

**North Carolina Southeastern Consortium
for International Education**

Symposium

OUR COMMUNITY AND THE WORLD

at Pembroke State University

February 20 - March 8, 1978

ECONOMIC RELATIONS

February 20, 11:00 A.M., Business Administration Building 201

Philippe A. Naert, University of Antwerp and University of South Carolina

Lecture: The European Institute for Advanced Studies in Management

February 22, 11:00 A.M., Business Administration Building 201

Thomas M. Humphrey, Federal Reserve Bank Richmond

Lecture: Current Trends in International Trade and Payments

February 24, 9:00 A.M., Business Administration Building 201

Hervey Evans, Jr., Laurinburg

Lecture: International Trade: the Industrial View

POLITICAL RELATIONS

February 27, 11:00 A.M., Business Administration Building 201

Panel Discussion

Moderator: James Outland, University of Richmond

Paul Addes, PSU, "Foreign Students at Pembroke State University"

Timothy Woods, Lumberton, "City Government Works with the Rest of the World"

W. O. Lee, Lumberton, "Voluntary Organization and the International System"

Elizabeth Ferris, PSU, "University Ties with the International System"

March 3, 10:00 A.M., Business Administration Building 201

Joseph Eldridge, Washington Office on Latin America

Lecture: Lobbying for Human Rights in Latin America

March 3, 2:00 P.M., Business Administration Building 201

Joseph Eldridge

Seminar: Human Rights, How Much Can Carter Do?

RELIGIOUS AND CULTURAL RELATIONS

March 6, 9:00 A.M., Education Center 223

Walter Capps, University of California at Santa Barbara

Lecture: The Twain Meet

March 7, 9:30 A.M., Education Center 223

Donald White, University of North Carolina at Charlotte

Lecture: The Twain Meet

March 8, 11:00 A.M., Business Administration 201

Ron Bayes, St. Andrews College

Poetry Reading: The International Connection

WEST FACES WEST FROM THE EAST AND

THE TWAIN MEET

I take it that one can describe the age in which we live as ~~one~~ a time of ~~transition~~ a time of profound change. And I want to suggest that one of the marks of the ~~current~~ era, ~~an era of transition~~, is that many of the realities with which we have to deal ~~resist~~ ^{have broken} their original definitions. They resist ^{the} ~~such~~ definitions ^{they used to have} because the categories and boundaries by which they are placed have been altered, adjusted, and in some instances simply obliterated. Thus "the east" -- referring to eastern and/or Asian culture -- is not remote or far away, but close at hand, ^{It is} nearly immediate to ourselves. ^{what was formerly referred to as} "The mysterious east" ^{now} lies in the midst of us. And "the east" that is here is not identical with "the east" that used to be away out there. In certain respects, the immediacy of "the east" has created distance on "the west." And "the west" that "the east" has made accessible is not the same "west" that we thought we had typed, or, perhaps, stereotyped.

I recognize that this is an enigmatic way to begin. And I don't want to be enigmatic. But the turnabouts are intriguing. Elsewhere I have written about the turnabout in the contemporary religious climate from ^{"social"} "action" (ala the ~~renewal of the social~~ gospel, the theologies of hope and change) to "contemplation" (ala the new interest in mystical religion, contemplative and meditative practices, new fascination with the religions of the monasteries, etc.). Today I want to concentrate on other related sorts of alternations. For the contemporary religious milieu is characterized not only by intriguing and multi-layered interchanges and exchanges between "east" and "west" -- the

traffic is flowing in both directions. It is also marked by transpositions, transmutations, and metamorphoses of the most intriguing sorts. For example, in addition to the new strength that conservative Christianity is finding in contemporary culture, the most dominant cultural fact in California pertains to the rise of "the new religions." And by "new religions," we mean definitely new religion as well as old religions in new places. Buddhism is strong in California; indeed, Buddhism is very strong in Colorado. *It is strong throughout the country.* And the strength of this phenomenon, an Asian religion making large inroads in western culture, should give scholars much to whet their curiosity, their scholarly fascinations, their methodological propensities. And ~~in~~ addition to the appearance of old religions in new places, there is also genuinely new religion: religion that is different from the religion of the religious traditions, religion that almost looks upon the religion of the religious traditions as a previous stage in the ongoing history of human self-consciousness. This development ^{places} ~~alters~~ "religion" differently than was the understanding before. With it has come an adjustment ~~within~~ ⁱⁿ categories of interpretation. Classical religious traditions are being approached nowadays as "perennial psychologies." ~~Some would add, that as religions are being transformed into psychologies, so the dominant form of psychology being taught within the university tends to look more and more like mathematics.~~ But we can leave that possibility ~~aside.~~ *There is ample evidence* The point is that we are living in a time when large alterations are occurring. *The* East ^{has} becomes immediate to the west. A portion of west turns to east for illumination and

