

INTERNATIONAL CULTURAL FOUNDATION

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PWPA Marks Anniversary of First World Congress

Professors World Peace Academy members gather at the Ritz-Carlton Hotel in New York City in celebration of the first anniversary of the December 18, 1983 World Congress.



PHOTOS COURTESY OF ICF AND LLOYD EBY

On December 18, 1984, more than forty members of the Professors World Peace Academy (PWPA) gathered at the Ritz-Carlton Hotel in New York City to observe the anniversary of the First International Congress of the PWPA, convened in Korea on December 18, 1983.

According to PWPA-USA Chairman Gordon Anderson, an organizer of the event, "The First International Congress of PWPA is important because the event signified a major commitment by the Reverend Sun Myung Moon to support worldwide activities of the Professors World Peace Academy. PWPA-USA has immensely benefitted from this increased support by being able to sponsor major conferences and the publication of a new journal, *The International Journal on World Peace*."

First on the program of the Ritz-Carlton commemoration was Dr. Richard Rubenstein, past president of

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Paragon House Begins 1985 with 9 New Titles

In April, Paragon House Publishers inaugurated nine new titles spanning the realms of fiction, the humanities and social sciences. The publisher, affiliated with the International Cultural Foundation but editorially independent of it, is looking forward to a good 1985.

"We span the scholarly and popular areas," said marketing director Saul Brust, "producing books in the humanities, social and natural sciences, and truly transdisciplinary books in religion. We intend these books to be rigorous, yet accessible for the general, intelligent interested reader."

Paragon House publishes books under its own imprint, with Frederick E. Sontag,

the Robert C. Denison Professor of Philosophy at Pomona College, as chairman of Paragon House's editorial board. Paragon also publishes and distributes books from ICUS (International Conference on the Unity of the Sciences), New ERA (New Ecumenical Research Association), the Washington Institute for Values in Public Policy, and PWPA (Professors World Peace Academy).

According to Saul Brust, "all groups have some books forthcoming for the next season." (See accompanying article)

Explaining the imprint relationship in more detail, Mr. Brust notes that ICUS, New ERA, the Washington Institute and PWPA are each interested in producing

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Letter to Reverend Moon From PWPA/USA Professors

One year ago today, December 18, 1983, you invited presidents and leaders of the Professors World Peace Academy from seventy-two nations to attend an International Congress in your homeland of Korea. A resolution was signed at that meeting which marked an historic new beginning for the Professors World Peace Academy.

The resolution acknowledged "Our presence here is eloquent testimony to the passionate desire for world peace that unites us all." It observed "that humanity faces a new crisis that threatens both freedom and indeed the very existence of human civilization. Communism has been exposed as tyranny, but the democracies have also failed to rally the world towards alternatives that inspire hope and courage." The resolution announced cooperative efforts to work for "a new religiously inspired humanity; a God-centered world founded upon love and heart."

You have given unstinted support to professors who desire to work for a "world universal fellowship and harmony in which the terrible wounds of the past arising from differences of history, culture, nationality and race will be bound up and healed." In the past year you have helped the Professors World Peace Academy to sponsor conferences and activities

conducted by over 70 national chapters. You have supported the publication of a new journal, *The International Journal on World Peace*. You have also given assurance that you will sponsor future international congresses of the Professors World Peace Academy on topics of major importance to world peace. All this has been done in spite of your incarceration this past year.

Fifteen years ago, when the Professors World Peace Academy consisted of a few idealistic professors in Korea, there was only the hope that one day an international network of professors of all cultures, races and disciplines would become a reality. Your support and call to professors to join you in the First International Congress in Seoul on December 18, 1983 has turned that hope into a reality. On this first anniversary of the signing of the resolution in Korea, we professors gathered at the Ritz-Carlton Hotel in New York City would like to reaffirm our support to the common search for a peaceful world. We want to follow in the spirit of the First International Congress of PWPA and strive to achieve the ideals of the resolution. We express our gratitude for your sponsorship of PWPA activities, and our wish for your speedy release from your present travail.



Guests at the anniversary celebration sent the above letter of support to PWPA founder Rev. Sun Myung Moon in Danbury prison.

