

Peace and the “Beloved Community” in America and Beyond: A Kingian Approach

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Abstract: *This study purports that Martin Luther King, Jr.’s high ideal of a “beloved community” is reachable. The world can build a community immune to ugly racism, extreme materialism, militarism that has gone mad with nuclear weapons and atomic bombs, and international sanctions that wreck economies. The world can build such a “world house” community with humanistic construction materials using the cement of love, the concrete of truth, the rebar of justice and the beams of beautiful moral values. In a globalized world torn between the betrayal of its own principles with a high blood pressure of words about the wellness of humankind and an anemia of humanitarian deeds, revisiting the Kingian peace approach becomes relevant. This paper is the logical sequel of my previous paper on the giant triplets of racism, materialism and militarism (Diop, 2024) against the triple goods of length, breadth and height of life.*

Keywords: Beloved Community, Globalization, Good and Evil Dichotomy, Peace, Private War

1. Introduction

Two main reasons hide behind King’s commitment to fight for peace: the motto of the Southern Christian Leadership Conference (SCLC) he headed, and the Nobel Prize for Peace he received in Oslo, Norway, on December 10, 1964. Because of his high calling as both a preacher of the gospel and a leader of millions of people, King could not segregate his moral concern. He had no other choice but to stick to the struggle for human rights. He fought on all fronts against all evils using his body as cannon fodder as he believed that:

Structures of evil do not crumble by passive waiting. If history teaches anything, it is that evil is recalcitrant and determined, and never voluntarily relinquishes its hold short of an almost fanatical resistance. Evil must be attacked by a counteracting persistence, by the day-to-day assault of the battering rams of justice.

(King, 1968, p. 136)

When King commenced his indictment of the Vietnam war and put peace in the center of his discourse, he would often hear this question: “Aren’t you a Civil Rights leader?” For him, people who wondered whether he was not just a civil rights activist attempted to exclude him from the movement for peace. In 1957, King and his coworkers formed the SCLC, and chose as their motto: “To save the soul of America” (King, 2012). From that day on, the SCLC had an anti-evil mission to accomplish. In his Nobel Prize for Peace speech, King bravely declared that he could not forget that the Nobel Prize had also been a commission, a mission to work harder than he had ever worked before for the “brotherhood of man” (King, 2012, p. 25). In the light of these two reasons that pushed King to fight adamantly for peace, some questions arise: Why should we make peace? How can we make peace to build a love-centered community? Is peace the absence of war? What is King’s perception of peace making in the world?

Peace comes with the reign of justice, the rule of freedom through the creative battle of nonviolence and the

determination and majestic scorn for risk and danger on the long road to the beloved community. Peace comes when the debilitating and grinding poverty that afflict people and chains them to the lowest rung of the economic ladder is eradicated. Peace comes when violence is excluded because civilization and violence are antithetical concepts. The world must discover a way to live together in peace, and thereby transform this pending cosmic elegy into a creative psalm of brotherhood. Peace must be built on the foundation of the method of love that rejects revenge, aggression and retaliation.

The interest of this paper rests on the topic itself because peace cannot be a beaten track issue as long as the solid foundations of the world is violently shaken by the excavator of war and the battering rams of injustice. We were all born and raised in a world full of people who came before us, a world teeming with trees and animals that, like us, will be gone. With our technological and scientific genius, we have tamed nature under the guise of human evolution needs. However, the world does not belong to us. The sacred lives of humans, animals and plants must not be erased with the sponge of violence and greed. We as humans endowed with common sense and intelligence have the moral and spiritual duty to take care of the world. In this paper, I will investigate the true meaning of the beloved community, the very end of nonviolence, through King’s project of revolution of values. In the process of the Kingian rediscovery of lost values, I will also emphasize the dichotomy between good and evil in the first place.

