

Imagining a New Future: Deciding to Hope
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Abstract

The purpose of this paper is to analyze the role of imagination and the decision to hope in the exercise of global citizenship. The first section of the paper is a sketch of the interplay of local and global movements in human history, posing questions about global citizenship. The second section is an introduction to the life narratives of two “world changers,” Sojourner Truth and Abraham Joshua Heschel. Their narratives are marked by themes resonant with the published narratives of global peacemakers and a recent collection of oral histories with just peacemakers; however, those other narratives will be analyzed in a later work. The present paper concludes with a theoretical proposition regarding imagination as a decision to hope, and a discussion of practices by which Sojourner Truth and Abraham Joshua Heschel draw upon imagination as a source for hope and a guide for transformative action.

Almost ten years ago, I wrote a chapter entitled “Imagine Peace: Knowing the Real – Imagining the Impossible” (Moore 2006). I argued in that chapter that imagination is at the heart of peacemaking. The world has become even more violent in the past ten years, the gap between the rich and the poor has increased, and ecological devastation has become direr. How then can we imagine a flourishing future for the human family and the planet? How can we enhance world loyalty or global citizenship in a world that is so fraught with destruction? The central thesis of this paper is that *building a new future depends on imagination and a decision to hope, even in the midst of devastating realities*. Further, the very ability to imagine a new future is intimately tied to the ways we relate to the world in the present; it is related to our ways of knowing the world and to our daily life practices.

This paper begins with contextual analysis and the challenge and possibility of global citizenship. The heart of the paper follows: the analysis of life narratives to reveal the role of imagination in the lives of world-changers. World changers are often people faced with

devastating contextual realities and dim but sure possibilities for global citizenship. These are people who make decisions to hope and to act transformatively, even in the face of overwhelming injustice, violence, and ecological destruction. I argue that imagination plays a critical role here. Imagination is an actively chosen process of envisioning new possibilities for the world, and it is a major influence on “world changers,” especially on their decisions to hope for a more just, peaceful, and sustainable world, even as they face despair. Imagination and hope are interlocking realities that can be actively chosen, and they enhance one another. To understand the complex interplay of imagination and hope, I will begin with a poetic pondering of global history and the plight in which we now live, together with reflections on global citizenship. I will move from that poetic contextual analysis to a more formal analysis of the role of imagination in the lives of world-changers. The paper concludes with a discussion of educational practices that cultivate imagination for justice and peace.

Pondering Global History and Global Citizenship

In the beginning was wisdom and a world
And wisdom permeated, even created, that world
And the world was filled with wisdom,
But wisdom was flighty and hard to find
It shone in rituals and stories
And every tribe had its own – oh so beautiful – ways
 to sing and dance the wisdom of the ages!
People *evoked* wisdom and they *invoked* the Holy
But people loved their evocations and invocations more than the Holy
And each clan created and clung to its own.

Today we inherit all of those rituals and stories,
 And the clinging and creating.
We have the potential to receive and hallow the rituals and stories of our people
 And the rituals and stories of others –
 To hold these precious gifts of wisdom and to create anew
We have potential to embrace a larger world
 To be global, even cosmic, citizens,
We have communication that connects us
 Complex ideas that weave simplicities into brilliant complexities

Trade that allows us to share and receive from one another
Public deliberations that allow us to draw ideas from one another
And create something new.

But the new we have created is torn with violence
And with abundance held by a few while the many starve
And with desecration and desolation of the environment.
Global consciousness has become *globalism*
Conflicts between clans have become global wars
Culture-sharing has become colonialism
Resource sharing has become resource hoarding
Reason has become a sophisticated way to objectify and dominate others
Critical thinking about culture creates justifications for one's own people,
One's own values, one's own culture as superior to others.
In that milieu, is world loyalty possible?
Is it even a value to hold
when it is so easily distorted into dominance and destruction?
One is tempted to retreat to pre-modern worlds,
But even those were isolated and insulated from one another.
At least the dangers were more contained
And the simplicities were grounded in more embodied existence –
Good efforts to hunt or grow food,
to live in tune with one's people and the land.