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PWPA-USA and President of the Washington Institute for Values in Public Policy. In speaking of PWPA, Dr. Rubenstein observed, "We have something radically new on the international horizon—that academics, instead of just writing for each other, are applying their intelligence to the problems of their country and the world. Reverend Moon has been the energizing element behind this...Last year I came on short notice; this year I come on short notice. Why? We are called together because we have an opportunity to participate in the creation of a new synthesis of 'theoria' and 'praxis' by bringing to-

gether our different insights in a truly new age."

Dr. Morton Kaplan, president of PWPA International, spoke on "Current Problems in American Foreign Policy." He gave a survey of problem areas deserving the attention of Academy members, including arms control and political factors in our relations with Cuba, Nicaragua, Japan, the Philippines, Mexico, Lebanon, and South Africa.

The Reverend Chung Hwan Kwak, Chairman of the Board of Directors of PWPA, recalled the speed with which PWPA professors responded to the call to participate in the First Congress and

outlined the growth which PWPA has achieved in the past year. He reflected that "Reverend Moon wants to proclaim December 18 as 'The Day of Cultural Revolution.' He is convinced that scholars can help bring about a peaceful world culture that neither communism nor democracy has been able to create. Knowledge and action must become united. The Reverend Moon's idea is that scholars should see that the lofty ideas of world peace become applied in the daily practice of people and nations. The consciousness of scholars needs to more widely influence social consciousness."

PWPA 1985 Conferences

January 17-18	South Africa "The Role of Academics and Human Relationships in Southern Africa" Johannesburg, South Africa
January 31-February 2	USA "Crossing the Border: Latin American Immigration to the United States" San Diego, California
February 2-4	The Middle East "The Middle East City: A Harmonious Environment for Modern Man" Paris, France
February 15-17	USA "The Hot Peace: The Triangular Relations Between China, the Soviet Union and the United States" Los Angeles, California
March 1-4	Argentina Conference Buenos Aires, Argentina
March 14-16	Brazil Conference Sao Paulo, Brazil
March 22-23	USA "Peace in Europe" New York City
March 25-26	Thailand Conference Bangkok, Thailand
April	The Philippines Conference Manila, The Philippines
May 23-25	Nigeria "Leadership and Nation Building" Port Harcourt, Nigeria
May 24-27	Malaysia "Economic and Social Development in Malaysia" Bangkok, Thailand
June	Scandinavia "Peace, Freedom and Justice"
June 22-23	Greece "Man: Greek Perspectives in a Modern World" Athens, Greece
July 8-9	Caribbean Conference Barbados
July 15	Japan International Conference on World Peace
August 13-18	Switzerland Second International Congress of PWPA Geneva, Switzerland
September 23-25	Kenya Conference
November 1-3	Australia Conference Brisbane, Australia

Paragon Titles

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books and collections of papers on various subjects. "Paragon's job," he says, "is to publish books. Rather than bring several imprints on to the market, it was decided to funnel them through Paragon."

Each of the divisions has its own editorial board, which makes the decision to publish a particular work or collection. Paragon then takes the finished manuscript through the manufacturing process: editing, book design, printing, binding and marketing.

Marketing for all books is done by Paragon. "Books are books," observes Mr. Brust. They are marketed through usual marketing channels—jobbers, wholesalers and individual bookstores.

In addition, marketing is done by direct mail as well. A presentation packet containing a brochure, letter and order form is sent to a mailing list of 15 to 20 thousand names, selected according to the specialized nature of a particular book. Direct mailing, Mr. Brust points out, is especially suitable to many of the volumes published, enabling Paragon to pinpoint those who would be interested in the more specialized titles.

According to Mr. Brust, "ours is a special market. Eventually, however, we hope to be considered a regular rather than a special publisher."

Presently Paragon markets primarily in the United States, although it has recently established links with an organization which markets English-language books abroad. Language is the primary problem in overseas marketing, notes Mr. Brust.

Paragon plans to have more books available in overseas bookstores. Since, however, the books are produced in the United States, Paragon will remain a U.S. publishing house.

Some new titles just out include: **The Nuclear Connection**, published under the Washington Institute imprint; **Restoring The Kingdom**, Deane William Ferm, editor, a collection of papers published under the New ERA imprint; and **Science, Language and The Human Condition**, Morton A. Kaplan, published under the Paragon imprint. ICUS is reprinting two popular books: **Mind and Brain**, edited by Sir John Eccles; and **Modernization**, edited by Richard L. Rubenstein.