2. Understanding the Dichotomy between Good and Evil

King had long ago predicted that people would be assimilating his speeches to a confrontation between Whites and Blacks. Many authors who wrote on King believe that his project exists in and through the dichotomy of Whites and Blacks. This belief is erroneous. King avoided referring to any duality between human beings. There is no such thing as the Whites on one side and the Blacks on the other in his works. King considers that no

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human being is immune to good no matter how evil they might be, and no human being is also immune to evil no matter how good they might be. The following reflexion expands on this:

I think the students are realistic enough to believe that there is a strange dichotomy of disturbing dualism within human nature. Many of the great philosophers and thinkers through the ages have seen this. It caused Ovid the Latin poet to say, "I see and approve the better things of life, but the evil things I do." It caused even Saint Augustine to say "Lord, make me pure, but not yet." So that that is in human nature. Plato, centuries ago said that the human personality is like a charioteer with two headstrong horses, each wanting to go in different directions, so that within our own individual lives we see this conflict and certainly when we come to the collective life of man, we see a strange badness. But in spite of this there is something, in human nature that can respond to goodness. So that man is neither innately good nor is he innately bad; he has potentialities for both. So in this sense, Carlyle was right when he said that, "there are depths in man which go down to the lowest hell, and heights which reach the highest heaven, for are not both heaven and hell made out of him, everlasting miracle and mystery that he is?" Man has the capacity to be good, man has the capacity to be evil.

(King, 1991, pp. 47-48)

It is not the race *per se* that we fight but the policies and ideology that leaders of that race have formulated to perpetuate oppression.

(King, 1967, p. 9)

A third characteristic of this method [nonviolence] is that the attack is directed against forces of evil rather than against persons who are caught in those forces. It is evil we are seeking to defeat, not the persons victimized by evil. Those of us who struggle against racial injustice must come to see that the basic tension is not between races. As I like to say to the people in Montgomery, Alabama: "The tension in this city is not between white people and Negro people. The tension is at bottom between justice and injustice, between the forces of light and the forces of darkness. And if there is a victory it will be a victory not merely for 50,000 Negroes, but a victory for justice and the forces of light. We are out to defeat injustice and not white persons who may happen to be unjust."

(King, 1991, p. 8)

When King referred to Whites and Blacks, he compared their social and political inequalities instead. This comparison legitimized his civil rights militancy and his struggle for freedom for all. For instance, in his "I Have a Dream" speech of 1963, he says, "Now, we are poor people,

individually, we are poor when you compare us [the Blacks] with white society in America" (King, 1986). The table below shows in alphabetical order a long list of the lexicon dedicated to the good and evil dichotomy King used in his works. In a religious, literary and philosophical tone, King resorted to antitheses and metaphors to paint a colorful difference between these two opposing forces.

Table 1. Imagery rhetoric of the good and evil dichotomy (King, 1986 & 1991).

Angel	Demon
Belief in God	Atheism
Brotherhood	Neighborhood
Community	Chaos
Daybreak	Night
Dedicated leadership	Negative leadership
Democracy	Tyranny
Dialog	Monolog
Dignity	Self-depreciation
Dr. Jekyll	Mr. Hyde
Ecumenical loyalty	Sectional loyalty
Equality	Discrimination
Faith	Despair
Forgiveness	Bitterness
Freedom	Slavery
Geographical togetherness	Individualistic concerns
God	Satan
Grace	Sin
Integration	Segregation
Justice	Injustice
Light	Darkness
Love	Hate
New world order	Old world order
Nonviolence	Violence
Nonviolent coexistence	Violent coannihilation
Other-centeredness	Self-centeredness
"Oughtness" (King's coinage)	"Isness"
Peace	War
Person-oriented society	Thing-oriented society
Reality	Illusion
Right	Lie
Self-respect	Self-pity
Spirit	Matter
Thou-centered (King's coinage)	I-centered
Truth	Wrong

Humankind is naturally good in the first instance since all men and women were created in the image of God. But due to the giant triplets of racism, materialism and militarism, this divine image has turned into a diabolic second nature. In the light of religious explanation, the Koran explicates the reason why the good and evil dichotomy prevails on earth. This antagonism comes first in a confrontation between Allah, the Creator of the world and the universe, and Iblis, one of His creatures who challenged Him. In the following verses, God's first created human beings, the Eden couple of Adam and Eve, face the first dilemma of life, after meeting Iblis, Satan. According to the Koran, after creating Adam, Allah said:

“O Adam! Live with your wife in Paradise and eat from wherever you please, but do not approach this tree, or else you will be wrongdoers.”