But peoples of long ago were perhaps not so isolated as we think;
Peoples crossed one another in ancient China
In the lands of the Mediterranean
In the lands of the Pacific
In virtually every land.
And when they met, they sometimes warred
They sometimes traded,
They sometimes destroyed one another,
They sometimes kept distance – as much as they were able
But they inevitably met, and when they did
They reinvented themselves again and again.

Global citizenship is about reimagining and reinvention – meeting a new moment and
being thrown into terror, meeting a new moment and choosing hope. Reimagining is dreaming a
new world. Mahatma Ghandi envisioned a world in which his people and *all* people were free.
His Holiness the Dalai Lama envisions a world of peace. Close to home in the United States, the
young Bill McKibben dreamed 350.org and it grew into a planet-wide organization with 20,000

rallies across the globe. Then he dreamed up a movement of resistance to the Keystone Pipeline and a movement of demand for fossil fuel divestment. Every act began with a dream – a glimpse of what was possible. Dreams are the clay from which new shapes are molded. But the dreams are not themselves the full story. If the world is to be made new, we need to draw upon ancient, modern and postmodern wisdom to reinvent a world that does not yet exist.

Global citizenship begins with a seed of hope and a commitment. It requires that we commit ourselves to the flourishing of the universe and not just to our own selves and our people. But global citizenship requires that we *do* commit ourselves to the flourishing of our own selves and our people and the natural world of our homelands because each part of this universe is crucial to the whole. The Tongva people of the Los Angeles Basin and the Chumash people of the Southern California coasts have nourished global citizenship by tending their own cultures, their religion, and their heritage of loving the earth. These peoples are tending their heritage for the sake of hope, a commitment shared with many indigenous peoples across the globe, as the Maori people of New Zealand or the Ojibwa people of Canada.

Such tending to heritage is critical to global citizenship, but it needs to be seen in relation to the whole. The story of indigenous peoples is entwined with the stories of other peoples. Consider the peoples of the Commonwealth of Massachusetts. Our land is home to the Wampanoag people, including the Massachusett, Nauset, Nantucket, Pennacook, Pokanoket, and Pocasset; however, these first peoples of the land only number about 2000 today, mostly in Plymouth County. They survive largely in place names – such as Massachusetts, Natick, Mashpee, and Chappaquiddick – but also in federally and state-recognized tribes. Many thousands of Wampanoag lived in this region before 1600, but an epidemic illness (probably carried by European traders) decimated the population. When the Pilgrims landed, the numbers

had already dwindled, but the Wampanoag people did give welcome to the newcomers, as our Thanksgiving celebrations recognize. This period of peace was to be short-lived, and the European newcomers began to steal the Wampanoag lands by getting the people drunk and then having them sign away their land rights. When the original people protested, war ensued, and more Wampanoag lost their lives. Most of the survivors fled, were relocated into other tribes, or were sold into slavery. How could the Wampanoag possibly envision global citizenship?

The Massachusetts saga is one of continuing migrations. The land welcomed immigrants from England, Ireland, Italy, Portugal, the Dominican Republic, Canada, China, Brazil, Haiti, India, Poland, Korea, El Salvador, and many other countries of origin. This land of Massachusetts nourished dreams of freedom and became the birthplace of the Revolutionary War. The city of Boston was settled by Puritans who later welcomed and did *not* welcome new immigrants from Ireland, Portugal, Haiti, and beyond. Yet this city was a hub of anti-slavery activity in the 18th and 19th centuries. *And*, this city witnessed abundant street violence during the period of integrating the public schools. If you look closely into the history of California, Massachusetts, Toronto, Amsterdam, Nairobi, or Boston, you will discover a mixed record of justice and care for the planet and human relationships.

What then does it mean to be a global citizen? What kind of future can we imagine or live toward? Certainly, the choice between local and global is not a choice. The choice between indigenous traditions and grand civilizations is not a choice. The choice among pre-modern, modern, and post-modern thinking is not a choice. The choice between one religious tradition and another is not a choice. We live in a universe of many textures, and that universe will suffer if the whole is not preserved with all of its manyness. However, we do *not* live in a universe that

knows *how* to appreciate the cosmos and every part of it. That is our task – to reinvent a world, at least to reinvent our understanding of that world and our ways of living in it.