(See page 6 for new titles.)

New York City
1984



(Above) Dr. Hugh Spurgin, Secretary General of PWPA International, welcomes guests to the December 18 anniversary luncheon. (Above, right) Rev. Chung Hwan Kwak, Chairman of the PWPA Board of Directors, addresses the gathering and (Right) Dr. Morton Kaplan, director of PWPA International, greets fellow academics. (Below) January 13 PWPA conference on Latin-American immigration to the United States in San Diego.



Washington Institute Hosts Diverse Forums

The Washington Institute for Values in Public Policy, an ICF affiliate, has sponsored several conferences recently, reflecting the Institute's focus on the study of ethical values underlying U.S. foreign policy.

On September 19 and 20, 1984, Dr. Elliott P. Skinner chaired a conference, "U.S. Policy Toward Africa," held at The Embassy Row Hotel in Washington, D.C. The discussion centered on the question of a viable United States policy toward Africa, arising from concerns that local and parochial problems in Africa could be globalized, threatening U.S. economic, strategic and political interests.

"The continued deterioration of trade terms, persistence of regional draughts and famines, and the conduct of several African states in the international arena all pose humanitarian, economic and political problems which affect U.S. policy," stated conference organizers.

Planners felt it to be in the interests of the United States to develop policies which will help prevent or alleviate the manifold problems facing Africa. Conference discussion aimed at providing a

guide for U.S. action and policy in Africa during this decade.

Speakers included The Honorable Howard Wolpe, Chairman, Subcommittee on Africa, U.S. House of Representatives, on "United States Policy Toward Africa: An Historical Perspective;" and The Honorable William H. Gray III, member, Subcommittee on Foreign Operations, U.S. House of Representatives, on "The Development of U.S. Policy Toward Africa: The Views of a Growing Constituency for the Continent within this Nation."

Discussion sessions highlighted different aspects of U.S. foreign policy in Africa, such as "United States Economic Policies Toward Africa," "U.S. Foreign Policy Toward Refugees and Immigrants in Africa," and "U.S. Response to Political and Social Conflicts in Africa," with a number of distinguished professors and specialists serving as speakers and discussants.

The Honorable Elliott P. Skinner, conference chairman, is the Franz Boas Professor of Anthropology at Columbia University and former U.S. Ambassador

to Upper Volta (1966-1969). He has published extensively in areas such as African ethnology, race relations and applied anthropology. Dr. Skinner has received several grants and fellowships, most recently in 1981 from the Woodrow Wilson International Center for Scholars.

"The Nuclear Connection: A Reassessment of Nuclear Power and Nuclear Proliferation" took place November 15 and 16 at the Sheraton Washington Hotel in Washington, D.C.

The purpose of the conference was to examine the connection between civilian nuclear power and nuclear weapons and to explore ways of diminishing that connection. Distinguished and experienced experts were invited by Dr. Alvin Weinberg, nuclear pioneer and currently Director of the Institute for Energy Analysis, to reconsider the linkage between nuclear power and weapons in light of slower-than-anticipated growth rates in nuclear power.

A key foreign policy issue is the possibility of nuclear reactors sold to friendly third-world countries being converted to

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Neil Salonen, director of the Washington Institute, welcomes participants to the U.S.-Africa conference.

Washington Institute Conferences continued from page 5

nuclear warfare capability under a change of regime.

Other areas of focus included the front and back end of the fuel cycle, national export policies, and international instruments such as the Non-proliferation Treaty and safeguards.

The result is a collection of papers and commentary describing how the current non-proliferation stand can be bolstered and suggesting additional measures to ensure both non-proliferation and the viability of nuclear power in the future.

Co-chairman for the conference was Dr. Marcelo Alonso, executive director of the Florida Institute of Technology Research and Engineering, Inc. Dr. Alonso is a specialist in theoretical nuclear physics and quantum mechanics.

Coincidentally, the conference took place at the Washington Sheraton concurrently with the American Nuclear So-

ciety convention, providing opportunities for interesting cross-exchange.

On January 5 and 6, 1985, Dr. John Roth of Claremont Graduate School and Dr. Robert Whitemore of Tulane University convened a pre-conference meeting on "Ideology and the American Experience" in Scottsdale, Arizona. Papers were informally presented for critique prior to the conference of the same title to be held in Washington, D.C. on June 4 and 5.

