

AWAKEN THE FOOL



Principled NONVIOLENCE IS PEACE

Book 2 of 12

This is a book for fools who know
that any fool *can* change the world!

Peace is the WAY and the LIFE

Susan Carew

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This e-book has been designed for you to be able to click onto YouTube videos to see the real experience *live*.

You will travel through a lifetime of experience examining nonviolence from a range of perspectives. You will be encouraged to look through the prism of REAL HOPE to Awaken the Fool.

You will meet Dr. Helen Caldicott a world expert on nuclearisation and ask questions about the global state of play. You will learn about nonviolence through academic studies and case histories, notably Mahatma Gandhi a Principled Nonviolence practitioner advocating soul force. Peace journalism will enable you to learn through the experiences of experts, military whistle blowers (Scott Ritter (ex-CIA), Major Rokke), activists, academics and leaders (Professor Gareth Evans). You will journey through the terrorism issue, war zones, the military industrial complex, depleted uranium, the masculine identity of violence and emotional disconnection which enables cruelty and violence to occur.

From the positive side there are many philosophical and practical approaches that advance positive peace and nonviolence such as: pro-activism to create change, travelling the world, learning alternatives to violence, studying conflicts and finding peaceful solutions. You will visit Carl Jung's (Swiss Psychoanalyst) place. You will meet a man who actually met Gandhi and a Holocaust survivor who forgave the German people. You will visit the Rotary Peace Forum in Hawaii and hear from Aung Sun Suu Kyi (Pro-Democracy movement). You will be introduced to a new consciousness that ushers in spiritual foundations (current and ancient) for future communities. You will be shown research on near-death experience and meet awakened persons such as Eckhart Tolle and Byron Katie teaching the power of NOW and personal inquiry to transform negative thinking into positive presence to experience real peace.

This is an e-book for those seeking the truth to realise that inner truth does indeed set you free from negativity.

Nonviolence is the seed!

Awaken the Nonviolent Fool!

Know your happy destiny is unavoidable.

REVIEW of AWAKEN THE FOOL by SUSAN CAREW

(Books 1-12)

*Bill Gasperini, Journalist and former correspondent for CBS News in Moscow
21 September, 2015*

I met Susan Carew in 2002 in Russia when she was part of a “clown group” led by noted clown/doctor Patch Adams. I could see first-hand how she and other like-minded people brought much good cheer and comfort to children with cancer as well as strangers on the streets of a country not known for public levity.

This is what Susan calls her selfless service to others, a way to bring “real wealth” to people, turning on its head the notion that wealth is only measured in monetary terms. Originally a research analyst, in 2001 she found herself at a crossroads “and I asked the question: ‘Do I continue in market research or pursue a direction that is humanitarian?’”

“I was at a point where I was feeling uncertainty and seeking direction. I asked in my heart, ‘What do I want?’ The only word that came to my mind was ‘peace.’ It was not about being at peace, it was more a question about my purpose or my mission in life.”

This is Book 1 of 12 books detailing an account of a life’s work dedicated to peace, so far: an ongoing, fascinating journey she has conducted to scores of countries, starting with her native Australia. Her goal is to bring peace, love and understanding to a world that is in great need of a new way of thinking and interacting among all peoples.

She calls her clown persona “Peacefull, or depending on my mood, Peace Fool. Jesters are known for speaking truth to power, and on this journey I found myself following the invisible threads to weave truth and love.”

She has met many notable people along the way including Helen Caldicott, the noted nuclear disarmament activist who Susan says gave her a ‘green light’ to begin a life of making peace. “I was choosing to live my truth over money.”

Those who delve into this story will find a fascinating array of remarkable elements that have propelled Susan on her way.

These include extensive poems, studies in peace and non-violence at La Trobe University in Melbourne, hosting a Peace Radio program and educational endeavors that include a study for a “Childrens’ Circle Parliament.”

Susan also highlights something she calls the REAL HOPE(S) for Peace Education program, developed as a means to promote peace, nonviolence and confront bullying. She has already used this in schools, hoping to “truly change the world – and not just make me feel good about what I am doing.” REAL HOPE(S) is a newly creative approach to education encouraging freedom of expression aimed at helping people discover a new way of thinking.

At the end of each chapter in the book Susan quotes something she calls **Fool’s Gold**: “Many have spoken of the alchemy of transforming base metal into gold. Perhaps in truth it is really about personal transformation, transforming negativity into positivity as the real gold of life.”

“The Fool’s Gold: Free energy is real freedom from insecurity, dependency and special interests. What you give to another returns to the self.”

And the Fool? In using the imagery of the mediaeval Fool, Susan also undertakes her journey in the same way itinerants used in their own wanderings centuries ago. “Yes I did carry a little bundle on my back, this was filled with questions, courage, values, honesty and love. I walked alone yet my intuition guided my steps and gave me the trust to step off the cliff into the unknown. “

Throughout, she has been able to globetrot trusting in the faith that others have in her life’s journey for things like funding, including a grant from the sister of Australian media mogul Rupert Murdoch and a Rotary peace program in Thailand. In 2010 she traveled all over Asia, Egypt, northern Europe, the Americas and ultimately back home to Australia via New Zealand; she has also traveled extensively throughout Australia itself.

All along the way she would seek out people to interact with, usually in her clown outfit which helped open doors and referrals to the next destination. Often there would be chance encounters: “I left Srinagar via a Sumo four-wheel drive and travelled to Jammu, and then by bus to New Delhi. I found a friend on this journey - Barkat. He and I became close and talked on this journey. He made sure I was safe and watched over me. I definitely felt supported and protected. You find angels everywhere.”

In each place she would focus on bringing cheer to people of all kinds, including in refugee camps, an HIV clinic in Thailand and Mother Theresa's Missionaries for Charity in India. On other occasions she met Holocaust survivors as well as war victims, even former members of the Khmer Rouge in Cambodia who helped carry out systematic mass killings in the late 1970's.

"Sitting with former members of the Khmer Rouge, I reflected on how they were not healed from this horrendous era in Cambodian history. Ironically the Khmer Rouge were still in government, Prime Minister Hun Sen is a former member." Later she visited Wan Nath, the sole survivor of a notorious internment camp who emerged alive because the top commandant liked his artwork.

The book contains many photographs illustrating her stops and interactions, mostly with Susan dressed in her clown outfit. To an interested observer all of this is remarkable, in what amounts to a major memoir of a lifetime (until now) of trying to make the world a better place, step-by-small step. Susan Carew is a woman on a life mission to make the world better, however small those daily steps toward that goal may be.

At the end of "Awaken the Fool" Susan sums things up better than any reviewer can:

"The greatest love of my life is to be a Fool. I stepped out of society's structures and psychological tourniquets to discover the true freedom of flowing through society as the 'clown'. To see the smile on my face mirrored on the faces of those around me was a mirror ball that kept revolving, sending out rainbow light to all and sundry."

Personally I am so much the better for having crossed paths with Susan Carew in 2002, and I wish her well as she continues her mission for peace into the future.

Note: Book 2 specifically focuses on **nonviolence** as the peace fool's journey.

Books 1-12 explore extracts of Peace Fool's life story e.g. Clowning around, Nonviolence, Pro-activism, Universal peace education, Peace or bullying? Peace journalism, WorldPeaceFull business, Rotary, Travelling the world, Travelling Australia, Humanitarian Fools in India and the Spiritual Transformation to peace concluding this series.

This book is dedicated to Mahatma Gandhi

*John Lennon, Mahatma Gandhi, Martin Luther King, Lao Tsu
and Aung Sun Su Kyi,
Have promoted the clean virtuous way,
That is crystal clear ...*

*To know the truth one must truly seek it,
To seek it one must be willing to sacrifice beliefs that do not serve,
For why are the true messengers of peace
persecuted or assassinated?
When selflessness serves our humanity,
As banners of freedom and democracy,
Flying the flag of true community...*

*The planet succumbs to universal laws
of equilibrium and homeostasis,
Impervious to negotiation or trade deals,
Rendering future energy explorations
as impossible for sustaining life itself,
For violence against nature mirrors the violence against ourselves.*

*Only non-violence is a force more powerful,
That is unemployed in a world that values structural violence
over human rights,*

*Until what one values only changes intrinsically for good,
The future of nonviolence is practically impossible,*

*To be or not to be is the only question
worth asking!*

*Note: I wish to offer my peace work for free or by donation, therefore all funds raised from
e-books support expanding peace and values based education in the world*

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INTRODUCTION: I Am a Fool for Peace



This book is a fool's journey sharing how I chose to be a Fool and trust my heart against all the odds and follow what I know to be true for me. Yes I did carry a little bundle on my back, this was filled with questions, courage, values, honesty and love. I walked alone yet my intuition guided my steps and gave me the trust to step off the cliff into the unknown. It is a journey you cannot plan and would seem impossible if proposed, yet it unfolded as naturally as placing one foot in front of the other. It was Lao Tzu, the famous old Chinese philosopher who proposed that 'the journey of a thousand miles begins with one step'. This means action taken from

stillness. Whenever I step into the air solid ground appears beneath my feet. Some call it landing on your feet, but I have always found that life supports my every step.

From the archetype of the traditional Fool (or Jester) I have created my own clown character *Peacefull*, or depending on my mood, *Peace Fool*. Jesters are known for speaking truth to power, and on this journey I found myself following the invisible threads to weave truth and love. When I closed my eyes I saw Gandhi as a silent traveller beside me gently nudging me to not give up and find the road less travelled. Always his vision came to me to 'be the change you wish to see in the world'. This mantra disciplined me to walk the talk.

In 1998 I had a dream that I was teaching peace and this opened me up to my own quest, though I didn't realise I was reaching for my personal Holy Grail. The question arises is the Holy Grail a real cup or is it a mythical cup? Perhaps it is a metaphor for the real gold of life or what I call the Fool's Gold. Perhaps this is the gold of self-realisation. Many have spoken of the alchemy of transforming base metal into gold. Perhaps in truth it is really about personal transformation, transforming negativity into positivity as the real gold of life.

I am going to take you on a fantastic journey that only a Fool could make. We are going to step off the cliff of what is perceived as the solid ground of life to find the real magic in life. Come with me and let's go on a journey to discover the peace within. Perhaps you are a Fool for Peace?

So what is a Peace Fool?

The Fool is an archetypal figure who embodies living peace or another way of seeing it is that peace lives through the Fool. The Fool steps out into life with innocence, discovering the wisdom as s/he stubs her toe on the stones and rocks of life. Each obstacle becomes an opportunity to 'be' with the pain and learn how to transform pain into the Fool's Gold. If one keeps returning to the same place and stubbing the same toe, then the Fool hasn't learned the lesson or has been in a vague state, not really awake as s/he walks in ignorance.

The Peace Fool carries REAL HOPES in a bag of magic tricks. REAL HOPES is an acronym for: Responsibility, Empathy, Awareness, Love, Honesty, Oneness, Peace, Enjoyment and Service. These are the virtues that the Fool has inside which give her the strength to step off the cliff of the unknown. REAL HOPES is a metaphor for the rainbow bridge that bridges what divides us or some may say bridging heaven (spiritual) and earth (material).

Each value is the wealth s/he carries. It is the real wealth, but it is the Fool's Gold because everyone thinks it is not real wealth as s/he has nothing material to show for it in life, and so is thought of as a Fool for taking this path. Others are spellbound by the trinkets and material things in the world. Whilst the Fool spends life discovering that the gold is within and watches bemused as the world keeps digging for gold and looking outside themselves to other people and the external world to give them the gold. The Fool is in a frequent state of joy because she has everything in her bag that she could possibly need. Many people in the world are in a frequent state of pain and lack because they are always trying to find the gold out there at the base of what they think is the rainbow, yet what they seek for is the illusion. The Fool knows that when you go with *in* you do not go with *out*. The world has it the other way around when they go with *out* and refuse to go *within*. So the Fool feels full and the people feel empty, and that is the state of play that creates contrasts. The Fool knows that when you empty of 'need' as greed that is when the gold appears like magic bringing the sense of fulfilment or fool-fill-ment. People think if they are empty they must fill their metaphorical stomachs, yet they get hungry again and spend their whole lives trying to be full.