guidance, ^{In the very same} at the very moment, ^{the} that another portion of east is groping to find a way to emulate that portion of ^{the technological west, which west} west, which, paradoxically, is most responsible for west's fascination with east. And, even more curiously, now that it has encountered the resources of the east most profoundly, the west has turned to face itself anew, ^{This time, for the} first time in its history, ^{it is confronting itself} from the east. The west is facing ^{as it were} west from the east. The phenomenon is both corollary and significant correction of Harvey Cox' thesis in his new book Turning East (1977).

There is no easy explanation of the turnabouts. But there is a kind of scenario that one can trace. There was a time, when east was east and west was west and never the twain shall meet, ^{Then - way back then -} when the approach to the religions of the west ^{were treated as beliefs, ideas, doctrines, ideologies. We refused to} was primarily ideational and, indeed, ideological. ^{religion as a "faith"} Religions were understood to be "faiths" which, By translation, this meant "belief systems." When speaking about matters religious, questions might arise regarding one's "faith preferences." Or one might ask questions about "one's faith." And the way to study religion academically was to concentrate on ^{ideas, thought, the} ideational ^{history of ideas, theology, the history of theology} matters as these were made accessible in programs of philosophy. A religion was a "faith," and "a faith" was construed in dominantly ideational terms. This is another way of saying that the dogmatic, doctrinal, and creedal aspects of a religion were given greatest emphasis. Within the Christian context, in particular, there was great concern about whether one was a believer, or an atheist, or an agnostic. These seemed to be the most obvious choices.

Here came psychoanalysis — and psychoanalytic knowledge
Profound changes occurred through the influence of psycho-
analysis. In my view, psychoanalysis is not simply a branch of
medicine or of psychology, but represents a significant reflexive
turn in the history of human consciousness. It symbolizes that
self-awareness has advanced to another stage, or has been trans-
lated into a new form, in certain respects, paralleling the
transition from mythos to logos. It is a major event in the
history of human self-awareness. And once it has occurred, ~~not~~ understanding
self-knowledge can never remain the way it was before. After
the birth of psychoanalysis, human beings simply perceive and
interpret themselves in ways not conceivable before. ~~The signs~~ ^{One can see}
~~of the "event"~~ ^{profound evidence of this} are to be found in a wide variety of fields of
endeavor, from expressionist art to existentialist literature to
psycho-dramas, even to psycho-history. But we must proceed with
the chronicle.

when
It is very significant that ^{new forms} ~~the~~ persons immersed in the
psychoanalytic mode turned to the texts and literature of
the Asian religious traditions, they found resonance. Indeed,
not ~~only did~~ ^{they found assistance} they found resonance; they also found equivalents
as well as resources that would assist ^{them in their personal quests} in moving beyond. This
is saying more than that the Asian traditions could be read and
engaged ^{in terms of individual self-consciousness} ~~and read in a psychoanalytically sensitive way~~. It is
also saying more than that ^{Asian religious and psychoanalytic self-knowledge} ~~the two traditions~~ are compatible in
large respects. It is also saying that the psychoanalytic event
in the history of western self-consciousness stimulated a
capacity to engage the Asian traditions. It awakened sensitivities

and interests necessary to the discovery of "the east" in terms "the west" could apprehend. I am suggesting that certain conditions had to be created within the west before the east could be recognized for what it was, or is, or might become. And these conditions were directly related to certain changes in the ways in which human beings came to understand themselves.