"The Economic Consequences of World Mass Migration," a conference on global migration patterns and their economic consequences, was held January 12 and 13 in Washington, D.C. Co-chairs for the conference were Dr. C. Lowell Harriss and Dr. Sidney Klein. (There will be more about this conference in the next issue in conjunction with a feature article on the economics of global migration.)



Dr. Elliott P. Skinner leads Washington Institute conference on "U.S. Policy Toward Africa."

NEW FROM PARAGON HOUSE

Existence, Being and God:

An Introduction to the Philosophy of John McQuarrie

by Eugene Thomas Long

\$17.50 Hardbound, \$10.00 Paperback

Creativity in American Philosophy

by Charles Hartshorne

(Fiction)

\$14.95 Paperback

Women in Soviet Prisons

by Helene Celmina

\$15.95 Hardbound

Stories of Life and Death

by Juan Ramon Jimenez (Fiction)

\$11.50 Paperback

Teresa: A Woman

A Biography of Teresa of Avila

by Victoria Lincoln

\$14.95 Paperback

Platero and I

by Juan Ramon Jimenez (Fiction)

\$11.50 Paperback

Reality and Empathy:

Physics, Mind and Science in the 21st Century

by Alex Comfort

\$14.95 Paperback

Military Claim

by Philip Gold

\$15.95 Hardcover

Natural Classicism

by Frederick Turner

\$24.95 Hardbound

Prices subject to change without notice.

• BOOKS • BOOKS • BOOKS •

Following is a list of selected current Paragon House books:

GENERAL SERIES

Science, Language and the Human Condition

by Morton A. Kaplan

The book attempts to show that the modes of knowing the world are similar in science, ethics, and social science.

\$27.95 hardbound, 400 p.

The Good Life and Its Pursuit

edited by Jude Dougherty

Selected Proceedings, the International Conference on the Unity of the Sciences. This collection of essays emphasizes the ontologic grounding of moral norms. \$24.95 hardbound, 240 p.

THE WASHINGTON INSTITUTE

The Nuclear Connection: A Reassessment

edited by Alvin M. Weinberg, Marcelo Alonso and Jack N. Barkenbus.

\$27.95 hardbound, \$19.95 paperback, 288 p.

Global Policy: Challenge of the 80's

edited by Morton A. Kaplan

"For those who take ideas seriously, this book is an important contribution." - *Washington Times*

\$14.95 hardbound, \$9.95 paperback, 281 p.

Central America in Crisis: A Program for Action

Revised, 1984.

Concluding research report of the Central America Task Force of the Washington Institute for Values in Public Policy.

\$9.95 paperback, 139 p.

NEW ERA BOOKS

INTERRELIGIOUS EXPLORATIONS SERIES

Society and Original Sin:

Ecumenical Essays on the Impact of Fall

edited by Durwood Foster and Paul Mojzes

\$11.95 paperback, 216 p.

The Coming Kingdom: Essays on American Millennialism and Eschatology

edited by M. Darrol Bryant and Donald W. Dayton

An interesting range of examples of American Millennialist thinking from the 18th century to the present.

\$15.95 hardcover, \$11.95 paperback, 247 p.

The Return of the Millennium

edited by Joseph Bettis and S.K. Johannesen

Essays dealing with the historical and theological significance of modern new religious movements and their sociological implications.

\$11.95 paperback, 233 p.

GOD: THE CONTEMPORARY DISCUSSION SERIES

God: The Contemporary Discussion

edited by Frederick Sontag and M. Darrol Bryant

Original essays by 22 authors from the conference of the same name.

\$12.95 paperback, 419 p.

Ultimate Reality and Spiritual Discipline

edited by James Duerlinger

Twelve richly-textured essays on the nature of Ultimate Reality.

\$17.95 hardcover, \$12.95 paperback, 230 p.

God and Temporality

edited by Bowman L. Clarke and Eugene T. Long

A collection of nine essays.

\$17.95 hardcover, \$12.95 paperback, 189 p.

Hermeneutics and Horizons: The Shape of the Future

edited by Frank K. Flinn

New ways of thinking about current religious phenomena.

\$11.95 paperback, 441p.

STUDIES IN THE PACIFIC ERA SERIES

Religion in the Pacific Era

by Frank Flinn and Tyler Hendricks

Examines the religious contact of the West with the Far East from missionary times to the present.