Then Satan tempted them in order to expose what was hidden of their nakedness.

He said, “Your Lord has forbidden this tree to you only to prevent you from becoming angels or immortals.”

And he swore to them, “I am truly your sincere advisor.”

So he brought about their fall through deception. And when they tasted of the tree, their nakedness was exposed to them, prompting them to cover themselves with leaves from Paradise. Then their Lord called out to them, “Did I not forbid you from that tree and did I not tell you that Satan is your sworn enemy?”

They replied, “Our Lord! We have wronged ourselves. If You do not forgive us and have mercy on us, we will certainly be losers.”

Allah said, “Descend as enemies to each other. You will find in the earth a residence and provision for your appointed stay.”

He added, “There you will live, there you will die, and from there you will be resurrected.”
(Quran.com, 2024, 7:19-25)

Either due to the original sin or not, racism, materialism and militarism occupy the throne of our world, and they reign as despots using the wrong politics of injustice. These giant triplets are those hounds of hell which dog the tracks of our civilization. Racism keeps quenching people’s thirst of the bitter unsweetened juice of hatred. Materialism carries on feeding people on the spoiled meat of individualism. Militarism is raging on furiously on people obliging them to nourish with the stale bread of bloody violence. These giant triplets are ingrained and tenacious evils, but they are not immutable (see Diop, 2024).

One of the most efficient solution to make peace in the world, for King, is to put God in the center of all our preoccupations. In the King days, there were much more Christians and believers of other religions, including Judaism and Islam, than now. Pew Research Center, in its 2021 survey, found that three in ten American adults were religiously unaffiliated, a stark reality that would make King stunned (Smith, 2021). Moreover, American people are increasingly affirming their nonbelief in God as shown in the following figure.

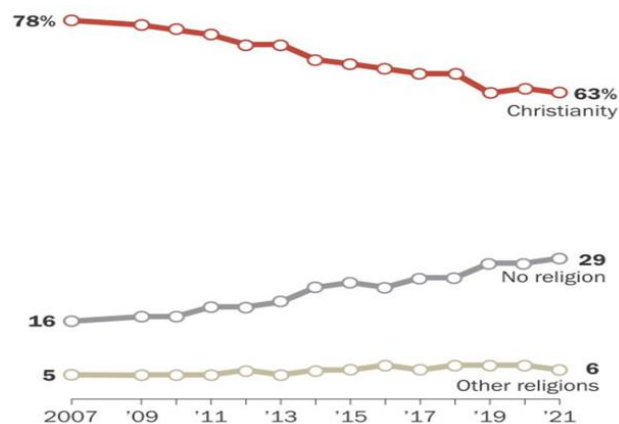


Figure 1. Data about religious Americans from 2007 to 2021.

Source: (Smith, 2021)

Had he been still alive, King might have been more stunned by the current scandalous antireligious acts of sexual delinquency, and other great biblical sins that come near to atheism. Atheism is the theory that there is no God. There are two kinds of atheism. One kind is a theoretical kind, where somebody just sits down and starts thinking about it, and they conclude that there is no God. The other kind is a practical atheism, and that kind goes out of living as if there is no God. Numerous people affirm the existence of God with their lips, but they deny His existence with their lives. They deny the existence of God with their lives and they just become involved in other things such as material things in life. They become so involved in thinking about man’s progress that they forget to think about the need for God’s power in history. They end up going days and days not knowing that God is not with them (King, 1963a).

The negation of God is the negation of humankind. One who negates human life considers that if killing people can help him reach his goals, human life is no sacred. An atheist cannot understand certain notions pertaining to the divine. To one who has faith, no explanation is necessary. To one without faith, no explanation is possible (Ericson, 2016). This is why the notion of peace built on terrestrial disinterest is not easy to instill into many minds. Inspired by Pitirim Sorokin, King linked the peace issue to our “sensate civilization”, a civilization, dedicated to technological progress. Sorokin prophesied the world’s fall into decadence and the emergence of a new ideational or idealistic era. His extensive study convinced him that our civilization is overly materialistic, disorganized, and in imminent danger of collapse (Wikipedia, 2024).