So let's sum up the Peace Fools journey. Let's put together our gold nuggets to find REAL HOPES in life. Therefore,

RESPONSIBILITY is to know you are responsible that you have the ability to respond. It is in your hands. You have a choice!

EMPATHY is to know when you feel empathy for all those you meet on the road, you stand in their shoes and make new friends. All are potential friends some are in disguise.

AWARENESS of life is to re-cognise things are not always as they seem. So you 'see first to look' at the world. That is you look within first to your own truth. Know you are here for a journey and that there are no mistakes, it is as it should be. Be aware of the lessons parading as conflict. They are the greatest teachers.

LOVE is the answer. When you feel love in being alive, you love life, yourself and everyone. Suddenly life becomes colourful and you attract the most exciting things to yourself and if things don't go according to plan you still feel grateful. If someone is on the side of the road sad or lonely you will go right on up and chat to them and help them out.

HONESTY feels clear and it is a simple seeing of what is so. You cannot be a false fool to anyone, you are the real deal. Honesty helps you look at life, as it is, without projecting negative beliefs onto situations. Honesty realises there are many truths and remembers the mirror ball. Every person is a mirror. Honesty knows that the truth sets you free. You no longer carry a story about others but allow others to be who they are. You no longer assume bad things will happen to stop you going into life to explore. Risks are no longer dangerous they are just beliefs you haven't questioned, so you become curious. Why not be an honest fool so people can trust you.

ONENESS means that the world is your family and each person has a family, you remember they could be you. You know that everyone is connected and you are open to life just showing you what you need to know; although it seems that things happen in a linear way but somehow you are just choosing your experience from a whole array of possibilities, you are one with life. Oneness is like one of those cool plasma lamps, all these wild electromagnetic currents radiate outwards. When you touch the ball a beam connects with your finger. So it is like you are one with life but at the same time you choose. Oneness is when you see yourself in the other. Separation ends.

PEACE is the gold that is not unlike a tempest then a calm sea, it is being a Peace Fool all of the time. The Peace Fool accepts everyone and doesn't resist anything as life is happening in its own rhythm, when you are in harmony with life you don't try and change others, you change yourself. That is why Gandhi said 'be the change you wish to see in the world'. Just lead by example without forcing others to do it your way or fighting for peace. If there is a problem you can use your tool bag to resolve conflict with people, sometimes people misunderstand and get angry. You can gently say how you feel by stating your truth and see what happens, but don't expect them to think like you, empathy has taught you to know better, just let people walk their own path, it is their journey. Sometimes we learn right now other times it may take 20 years. Peace knows everything happens in perfect timing. Peace is aware that beneath the conflict there is wisdom waiting on your welcome.

ENJOYMENT is the shiny gold that just glitters and sparkles with happiness. As a fool for joy why not crack jokes and see the funny side of life and feel joy and curiosity about life and what is happening. The fool plays around in a light-hearted way to remember not to be serious, since seriousness has some fear in it, because people may worry if something doesn't happen their way, they won't be happy. Just be happy that life is what it is and you are not in control. It is a bit like a parachute jump where you just allow the forces of nature to take you. Gravity facilitates the fall to the ground, not up to the sky. Enjoy the ride, smile at mistakes and learn with good humour. Enjoyment is in harmony with your true nature. You are on track and life feels great.

SERVICE is the journey itself and when you look at your road, it is one less travelled. Your path is unique and fascinating as you meet so many people, you try so many things, and live in a way that you feel is who you are. When you have gathered all the nuggets of gold within you will naturally find that you will want to serve the world. You will find there is no enemy out there, but only unquestioned thoughts within you. You start to realise that you create your life. You realise that events happen but you decide whether to look for the cup half empty or half full. You realise you can create better outcomes in the future based on what you have learned that hasn't worked. You now know what does work as you have found the nugget of wisdom. So you serve by sharing what you know and wishing others good will, or some may say God's will. For all are equal. Whilst our journey may seem hard know that you are carving your own 'Philosopher's Stone'. You are the love and wisdom you seek. Knowing this pre-serves the world as you would serve your Self.

So this is the Fool's journey, it is more like a spiral than a straight line as you keep learning and growing, you reveal your gold when life asks. You share your gold, you never keep it to yourself in a cave. You go out and share it with as many fools as you can. As you do the world begins to catch on as everyone starts to think: Why were we scared of being a fool? It is okay to be yourself and make a fool of yourself, in fact I highly recommend it. You will find a new path opens up for you as you realise that everyone is really a Fool waiting to remember the joke!

Perhaps your little gold nuggets will wake others up so they may realise that they are the gold they are looking for, that they too have a little bag; and if they are ready to let go of the masks they have accumulated and lighten their load to have more fun, then they will magically find they end up on a journey and discover they reach home just in time.

I am a natural poet, poetry is my first language. This poem sings the song of my true purpose. Therefore, 'to thine own self be true' is a Peace Fool's song, it is the gift I possess in my little bag. It is not a trick but indeed holds within it the magic of life which is found within the feeling between the words, it is of the highest value.

This is my gift to you and future generations. Peace is who we are, anything else is simply a shadow of fear we decided was real.

My highest wish is y/our happiness and freedom. We are One.

Peace and love,



Susan Carew
aka Peacefull (fool) clown

Melbourne, Australia
2 October, 2015
(Celebrating Gandhi's birthday)

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Facebook: Susan Carew (Awaken the Fool)

YouTube: [Uploads from realhopes4theworld - YouTube](#)

THE GIFT

*My highest wish is happiness,
It is the gift I give to all,
To see the smiling faces,
To catch them before they fall.*

*To be a clown,
Is like surround sound,
It spreads a ray of sunshine,
To all without discrimination,
Without impatience,
To see the world as one,
To inspire and have some fun.*

*I have no enemies,
I have no-one to hate,
To me there is no nation state,
I see the world as my family,
I just want to bring them home,
Into the warmth of love and kindness,
So no-one feels alone.*

*I see every story,
In its real glory,
I know the potential of what can be,
I long to set them free,
Into a world of their own making,
Into a world that is no longer breaking
into fragments of glass,
Shards of misunderstanding,
Where we see only a fraction of what is true,
We assume that it is not safe,
That is the myth,
That is the spin,
That disempowers and tries to win.*

*One truth is that life begins,
When we step out of the comfort zone,
The boundaries of insecurity build walls,
We are not alone,
And when we step out of illusion,
Of misconceptions,
We realize that there is no fear,
That there are many tears,
That are flowing down the rivers of separation,
But they will reach the headwater,
They will unite in the end,
The journey is the experience,
That life sends.*

*I believe in peace,
I believe in goodness,
I believe in action,
I know that for every cause
there is an equal and opposite reaction.*

*My life is dedicated to principle,
I know the answers are simple,
When you throw away judgment,
When you throw away hurt,
When you throw away hate,
And think about what you've learned.*

*Under the canopy of respect,
You will never reject,
The will of others,
They must travel their own path,
We need to learn to laugh,
Life is the comedy,
Perhaps I am the Fool,
But just maybe,
That's the school
for world peace.*

CHAPTER 1: My Dream of Peace (1998)

*'In clapping both hands a sound is heard:
What is the sound of the one hand?'*
- Zen Koen

Many stop and try to hear the sound; they become puzzled. Peace is a puzzle that has not been solved by humanity, as we have approached the problem as two hands clapping. Peace requires each of us to see differently, for in the past we were seeking applause, rather than to pause in the silence to deeply listen to ourselves, for all answers live in the heart of each of us. That is why peace is present in every moment, every day, and expressed in simple ways, as wisely stated by the Rotary International former President Sakuji.

Another question to consider is - *'Is peace present the moment you start thinking about it?'* Can we think about peace, or is what we are grasping for beyond thought? Is it universal? Is it inherent within our very nature?

We are indeed threads within a web of life that is intricately woven and balanced. We did not create this web, we are a thread within it. As we ask questions we open up to possibilities that allow us to see what we cannot see to find that peace is not what we think, it is who we are. Some may ask – is the dream real?

In 1998 I dreamed I was teaching peace to children. I awoke in the middle of the night, excited. The next day I rang a friend of mine who is a teacher and asked: 'Does anyone teach peace to children? Is there a dedicated subject or curriculum?' he stated there was Social Studies which had elements of war and peace in it, but there was no dedicated subject called Peace.

Unbeknown to me this dream would gently catapult my life onto a new track. I subtly began to shift from the secure track of working as a market analyst, to a new life living from what was unknown. I had no idea how I would teach peace to children, but the seed was planted in the dream. I certainly didn't want to enrol in a four year degree to get qualified as a teacher, so I let it go and life showed me the Fool's Way.

I wrote 'Awaken the Fool' in an inspired moment and it seems to me this is the dream that is becoming real. I sensed as I wrote this, the Fool's Way is the real peace movement. I turned this writing into a peace education program. Here is an outline of the philosophy of the Fool's Way.

Awaken the Fool

Peace Fool is an archetypal figure who demonstrates living peace. The fool steps out into life with innocence discovering the wisdom as s/he stubs her toe on the stones and rocks of life. Each obstacle becomes an opportunity to be with the pain and learn how to transform pain in the future. If one keeps returning to the same place and stubbing the toe, the fool hasn't learned the lesson or has been in a vague state not really awake in the present moment as s/he walks.

The Peace Fool carries REAL HOPES in a bag of magic tricks. The gold in REAL HOPES lives as:

Responsibility, Empathy, Awareness, Love, Honesty, Oneness, Peace, Enjoyment, Service

Each value is the wealth s/he carries. It is the real wealth, it is the Fool's Gold because everyone thinks it is not real wealth as s/he has nothing and is a fool. They are spellbound by the trinkets and material things in the world. Whilst the fool spends life discovering that the gold is within and watches bemused as the world keeps digging for gold and looking outside themselves to other people and the external world to give them the gold. The fool is in a constant state of joy because she has everything in her bag that she could possibly need.

People in the world are in a constant state of pain and lack because they are always trying to find the gold out there. The fool knows when you go with in you do not go with out. The world has it the other way around when they go with out they don't go within. So the fool feels full and the people feel empty. Yet the fool knows that when you empty of desire, that is when the gold appears like magic. Yet people think if they are empty they can fill their stomachs, yet they get hungry again and spend their whole lives trying to be full.

So how can the Fool's Gold be the real gold in life? Let's explore REAL HOPES and perhaps you find your real wealth along the WAY.

Responsibility

Responsibility is the ability to respond you can do something!!! Hmmm what do we mean you can do something? You have the power of choice.

You have the **power to create your life**. Do you believe that? If you cannot respond it means you become a victim of life, you believe you have no options and you just have to put up with whatever people give you. You feel power-less.

If you are **respons-able** then you are able to respond, you know you can do something, you know that even if you haven't got the solution and it feels like the juggling balls are up in the air, just be patient, like juggling it takes time to get it. If you are patient and relaxed you will suddenly get the pattern or the key to your problem. Just get into the flow and it happens.

Just imagine the **outcome** you want and funnily enough life just puts people in your way to help you solve your problem. Life is always **helping**.

Empathy

Did you notice empathy has 'path' in it hmmm

You can **stand in someone's shoes**, now they could be big clown shoes or small shiny shoes (tight fit) but you walk in their moccasins for a while and get an idea of what life is like for them.

You quickly notice that it feels different from your life so you **no longer expect them to be like you**. You try and be like them and find harmony without losing your shoes.

So it is really **understanding other people** and finding your hug which you might have left behind as you didn't understand them.

Awareness

What is it to be aware? I always think of my eyes being open, not just seeing what is around me, but knowing the gold here is **noticing what is happening for yourself and other people**. Sometimes when you are used to noticing you will find that not only are you aware of yourself and other people you will be aware of how you are part of a **world family** and who knows maybe even a cosmic family.