Some philosophers have placed hope in the emergence of the axial age (roughly 800-200 BCE), which has been described as a liminal period of global history during which civilization-shaping movements took place in religion, culture, and patterns of human thinking (Jaspers 1968; Cobb 2015). Jaspers located this historical period between 800 and 200 BCE, but others argue for a longer period of 900-100 BCE. Most agree that the major cultural shifts took place between 600 and 300. What is most important in this analysis is that the world changed in dramatic ways during this period; cataclysmic changes took place in the ways people thought about and shaped their civilizations, whether in India, China, or the West. The emergence led to greater awareness of worlds beyond one's own, increased critical analysis of cultures and religion, new understandings of the Holy as concerned with the whole earth and not just one's own people, and newly emerging ethical norms that responded to the whole known world and not just to one's own tribe. According to Karl Jaspers (1968), and echoed by others, axial civilizations across the globe developed new capacities, grounded in reason. These new capacities generated major cultural developments and inspired humanity in general toward a greater sense of the whole (Salamun 2006; Cobb 2015). We need to recognize, however, that many of these civilizations also developed the capacity to overtake and dominate in empires of impressive grandeur and oppressive destruction.

One can see why some inheritors of axial civilization and religion suspect the inheritance and long for the pre-modern, simpler sensibilities. The pre-modern and post-modern almost touch as the pre-modern images and ideas are dimly discerned and brought into dialogue with postmodern questions. The possibility of global citizenship is a challenging vision that requires

imagination, critique, suspicion, and a decision to hope. For this reason, we turn in the next section to the analysis of human lives, seeking to understand some of the complex dynamics in the lives of world-changers, or people whom others admire as global citizens. Analyzing these narratives will reveal the complex textures of human lives, and will point to the possibility of cultivating human imagination for ecological care, justice, and peace.

Exploring the Lives of World-Changers

In this section, we attend to human lives, focusing on two historical world-changers. This study is preliminary to another one in which I will expand the narratives to include published narratives of people who have committed themselves to building justice and peace, and oral histories with people who have devoted much of their lives to work for just peace. In this paper, I invite attention to two people known widely for their global citizenship. The first is Sojourner Truth, and the second Abraham Joshua Heschel – people of radically different backgrounds and strikingly similar commitment to living in faith and making the world a better place.

Sojourner Truth

Sojourner Truth (c1797-1883) was born into slavery in New York with the name Isabelle Baumfree. At the age of 9, she was sold in auction, and she was to experience a harsh childhood with daily beatings. She was sold twice more, and then promised freedom by her owner, who was seemingly influenced by the movement to abolish slavery that was well underway in New York during that era (1799-1827). Isabelle's hope for freedom was short-lived, however, and her owner retracted his promise. She immediately began planning her escape, determined not to abandon hope. With her infant daughter, she did escape in 1826. Sometime later, she learned that her 5 year-old son Peter had been illegally sold to a slave owner in Alabama. Isabelle Baumfree

sued for his release, with help of the Van Wagenen family for whom she worked at that time, She won the case (one of the first successful cases of an African American woman against a white man) and Peter was released.

Not long after this legal case was resolved, Isabella Baumfree had a Christian conversion experience. A few years later (1843), she had another life-changing religious experience, which inspired her to change her name to Sojourner Truth. At that time, she also dedicated herself to be a traveling preacher advocating for the abolition of slavery. Soon after, she became involved in women's rights as well, and she was invited to speak in the first National Women's Rights Convention in 1850. Shortly after, she moved to Ohio to continue her advocacy for women, slaves, and civil rights. There, in 1851, she delivered her famous "Ain't I a Woman" speech at the Women's Convention in Akron, Ohio. Her words are well remembered:

That man over there say
a woman needs to be helped into carriages
and lifted over ditches
and to have the best place everywhere.
Nobody ever helped me into carriages
or over mud puddles or gives me a best place...
And ain't I a woman?
that little man in black there say
a woman can't have as much rights as a man
cause Christ wasn't a woman
Where did your Christ come from?
From God and a woman!
Man had nothing to do with him!
If the first woman God ever made
was strong enough to turn the world
upside down, all alone
together women ought to be able to turn it
rightside up again.