"Western religion" (so-called) did not profit from the exchange, at least not in the first round. Because "western religion" was understood primarily in ideational terms, it was positioned as an alternative to the new religious possibilities accessible in the west. Or, to put it succinctly, whereas "western religion" was understood primarily in ideational or ideological terms, and was treated as "faith" (meaning a belief system fundamentally), "eastern religion" presented itself in personal terms, in the language of self-knowledge, as means of self-disclosure, under the auspices of personal ^{awareness} transformation and trans-personal transformation. Or, to say it in another way, not only did "eastern religion" present itself with psychological and psychoanalytical resonance, but it was also mystical from the start. And the mystical tradition had lain hidden in the west, with some exceptions, since it was quelled in France in the seventeenth century.

The sort of analysis we are offering is not quirkish. It agrees with the larger socio-cultural changes that have occurred in the west since World War II, particularly since Hiroshima and Nagasaki. In his wonderfully provocative book entitled Gates of Eden. American Culture in the Sixties (1977), Morris Dickstein characterizes a chain of development, from the religion of communion. The former seeks to alter exis-

fifties, into the sixties, then into the seventies, in American life, as follows:

The fifties were a great period for home and family, for getting and spending, for cultivating one's garden. All of this is reflected in its writing. But its spokesmen also called it an Age of Anxiety; behind its material growth hovers a quiet despair, whose symbols are the Bomb and the still-vivid death camps, and a fear of Armageddon.... But this anxiety is meta-physical and hermetic, closed in upon itself."

Dickstein continues:

"We Shall Overcome" was a Baptist hymn which became the anthem of the social movement. The spirit of the sixties witnessed the transformation of utopian religion into the terms of secular humanism.... So the sixties translated the Edenic impulse once again into political terms...starting with the civil rights movement, which was propelled by the millennial spirit of Southern black religion...

The culture of the fifties was European in its irony and sophistication. It put its faith in what is called "the tragic sense of life," a fateful determinism that affirmed the obduracy of man's nature and his surroundings. But for the culture of the sixties the watchword was liberation: the shackles of tradition and circumstance were to be thrown off, society was to be molded to the shape of human possibility.

By the early seventies...time had once again revealed to us the illusion and even dangers of "paradise now," and had disclosed virtues we had slighted...

Notice the sequence: from metaphysical anxiety - to the quest to bring about the good society -

Dickstein's chronicle illustrates that it isn't enough to portray "western religion" in ideational terms. It is also appropriate to think of it in terms of agency, as religion determined that society can be molded to the shape of human possibility, as religion trying to change the world to conform with the norms of the Kingdom of God. David Bakan in his book, The Duality of Human Experience, refers to this as religion of agency as distinct from the religion of communion. The former seeks to alter exis-

proper, social determinants, & turning
classical 1 to 2
evolution

tence before it can celebrate the goodness and/or propriety of all things. The latter, the religions of communion, tend to rest in the immediate and/or intrinsic goodness of all things. "Western religion" manifests both sides, but, for some time, its agential quality has been most pronounced. It has been a religion directed toward making things better. It is instrumental. It channels and regulates power. It sets out goals that have not yet been achieved. It seeks to overcome evil with good. All of this belongs to an affirmation that reality possesses a basic propriety, a fundamental harmony and justice, a rightness that wills to be exercised, a harmony that must be ~~enunciated~~ enunciated, and justice that will be ~~enacted~~ enacted. Even the great song and cry of the sixties "WE SHALL OVERCOME" can be placed in agency's syndrome.

The suggestion here is that the turn to "the east" was ~~also~~ ^{in part} stimulated by disillusionment regarding the outcome of the agential temper. Dickstein characterizes it this way: "by the early seventies, time had once ~~again~~ again revealed to us the illusion and even dangers of the "paradise now" motif." But then he adds, "time also disclosed virtues we had slighted." And my contention is that the turn to "the east" is directly related to "virtues we had slighted," sparked by a certain disillusionment with the outcome of the socio-political process, fanned by ~~the~~ the confusions and disorientations of the Vietnam War. There was movement from "the west" to "the east," then movement back again, ~~xx~~ then the kind of criss-crossing that we have today -- the multi-dimensional back-and-forth movement that goes under the banner "The Twain ~~Meet~~ Meet."