ICUS

Mind and Brain: The Many-Faceted Problems

edited by Sir John Eccles

From proceedings of the International Conference on the Unity of the Sciences. Revised, 1984.

\$24.95 hardbound, 395 p.

Modernization: The Humanist Response to Its Promise and Problems

edited by Richard L. Rubenstein

"Recommended for college and University libraries" - *Choice*
Revised, 1984.

\$24.95 hardbound, 393 p.

• PARAGON BOOKS IN STOCK •

Africa's New Religious Movements

A Brief Note on Typology

Friday M. Mbon

Department of Religious Studies
University of Ottawa

The following continues ICF Report's series of feature articles. It is our intention to present a diversity of viewpoints. Hence we are not only hoping for additional articles but also we are looking for comments, questions and challenges regarding published articles.

No one knows exactly the number of new religious movements currently in existence in Africa, nor the number of their votaries. Indeed, it would be an impossible task, a waste of time for anyone to try to keep up-to-date statistics of these movements, since their birth in different corners of the continents seems to be a daily occurrence.

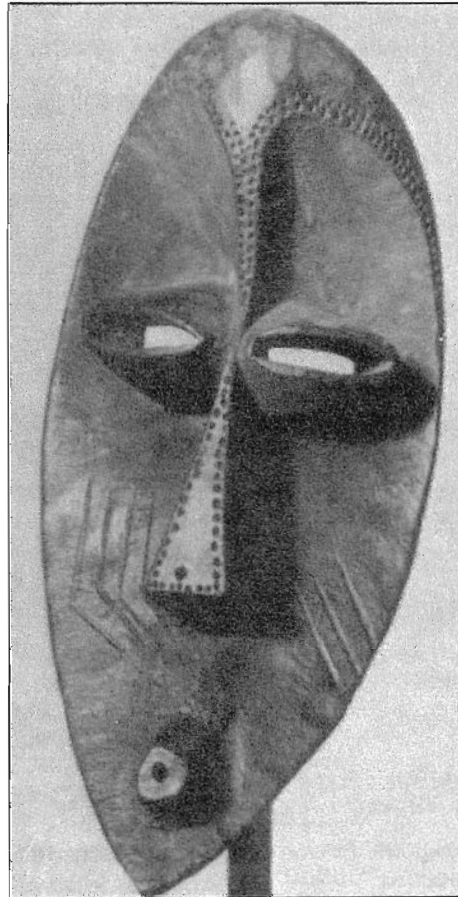
Even David Barrett's educated prediction that by 1985 there will be close to 33 million professing adherents in these movements seems to be far too conservative.⁽¹⁾ Furthermore, available statistics mean very little, since some movements do not keep any record of their numbers, believing it theologically and spiritually improper or even sinful to do so. (The God's Kingdom Society of Nigeria, for instance, insists it is wrong to count God's people, citing 2 Samuel 24 to show how God punished King David for censuring his people.)

Nor is the sphere of influence of these religions confined solely to Africa. Some of these movements such as the Nigeria-based Aladura group of movements and the fast-growing Brotherhood of the Cross and Star see the whole world as their "mission field," and have, in fact, already begun to penetrate many parts of the non-African world: Great Britain, Munich, the United States, and India. As some of these movements advance beyond African territories, they assert with a certain sense of accomplishment and pride that it is now Africa's turn to evangelize the world, especially the white world. Indeed, the goal of worldwide operation is characteristic of most new religious movements in the so-called primal societies today.

Broadly speaking, there are basically two kinds of new Christian religious movements found in sub-Saharan Africa. First are those which have, for various reasons tergiversated from the established "historic" mission-oriented churches. Often called "schismatic" or "separatist" movements, this category generally continues to reflect some of the ideologies of the "mother churches,"

despite intensive changes and adaptations.

Second are those new religious movements founded by charismatic individuals independent of any "mother church." These are commonly referred



BRONZE CEREMONIAL MASK—CENTRAL AFRICA

to as "spiritual" or spiritualist" movements or churches because of their emphasis on pneumatology and spiritual healing. Movements in this second category are the focus for this essay.