Through the rest of her life, Sojourner Truth continued to advocate for the freeing of slaves and the voting of women. In the 1850s, she became a staunch advocate for desegregation

– riding on streetcars that were labeled for whites. She also worked politically to obtain land grants for former slaves and she advocated for prison reform and abolition of the death penalty. She was a world changer, who drew from the lessons of her own life to imagine a world that was better for everyone who had ever been oppressed by slavery, gender, poverty, or entanglement with the legal system.

Abraham Joshua Heschel

We turn now to a man who lived in another century, a different religious heritage and, in his early decades, on another continent, Abraham Joshua Heschel (1907-1972). Heschel's life was deeply grounded in his love of God and family. Born in 1907, he was the youngest of six children – the offspring of Moshe Mordechai and Reizel Perlow. Indeed, Heschel was the descendant of prominent European rabbis on both sides of family. As a boy, he had an excellent Yeshiva education and then he studied for the Orthodox rabbinate. He continued his education to complete a doctoral degree at the University of Berlin, and he also studied at *Hochschule fuer die Wissenschaft des Judentums*, where he later taught Torah and received a second ordination in the liberal tradition. Shortly thereafter, Joshua Heschel was arrested by the Gestapo and sent to Warsaw, where he taught for almost a year. With encouragement from others, he escaped Warsaw, but only six weeks before the Germans invaded Poland. As the Holocaust unfolded, Heschel lost many family members: his sister was killed in a German bombing, his mother murdered by Nazis, and his two sisters died in concentrations camps.

During these years, Heschel was emerging as a spiritual mensch in the United States. He became widely known as a public intellectual and teacher, first at Hebrew Union in Cincinnati, Ohio, and then at the Jewish Theological Seminary in New York City. He also wrote bountifully, focusing on the prophets and on the God-human relationships in particular. This is the period, for

example, when he wrote *God in Search of Man*, and *Man is Not Alone*. This is also the period when he became absorbed by the Civil Right Movement, marching with Martin Luther King, Jr.

As a teacher, social commentator, and spiritual mentor, Heschel worried that religion was becoming irrelevant and oppressive. His response was to ponder the depths of his own spiritual tradition and offer that wisdom to the larger human community. In so doing, he returned repeatedly to a few key themes: the social-religious significance of prophetic witness, the precious gift of wonder and awe, the grounding power of prayer as communion with God, and the gift of Sabbath practice to the community and the world. He also made strong connections between his life of prayer and religious observance and his life of public witness. After marching with King and a throng of others, he famously testified that “I felt my feet were praying.”

Heschel was ardent in linking deep religion and deep concern for society. He wrote John F. Kennedy a telegram in 1963, saying “We forfeit the right to worship God as long as we continue to humiliate negroes. ... The hour calls for moral grandeur and spiritual audacity.” This telegram later influenced the title of a collection of his essays, *Moral Grandeur and Spiritual Audacity* (1996). In one essay of that book, he explains his involvement in the peace movement:

The more deeply immersed I became in the thinking of the prophets, the more powerfully it became clear to me what the lives of the Prophets sought to convey: that morally speaking, there is no limit to the concern one must feel for the suffering of human beings, that indifference to evil is worse than evil itself, that in a free society, some are guilty, but all are responsible (Heschel 1996, 224; originally published in 1973).

The connections that Heschel made between his religious tradition and the issues of his time were nowhere more apparent than in his speech to the Conference on Religion and Race, 14 January 1963:

(1)At the first conference on religion and race, the main participants were Pharaoh and Moses [audience laughter and clapping]. Moses' words were: 'Thus says the Lord, the God of Israel, let my people go that they may celebrate a feast to me.' While Pharaoh

retorted: ‘Who is the Lord, that I should heed this voice and let Israel go? I do not know the Lord, and moreover I will not let Israel go.’