7a - 8 -

"Eastern religion" became attractive, in part, because it held the promise of providing a form of "positive disengagement." I use this term advisedly —

[D.K. — Eastern literature to the rich mystical literature that has come from "the east." As a result, the character of the curriculum of many

programs in religious studies will probably be altered.

The War —

— which there could be no writing —

But the larger question concerns the overall outcome. How will "western religion" look when it is probed from the vantage points I have indicated? What will devotees find when they search through it? What resources does it have, or will it exhibit?

Here, it seems to me, the outcome will be mixed. There will be both delight and disappointment. There will be delight with the lyric beauty of the writings of St. John of the Cross and Teresa of Avila. There will be new and strong awareness of the wonderful transcendental quality of the contentions of Meister Eckhart — the other Hildegard. There will be discovery of some relatively unknown mystical writers, Richard Rolle, John Tauler, Henry Suso. There will be recognition that not all feminine mysticism is "mystical" of the great women of the past.

In the time that is left to me, I want to concentrate on some of the issues that loom on the horizon now that "the west is facing west from the east." There are certain outcomes that are apparent already. There is new interest, for example, in western mystical literature. There is a more particular interest in discovering or uncovering equivalents within western literature to the rich mystical literature that ~~is~~ comes from "the east." As a result, the character of the curriculum of ~~many~~ academic programs in religious studies will probably be altered. There will be more interest than before in monastic life, in the possibilities for "full-time religion," in contemplative experience. And we can add a host of similar tendencies that the readjustments and realignments will prompt.

But the larger question concerns the overall outcome. How will "western religion" look when it is probed from the vantage points I have indicated? What will devotees find when they search through it? What resources does it have, or will it exhibit?

Here, it seems to me, the outcome ^{is bright. The outcome proposed is} ~~will be mixed.~~ There ^{also} will be both delight and disappointment. There will be delight ^{mixed.} with the lyric beauty of the writings of St. John of the Cross and Teresa of Avila. There will be new and strong awareness of the wonderful ~~transcendental~~ quality of the contentions of Meister Eckhart and the other Rhineland ~~academic study of religion~~ Meister Eckhart. There will be discovery of some relatively unknown mystical writers, Richard Rolle, John Tauler, Henry Suso. There will be recognition that ~~not all feminine literature~~ is ~~typed and stylized~~ of the ~~great~~ great wealth of materials

written by women

The intrigue will be sustained by the discovery of such persons as Hildegard of Bingen. And these are real gains. They ~~should not be diminished~~

their importance should not be diminished.

There will also be ~~attention~~ a wealth of evidence that mystical religion is not simply a component

that mysticism is not simply a component of religion, but,

~~perhaps even the root and enduring source of~~

~~enduring religion. And this being the case, there will be~~

~~questions about whether colleges and universities can be~~

~~looked to to sustain this tendency~~

enduring religion. And there will be attempts to reconstruct

the history of ~~western religion~~ "western religion"

in light of this possibility. (This phenomenon is

occurring already; Abbot Thomas Keating of the Trappist Abbey

in Spencer, Massachusetts has prepared a brief paper which

reconstructs western religion in light of the predominance

of the mystical temper.) This being the case, there will

be questions about the meaning of religious studies, about whether

colleges and universities can be looked to to sustain this

tendency, whether the distinction between "of" and "about"

can be sustained with clarity in the academic study of religion

very much longer, etc. And there will be a tendency to

~~find equivalents~~ to locate meaningful religion in monastic

or quasi-monastic settings, and, within the college and univer-

sity environment, to find or create functional equivalents to

Hechtold of Magdeburg, Catherine of
Genoa, Catherine of
Genoa - all

holy
Teresa of
Calcutta

the traditional ~~xxxxxxxxxx~~ cathedral schools. All of this, and more will occur. And it will be an exciting time, a frustrating time in part, ~~xxx~~ particularly within the university, ~~for the developments will look appear to be "anti-intellectualistic."~~

where developments of this sort will appear to be "anti-intellectualistic." In my capacity as a teacher and a frequent participant in monastic happenings, I am rather ~~xxxxxxxxxx~~ intrigued and excited by these developments. In my capacity as a faculty member and an officer of a professional society within the academy, I am concerned and more than a little worried. For the Enlightenment mentality that continues to pervade the university will not be able to find a way to sanction the new development; it lacks the capacity for it. And the traditions of scholarship will probably not change fast enough to be able to appraise the new developments as anything more than aberrations, deviations from the norm.