Various typologies have been used, often loosely, to characterize or describe new religious movements in Africa and elsewhere, with consequent intense debate about the appropriateness or otherwise of such labels as separatist, messianic, millenarian or chiliastic, nativistic or perpetuative, prophetic, neo-pentecostal, syncretic, revitalistic, revivalistic, sectarian, therapeutic, manipulationist, charismatic, ecstatic, neo-Christian, post-Christian, or schismatic.

Some of the labels are obviously attempts to locate the causal factors for those new religious movements they are intended to describe. But there are infinite difficulties in trying to explain the emerg-

ence of a given religious movement in Africa or elsewhere by an appeal to mono-causality. Other labels attempt to stress the main features of the movements, often grossly missing the mark.

Whatever the usefulness of the above terms in describing some new African religious movements, such merit is, at best, limited: each term describes only an isolated aspect, not the complexity of a given movement. Some movements may have millenarian or nativistic dimensions, but it would be wrong to reduce them simply to movements of millenarianism or nativism.

A term which, for all practical purposes, is more comprehensive and methodologically more empirical in describing most, if indeed not all, new Christian religious movements in Africa south of the Sahara is "protectionist." Protection is a theme that runs across all new religious movements in Africa. Protection is the common ultimate goal, in spite of any dissimilarities in various movements' methods, of attempting to achieve this goal.

It could be said that members of Africa's new religious movements join primarily because they feel a need to be protected against life's undesirable circumstances and believe with all their hearts that they will find such protection in the new movements. The protection sought may be individual or communal and may include physical, spiritual, political, economic, or socio-cultural protection.

Individuals may enter the movements to seek refuge or protection from, for instance, the sad consequences of unemployment, barrenness (childlessness), sickness, loneliness, anonymity, or the evil eye of nemesis—physical or spiritual.

Indeed, the fear of falling victim to witchcraft and the machinations of evil men and women, and the need for healing are the two strongest motives for most Africans joining the new religious movements. As Nathaniel Ndiokwere writes, "The sense of insecurity is perpetuated in the African milieu by fears of evil spirits, the phenomenon of 'poisoning' . . . the unlimited anxiety over fruitfulness in marriage . . . It is the urge to have these problems solved which drives people to the doors of the Aladura prophets." (2)

J. Akin Omoyajowo comments rather trenchantly on the same situation: "Africans generally fear the power of witches and the evil spirits, who beset them in their dreams; they worry about their future

and want to know what it has in stock for them. In the traditional society, they consult the diviner. Orthodox Christianity repudiated this practice and substituted abstract faith for it. The Aladuras take the problems as genuine and offer solutions in the messages of the Holy Spirit given through the prophets and visioners. They give candles for prayers, incense to chase away evil powers and blessed-water for healing purposes. Consequently, the Christian suddenly finds himself at home in the new faith, and Christianity now has more meaning for him than before, for it takes special concern for his personal life, his existential problems, and assures his security in an incomprehensively hostile universe. This is what has endeared the Cherubim and Seraphim to the hearts of the cross-section of our society, irrespective of creed, status and class."(3)

The need for individual protection may be seen as essentially physical, spiritual, social or economic in nature. The desire for communal protection usually expresses itself in the areas of politics and culture.

Sometimes, though, an individual politician may seek protection against political defeat. In Nigeria, for example, certain prominent politicians are known to have gone to some of the new religious movements to seek spiritual power as a bulwark against political frustration. Or an individual may seek protection against cultural marginality.

Just as individuals join the new religious movements for protection, so also may entire communities flock into these movements for the sole purpose of seeking protection against the socio-economic, cultural and political oppression of dominant powers. Instances of communal search for protection may be found in the new religious movements in central and southern Africa, especially those that emerged under the conditions of colonialism, neo-colonialism and apartheid. Radical movements such as Kimbanguism in the former French and Belgian Congos or Zionist movements like the Nazareth Church and other Bantu groups in South Africa are examples.

Despite popular opinion, the number of African new religious movements arising because of and in protest against the colonial or neo-colonial situation—the situation of racial conflict, economic exploitation, political and cultural repression—is very small indeed. Generally, in spite of all other considerations, the motive for the birth of Africa's new

religious movements is primarily religious.

Protection is first and foremost a spiritual experience and on it hinge all other forms of security. This is why closer examination of the various terms popularly used to characterize these movements reveals that most terms could conveniently be brought under the umbrella of "protectionism."