He spent the next dozen years in warning the public of the danger, and in seeking a way out and a way to change society (Wikipedia, 2024). Today, fifty-six years after Sorokin and King passed away, this danger materializes through social media, the most influential of which is TikTok. With its technological capacity to catch people’s attention by the intermediary of well-selected video content for its different users’ needs, TikTok is robbing persons of their humanity, their agrarian nature to communicate, get together, share, socialize and live humanely in mutual love and respect. TikTok has become an icemaker in human relationships.

In King, the world's "sensible civilization" worships false divinities: the god of science, the god of pleasure and the god of money. These false divinities are transitory gods and uncertain deities as only God is able (King, 1963a). Because of materialistic motives, a dark curtain has dropped on our hearts preventing us from seeing the social evils that constitute the hindrance to peace. War which is "the most colossal of all evils," stems very often from materialistic motives. Today, all 2024 ongoing wars have been triggered over disputes on material things.

If the nuclear weapons and atomic bombs do not destroy the world, because of its geographical togetherness, war has become a multidimensional disaster. A war in Europe or in America has logical consequences in Africa, Oceania or Asia. Our moral values and our spiritual confidence sink, even as our material wealth ascends (King, 1991, p. 315). In this context, the only road to peace is to rediscover our lost values. We need a revolution of values and spirit to have a radical reconstruction of society.

3. 3. Rediscovering the Lost Values

As a leader and a minister of God, King thought it was his burdensome duty to raise moral consciousness. His conscience left him no choice. He had to speak for the oppressed to revolutionize immoral values, and to the oppressor to rediscover new moral values. King compared the social evil of war to darkness and illustrated this comparison with a Victor Hugo's quotation: "If the soul is left in darkness, sins will be committed. The guilty one is not he who commits the sin, but he who causes the darkness" (King, 1967, p. 8).

A change of values precedes a change of the concrete relations. Before achieving economic equality, the thinking and attitudes must change first. Once this first change has occurred, a material change will follow. As a minister steeped in Christian values, King used to evoke four parables to refer to the necessity to revolutionize immoral values. In the following lines, he quotes Jesus and Nicodemus (John 3:1-21), the Prodigal Son (Luke 15:17), Dives and Lazarus (Luke 16:19-31) and the Good Samaritan (Luke 10:25-37). The passages below are analogies of what the world is confronting today. Like all human analogies, they are imperfect, but they do suggest some parallels worth considering. The world has strayed to the far country of militarism, and it needs to come back to its moral peaceful values.

The parable of Jesus and Nicodemus (John 3:1-21) is a lesson of rebirth, of restructuring one's entire being. At society level, this parable recommends total change and reform of a whole system that oppresses people to install indivisible justice. This is like treating a person victim of food poisoning with a purgative medicine because the whole body must be rid of all the toxic waste before starting its healing process. This looks like a car engine. To keep the car's engine clean and boost its performance, an oil change must regularly occur. Here is the parable:

One night, a juror came to Jesus and he wanted to know what he could do to be saved. Jesus

didn't get bogged down in the kind of isolated approach of what he shouldn't do. Jesus didn't say, "Now Nicodemus, you must stop lying." He didn't say, "Nicodemus, you must stop cheating if you are doing that." He didn't say, "Nicodemus, you must not commit adultery." He didn't say, "Nicodemus, now you must stop drinking liquor if you are doing that excessively." He said something altogether different, because Jesus realized something basic, that if a man will lie, he will steal. And if a man will steal, he will kill. So instead of just getting bogged down in one thing, Jesus looked at him and said, "Nicodemus, you must be born again." He said, in other words, "Your whole structure must be changed."