So open your eyes and look around you. Remember it is to **see first then look**. That means seeing inside yourself first and listening to those little **intuitions** that push you to walk around a corner or change your day.

Awareness sees your life as a journey and that **you create your life**. How do you do that? By your **thoughts, words and actions**. Ask yourself, **what am I creating?** Is it fearful, hurtful, loving or fun? You are aware you create your response to every **moment**, how amazing are you!

Love

Oh I *love love*, where are my love glasses? Here they are. I am a **fool for love**. Is anyone else a fool for love?

Clowns love everyone. We don't go out and say 'I love you but not you'. We see the love in every person. We are not scared of anyone.

Love is my **favourite apple to eat**. It is sweet and juicy. You can fall in love, you can love a drink on a hot day, you can love your life, you can love what you are doing, love your friends, family and hobbies.

Love is the **warm fuzzies** happening inside you. Love is unity it joins you with people and activities you love doing. Sometimes time just disappears when you love what you are doing.

When we **love people** we snuggle up, we chatter away, we share our things enthusiastically and we don't feel alone.

Most importantly we know that **love is who we are**. So you don't have to go and get it, you are it. You know that love is **inside** you because you feel it. How great is that! So think **good** thoughts, be hopeful and positive. Feel the love as the **cup half full** not half empty.

Always remember that **love is the answer** to all your problems or questions in disguise. Remember when you love you can **never hurt** anyone.

In conflicts always try to **lovingly explain your side** and listen lovingly to what the other has to say. Why not solve the problem and not hate the person. We all make mistakes.

Know that when you **follow your heart** it leads you **home** to who you are. Be a fool, keep your **heart on your sleeve**, never be afraid of sharing your heart with anyone, even if **you get hurt dive in again**. Life is meant to be **up and down** but never dull.

Just because something happened in the past doesn't mean it will happen in the future.

So follow your heart it will never let you down. The purpose of the journey is to follow your heart.

Honesty

Did you know fools are jesters? What do jesters do? **Jesters** are famous for speaking the truth to power. That was to the king or authority. Why did the Jester's get away with it? The Jester's made jokes and got away with it, they made the King laugh at himself. The King enjoyed having the Jesters in the court as they helped him humorously see himself. It is intimacy – in-to-me-see.

What do you think is the **most intelligent thing you can say**? I could be wrong? How is that intelligent you may ask? Well it allows you to open your mind to other possibilities. Also you are looking for truth, not to be right. That means the real power is **speaking the truth and not taking yourself too seriously**. This is the gold nugget.

When you get the truth you just **suddenly** see, that is what it means to see (within) and then look. Truth sets you free to be who you really are. We can get very **confused** in life as we know there are many truths out there. The best way as a jester I can describe that to you is by a **mirror ball**. Each mirror is a person with their own truth. There are lots of tiny mirrors on the ball. So when you look into the mirror ball you can't see yourself, you become blurry or confused. That is not to say their truth is wrong because you can't see it, it is just to know there are lots of truth's different from yours, it is just the way the world is. Another way to see this is the parable of the **Emperor with No Clothes**:

A vain Emperor who cares for nothing hires two swindlers who promise him the finest, best suit of clothes from a fabric invisible to anyone who is unfit for his position or "hopelessly stupid". The Emperor cannot see the clothing himself, but pretends that he can for fear of appearing unfit for his position; his ministers do the same. When the swindlers report that the suit is finished, they mime dressing him and the Emperor marches in procession before his subjects, who play along with the pretence, until a child in the crowd, too young to understand the desirability of keeping up the pretence, blurts out that the Emperor is wearing nothing at all and the cry is taken up by others. The Emperor cringes, suspecting the assertion is true, but continues the procession.

We can live in **denial** to not be seen as the fool. Yet had he not had an ego and was prepared to be seen a fool, he would have acknowledged the clothes were invisible, he was naked before truth. Now if you want to **know your truth** you have to look at yourself. That means that you see inward and ask yourself - is that true? I know of a wise lady who does personal inquiry. She says that whenever we feel negative we are not seeing the gold. The gold of course is love. She says if you question your thoughts and ask is it true? Can you be absolutely sure that it is true? How do you react how do you feel when you believe the negative thought? Who would you be without the thought? And then this is the really amazing bit - you turn the thought around and wear it. Try it on for size. You may not feel comfortable, yet if you are honest you may find what you imposed on someone else is actually your projection. The truth is always in you. What happens is that you **know the truth deep down** and up it comes into the **light of day** to show you that you projected something in you onto the other person. It is like a movie screen where your mind is the projector and the screen is the other person. You realise that it is not true, just like a movie, it **seems real** but when you question it you **start to laugh**. That is why **Jesters are always laughing** we see that everybody is perfectly fine, they are doing their best. The truth sets them free.

Oneness

Oneness is err a big one, one that few talk about.

Imagine oneness like the **whole world** and all the air that circulates the planet. Imagine that every single person and organism on this earth has breathed the same air.

We all come from the same **family tree**. Every single person comes from the human family. We all have the same designed bodies, those who do differ a bit are also perfectly human.

Every **problem** you have had someone else has had, so you are not alone. We care for others when they cry, when laugh when others laugh and that is the feeling we are one.

Amazingly sometimes when we are **thinking of someone** they may actually ring, imagine that. How can that happen if we are separate. How do we know?

We all love to be with other people, we feel warm and safe as we can feel their presence and it feels good.

Peace

I am Peace Fool so this is another favourite of mine. This is the gold that is more like a **ray of golden light**.

Humans come in all shapes and colours, you can imagine a **rainbow**. When we all come together it is like **white** light.

Peace just **fills your whole body** when you are really happy. How do you know you are really *peacefull*, you just sit there like a Cheshire cat with a happy grin. You may even laugh for no reason.

Even when **things haven't worked out** the way you thought you are still *peacefull* because you are curious about what is going to happen.

You know that **life is not about control but the journey of discovery**, so you realise when it goes differently that you are to just follow your heart and see where the **thread** takes you. As your life is a tapestry. You just can't see the master peace right now.

So you don't resist anything, you just **flow with life** and if anything negative happens you know to question your thoughts and to find peace inside you.

Everything in the world **reflects** us. If we think the world is bad, funnily enough we see bad, if we think the world is great, guess what we see great. It is like the red car in a car park. Say you say to yourself I love red cars. Suddenly you see them everywhere.

Our minds are like that what you **focus on expands**, so if you want peace, focus and **just be it**. As Gandhi envisaged '*be the change you wish to see in the world*'.

Enjoyment

Enjoyment is not too hard to explain. It has joy in it. What is joy?

Some people think enjoyment is all about pleasure. Do you know the difference between pleasure and joy? **Pleasure is taking, joy is giving.** Yes I know people think just go out there and **do what they want** to have fun and don't worry about other people, even if they have fun at another's expense. We know that is not the real fun.

Pleasure is different it is about buying things, escaping into games where you get **distractions** of winning but truly you never win when you go for pleasure. You **spend** a lot of money and then guess what, the next desire comes and you have to have it. How many things are in your room piling up because you bought them impulsively as you had to have the latest whatever, after a while you got bored and started searching again, as you have to **fill your time**. That is taking from life.

Enjoyment has joy inside, this means you are **happy inside**. You don't need things outside you to make you happy. Life is just so exciting and wonderful you feel **alive** and want to **share**.

You know you are living the **life you are meant to and being true to yourself**, when you do the joy just sparkles up, bubbling, shining and you just can't help smiling. Some people will see you as confident and real.

Imagine if you didn't have to fill your time that you were already full on life. That joy was there and you knew that **life would just send you something interesting** when you need it. So you have plenty of space to give of yourself sharing what you know, your talents and caring about other people. This is **giving to life** and life gives to you. You have something to give so you are not empty. Get it!!

So enjoyment is the **jester always laughing and smiling** and looking at people with a cheeky twinkle. Where you just want to go up and meet people. No-one is scary because **you see yourself in them** and just smile. You laugh at life when you see mistakes made as you know everyone is learning you don't take life seriously **you just laugh** as you have been there.

Did you know that **life is the joke**? Do you get the joke? You are here to have fun not to be sad and moping around, you create your happiness as well.

Did you know the **thoughts you think** decide what emotions will come up. If you are always saying that I never get this or that, I am lonely, I don't have money, I am not in control and no-one likes me. Your thoughts will make you feel sad. What if you decided to **sing another song** where you think life is great. For example - I know I need something as I have it, I am here to learn lessons about life, I am not in control, I am on a journey of self-discovery, everyone is doing their best, if someone leaves that is life saying goodbye to them, even if someone dies you know that life is the universal pattern-maker and you are just grateful for what you had.

The real joy that is that **life is meant to be as it is** because it has happened. When we place joy into life we can deal with difficult issues as we look for the gold nugget buried beneath the drama. That is enjoy-ment. It is meant to be, get it!

Service

This is the last one. To give service makes life such a magical place.

When **we have all are values together** in the one bag, we head out onto the **open road**. We have all we need with us and are open to life, the road is long and exciting. You have no idea where you will end up. But you **trust** life as you have the **gold** with you.

Service is an integration of all the gold into **selfless service** to others as there is nothing that you need, so you share from your little bag the secrets of life. You are living to give.

To be a **foolish** is how you really get to know the world. Imagine everyone is floating on a ship of fools in the ocean of life. Imagine how much fun that would be.

So you just **serve everyone who comes up** knowing they are meant to be there. Perhaps in a quiet moment they even asked for you to come. Sounds like a magic trick hey.

Sometimes **you can serve** by doing nothing, let people work things out, other times you can just love people and that is sending a beautiful vibe to them. Other times you may help them with something or be like a mirror shining truth back to them to see who they really are. They may be surprised how great they are when they see to look into their own book.

Service represents the **highest value of all the Fool's Gold**, like a rainbow each value has a colour of virtue, each positive thought weaves a thread to co-create the world's tapestry.

It is the big picture.

Therefore, 'to thine own self be true' is a Peace Fool's song.

Did you know that the Fool's Gold is actually Pyrite. The meaning is as follows:

Pyrite is often called "Fool's Gold," though there is nothing foolish about this mineral. Within its gleaming beauty is a stone of hidden fire, one that can be sparked to life by striking it against metal or stone. An Earth element, it also resonates with Fire energy, symbolizing the warmth and lasting presence of the sun and the ability to generate wealth by one's own power. It is masculine in nature, a stone of action, vitality and will, and taps into one's abilities and potential, stimulating the flow of ideas. It brings confidence and the persistence to carry things through to completion.

As a talisman, Pyrite is a unique protector, drawing energy from the Earth through the physical body and into the aura creating a defensive shield against negative energies, environmental pollutants, emotional attack and physical harm. It also supports one with a spirit of boldness and assertive action when protecting others, the planet, or in standing up for important issues of community. It stimulates the Second and Third Chakras, enhancing will power and the ability to see behind facades to what is real.ⁱ

This poem describes my dreaming of world peace. There is a blueprint of peace which is indelible in our DNA. Beneath all conflicts is peace, the challenge is to recognise that each challenge leads us to peace, if we choose. Many are caught up in distractions and dilemmas not realising that peace is really just a breath away. It is always present. Peace is not an ideal it is actually who we are when we become still. Eckhart Tolle speaks of the 'Power of Now', he teaches millions stillness, as peace is wordless when known.