Thus the so-called "separatist" or "schismatic" movements, for example, could be seen as "separating" themselves from mainstream Christian churches to *protect* themselves against the racially discriminatory policies of White missionaries and from the consequences of the declining or watered-down spirituality of those churches. This would appear to be the goal of the "revivalistic" movements, which seem to be engaged in reviving "old-time religion" with its pentecostal flavor.

"Nativistic," "perpetuative" or "revitalistic" movements could be seen as demonstrating the attempts by Africans to

protect their indigenous cultural values from being completely destroyed by the corrosive effects of Western cultures.

Even in the so-called "messianic," "millenarian" or "chilastic" movements may be heard undertones of a deep-seated longing for a saviour who will bring an end to this present age, thereby *protecting* members from pain, suffering, oppression, injustices, discrimination and other difficulties of life.

Similarly, the "therapeutic" movements may be seen as attempts to protect votaries from anything that brings pain and disease to body, mind and spirit.

Thus the term "protectionist" is more comprehensive and empirically (experientially) more appropriate as a descriptive label for most African new religious movements than the popular terminologies have been. Of course, the new term is not perfect in its utility. Its special merit, however, is that not only does it indicate immediately the *raison d'être* of most African new religious movements,

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HAND CARVED WOODEN WEDDING MASK—NORTHERN AFRICA



• PWPA • PWPA • PWPA • PWPA •

The proceedings and papers from many PWPA-sponsored conferences throughout the world are being published, as well as single-authored volumes, journals and newsletters. The following list includes presently available titles.

AFRICA

CENTRAL

Paix et Developpement

Proceedings of a regional conference of the Central African PWPA, held in Kinshasa, Zaire (in French). 1982. 109 p.

The Role of African Academics in the Development of Africa

Proceedings of a regional conference of the Central African PWPA, held in Zambia (in English). 1983.

NORTHERN

Education pour la Paix et le Developpement

Proceedings of a regional conference of the North African PWPA, held in Paris (in French). 1982. 142 p., Mohammed Fadhel Jamali, ed.

WESTERN

La Science et la Technologie

Colloque du Seminaire Regional, PWPA-West Africa (in French). 1982. 133 p.

BANGLADESH

Study on Technology Transfer & Development An Appraisal/Evaluation of the Transfer of Technology Research & Development Capabilities of Various R & D Institutions, a project of the Planning Commission, Government of Bangladesh, published by PWPA-Bangladesh (in English). 1984. 97 p.

ASIA

REPUBLIC OF CHINA

Proceedings of the 13th International Conference on World Peace, PWPA-Republic of China (in English). 1984. 399 p., ed. (hard cover).

JAPAN

BOOKS AND CONFERENCE PROCEEDINGS

Challenging the Future

PWPA-Japan (in English). 1982. 112 p.

Strategy for Peace

Proceedings of the 5th ICWP, PWPA-Japan (in English). 1975. 229 p.

The Pacific Era—Issues for the 1980's and Beyond

Proceedings of the 8th ICWP, PWPA-Japan (in English). 1978. 620 p.

Emerging Asia—the Role of Japan

Proceedings of the 11th ICWP, PWPA-Japan (in English). 1983. 307 p.

RESEARCH PROJECTS

Japan at the Turning Point—Prospects for the Coming Decade

Summary report of the three-year research project on Japan's national goals, conducted from March 1976 to March 1979, PWPA-Japan (in English). 1981. 123 p.

JOURNALS AND MAGAZINES

Chishiki (Knowledge)

The organization magazine of PWPA-Japan. Published quarterly.

Vision for Asian Peace in the Eighties

Proceedings of the 12th ICWP, PWPA-Korea (in English). 1982. 332 p.

RESEARCH PROJECTS

Research on Peace Thought

A collection of papers on ideas about peace from the *Academy Journal*, edited by PWPA-Korea.

JOURNALS AND MAGAZINES

Forum

A monthly magazine distributed to Academy members, libraries and universities, published by PWPA-Korea.

The Academy Journal

A yearly collection of members' academic papers, published by PWPA-Korea.

PHILIPPINES

The Ninoy Aquino Phenomenon: Its Significance to the National Search for Peace with Justice

Proceedings of a conference of the PWPA-Philippines (in English). 1984. 64 p.

AUSTRALIA

Interdisciplinary Approaches to Peace

1983. 131 p.