But ~~what about~~ ^{to return to} the larger issue? What will ~~xxxxxxxxxx~~ happen when west faces west from the east? First, while there will be excitement ^{and enthusiasm}, there will also be ~~great~~ ^{some} disappointment. The mystical literature will carry a certain remoteness. Obstacles will be placed in front of understanding. The figures will continue to be relatively obscure. The writers will continue to speak a strange language. There will be a continuing need for translators. Those who ~~xxxxxxxxxx~~ take the time to prepare themselves properly will learn to find their way around. And those who know their way around will find what they want to find. These will find their interests deepened, nurtured, and fed, and their instincts assisted. But they will also find

much that is really tangential, much that seems strange, remote, antiquated, not as much "post-modern" as "pre-modern." And why should this be? Perhaps, as Jacob Needleman suggests, because there is a necessary separation from ~~the~~ "sacred tradition" and "present need." Why? Perhaps, because the materials themselves, the literature itself, is marked in a certain way. One never finds the mystical impulse there in the raw, as it were, but only through sanctioned theological interpretations of it. The mystical writings are overlaid with instant theological interpretations, especially ~~those~~ those writings whose authors are among the most informed members of established religious orders. Why? Because at the time the writings were prepared, the mystical impulse was expressed in the theological mode. And, to a certain extent, it is the theological mode that remains remote. It is the desire for an alternative to the theological mode that has inspired the turn, from the very ~~the~~ beginning. It is as though, as Henri Bergson suggests, there are two religious impulses, the one that moves toward a religion of authority, and the religion of the spirit, and, in its original incarnation, western mysticism is a curious ~~intermingling and fusion of~~ intermingling and fusion of the two. It places the 20th century reader in the ~~the~~ difficult situation of having to disentangle the ~~the~~ two strands before *the mystical impulse is perceptible.*

But there is an even greater difficulty. We began this excursus, ~~some~~ some time ago now, by talking about the access to "the east" that was created within ~~the~~ "the west" by the birth of psychoanalysis. And we said that, *when westerners,*

when put - psychoanalytic westerners turn eastward, they find resonance. They find analogies. They find resonance.

When they turn to the mystical literature of the west, they will experience more than a little difficulty

← ^{to the main,}
The problem is that, ~~classical~~ western mystical writings have not been influenced by psychoanalytical sensitivities. In some respect they are precursors of the psychoanalytic tradition. In other respects, they seem rigid, wooden, strangely unformed, almost psychically primitive in places, when read through psychoanalytic sensitivities.

~~But I want to approach this issue in a very particular way. A few years ago, there is one day I was asked if one can be a Jew & a Buddhist at the same time.~~

At the same time, the distance may be more the responsibility of the reader than of the text. The mystical seeing has always required a demand - a rare few & sought.

The wisdom has never been conveyed



Wendy:

- 1) evaluate Kalamazoo inst.
- 2) read & evaluate this essay -
- 3) help with La Cere conference

Debs

Help?

Center:

a new

language for

and then

implicit & classical
mythical writers
have not been
influenced by
psychoanalytic
scrutiny -

Psychoanalysis →

Consciousness turning
back upon itself is
a new way -

- reconstructs
everything & the
process

calling some things
previous but other
be names

give her
terminology

→

James Hillman — has done
some of it —

Needleman — with his orig-
inality is looking "sacred
tradition" with "pent need".

There are parallels in: —>

Need: universal language
the lang. to test
there as equivalent —

Mistake: to place by in
Buddhist language
— this one to be the
way —

(also in Aristotelian
Thomas)

Quest: Can one be
X + a Buddhist at
the same time?



This is the wrong question
too —

Why? —

Because the current mode of
self-censorship has a transferring
power over everything
~~it~~ it translates. —

No for the transferring
— spirit is content for classical
religion —

< No — classical religion
is translated into
cont. psychologies —

In the trad. psychology are
translated into obsolete
religions.

The twins have met —
the two have been one —