A Blueprint of Peace

*A blueprint,
A footprint,
An impression,
For the sand is impermanence,
Nature recycles history,
For no impression has more weight than another,
All eventually turn to dust,
For the physical world is in constant change.*

*The peace you seek never disappears,
Beneath constant change is certainty,
For the sands of timelessness exist not in physical matter,
But in eternal truth.*

*All human beings arrived from eternal truth,
And will return to it,
The mind of the universe is vast,
It is timeless and unlimited.*

*The sun is the mother of all life,
A wheel of electromagnetic fields,
Sending free energy to recharge the grid,
For matter and anti-matter is the mirror,
For all that is physical has the non-physical
to balance the multi-verses,
For life is present in a multiplicity of universal forms.*

*Many human minds are focussed within imagined dilemmas,
Information technology creates the context and flavour of what is believed and then seen,
The discussions and critiques never step over ley lines of universal enquiry,
They are contained within a corral of directed scripts and role plays to keep addiction alive,
As the tail that wags the dog picks at the bone,
For the blind men cannot feel the pink elephant of their own creation,
As the family is embroiled in conflict and confusion,
Fear, suppression and misinformation drives modern life into a darkness with dimmed lights.*

*External influences dramatise events to fuel undivided attention,
Yet the greatest mysteries are cast aside to make room for the Simpsons and Big Brother,
To fill inner space with sitcoms, dramas and awakened new fears,
For paralysis, gossip and a survival mentality,
Is a contextual field that knows not truth.*

*I close my eyes to feel a rhythm that I cannot hear,
Yet the breath of life is unmistakeable,
Nature speaks in a language that has no judgement or pre-conceptions,
The winds and water courses flow around obstacles to complete the cycle,
The weather patterns distribute sustenance to a vibrant world alive with the colour of potential,
For there is consistency in life affirming self-regulating patterns of the snowflake,
There is purpose in an ecosystem functioning in harmonious unison,
There are dinosaurs amongst the ancient forests,
For the tree is the centre peace of stability,
Inspiration, transpiration, communication, leaf litter, canopies, temperature regulation, soil retention, protection, carbon sinks, oxygenation as the true summit for climate change,*

*Technology is not favoured by natural selection.
Peace is the REAL HOPE for humanity,
When one is Responsible and able to respond,
Conflict resolution awakens Empathy in others,
Awareness is to seek truth not power,
Love is the natural life force in harmony,
Honesty is the outcome of a truthful intent,
Oneness is the ecosystem birthing life equally,
Peace is creative action inspiring virtues,*

Enjoyment is the clown that plays with life and sees the joke as life itself.

*For the blueprint is known to all,
But applied consistently by few,
One can worship great heroes yet the hero is within you awaiting your purpose to flower,
For the greatest love is to realise that one can create anew with principled leadership,
As ambition falls away as a child discards a toy,
As profiteering holds no gain only pain,
As power exists in the vacuum of the powerless,
For the greatest leader responds from within,
Walks alone and speaks out to all,
Leads by service and acknowledges the value of all without prejudice or favour,
For the greatest justice is to share fairly with all,
For some say the meek will inherit the earth,
For humility is the face of virtue living as unity,
Unity can only be seen through the hearts
that see inner peace in the truth of
Who We Really Are.*

When children integrate the blueprint of natural universal values within themselves, service becomes a natural expression of peace. Peace is service to humanity, it is the light in the darkness. Peace is life itself that naturally sustains. Perhaps this is the sound of one hand clapping?

The Fool's Gold: Dreams come true. REAL HOPES in the future is in the hands of children with peaceful expressions.

CHAPTER 2: Helen Caldicott and Nuclear Disarmament (2001)

This is book 2 in a series of 12 books. This book will bring to light the power of nonviolence and the destruction of violence. This part of my journey illustrates the academic side of my life and practical learning about the world. Helen Caldicott opened my eyes to the insanity of violence and why it is our responsibility to learn and get involved in a peaceful paradigm.

At the end of 2001, I found myself at a crossroads, I asked myself the question: 'Do I continue in market research or pursue a direction that is humanitarian?' I was at a point where I was feeling uncertainty and seeking direction. I asked in my heart, 'What do I want?' The only word that came to my mind was 'peace.' It was not about being at peace, it was more a question about my purpose or my mission in life. I Googled peace and found Helen Caldicott. I remembered I had seen her on ABC television some six months before and something within me had said 'remember her'. I wrote an email to her and to my surprise she wrote back. I then sent my Curriculum Vitae as an afterthought; she sent me her telephone number. Here is some information about her, as follows:

In 1980, following the Three Mile Island nuclear accident, she left her medical career in order to concentrate on calling the world's attention to what she refers to as the 'insanity' of the nuclear arms race and the growing reliance on nuclear power. In 1982, she was the subject of the controversial Oscar-winning, National Film Board of Canada documentary on the dangers of nuclear weapons, entitled If You Love This Planet. In 1980, she founded the Women's Action for Nuclear Disarmament (WAND) in the United States, which was later renamed Women's Action for New Directions. It is a group dedicated to reducing or redirecting government spending away from nuclear energy use towards what the group perceives as unmet social issues. During her time in the United States from 1977 to 1986, Caldicott was the founding president from 1978 to 1983 of Physicians for Social Responsibility... She also worked abroad to establish similar national groups that focused on education about the medical dangers of nuclear energy, nuclear weapons and nuclear war. The umbrella organisation International

Physicians for the Prevention of Nuclear War) was awarded the Nobel Peace Prize in 1985. Caldicott received the Humanist of the Year Award from the American Humanist Association in 1982. In 1995 Caldicott returned to the US where she lectured for the New School of Social Research on the Media, Global Politics, and the Environment. In addition she hosted a weekly radio show and became the Founding President of the STAR (Standing for Truth About Radiation) Foundation.ⁱⁱ She also founded the US-based Nuclear Policy Research Institute (NPRI), which evolved into Beyond Nuclear. Currently, Dr Caldicott is President of The Helen Caldicott Foundation/ NuclearFreePlanet.org, an educational outreach project that informs people of the dangers of nuclear power and weapons. The mission of the Foundation is education to action, and the promotion of a nuclear energy and weapons free, renewable energy powered, world.ⁱⁱⁱ

Helen Caldicott is a straight talker and a deep thinker. You could say she is a *no shit* woman who is very scary to some men. She just says it like she sees it and pulls no punches. Many women admire her for her forthright courage and determination to end all things nuclear.

I wrote to her, she sent me her phone number and I decided to ring her. It was after our conversation that I made up my mind to drive from Melbourne to Matcham (just north of Gosford in New South Wales) to meet her. The journey was approximately 2,000 km round trip. I had little money, but guided by a strong 'gut feeling' I paid for this on a credit card. Helen asked me to read some of her books before I came. I read - *Missile Envy, The New Nuclear Danger: George W. Bush's Military Industrial Complex* and her biography *A Desperate Passion: An Autobiography*. I am not a natural reader, but I read the books as requested in preparation for our meeting.

I drove up to Canberra and saw my family and then drove on to Sydney and stayed with a friend overnight. The next morning I headed up to Gosford on route to Matcham. I drove up to her country house nestled in the trees. I walked up the stairs and there she was. We walked out to the kitchen and I have to laugh writing this, she asked me something like, 'What do you think is the problem with the world?' I cagily answered, 'I don't know', she said, 'men'. Now I smile at myself as my first thought

was about political correctness, which is not really me, but nonetheless my thought was not to tar men. I read and reflected on her book *Missile Envy*, a portrait of how male scientists personify nuclear weapons as creation subconsciously seeking to create like women by giving birth to an idea or technology. I could accept there was some truth in that. I could see the seduction of power, where men wanted to have power over life and death. She did have a point. Like I said, she says it as she sees it. She does not try to be polite. So okay I went with that, but kept it like juggling balls up in the air (at the back of my mind) suspended until I knew for sure. She made me a coffee and we sat in her lounge, I believe her editor was around as well. She had a nice home, and she is indeed a formidable woman.

I told her about being a clown, and at this stage, I didn't have many strings to the bow, so I had nothing to impress her with, just enthusiasm really. I did marvel that she actually allowed me to visit given her high profile, but something within her gave me the green light. So I sat there talking about being a clown in hospitals. I had completed a business degree focusing on marketing and economics, at this stage, my life was not yet about being a peacemaker. Anyway, it seems the purpose of my time with her was to partially awaken to the realities of life. Helen was instrumental in inspiring me onto my true path and direction. She put my knowledge to the test and could see I was uninformed. I wasn't there to try to impress her, I was following a hunch.

She told me about the Industrial Military Complex, a term I would later become more familiar with. She inquired if I knew of the Carlyle Group.^{iv} I didn't. She then explained to me briefly who they were. I subsequently did some research and discovered the Carlyle Group is a private equity group in Washington that did leveraged buyouts. Apparently they had \$170 billion in assets under management across 113 funds and 67 fund of fund vehicles..^v They bought defence contractors such as United Defence (1997). It turns out that the co-CEO William Conway was a former Chairman of United Defence Industries and Senior Vice President of MCI Communications (MCI WorldCom) that was later plagued by financial scandals and bankruptcy. Interestingly 'MCI's network was an integral part of the global Internet backbone'.^{vi}

I was surprised to see so many prominent members involved such as: George H. Bush (former US President), James Baker (former US Secretary of State), Frank Carlucci (former US Secretary of Defence), Arthur Levit (Chairman Securities & Exchange Commission), John Major (former British Prime Minister), Fidel Ramos (former President of the Philippines), Thaksin Shinawata (former Prime Minister of Thailand), Norman Pearlstine (editor of Time Magazine). In respect of the business world, they had the current and former Chairmen and CEOs of: General Motors, Lehman Brothers, Neilson Australia, Power Corporation of Canada, Bundesbank, Global finance and so on. So these are the high profiled and high powered people with Carlyle operations across the world. They are the third largest private equity firm in the world. The most fascinating part of this story is that the Carlyle Investor Conference took place on September 11, 2001. A member of the bin Laden family was in attendance as an investor. The family had invested \$2 million in the Carlyle Group in 1995. The bin Laden family liquidated their assets October 2001. ^{vii} I wonder why?

Michael Moore, an investigative journalist, explained in his film *Fahrenheit 911*^{viii} that US airspace had been shut down after the September 11 attacks on the World Trade Centre, Pentagon and in Pennsylvania, thus transforming the United States into a no-fly zone, not even the President's father could fly apparently. He said: 'after the airspace reopened, six chartered flights with 142 passengers, mostly Saudi Arabian nationals, departed from the United States between September 14 and 24. One flight, the so-called Bin Ladin flight, departed the United States on September 20 with 26 passengers, most of them relatives of Usama Bin Ladin.' On Moore's website it is stated:

'Sen. Byron Dorgan: We had some airplanes authorized at the highest levels of our government to fly to pick up Osama Bin Laden's family members and others from Saudi Arabia and transport them out of this country.'

Narration: It turns out that the White House approved planes to pick up the bin Laden's and numerous other Saudis. At least six private jets and nearly two dozen commercial planes carried the Saudis and the bin Laden's out of the U.S. after September 13th...^{ix}

Additional facts not mentioned in Fahrenheit 911 and sourced from Michael Moore's website included the following information:

First, the US Customs and Border Protection document released by the Department of Homeland Security under the FOIA, Feb 24, 2004 lists [162 Saudi Nationals who flew out of the country between 9.11.2001 and 9.15.2001](#) .

Second, even though Fahrenheit does not make the allegation, on June 9, 2004, news reports confirmed that, "Two days after the Sept. 11 attacks, with most of the nation's air traffic still grounded, a small jet landed at Tampa International Airport, picked up three young Saudi men and left. The men, one of them thought to be a member of the Saudi royal family, were accompanied by a former FBI agent and a former Tampa police officer on the flight to Lexington, Ky. The Saudis then took another flight out of the country."

Moreover, "For nearly three years, White House, aviation and law enforcement officials have insisted the flight never took place and have denied published reports and widespread Internet speculation about its purpose... The terrorism panel, better known as the 9/11 Commission, said in April that it knew of six chartered flights with 142 people aboard, mostly Saudis, that left the United States between Sept. 14 and 24, 2001. But it has said nothing about the Tampa flight... The 9/11 Commission, which has said the flights out of the United States were handled appropriately by the FBI, appears concerned with the handling of the Tampa flight."