(King, 1991, p. 251)

The parable of the Prodigal Son (Luke 15:17) means that if you do not know where you go, return to where you come from. All the greatest wars in the world have ended up in a discussion at the negotiation table. Sometimes, the material things people covet so much that they are ready to go to war for it might not be sources of satisfaction once obtained. Here is the parable:

Jesus once told a parable of a young man who left home and wandered into a far country where, in adventure after adventure and sensation after sensation, he sought life. But he never found it; he found only frustration and bewilderment. The farther he moved from his father's house, the closer he came to the house of despair. The more he did what he liked, the less he liked what he did. After the boy had wasted all, a famine developed in the land, and he ended up seeking food in a pig's trough. But the story does not end there. It goes on to say that in this state of disillusionment, blinding frustration and homesickness, the boy "came to himself" and said, "I will arise and go to my father, and will say to him, Father, I have sinned against heaven and before thee." The prodigal son was not himself when he left his father's house or when he dreamed that pleasure was the end of life. Only when he made up his mind to go home and be a son again did he really come to himself. The parable ends with the boy returning home to find a loving father waiting with outstretched arms and heart filled with unutterable joy.

(King, 2012)

The parable of Dives and Lazarus (Luke 16:19-31) reminds us that selfishness and individualism toughen the heart and lead humankind to their loss. Beyond satisfying our needs, money is useless. So, using one's money to only meet one's needs but not other people's needs has negative consequences. Here is the parable:

Jesus told a parable one day, and he reminded us that a man went to hell because he didn't see the poor. His name was Dives. He was a rich man. And there was a man by the name of Lazarus who was a poor man, but not only was he poor, he was

sick. Sores were all over his body, and he was so weak that he could hardly move. But he managed to get to the gate of Dives every day, wanting just to have the crumbs that would fall from his table. And Dives did nothing about it. And the parable ends saying, "Dives went to hell, and there were a fixed gulf now between Lazarus and Dives." There is nothing in that parable that said Dives went to hell because he was rich. Jesus never made a universal indictment against all wealth. [...] Dives didn't go to hell because he was rich; Dives didn't realize that his wealth was his opportunity. It was his opportunity to bridge the gulf that separated him from his brother, Lazarus. Dives went to hell because he was passed by Lazarus every day and he never really saw him. He went to hell because he allowed his brother to become invisible. Dives went to hell because he maximized the minimum and minimized the maximum. Indeed, Dives went to hell because he sought to be a conscientious objector in the war against poverty.

(King, 1991, p. 274)

The parable of the Good Samaritan (Luke 10:25-37) is so captivating that the word "Samaritan" has entered the dictionaries. "Samaritan" means a person who is generous in helping those in distress (Merriam-Webster, 2024). This parable questions the role of religious institutions in the absence of justice. Should the Sanhedrin, the papacy or the caliphate keep silent or aloof when there is injustice? Should they side with the impotent oppressed and suffer from deprivations, or should they side with the powerful oppressor to enjoy all the privileges ascribed to dishonesty. Here is the parable:

And he [Jesus Christ] talked about a certain man, who fell among thieves. You remember that a Levite and a priest passed by on the other side. They didn't stop to help him. And finally a man of another race came by. He got down from his beast, decided not to be compassionate by proxy. But, with him, administered first aid and helped the man in need. Jesus ended up saying, "This was the good man, this was the great man," because he had the capacity to project the "I" into the "thou," and to be concerned about his brother.

(King, 1991, 284-285)

King's dream of peace is a world that lives by the true meaning of these four parables. His dream of peace is to restructure our societies. His dream of peace is to return to our moral values. His dream of peace is to share the resources and wealth equitably. His dream of peace is to help those in distress, feed the hungry, clothe the poor, accommodate the homeless and heal the world. In this perspective, King recognized the Nation of Islam's efforts to rehabilitate African Americans even if they did not have the same religion. The following passage demonstrates King's admiration for African American Muslims in terms of great morality Islam teaches:

While I strongly disagree with their separatist black supremacy philosophy, I have nothing but admiration for what our Muslim brothers have done to rehabilitate ex-convicts, dope addicts and men and women who, through despair and self-hatred, have sunk to moral degeneracy. This must be attempted on a much larger scale, and without the negative overtones that accompany Black Muslimism.

