as the Anti-Ballistic Missile Treaty, the Convention on Climate Change, the Strategic Arms Reduction Treaties and the Comprehensive Test Ban Treaty. As concerned citizens, we urge all governments to commit to these goals that constitute steps on the way to replacement of war by law. To survive in the world we have transformed, we must learn to think in a new way. As never before, the future of each depends on the good of all.

### THE SIGNATORIES

Zhohres I. Alferov, Physics, 2000; Sidney Altman, Chemistry, 1989; Philip W. Anderson, Physics, 1977  
Oscar Arias Sanchez, Peace, 1987; J. Georg Bednorz, Physics, 1987; Bishop Carlos F.X. Belo, Peace, 1996  
Baruj Benacerraf, Physiology/Medicine, 1980

Hans A. Bethe, Physics, 1967; James W. Black, Physiology/Medicine, 1988; Guenter Blobel, Physiology/  
Medicine, 1999; Nicolaas Bloembergen, Physics, 1981; Norman E. Borlaug, Peace, 1970

Paul D. Boyer, Chemistry, 1997; Bertram N. Brockhouse, Physics, 1994; Herbert C. Brown, Chemistry,  
1979; Georges Charpak, Physics, 1992; Claude Cohen-Tannoudji, Physics, 1997; John W. Cornforth,  
Chemistry, 1975; Francis H. Crick, Physiology/Medicine, 1962; James W. Cronin, Physics, 1980

Paul J. Crutzen, Chemistry, 1995; -Dalai Lama, Peace, 1989 Johann Deisenhofer, Chemistry, 1988

Peter C. Doherty, Physiology/Medicine, 1996; Manfred Eigen, Chemistry, 1967; Richard R. Ernst,  
Chemistry, 1991; Leo Esaki, Physics, 1973; Edmond H. Fischer, Physiology/Medicine, 1992

Val L. Fitch, Physics, 1980; Dario Fo, Literature, 1997; Robert F. Furchgott, Physiology/Medicine, 1998

Walter Gilbert, Chemistry, 1980; Sheldon L. Glashow, Physics, 1979; Mikhail S. Gorbachev, Peace,  
1990; Nadine Gordimer, Literature, 1991; Paul Greengard, Physiology/Medicine, 2000

Roger Guillemin, Physiology/Medicine, 1977; Herbert A. Hauptman, Chemistry, 1985; Dudley R.  
Herschbach, Chemistry, 1986; Antony Hewish, Physics, 1974; Roald Hoffman Chemistry, 1981

Gerardus 't Hooft, Physics, 1999; David H. Hubel, Physiology/Medicine, 1981; Robert Huber, Chemistry,  
1988; Francois Jacob, Physiology/Medicine, 1975, and many more.

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### GLOBAL CONCEPTS Newsletter of the Global and Multicultural Education Center (G.A.M.E.)

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