"Most of the aircraft allowed to fly in U.S. airspace on Sept. 13 were empty airliners being ferried from the airports where they made quick landings on Sept. 11. The reopening of the airspace included paid charter flights, but not private, nonrevenue flights." [Jean Heller, TIA now verifies flight of Saudis; The government has long denied that two days after the 9/11 attacks, the three were allowed to fly.](#)

St. Petersburg Times, June 9, 2004

Michael Moore interviewed an FBI agent in the film who said he thought it unusual that the planes were allowed to take off since he assumed that the key suspects would have been Saudi nationals and the bin Laden family.

In the film Moore talked more about the Saudi influence. The official Fahrenheit reader indicates that '85,000 high net-worth Saudi's invested \$860 billion in American companies – an average of \$10 million a person and a sum that is roughly equivalent to the gross domestic profit of Spain... In terms of investments on Wall Street \$860 billion is roughly six or seven percent of America.'^x The Saudi influence

on US national interest of these wealthy oil barons is significant. If the amount invested is seven percent and this was suddenly withdrawn, it could conceivably crash the US economy, therefore, if the Saudi's are displeased this can be their bargaining chip. I would consider this a threat to national security, sovereignty and democracy.

Moore indicated the complex relationships between the U.S. government, the Bush family, the bin Laden family, the Saudi Arabian government, and the Taliban, spanning over three decades. Moore mentioned that the Saudi Ambassador to the United States was known affectionately as Bandar Bush, so close was their association. Michael Moore was never sued for making these allegations, therefore one can only assume there was truth in his reporting. It appears the circle of the global elite have allegiances within their group that are far stronger than national interests or patriotism.^{xi}

Other information that corroborates the findings and links above his highlighted in research undertaken by a US journalist, Craig Unger in his book "House of Bush, House of Saud: The Secret Relationship Between the World's Two Most Powerful Dynasties." Excerpt as follows:

Author Craig Unger exposes, among other things, how 140 mainly Saudi nationals were whisked out of the U.S. on private jets in the days immediately following 9/11 while no other commercial aircraft was allowed to leave the tarmac. Unger originally broke the story of the flights in an October 2003 Vanity Fair article. But in last week's Salon article, he lists the actual passenger manifests, and shows how the authorization for the flights came from the highest levels of the White House and the intelligence agencies.

Unger found that passengers on the flights included nearly two dozen members of the bin Laden family, including Osama bin Laden's sister, and, more ominously, a Saudi prince later identified by Abu Zubaydah, the captured Al Qaeda operative alleged to have planned the USS Cole attack, as a fellow Al Qaeda terrorist. In other words, the U.S. government aided the escape of a man who may have been directly involved in the 9/11 attacks.

Unger's disclosures should have been front-page news. But the story was all but ignored by the mainstream media ...

Last fall, while he was still working on his investigation, GNN met up with Unger in his Tribeca loft to discuss why so many people who should have been prime

suspects were allowed to leave the U.S. in the days after 9/11; why the press has failed to cover so many important 9/11 stories; and the larger question of where, as Greg Palast says, Bush family interests end, and America's foreign policy begins. The following is an excerpt from that conversation:

GNN: Let's start off by asking what your current research is about and what led you into this whole genre of looking into what's happening with the Saudis?

Craig Unger: Back in the 80s I had done work on the elder George Bush and his role in Iran-Contra and Iraq-gate and the piece I did for the New Yorker that I co-wrote, that appeared in 1992 just before the presidential election, took apart his secret role in Iran Contra and in Iraq-gate. And what I did that I think was a little unusual was I started looking at those not as two very separate episodes, but as part of a continuum. And what you saw in both of them too, was that he had big roles with the Saudis. So when 9/11 happened, most people saw this coming very much from out of the blue. The New York Times even published a book called "Out of the Blue." That's how most Americans experienced it.

But for me it was something quite different and I began to look at the Bush family's role with the Saudis. My book is called "House of Bush, House of Saud," and I started going back from Iran-Contra, to Iraq-gate, the BCCI scandal, which was a huge scandal involving a very corrupt bank called the Bank of Credit and Commerce International, and it also involved Bush and the Saudis again. The Gulf War in 1991 again was a Bush and Saudi, almost, joint venture. The elder George Bush had a very close relationship with Prince Bandar, the long-time Saudi Ambassador to the United States. And then you come right up to 9/11 and again you see that 15 out of 19 hijackers are Saudis and of course President Bush is there and I started looking at their relationship in depth.

And to many people, it was seen as ironic that the bin Ladens had actually been investors in the Carlyle Group, this huge private equity firm with the Bushes, and they were actually present at a Carlyle investment conference on September 11. In fact, as I see it, nothing could have been less ironic that it was really part of a long-term relationship. Irony suggests something unexpected. The Bushes are oil men. The Saudis are about oil. It's not unexpected that they should have some relationship like this.

GNN: In terms of global finance and oil, specifically, the world is a small place. There are only a few individual players in that arena. The Bushes are one and the Saudi sheiks are another. And America's security really depends on those relationships. So was it surprising to find a man like George Bush Sr., who has a CIA history, involved with them and do you think the American public was surprised to find out about that? Given the legacy of the Saudis and American interests, to what degree do American interests in securing oil reserves have to do with the way these relationships have been nurtured?

Unger: The Saudis are enormously important for several reasons. One is, it's not just that they have the largest oil reserves in the world. It's partly the ease with which they are able to extract oil that allows them to just turn on the spigot and they can lower or raise the price of oil at their will. So in a certain way we are

enormously dependent on them and having a close relationship with them has been a key part of Oil is a strategic resource for the United States. It's enormously important to us - we need that in some way and we have to sort of deal with that in some way, so it's not surprising that we would turn to the Saudis for that. The question is that, in being so addicted to cheap Saudi oil, have we not looked aggressively and have we turned a blind eye to their role in fostering terrorism? And when 9/11 happened, suddenly I think it became much more difficult to turn a blind eye and you start to see this long term relationship start to unravel.

The House of Saud, the royal family, is a theocracy. They rule through an alliance with Wahabi Islam, so there is no separation of church and state in Saudi Arabia. It is a very puritanical fundamentalist version of Islam and that, in many ways, has provided a breeding ground for terrorism. Now in terms of what role they play in fostering terrorism, that's a very controversial and nuanced subject, but there's a spectrum of culpability, and when you talk to the Saudis, what most of them say...Charity is one of the five pillars of Islam. It is known as Zakat, which means giving a certain amount of your income to charity.

A lot of that money has been funnelled off to terrorist groups like Al-Qaeda, but the Saudis will tell you when you talk to them officially, that, 'gee it's just like you giving to the United Way. We can't control all of this, it goes through many many countries, we lose control over it, we don't have a strong enough system, but there is nothing inherently wrong with it, nothing immoral going on. We are not doing this knowledgeably.' That is probably true for a certain number of Saudis

...^{xii}

Another interesting association to point out here is the Project for a New American Century^{xiii} which was formed to promote American global leadership. Interesting names involved included: Donald Rumsfeld (former US Secretary of Defence), Richard Perle (former US Assistant Secretary of Defence), Paul Wolfowitz (neoconservative, architect of the Bush policy in Iraq) and a cast of many more. The co-founder of this group was William Kristol a neoconservative, a political analyst, and a regular commentator on Fox News. So what this highlights is that this group of neo conservatives or 'neocons' as they called them, had a twin agenda for a strong defence policy in the United States and free market capitalism (de-regulation, unfettered market power). As a group they were concerned about falling defence spending and the perception that it would make the United States weaker. They were aware that there were no real threats to the United States to justify an increase in defence spending. Rumsfeld, Wolfowitz and Perle are the names that come up in association with what was termed the Washington Consensus. The Washington Consensus refers to the IMF, World Bank and US Treasury. These persons formed

part of the inner sanctum of the G.W. Bush administration. It seems that the September 11 event was utilised to catalyse the war on terrorism and spurred on by the underlying mantra of endless wars which gave weight to the argument for boosting defence spending the neoconservatives had been looking for. This ensured the United States defence spending increased which proved a boon to the Industrial Military Complex. My latest reading of the statistics on the cost of the war in Afghanistan and Iraq is estimated at between four to six trillion^{xiv}, eight times normal global military spending, the US being the highest spender of all countries put together. So there is your increase in defence spending. This is a prime example of the lack of inner peace and what drives the conflicts. The key question always is - who really profits?

Anyway back to Helen Caldicott. She asked a searching question inquiring into my knowledge of the Heritage Foundation; again I said 'I didn't know.' I didn't realise that this visit would open my eyes to right wing think tanks and power brokers in the United States. The Heritage Foundation according to their website is dedicated to promoting conservative public policies based on the principles of: free enterprise, limited government, individual freedom, traditional American values and a strong national defence. Apparently Ronald Reagan was a Distinguished Fellow.^{xv} Say no more!

It is easy to see why Helen brought this up when her work is to disarm the world of nuclear weapons. Her journey had taken her into the hall of mirrors, to investigate the darkest groups where truth is hidden in the bottom drawers of shelf companies, where faceless men cleverly erect smoke and mirrors to maintain the power vortexes of Washington. I feel the dark shadow of greed permeating these stories and a lack of light around life, true liberty and real happiness. What is that interesting phrase: 'Power tends to corrupt, and absolute power corrupts absolutely. Great men are almost always bad men.' I guess this depends on what the meaning of great is. One meaning demonstrates 'service to self' and another reflects 'service above self'. That is, the ego serves the self, virtues of love and truth will always serve humanity. So power corrupts easily those deeply ego-invested in service to self or self-interested.

Thus, the modus operandi of the global economic system. This frames the state of play.

So I had some lessons from a master. I looked into the face of a very brave woman and saw the world map with a nuclear shadow hovering over it. I loved that she woke up to her responsibility in the midst of raising children and ironing shirts. She indeed worked up a head of steam, accessing alternative energy with a passion. Sitting before me was a self-made woman who was not crying at the shape of the world, she was making a stand for a nuclear free world and creating it. She didn't believe she was not good enough; she did the research and ended up knowing more than most experts. I really admired her. She is indeed a role model for women. I told her my story and it seems she respected me as well. In fact to my surprise she said I was the most like her. I didn't realise the weight of the compliment I was given but I can only guess she sensed that my passion for peace was real.

We talked about clowning and she excitedly (I loved her passion) rummaged around in some draws and pulled out some photos. To my amusement she showed me photos of how she and Patch Adams had walked together in a protest in New York called *the Naked Truth*. They had literally walked naked to raise awareness (and eye brows) about nuclear issues. I've always thought the bravest thing I could do is walk naked, let's face it, how vulnerable do we all feel naked?, yet in reality the human body is natural, it is the covering up that is the distortion, but we see it as normal. I feel the same applies to the state of war we have all worshipped it as keeping us safe, the reality is that innocent people are killed, problems are not solved, weapons are getting bigger and more plentiful, and precious resources are wasted. When you look at the statistics, in early wars it was army against army and fatalities. These days 90% of fatalities are civilians, if that is not argument enough to stop the violence; clearly war does not protect civilians. It certainly does not bring real peace and security, it creates the opposite. We still defend war because we are fearful of being unprotected, we see ourselves as the victims of life rather than the creators of a new future (as Helen clearly demonstrated). It is indeed the culture of fear by all people that perpetuates the misery - until we step into a renewable Culture of Peace (UNESCO) and proactively solve problems through conflict resolution, Departments

of Peace and genuine democracy - otherwise we are voting for wars to continue. In truth, outer wars are the inner wars we have not questioned.

Helen encouraged me to go back to Melbourne and study Peace Studies at La Trobe University. I knew I was stepping into an uncertain future, but her guidance was wise. I was stepping into my power that was the reality of it. I was choosing to *live my truth over money*.