(King, 1968, p. 133)

These parables have one common denominator: peace. Nicodemus needed to be a new person for him to atone for his sins. The prodigal son had to return home, or else, he would lose track of himself among the wolves. Dives could not be saved from the flames of Gehenna, the abode of the damned, because of his insensitivity to others' misery. The Good Samaritan is the personified ultimate reality of life. King was keen on evoking these parables in his sermons. He taught them to remind his audience that America and the rest of the world needed significant societal reforms to eradicate the evils that jeopardize peace. The whole world actually needs a radical revolution of values.

4. 4. Building a "Beloved Community"

Far from laying claims to prophet attributes, King wanted to be remembered as a drum major for peace. He realized, through experience, that the world leaders talked about peace as a distant goal or as an end they sought. And even today most of the world leaders make phony peace pleas, whereas the actions they take are overt hostility actions. They talk about peace while preparing for war. Such an ambiguity made King wonder:

One of the most persistent ambiguities we face is that everybody talks about peace as a goal, but among the wielders of power peace is practically nobody's business. Many men cry "Peace! Peace!" but they refuse to do the things that make for peace. The large power blocs talk passionately of pursuing peace while expanding defense budgets that already bulge, enlarging already awesome armies and devising ever more devastating weapons. Call the roll of those who sing the glad tidings of peace and one's ears will be surprised by the responding sounds. The heads of all the nations issue clarion calls for peace, yet they come to the peace table accompanied by bands of brigands each bearing unsheathed swords.

(King, 1991, p. 626-627)

In a starless midnight of war, if we do not make peace, we will spiral down a militaristic stairway into a hell of thermonuclear destruction. As a concept undergirded by unearned truth and unconditional love, peace and right should walk together because right temporarily defeated is stronger than evil triumphant. Despite Israeli mortars bursting in Gaza Strait transforming the buildings into ashes, despite the Russian and Ukrainian whining bullets killing innocent women and children, and despite the wounded justice, lying prostrate on the blood-flowing

mines of Congo, Central Africa, Mali and Soudan, there should still be hope for a brighter tomorrow. We can lift justice from this dust of shame to reign supreme among people in Asia, Europe, America, Africa and Oceania. King believed in the positive affirmation of peace. For him, the world must see that peace represents a sweeter music, a cosmic melody that is far superior to the discords of war. This finds repercussions in a passage of Greek poet Homer's epic poem titled *Odyssey* that King quotes as follows:

There is a fascinating little story that is preserved for us in Greek literature about Ulysses and the Sirens. The Sirens had the ability to sing so sweetly that sailors could not resist steering toward their island. Many ships were lured upon the rocks and the men forgot home, duty and honor as they flung themselves into the sea to be embraced by arms that drew them down to death. Ulysses, determined not to be lured by the Sirens, first decided to tie himself tightly to the mast of his boat and his crew stuffed their ears with wax. But finally he and his crew learned a better way to save themselves: they took on board the beautiful singer Orpheus whose melodies were sweeter than the music of the Sirens. When Orpheus sang, who bothered to listen to the Sirens?

(King, 2012)

King believed that if people bowed before the altars of God, they would be crowned triumphant over war and bloodshed, and nonviolent redemptive good will would proclaim the rule of the land as in the following biblical quotations full of metaphors (Bible, 2024):

They shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation. Neither shall they learn war anymore.

(King, 2012; Isaiah 2:4)

And the lion and the lamb shall lie down together and every man shall sit under his own vine and fig tree and none shall be afraid.

(King, 1963b; Micah 4:4)

King made a real fetish about the "beloved community" ideal. It was one of his favorite concepts. A "beloved community," in King's social and political philosophy, is a society at peace with itself, a society that can live with its conscience. The beloved community is a community of justice, good will and brotherhood. It is a community of positive and lasting quality of life. Peace must be the everyday ideal of every leader in the world. The pursuit of true peace must take precedence over the pursuit of war because:

True peace is not merely the absence of some negative force, tension, confusion or war; it is the presence of some positive force: justice, good will and brotherhood. [...] We must pursue peaceful ends through peaceful means.