(2) The outcome of that summit meeting has not yet come to an end. Pharaoh is not ready to capitulate. The exodus began, but is far from having been completed. In fact, it was easier for the children of Israel to cross the Red Sea than for a Negro to cross certain university campuses.

(3) Let us dodge no issues. Let us yield no inch to bigotry, let us make no compromise with callousness.

We see here a man for whom the connections between religion and global citizenship are obvious and deep.

Rabbi Heschel never ceased his efforts in race relations, and his world-changing efforts later extended to building interreligious relationships. Of particular note is the work he did with on Roman Catholic-Jewish relations with Cardinal Augustin Bea. Bea was a German scholar of the Hebrew Bible who had witnessed the effects of the Holocaust. He headed the Roman Catholic Church’s efforts to reconcile with Jews in the Second Vatican Council. Rabbi Abraham Joshua Heschel was by his side in these efforts. Then, in 1972, Heschel was invited to participate in an interfaith conference that included Muslims. He was in frail health by this time, but he insisted on making a final trip to Rome. He left his witness to interfaith relationships, as he had earlier and continually made his mark on race relations.

Notice in these two brief narratives that Sojourner Truth and Abraham Joshua Heschel endured enormous hardships; yet they found deep meaning and purpose in their respective faith traditions. One can see some parallel dynamics. The two world-changers reinvented themselves all through their lives, they imagined that the world could be a better place, and they gave themselves fully to those visions, drawing from the wellsprings of their faith traditions and the wonder of the Holy. These themes are congruent with those in other narrative accounts of peacebuilders, such as Marc Gopin’s (2012) *Bridges across an Impossible Divide*. They are also congruent with the 9 oral histories I have just concluded with a group of students, in which we

interviewed 3 Jews, 3 Muslims, and 3 Christians who are involved in peacemaking. Their stories are each unique, but the themes that emerge from them are strikingly similar to the lives of Sojourner Truth and Abraham Joshua Heschel. How do these stories inform global citizenship and the roles of imagination and hope?

Imagining a New World: Practicing Global Citizenship

These narratives reveal the intimate relationship between imagination and hope, and the relation of both to life practices. Thus, we return to the thesis with which we began: that *building a new future depends on imagination and a decision to hope, even in the midst of devastating realities*. The lives of Sojourner Truth and Abraham Joshua Heschel support this thesis, in that they both made multiple decisions to hope over their lifetimes. Sojourner Truth imagined a life outside of slavery, and she decided to escape with her infant daughter. She imagined the possibility of freeing her son from slavery, and she worked with others to bring a law suit, which she won. As a young man in Germany and Poland, Abraham Joshua Heschel imagined that young people in the different branches of Judaism could be friends, and he developed friendships that reinforced his imagination. Later in the United States, he imagined that race relations and human rights could be changed, and he prayed with his feet; he imagined that interreligious relationships could be robust and life-giving, and he set about to make it so.

The primary thesis is well supported by their life narratives, but the secondary thesis invites a more richly textured picture of imagination and hope. This is the thesis that *the human ability to imagine a new future is related to our ways of knowing the world and our daily life practices*. In an earlier work, I argued that imagination is best nourished through multiple ways of knowing, which I named as: seeking goodness, seeking transcendence, intimate knowing,

knowing the stranger and unfamiliar, and imaging and responding to the possible (Moore 2006). These ways of knowing are active (seeking, knowing, imaging, and responding); they are also imbued with a combination of realism and vision. Thus, the ways of knowing are pathways that stir imagination and encourage decisions to hope. In a later work, I will return to analyze ways of knowing in more fine-tuned dialogue with the narratives of world changers. Here I will simply say that Sojourner Truth and Abraham Joshua Heschel reveal these forms of knowing most especially through their practices of global citizenship, to which we now turn.