Uncertainty is the greatest experience of my life, it lay before me the Fool's Gold of possibilities and all I had to do was choose. I didn't know it at the time, but I was to become a Fool for Peace. In my pocket were the seeds of the Fool's Gold I was about to plant. Helen planted the seeds of peace and nonviolence and raised my awareness of the famous clown doctor Patch Adams which would prove fateful.

I thank Helen Caldicott for opening her door to me; for as she opened her door my door opened to a new life committed to peace which would open the doors of others.

She did indeed change my life by saying 'yes' to my visit. I wonder what would have happened had she seen herself as a famous person and me as an ordinary person of no importance, where would 'no' have sent me?

Perhaps it was kindness and non-judgement that made the real difference to my life?

The Fool's Gold: Free energy is real freedom from insecurity, dependency and special interests. What you give to another returns to the self.

Disarming the Paradigm of Violence

I had my own ideas for nuclear disarmament which I sent to the Medical Association for the Prevention of War (MAPW). MAPW is the Australian affiliate of International Physicians for the Prevention of Nuclear War (IPPNW) an organisation Helen Caldicott set up. Below is the essence of what I was proposing.

The aim was to create a focus on anti-bullying and catalyse the idea of 'disarming' in the whole community. The idea is to create a momentum and vision that the society supports so as to live disarmament rather than fear, polarisation and disempowerment. The vision was as follows:^{xvi}

Children are disarming: campaigns with children to highlight peace, nonviolence, anti-bullying and disarmament. To gain attention MAPW could have nuclear nonviolent free zones at schools. MAPW would promote values and anti-bullying programs.

Councils are disarming: MAPW could promote nuclear free zones of councils.

Doctors are disarming: doctors speaking publicly about a healthy future without nuclear weapons and waste.

Soldiers are disarming: retired soldiers or active soldiers promoting a nuclear free future and conflict resolution.

Politicians are disarming: promoting politicians as genuinely supportive of disarmament and democratic discourse. They would ensure a bully free zone in parliament and promote non-violent conflict resolution. These politicians could be both local or international.

Lawyers are disarming: highlight local or international lawyers promoting nuclear disarmament and human rights.

Business is disarming: promote businesses that are environmentally supportive and promote human rights in business.

Grandparents are disarming: older persons could be interviewed about WWII and their reactions to the bombing of Hiroshima and Nagasaki.

Students are disarming: this strategy could focus on bully free zones in schools and a focus on peace education at school.

Police are disarming: police talking about the importance of disarmament and nonviolence. Issues of crime could be related to a culture of fear and social inequality. Police would become active in role modelling peaceful behaviour.

Energy companies are disarming: have some retailers of energy support and promote non-nuclear technologies.

Psychologists are disarming: Psychologists for the promotion of World Peace could engage in activities of teaching the community about conflict resolution.

United Nations is disarming: this could focus on the Universal Declaration of Human Rights and the promotion of human rights in the community as wellbeing.

Each segment of society could focus on disarming as part of their work and life. When we disarm we no longer give reasons to defend or fight but instead choose to problem solve and de-escalate fear through understanding. Therefore, what we focus on expands.

The idea was that the MAPW could create a community focused strategy which is positive and empowering for the whole community. Activities could be envisaged for each segment to promote disarmament, empowerment, wellbeing, peace education and conflict resolution.

The key is empowerment and nonviolence. It is only when the community can envisage a new future and feels an inner strength from which to participate and engage in democracy, that change will occur. Our inner barometer will let us know if our decision *feels good* or not. It will be a world social movement that galvanizes the vision of peaceful disarmament leading governments by example.

The Fool's Gold: Disarming is the greatest strength and courage. To disarm renders safe, to feel safe, renders no need for weapons, to be defenceless exemplifies fearlessness.

CHAPTER 3: Studying Peace at La Trobe University, Melbourne (2002)

Choosing to Study Nonviolence

In 2002, I remember sitting at a coffee shop at the university and getting a strong feeling of a choice, I visualised a fork where I would either go to university or go out into the world and wing it with little security. It felt like allowing my life to free fall. I then walked through the university and knew without doubt that this was my path. It is the path of nonviolence. It was at a left wing university, which was important, I am interested in social impacts and how I can contribute to a peaceful world. I enrolled in a Graduate Diploma of Humanities and Social Sciences (Peace Studies). This course of study focused on: the Politics of Nonviolence, Alternative Dispute Resolution, States, Nations and Security, South Asia, International Politics, Environment and Human Rights.

What I learned from my studies was that there were many nonviolent academics and activists working on social change. I learned about Gene Sharp and Arne Naess to name two who spoke of tactical nonviolence without any spiritual application.

An example of Gene Sharp's thought is as follows:

Political power is not intrinsic to the power-holder, but flows from outside sources that include perceptions of authority, available human resources; skills and knowledge; material resources; and intangible psychological and ideological factors. These sources all depend upon obedience, which arises for various and multiple reasons that include habit, fear of sanctions, perceived moral obligation, psychological identification with the ruler, zones of indifference, and absence of self-confidence among subjects. Obedience is essentially voluntary, and consent can be withdrawn.^{xvii}

Arne Næss' perspective was as follows:

Næss cited Rachel Carson's 1962 book Silent Spring as being a key influence in his vision of deep ecology. Næss combined his ecological vision with Gandhian nonviolence and on several occasions participated in direct action. In 1970, together with a large number of demonstrators, he chained himself to rocks in front of Mardalsfossen, a waterfall in a Norwegian fjord, and refused to descend until plans to build a dam were dropped. Though the demonstrators were carried away by police and the dam was eventually built, the demonstration launched a more activist phase of Norwegian environmentalism. In 1958, Arne Næss founded the interdisciplinary journal of Philosophy Inquiry.^{xviii}

My real interest was in studying Gandhi. In nonviolent classifications Gandhi was classified as principled nonviolence. Below is a brief overview of his fascinating life.

...Thinker, statesman and nationalist leader, Mohandas Karamchand Gandhi not only led his own country to independence but also influenced political activists of many persuasions throughout the world with his methods and philosophy of nonviolent confrontation, or civil disobedience.

Born in Porbandar in Gujarat on October 2, 1869, his actions inspired the great Indian poet Rabindranath Tagore to call him 'Mahatma' ('great soul'). For him, the universe was regulated by a Supreme Intelligence or Principle, which he preferred to call satya (Truth) and, as a concession to convention, God. Since all human beings partook of the divine essence, they were 'ultimately one'. They were not merely equal but 'identical'. As such, love was the only proper form of relation between them; it was 'the law of our being', of 'our species'. Positively, love implied care and concern for others and total dedication to the cause of 'wiping away every tear from every eye.' Negatively it implied ahimsa or 'nonviolence'. Gandhi's entire social and political thought, including his theory of Satyagraha, was an attempt to work out the implications of the principle of love in all areas of life. Gandhi himself felt that he was most influenced by his mother whose life was an 'endless chain of fasts and vows' as a devout adherent of Jainism, a religion in

which ideas of nonviolence and vegetarianism are paramount. Mahatma Gandhi was married by arrangement at 13.

Gandhi went to London to study law when he was 18. He was admitted to the bar in 1891 and for a while practiced law in Bombay. From 1893 to 1914 he worked for an Indian firm in South Africa. During these years Gandhi's humiliating experiences of overt racial discrimination propelled him into agitation on behalf of the Indian community of South Africa. He assumed leadership of protest campaigns and gradually developed his techniques and tenets of nonviolent resistance known as Satyagraha (literally, 'steadfastness in truth').

Returning to India in January 1915, Gandhi soon became involved in labour organizing. The Jallianwala Bagh massacre of Amritsar (1919), in which troops fired on and killed hundreds of nationalist demonstrators, turned him to direct political protest. Within a year he was the dominant figure in the Indian National Congress, which he launched on a policy of noncooperation with the British in 1920-22. Although total noncooperation was abandoned, Gandhi continued civil disobedience, organizing protest marches against unpopular British measures, such as the salt tax (1930), and boycotts of British goods.

Gandhi was repeatedly imprisoned by the British and resorted to hunger strikes as part of his civil disobedience. His final imprisonment came in 1942-44, after he had demanded total withdrawal of the British (the 'Quit India' movement) during World War II.

Gandhi also fought to improve the status of the lowest classes of society, the 'Untouchables', whom he called harijans ('children of God'). He believed in manual labour and simple living; he spun thread and wove cloth for his own garments and insisted that his followers do so, too. He disagreed with those who wanted India to industrialize.

Gandhi was also tireless in trying to forge closer bonds between the Hindu majority and the numerous minorities of India, particularly the Muslims. His

greatest failure, in fact, was his inability to dissuade Indian Muslims, led by Muhammad Ali Jinnah, from creating a separate state, Pakistan. When India gained independence in 1947, after negotiations in which he was a principal participant, Gandhi opposed the partition of the subcontinent with such intensity that he launched a mass movement against it. Ironically, he was assassinated in Delhi on January 30, 1948, by a Hindu fanatic who mistakenly thought Gandhi's anti-partition sentiment were both pro-Muslim and pro-Pakistan.

Gandhi's intellectual influence on Indians has been considerable. Some were attracted by his emphasis on political and economic decentralisation, others by his insistence on individual freedom, moral integrity, unity of means and ends, and social service; still others by his Satyagraha and political activism. For some students of India, Gandhi's influence is responsible for its failure to throw up any genuinely radical political movement. For others, it cultivated a spirit of non-violence, encouraged the habits of collective self-help, and helped lay the foundations of a stable, morally committed and democratic government. Gandhi's ideas have also had a profound influence outside India, where they inspired non-violent activism and movements in favour of small-scale, self-sufficient communities living closer to nature and with greater sensitivity to their environment. Prominent among those influenced by his life are Martin Luther King in the United States and, more recently Nelson Mandela in South Africa.^{xix}

University for me was primarily about learning of Gandhi. I actually did have a dream of him where I felt him come to me in spirit. I am sure it was actually a visit in a dream rather than just a dream as it felt as a real experience and the 'vision' never left me. In the dream I perceived him on his famous long march to the sea of Dandi. In the dream I could see the long walking stick; I could see the rim of his glasses but no eyes and it was dark all around. I recall him stopping and looking at me. The only way I can describe my feeling was that I was beneath my feet. What this means is that I felt humble and I felt acknowledged. He then walked on and I woke up. I have felt a strong connection to Gandhi, and it was the David Attenborough movie that sent chills up my spine. I cried a lot watching the film as I felt the spiritual power of what Gandhi was about. His personal life was not relevant to me, it was all about the

greater messages he taught, in essence love and truth. I felt I knew him on that higher level. I found at university I wanted to know more about his spiritual life, about soul force, yet that was not in the curriculum. The tactics were not as important to me as the love he felt and the courage he showed in the face of violence. This to me was a genuine peacemaker and, in truth, what I was seeking was to answer the question - 'how do we make real peace in the world? In my heart I was searching for this answer.

The Fool's Gold: Nonviolence can be pragmatic or principled. The latter draws upon soul force disengaging from projecting conflict but rather holding a mirror up to the other, for the love of the other. Nonviolence is definitely a force more powerful.

Reporting on the Forum on Terrorism at La Trobe University:

I decided to conduct some voluntary research for the Centre for Civilisation Dialogue and Global Governance. I did this out of my own volition. I drafted up a survey and gained permission to survey the participants at a forum entitled: *The War on Terrorism, The Middle East Conflict and Australia*. This forum had expert speakers such as Professor Joseph Camilleri (La Trobe University), Dr. Andrew Vincent (Director, Middle East Centre, Macquarie University), Alexander Kouttab (Secretary, Australian Arabic Council), Dr. Daniel Mandel (Associate Editor of the Australia/Israel Review) and Moderator Sarina Greco – CEO, Ecumenical Migration Centre.

Below are the key findings from the Executive Summary:

Q1. There are different points of view about war, some people think that war will always be present in the world, others think the world can be without war. What do you think?