• PUBLICATIONS • PUBLICATIONS •



Group discussion at Washington Institute conference: "The Economic Consequences of World Mass Migration."

• PWPA • PUBLICATIONS • PWPA • PUBLICATIONS •

EUROPE

ENGLAND

West European Pacifism and the Strategy for Peace
PWPA-England. 1983.

FRANCE

Youth Attack on Values
Proceedings of a symposium in Nice, France. 1978. ICF.

L'Esprit et la Science
edited by Jean Charon (in French). 1983. 474 p.

GERMANY

Technologie Transfer
edited by A. Clesse and W. Nassberg (in German). 1984. 166 p. This book contains papers of PWPA-Europe conference: "Transfer of Technology," Rome, May 20-24, 1982.

**Proteste für den Frieden—Sorgen um die Sicherheit
Die Friedensbewegungen und die Zukunft der Westeuropäischen Vesteidigung**
edited by A. Clesse and W. Molinski (in German). 1983. 204 p. This book contains papers of a conference of PWPA-Europe and PWPA-France in Paris, Sept. 24-25, 1982 on the theme, "Pacifism, Nationalism, Neutralism, in West-Europe."

Die Selbstgefährdung der offenen Gesellschaft
edited by Lothar Bossle and Gerard Radnitzky, PWPA-Germany (in German). 1982. 264 p.

Die I-Waffen
Information im Kraftespiel der Politik, Herbig Verlagsbuchhandlung, PWPA-Germany (in German). 1982. 304 p.

ITALY

Significato e Forme Della Cultura
edited by PWPA-Italy (in Italian). 1983. 43 p.

MIDDLE EAST

Trade and Peace in the Middle East
Proceedings of a conference of PWPA-Middle East, held in Rome, Aug. 2-4, 1984. (in English). 160 p.

SOUTH AMERICA

ARGENTINA

**La Universidad
¿Espejo o Modelo?**
Proceedings of a conference of PWPA-Argentina (in Spanish). 1984. 118 p.

UNITED STATES

BOOKS AND CONFERENCE PROCEEDINGS

Global Policy—the Challenge of the 80's
Edited by Morton Kaplan. From the proceedings of the first annual conference of PWPA-USA. 1982. 51 p. (Proceedings published by the Washington Institute for Values in Public Policy, 1984, 272 p.)

A Proposal to End the Danger of War in Europe
by Morton A. Kaplan. 1982. 18 p.

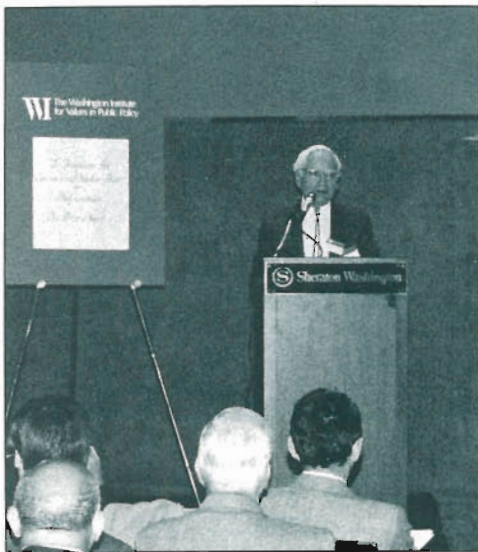
United States Foreign Policy and the China Problem
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Featured speakers at the Washington Institute's "Nuclear Connection" conference included (left to right) Drs. Alvin Weinberg, Rudolph Rometsch, Jack Barkenbus, and Sidney Klein.

Africa's New Religious Movements

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it also enriches the meaning of the older terms by including in them the idea of protection. The composite implications of the old labels are captured, without the pejorative aura often surrounding them, in the new term "protectionist."

Notes

1. See David B. Barrett, Ed., **World Christian Encyclopedia: A Comparative Study of Churches and Religions in the Modern World AD 1900-2000** (Nairobi: Oxford University Press, 1982), p. 815.

2. Nathaniel I. Ndiokwere, **Prophecy and Revolution: The Role of Prophets in**

the Independent African Churches and in Biblical Tradition (London, SPCK, 1981), p.279.

3. J. Akin Omoyajowo, "The Cherubim and Seraphim Movement: A Study in Interaction," *Orita: Ibadan Journal of Religious Studies*, 4, No. 2 (1970) p.134.

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