Sojourner Truth and Abraham Joshua Heschel did not plan their lives in advance and take unwavering steps toward preconceived goals. Their lives were filled with experiencing, questioning, and wondering. Their wonder was grounded in awe of God and in the possibility of bettering the world. Their practices led them to reflect deeply on their own experiences and the fate of their people. Their practices also opened an ever-enlarging world to them. I will name some of those practices here, drawing largely from Truth and Heschel, but influenced also by the oral histories of just peacemakers. The oral histories are not elaborated here because IRB processes are continuing; however, the themes found in the lives of Truth and Heschel resonate with these other life narratives.

Remembering – remembering the traditions of one’s people and the traditions of others

This paper began with a poetic exploration of the historical and contemporary context; we began with remembering traditions. Both Truth and Heschel were deeply affected by their religious traditions – both by the traditions they inherited and the mystical experiences of the Holy that were opened to them through those traditions. Their relations with God led them into an ever-expanding range of social consciousness and an ever-expanding range of action. For Sojourner Truth, the preaching of her faith and the advocacy for slaves and women were parts of

one whole. As she became increasingly engaged in that ministry of proclamation and advocacy, her own sense of the issues expanded, and she found herself advocating also for civil rights, desegregation, land reform, and prison reform. Her religious fervor and her social passion were of one piece, and the power of the two together propelled her into radical action in the legal system, political debates, and public witness.

Similarly, Heschel was deeply grounded in his tradition, which was the orienting focus of his social passion. He cultivated a sense of wonder in God's presence, and that wonder fed his respect for the religious traditions of others; it also awakened him to the plight of others. This man who had lost most of his own family in the Holocaust and who knew persecution and exile, allowed his own experience to awaken him to the hurt of others. He could not resist joining the civil rights march from Selma to Montgomery, and his own religious traditions gave him the insights to interpret that march and all it stood for. He also could not resist building relations with people in other faith traditions because his own wonder before the Holy awakened him to the wonder of others.

Relating with self, earth, and human family

A second practice is relating with oneself, with the earth, and with the human family. Violent relationships led Sojourner Truth to walk out of slavery. More positive relationships with another white family helped her to sue for the freedom of her son Peter from slavery. Brief encounters with President Abraham Lincoln allowed her to advocate for abolition with the highest levels of government. She worked for land grants for freed slaves, recognizing that freed slaves needed to build new lives in relation to the land. Sojourner Truth's relationships with diverse peoples expanded her action to include women's suffrage and advocacy against the death penalty. Throughout her life, her practices led to new relationships which led to new practices.

Similarly, Heschel moved toward ever-expanding relationships within the Jewish community of his childhood, the academic community of his training, the Jewish communities and friendships of his adulthood, the civil rights leadership, and the people of other faith traditions who came to be friends and mentors. Both world changers were nourished by relationships, which included intimate relationships as well as encounters with others quite different from themselves.

Rethinking the status quo

A third critical practice is rethinking the status quo, which includes the status quo of ecological and social structures and the dominant systems of thought. Sojourner Truth and Abraham Joshua Heschel were clearly rethinking the status quo at every turn. Truth refused to believe that slavery was a necessary or inevitable way of life; Heschel counteracted dominant assumptions about materialist worldviews and the alienation of peoples from one another. What is important to note here is that every time they practiced one kind of rethinking, whether about slavery or about civil rights, they opened themselves to rethinking all over again. And every act of rethinking expanded the range of their concerns, opening them to an ever-expanding perspective on global citizenship, and to the reimagining and reinventing that go with it.

Some have suggested that Pope Francis is making a similar series of moves as he draws from his own Franciscan religious tradition, but also from more recent philosophical and social scientific ideas in his forthright address of ecological destruction. Many of his statements and actions on ecology and economics echo the thinking of Karl Polanyi, who wrote *The Great Transformation*. In that book, Polanyi argues that economic systems originally emerged to serve human needs, but have become the dominant force to which humans have to adapt. He distinguishes between an economy that is “embedded in social relations” and one in which social

relations are “embedded in the economic system.” To raise such questions is to question the status quo, to rethink the world, and to imagine a new kind of future.