Overall, the majority felt that war will always be present, intensity is an issue, human nature is for conflict, resistance, people won't choose non-violence, national interest clashes and spiritual values are not cultivated. Some indicated that human struggle for power, conflict and differences would always be present. However others felt war could be averted and problems solved. Under half felt that there could be a world without war, some were unsure if this would happen, others felt humans are capable of creating peace and some indicated the need for institutions to prevent conflict and encourage worldwide democracy. Others indicated there was a need for mass education in the global community and to democratise the Security Council.

Q2. Thinking about all people (men, women, children), do you think the behaviour of war is learned or are humans born that way ? Why?

Overall, the majority felt that war behaviour is learned. Some felt they it was due to conditions, violence is taught, learned from parents, friends and society, culturally and environmentally influenced and a response to a threat. Others attributed baser human emotions such as: greed, hate, selfishness, hostility, dishonesty, injustice and pride. Others indicated that there is evidence of societies where war does not exist and lastly, it can be unlearned. Of those who felt it was innate (born) comments were: hard wired, survival of the

fittest, resistance instinctive, conflict is innate and born to defend ourselves. Others felt it was both innate and learned.

Q3. Thinking about the events of September 11, what do YOU think about the US Government's response?

Overall, the majority were unsupportive of the US response. Some felt it was totally unacceptable, negative, irrational, not thought out, vengeful, brutal, motivated by an agenda, dominant, US as the aggressor not innocent victim, disproportionate, unbalanced, ignorant, wrong and disappointing. Some indicated the US had an opportunity to change foreign policy and show the world how to act peacefully rather than use military force. Of the few supportive responses some felt it was justified, important, and initially correct and that terror is encouraged by signs of weakness.

Q4. What is your opinion about the war on terrorism declared by the US Government?

Overall, many respondents disapproved of the 'war on terrorism' many indicating US ulterior motives in terms such as: furthering US interests as a dominant economic and political power, world domination, control of oil, supporting Israel, disregarding the interests of others, sponsoring terrorism and creating or going after enemies. Only three participants indicated their support stating it was well overdue, expected and hoped that they reached their objectives.

Q5. What do you think about the Israeli/Palestinian conflict?

Overall, some stated it was complex and long running with no solution, getting worse and difficult to understand. Others expressed a feeling of sadness about the conflict, some stating it was a tragedy, horrible and disturbing. Some respondents sympathised with the Palestinians indicating they deserved a state and should have their rights recognised. Others sympathised with the Israelis pointing out that the Palestinians were trying to destroy Israel and failing to accept Israel's existence. Others criticised Ariel Sharon and said that the oppressed had become oppressors. Some blamed the conflict on US intervention, backing of Israel and supplying arms. Other comments concerned the complexity of the conflict, seeing fault and evil on both sides, the twin issues of dispossession and security and that it won't be resolved until underlying causes of interfaith issues were dealt with. One felt there had been no right to partition Palestine.

Q6. What sort of grassroots activities could the Israeli and Palestinian peoples start to create peace?

Overall, respondents made a range of comments, many referring to the need for education in terms of peace, religion, cultures, language, trade/education and rights. Others indicated that people should start meeting together and discuss issues, shared gardens, talk, see each other as humans, there are many peaceful people on both sides, equal negotiations form a unified group, peace forums, sort out extremists and support peace.

Q7. In your opinion, what could peacefully resolve this conflict?

Overall, respondents had a range of comments. Some indicated that there needed to be more discussion and preparedness to change, recognition of rights, respect of humanity, ceasefire, disarmament, moderate governments intervening and involving peacekeepers. Others indicated the formation of a Palestinian state, settlers out of occupied territories and a change of leadership. In respect of Israel some felt it should withdraw or return land in occupied territories and one felt there needed to be a total Arab defeat. Others mentioned the US should pull out and one felt they should force Israel to return to pre-1967 borders.

Q8. Thinking about conflict. What are the ways in which differences could be resolved?

Overall, some ways to resolve differences consisted of: unbiased, non-partisan mediation, non-violent methods, negotiation, nonviolent conflict resolution, through the Brandt Report (review international development issues), non-exploitative foreign policy, effective peace talks, all voices heard, education for peace, truth finding campaign, compromise, mutual understanding, listening, education, humility, goodwill, forgiveness, recognition of rights and UN intervention. Other comments concerned a total Arab military defeat and assassination of George W. Bush.

Q9. People all around the world make judgements about events based on the information they receive. Overall, what do you think of the media's coverage of September 11 and the Middle East Conflict?

Overall, the majority of those commenting about September 11 indicated that the media coverage was biased towards the US/West. Other comments included: poor analysis, defamatory, excitable, sensational, few independent reporters, repetitive, 24 hours, shallow, superficial, emotional, glorify war, not asking why, plastered over TV and expanded conflict. In respect to the coverage of the Middle East the majority felt the coverage was biased in favour of Israel, and mentioned: Palestinian stereotypes, shocking, uninformed, evasive, piss weak, inadequate, unclear, ignorant and guided by big powers.

Q10. There are many possible world futures based on what people believe will happen in the future. What kind of future world do you see?

Overall, the majority expressed a pessimistic world view such as: conditions getting worse, a fight for resources, homeless and starving, effects of globalisation, destruction, violence, war, confusion, much like today and a World War III. Others had a hopeful worldview where conflicts are resolved without weapons, cultural and religious diversity was cherished, there was peace and tolerance, deeper understanding of wonderful human values, democracy and good governance. Others commented that there would be a backlash against globalisation and Islam (religious fundamentalism blamed for the conflict), another felt fundamentalism would be destroyed and then dominated by democracy, freedom and capitalism.

Q11. What in your opinion creates real peace between people?

Overall, many referred to positive characteristics: the need for mutual respect and understanding, patience, communication, listening, moral values, empathy, love, equality, forgiveness, elimination of prejudice and supremacy, tolerating differences, no ego or greed. Others mentioned: promoting human rights, clear rules on boundaries, sharing resources, no violence or interference with countries. Others felt there was no real peace, that it was too complicated and depended on the situation.

I donated the report to Professor Camilleri's Centre for Civilisation Dialogue and Global Governance. I did not receive feedback but could only hope that the information was of service. I regard open, inclusive, transparent dialogue as essential to solving problems and peace building in community.

We have mindsets of fighting terrorism, what if *what we resist persists, what we look at disappears*? Who are the terrorists? What if the terror we are fighting lies within us? What if what we fight against strengthens it? In his book *The New Earth* Eckhart Tolle indicates that whatever you fight against you strengthen, that is why fighting is futile. He states fighting against the ego draws out the ego in you, thus what you see in another is in you. Words to contemplate. Where does that leave us in respect of things not wanted? Perhaps we no longer fight against but seek to make peace and the only place that happens is within us. Indeed something will die, perhaps it is the shadow of the ego?

So for me this experience was the beginning. I was a Fool for Peace and I would discover I was to step into the unknown more and more; this is the metaphorical cliff from which we step into new knowledge to discover the possibilities are limitless.

The Fool's Gold: Creativity, inclusivity, questions and service open new ways to see and learn about peace. Peace begins in the minds of ordinary people who are all unique. Peace is personal, community based and global. Nonviolence is the flower rooted in truth and love. When nonviolence becomes the media's message then citizens of all countries will no longer support violence in the mistaken belief that it scares off what is unwanted. In every conflict there is an opportunity for a problem to be solved through seeking to understand and then to be understood. To envisage what is wanted. This leads to a shared future of empowerment. Our message is our life lived. What is yours? Be the change!

Interview with Dr. Linda Hogan: Taking Peace Seriously

I always remember an interview I conducted with Dr. Linda Hogan an expert on Peace and Conflict Issues from the University of Dublin. Dr. Hogan was a visiting lecturer at the Ecumenical Summer School in Melbourne.

Interview with Dr. Linda Hogan

LH: I was invited back to the Ecumenical Summer School and I taught for a week in Sydney at their summer school and came to Melbourne to do the same thing again.

SC: Can you tell us about the subject you teach and what issues come up?

LH: What we are interested in, in the school I belong to, is creating context in which peace issues are taken seriously and peace is taken as a viable alternative to violence in this world. We recognise that peace very often involves the defence of the innocent and it involves a fight for justice. What we are interested in pursuing in our school is exploring nonviolent options for pursuing justice in this world.

SC: What do you say to people who think nonviolence is ineffective and that the only way to protect yourself is to take the line of building a bigger military in order to create a sense of fear in the other so they won't attack you and that creates a stable world. what do you think of that?

LH: Our history has shown us this is actually wrong. What our history has shown us, force and violence leads to more violence, that we are now in a cycle where violence is presented to us as the only alternative. And yet all we can see is when revolutions, revolutionary activity through violence, there is a cycle of violence that follows it. I would say at the historical level this argument is incorrect, we are in the situation now where we are highly militarised purely because of the failures of those many centuries where military options were only chosen. So I very strongly believe that there are many examples in our histories in our different nations of nonviolent action that have been successful. Very often it is at a local level, very often it has been hidden, very often it has been preventative. In fact the success of preventative action and preventative diplomacy we are not in a situation where we need to evoke military power. So, I really think we have been fed a lie about the way in which we need a military, I've been talking about an extraordinary book, the book is called 'The Unconquerable World: Power of Nonviolence and the Will of the People', that is the title, it is by an American writer called Jonathon Shell. What he does in this book is make a very strong argument about the power

of nonviolence in history, he says very clearly that force now will only lead to more force that is what history has told us. He also says that if we look carefully we find another tradition in our histories as well, that is the history of empires overcome by people power of people choosing the path of nonviolence of people resolving conflict non-violently and peacefully. And really what we need to do at this juncture in history is reclaim that history to recognise its significance and draw hope from it. We know that nonviolence has been effective in many places, even when it's only barely resourced or under resourced. What would it be like if we were prepared to put in the energy, the huge financial resources, the commitment over a long period of time to nonviolent resolution of our conflicts? The world would definitely be a different place.

SC: So if you were the person deemed with the responsibility of being the change in this way, how would you practically do it?

LH: What we need is people working at a whole host of levels to change the mindsets, our schools, our history books, telling the successful stories of nonviolence, the situations that give us hope, in our art and music we need to be celebrating peace rather than glorifying violence. I think in the movies and the games children play we need to be cultivating respect and mutuality rather than again this glorification of the big bangs, the spectacle of violence. We are enthralled to violence; our culture endlessly presents it to us as valuable, wonderful, extraordinary. We need to recognise that all we see is the big bang, the spectacle the fireworks, what we don't see on our screens, and what we really do need to see is the casualties of that violence. Our culture has completely obliterated the consequences of violence from its screens, comprehension from its imagination. Those things in particular I think are important if we are to shift the mindset.

SC: Going back to the idea of violent games, particularly with children, there will be people out there will say look it doesn't affect my child at all, I can put my child in front of a violent game they are not going to go out and kill someone.

LH: They are probably right, they are probably not going to go out and kill someone. I think that violence goes deeper than the idea of the most extreme version of taking another person's life. Our culture is premised on this idea that if we want to gain something, if we want to be successful, then we have got to be strong, hard, disregarding other people, we've got to go after what we want at all costs. That is a form of violence. What our culture doesn't encourage us to do, and what many of these games completely ignore is the importance of cooperative power. So the person may well be right, a video game about violence does not send someone out to kill. But what does it do to the person's approach to their life, their relationships, their immediate relationships, their family? Does it promote this idea that if you want something you go out and take it, or does it encourage young children to think cooperatively and act cooperatively? That is the question, not will it send someone out to kill.

SC: I will ask you an interesting question I met a famous woman here in Australia and based in the United States who is actively involved in the anti-nuclear area. I went and visited her at her place. She said: 'You know what the problem with the world is?' I said, 'No', she said, 'Men'.