(King, 1991, p. 6)

Building a "beloved community" is our only choice because we live in a world togetherness, an interrelated structure of all reality. We are bound together in a single garment of destiny. The language, the cultural patterns, the music, the material prosperity and even the food of the world are an amalgam of Americans, Europeans, Asians, Oceanians and Africans. The skin color must not divide us. Life's piano can only produce the melodies of brotherhood when it is recognized that the black keys are as basic, necessary and beautiful as the white keys (King, 1991). King's advocacy of the "beloved community" is recurrent in the form of antitheses to emphasize the choice between salvation and damnation as in these rhetorical passages:

Together we must learn to live as brothers or together we will be forced to perish as fools.

(King, 1968, p. 1981)

Now the judgement of God is upon us, and we must either learn to live together as brothers or we are all going to perish together as fools.

(King, 1991, p.70)

The choice today is no longer between violence and nonviolence. It is either nonviolence or nonexistence.

(King, 1991, p. 39)

We still have a choice today: nonviolent coexistence or violent coannihilation.

(King, 1991, p. 633)

The "beloved community" rhetoric also appears through this semantic field of coexistence: "family of man," "worldwide fellowship," "human family," "worldwide neighborhood," "world house," "geographical togetherness," "brotherhood," "beloved community," "brotherhood of man," and so on. This semantic gymnastics means that we are all links in the great chain of humanity. Life is interrelated since all human beings live "trapped in an inescapable network of mutuality" and "tied in a single garment of destiny" (King, 2012). As beautiful this semantic field of coexistence may seem, as long as the three-faceted war on oneself, others and God rages on, the "beloved community" will persist in being a high ideal. The figure below shows the vicious circle of this three-faceted war.

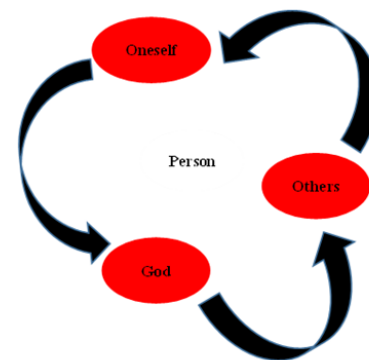


Figure 2: The circular motion of private war

The circular motion represented in the figure is the unrealistic good that war instills into people. War is a three-faceted somber galaxy that urges people to hate themselves, others and God, their Creator. Hating oneself involves taking to drugs, alcohol, prostitution and other self-destructive actions. Hating others imply thinking just about oneself, cultivating individualism, selfishness and misanthropy. Hating God is acting in defiance of divine prescriptions.

As long as people downplay the importance of moral and spiritual values lauding the high pedestal of science and technology that only ameliorate their health and materialistic wellness, they will keep spinning in the circular motion of private war. When scientific power outruns moral power, we end up with guided missiles and misguided men. When we foolishly minimize the internal of our lives and maximize the external, we sign the warrant for our own day of doom. Our hope for creative living in this world house that we have inherited lies in our ability to reestablish the moral ends of our lives in personal character and social justice. Without this spiritual and moral reawakening, we shall destroy ourselves in the misuse of our own instruments (King, 1968, p. 183).

5. 5. Conclusion

Our world is a big garden. If we sow the seeds of brotherhood, love and mutual tolerance in its fertile soil, the beautiful plants of peace will blossom. We, as human beings, need to do a passionate and indefatigable work to bridge the gulf between our scientific progress and our moral progress. We suffer from a poverty of the spirit that stands in glaring contrast to our scientific and technological abundance. The richer we have become materially, the poorer we have become morally and spiritually. Every human being lives in both the internal realm of spiritual ends expressed in art, literature, morals and religion, and the external realm of a complexity of devices, techniques, mechanisms and instrumentalities by means of which we live.

The individual challenge of each person is to make sure the internal realm does not become lost in the external. Each person should strive to find the right balance. Thoreau's suggestive phrase: "Improved means to an unimproved end" must not prevail in human life. Improved means must serve the attainment of improved ends. Human rapid growing civilization must seek to provide all persons, rich and poor, peace of mind and serenity of spirit (King, 2012). In King's approach, this right balance between the internal and external realms is the only tool with which we can make peace to build a beloved community in America and beyond.

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