Repenting and mourning – repenting of the destructions by one’s people

In the three remaining practices I will be briefer because the seeds of these practices are already foreshadowed in the first three. Repenting and mourning are important elements in the practices of Truth and Heschel, and their mourning over abuse, injustice, and destructive social structures motivated all of their actions. Global citizenship not only breeds repentance and mourning, but also humility. We are small creatures in a world of huge need, and we ourselves participate in many of the most dangerous ecological and social problems, with and without our knowledge and with and without our consent. Repentance and mourning are ongoing.

Revisioning the future in light of the best of the past

What we see in Sojourner Truth and Abraham Joshua Heschel is an ongoing practice of engaging the world, seeing it through sober eyes, and discerning the ancient and modern wisdom that will guide the possibility of new visions for the future. For Sojourner Truth, this was expressed in her preaching and speaking, as in “Ain’t I a Woman?” For Heschel, it was expressed in his voluminous writing as well, as in his teaching, speaking, public commentaries, and marching.

Reconstructing the world

What we also see in Truth and Heschel is an *ongoing practice* of reconstructing the world wherever they found themselves. This practice was so important to Heschel that he traveled to an interfaith gathering at the very end of his life. Both of these people – indeed all people who are global citizens – *engaged in a process of practice that only ended at their deaths*. As you know, the process did not end there either. Their legacies have inspired and informed all of those who

come after with the possibility of global citizenship. Truth and Heschel not only imagined a better world, but they decided to hope in the midst of the overwhelming devastations of slavery (Truth) and the Holocaust (Heschel). In so doing, they contributed to actual changes in their worlds. They also stir our imagination and challenge us to decide for hope.

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actions we have decided and arranged to do in the near future tonight, soon, next week/month/year, in a day, tomorrow, the day after tomorrow actions we have decided to do in the near future future actions that refer to programmes and timetables. to ask politely about someone's plan in the near future. Example. Future Simple Be going to. Future Continuous. Future Perfect. Future Simple Be going to. on-the-spot decisions actions we have decided and arranged to do in the near future. I'll have the salad and the chicken please. We are going to London this evening. By the time I get my degree, I will have studied for five years. I hope I will be a good teacher. Created by Kristina Shabo for Skyteach. Task III Which option is correct? Imagining new futures: The simple power of story. August 2008. J.L. Martin. Read more. Chapter. Slowness: Imagining Fast and Slow Cycling Futures. January 2019. Cosmin Popan. Read more. Article. Existence after Death in Eighteenth-Century Literature: Prolegomena to a Study of Poetic Visions of... Imagine you are on the board of a business deciding the future of new ventures and I come to you with my idea hoping fervently to receive your backing. Read more. Article. To hope means to wish for something to happen - and since you wouldn't hope for something you already have, that something is of course going to happen in the future. It's redundant to include will, but not incorrect. Extra words like this can serve as emphasis, or to provide less chance of being misunderstood if the listener isn't paying attention, etc., or to maintain rhythmic cadence in a song, poem or speech. share | improve this answer |. follow. Thanks for contributing an answer to English Language Learners Stack Exchange! Please be sure to answer the question. Provide details and share your research! Digital Edition, 2001. Imagining Canada: An Outsiders Hope for a Global Future was delivered as the inaugural Hart House Lecture by Pico Iyer on April 5th, 2001. In keeping with aims of the lecture, the Hart House Library Committee, the co-ordinating body responsible for the Lecture, has made the text of the lecture freely available in this digital format. And his quietly visionary book, making the Old World new by filling it with other worlds and pasts, spoke with particular beauty to a typically mongrel modern reader like myself who was born in England, into an Indian household, and was officially living in California (while spending most of my time in Japan). Imagining the future, we naturally think of it as a different place to the one we live in now. It is populated with new technologies, advanced science and perhaps even a more evolved version of humanity. But who are the architects of this future, whose ideas will shape the coming reality? It is tempting to characterize them as explorers who, through inspiration or serendipity, uncover that which is currently hidden.