LH: I wouldn't have said that to you, what she is putting her finger on is something about the way in which men and young boys in particular are socialised into a particular mindset that makes them believe that the best way, and the most valuable way to express their masculinity, is through violence or through some kind of expression of power over. So I think she may have put her finger on something there by drawing attention to the link between the way in which men are socialised in many many cultures to believe that they will only truly be fulfilling their masculine identities if they operate in this way. But I would say that really the hazards exist for all people. We can recognise in ourselves very easily and quickly when we are prone to anger when we are likely to lash out, when we are likely to blame someone for something that is really our own fault, to externalise the things rather than to try and deal with them. So we can recognise in our experience how we can be inclined to violence ourselves. I think that is a hazard for human beings, it is part of the ambiguity of being human. So when our culture promotes that or even condones it, it is very difficult to resist, and it is more difficult to resist when we don't see this is the way in which we are socialised. I would say that violence is a hazard that everybody encounters and everybody is prone to, I would think the task of peacemaking and peace building is the task for all human beings not just for men or for women.

The Fool's Gold: Nonviolence is ignored in favour of the promotion of violence as a way to get what is wanted. It is identified as masculine and strong, it is encouraged through violent games. What we resist persists and what we look at disappears means that when we see violence within each person we have the power to transform it. Cooperation is an outcome of shared power and respect. When we are aware that the external is the internal then all wars will stop. We will take responsibility and realise it is a zero sum game.

Alternatives to Violence Project (2005)

Alternatives to Violence Project (AVP) is run by the Quakers (Religious Society of Friends) originally developed in the United States. I joined AVP IN 2005 and enrolled for training with AVP in Melbourne. I did this as the Quakers were famous for their work in peace and nonviolence and I wanted to learn practical activities to de-escalate violence in our society.

Below is an overview of this community program from the AVP international website.

...AVP began in New York in 1975 when a group of prisoners asked Quakers to help them learn alternatives to the violence which was all they knew. It was soon recognised that mainstream society also needed to learn peaceful ways of living, and so community workshops began to run parallel with those in prisons. AVP now works its culture of peace on 6 continents. AVP is active in many different countries of the world including England, Scotland and Ireland, throughout the United States, in Russia, Georgia, Macedonia, Hungary, Germany, Sweden, Netherlands, in Columbia, Nicaragua, Costa Rica and Brazil, in South Africa, Rwanda, Nigeria, and Uganda, in India, Hong Kong and Aotearoa/New Zealand and some Pacific islands. AVP is active in all Australian states and in the ACT. At present AVP is being established in Kenya. AVP has become a resource not only for experiential understanding the nature of violence and its realistic alternatives but also for discovering, or rediscovering, the spirit of hope and community which lies at the heart of a nonviolent way of life. Dealing with violence starts with each of us, in our homes, communities, nation and world.^{xx}

I trained in the Basic, Intermediate and then in the Advanced courses. I found the program excellent for bringing the community together to learn to speak about violence in ways that were non-confronting yet expanding in skills, insights and empowerment. The program ran from the weekend starting on the Friday night until Sunday. The strength of the program is that it is experiential utilising: role plays, drawings, critical thinking, group work, games and activities to create learning opportunities, shared insights and developing other ways of seeing conflict. The process builds the community group.

An example of how the program was structured over a day is highlighted below.

Community Building, Communication, Introduction to Transformative Power

1. *Agenda preview (lists the agenda for the workshop)*
2. *Gathering: My Affirmation Name is.... and a time in my life I have felt part of a community or group is.... (thus each person makes up a name and contributes their experience)*
3. *Violence & Non-Violence trees: Two trees are drawn and people discuss examples of the roots of violence and nonviolence.*
4. *Light and Lively (throwing pattern balls to learn people's name and build the group)*
5. *Introduction to Transformative Power: Transformative power is the power that transforms lives, it works through people. Think of transformative power in your life.*
6. *Sharing a conflict I resolved non-violently (each member shares their wisdom).*
7. *'I' messages (statements from their own perspective). I statements are used in conflict resolution. It is a technique where people speak in the first person stating. For example 'I was upset when you took my newspaper and what I would like is if you would ask me'. Participants learn to own the issue.*
8. *Guided meditation (facilitators conduct a meditation to bring people into a spiritual and peaceful space)*
9. *Closure: The weekend is closed and all attendees thanked.*

The AVP program was excellent and effective, unfortunately the program was not taken up by Council's and Government. I suspect the problem was the low price and the lack of demand from the community. It is still running through Quaker groups and dedicated persons. Overall, I explored a range of ways to participate in democracy and claim my own power it was a very interesting and expanding time in my life.

The Fool's Gold: When communities come together to discuss and face violence and then learn non-violence healing naturally occurs. There are alternatives to violence. This is our true nature. This is a learning journey, know you are not alone.

CHAPTER 4: Peace Journalism (2003 – 2006)

Bridges to Peace Radio Program

In 2003, I decided to investigate community radio as a channel for my peace work. I walked into Plenty Valley 88.6FM in Mill Park, Melbourne. I met Martin Wright, the Station Manager and he told me to put in a submission for a program. I created the 'Bridges to Peace program' and drafted up the program format. The radio station sent me to their training program in Broadcasting and Media.



In the beginning of my training I was partnered with Marie Ryan. I had a radio person teach me how to use the panel. The panel looked like a sound engineering mixer. The panel was the operating system for airing community service announcements, phasing in and out the microphones and putting to air music or live interviews. It was really fun sliding the sound up and down, putting up carts (community announcements) and presenting my program. It was a wonderful experience to find

my own voice and to provide a channel for other voices seeking a peaceful world. I thought to myself 'this is how you action democracy and peace.'

My program was one of the few programs in Australia dedicated to peace inviting discussions from a variety of perspectives.

I produced the program from 2003 to 2006 and it gave me a very good opportunity to investigate peace issues across a broad spectrum including: activists, spiritual people, politicians, soldiers, peace organisations and academics, to name but a few. However, the importance of this broad spectrum was to provide myself insights into the various ways peace is interpreted. Interviewing others forced me to undertake research and to then explore issues with the interviewees. I also discovered I had access to high profiled people, who seldom say no to an interview. What was remarkable about this was that I was a lay person with a radio program. So it shows you nothing is impossible, you have to find the right channel to access others. So I was given the privilege of accessing people's lives and learning about peace from a wide range of viewpoints.

In 2004, I received a letter from the United Nations Association of Australia informing me that the 2004 Media Peace Awards Preliminary Judges were highly impressed by the selected works of 'Bridges to Peace'. I was informed that at the Media Peace Awards Presentation dinner, host Kerry O'Brien (ABC Television, 7.30 Report) had stated:

...community radio programs that deserve special mention for their tireless commitment to peace building 'Bridges to Peace' produced and presented by Susan Carew on Plenty Valley FM is entirely dedicated to peace and nonviolence...

I was told that my program was an excellent example of the important contribution community media makes to the promotion of the ideals of the Media Peace Awards – tolerance, understanding and awareness of social justice and humanitarian issues, and to keep up the good work. This was signed by Patricia Collett, Executive Director of the United Nations Association of Australia. I was really pleased to receive acknowledgement and encouragement. This work is voluntary and it is in

service to the greater public good. Refer Book 6 on Peace Journalism for further interviews and discussion.

Key interviews around the theme of nonviolence are highlighted next.

Scott Ritter Lecture on Illegal US Wars

I had the opportunity to record a lecture by Scott Ritter the former UN weapons inspector in Iraq. He spoke at the University of Melbourne. Later I was invited to meet with him personally and had an informal discussion about Peace Education.

It is essential to a real world at peace that the truth emerges and the public is empowered and informed about decisions that have been made in their name. The Australian Government at the time was a strong and uncritical supporter of United States policy during the Iraq disarmament crisis and one of only four nations to commit combat forces to the 2003 invasion of Iraq in any substantial numbers, under the operational codename Operation Falconer.

Scott Ritter had an extensive and distinguished career in government service. He is a ballistic missile technology expert who worked in military intelligence during a 12-year career in the U.S. armed forces including assignments in the former Soviet Union and the Middle East. A former major in the U.S. Marines, Ritter spent several months of the Gulf War serving under General Norman Schwarzkopf with Marine Central Command headquarters in Saudi Arabia. In 1991, Ritter joined the United Nations weapons inspections team otherwise known as UNSCOM. He has taken part in more than 30 inspection missions, 14 of them as Chief.

Below are excerpts from the transcript I produced of Scott Ritter's lecture at the University of Melbourne.

Scott Ritter: Former Senior Weapons Inspector in Iraq

...What did the United Nations do, remember that thing called the rule of law. If you are going to pass a law you got to enforce it if it is going to have any value. So we passed a law saying Iraq must be disarmed. We caught the Iraqis red-handed lying about their weapons of mass destruction, about nuclear weapons. At that point in time you should pull the weapons inspectors out, bring the military back in and solve this problem once and for all. Get rid of the man responsible for telling the lies, Saddam Hussein. You would think if the President of the United States policy was regime change, America would jump at an opportunity to do this. No, we didn't want to go to war against Iraq we just wanted Saddam gone and the CIA said he'll be gone in 6 months. We passed the resolution in April, this confrontation is taking place in June, the President is going to wait we got 4 months to go, let's not confront Iraq on this one, let's back off. We'll pass a new resolution that says shame on you for lying. Now you have to submit an honest declaration, no more lies this time.

Then they did an amazing thing that many people who study disarmament really don't pick up on, they transferred the burden of responsibility for disarmament away from the Iraqis and onto the shoulder of the inspectors. You see for inspections to work we got to have access to the information necessary to complete the mission. Think of it as an automobile engine. Inspections are an engine, for that engine to function you need fuel, good information is the fuel that makes the inspection engine work. The Iraqis were responsible for submitting good information, a declaration listing the totality of their weapons, but they lied, the fuel is contaminated the inspection engine is not working too well. But what the Security Council said is inspectors you have to go into Iraq and find the hidden weapons. Look at the inherent contradiction, on the one hand they say Iraq you must submit a declaration listing the totality of your weapons, on the other hand, they say inspectors you have to go into Iraq and look for hidden weapons, what does this mean? That nothing the Iraqis ever submit will be acceptable. The inspectors will always be looking for the negative, seeking to prove the negative

and that is a proposition that will never succeed, it will never function. But the inspectors tried to do this anyways.

To do this we need that good fuel, the Iraqis aren't giving us good fuel, where do you get it? The Iraqis are denying you information, you have to gain access to the information the Iraqis are denying you, you need intelligence capability. You need people who can practice the art of espionage to gain access to denied information in denied areas. If you want to do conventional weapons inspections you need experts. If you want to go after chemical weapons, get a chemist. Look at my resume I am not a chemist. If you want to go after biological weapons, get a biologist, I am not one of those either. If you are after nuclear weapons get a nuclear physicist. Right again, not me, and I'm darn sure not a rocket scientist so I am not good on that ballistic missile thing either. I am a spy. I am an intelligence officer. I do it better than just about anybody. You want to go after denied information in denied areas, you bring in the spies. They brought in me to do that job, my job was to create an intelligence capacity to gain access to the information the inspectors needed to complete their mission, as difficult a mission as it was... And use Australia, you wanna be concerned about this, what did your SAS regiment do during the Gulf War? They subjected your boys, put them in harm's way, to go into Western Iraq to do what? Intercept scud missiles that could be fired from Western Iraq into Israel. What scud missiles? According to the estimate provided by Richard Armitage to your wonderful John Howard, 12-20 scud missiles. Where did they get that number? I just told you, they made it up. Your boys were put in harm's way on the basis of a lie. If that doesn't shock and disturb you and make you angry, I don't know what will. It is not just ballistic missiles ladies and gentlemen, I can make the same case, the same sad tale for chemical weapons, biological weapons and nuclear weapons. The bottom line is by 1995 the CIA knew for absolute certainty that Iraq had been fundamentally disarmed. It wasn't about disarmament, the CIA wasn't there to disarm Iraq...

Weapons of Mass Destruction in Iraq? I question the true intent of my Government when it comes to dealing with Saddam Hussein in the Middle East. And once we invaded Iraq and it turned out there were no weapons, I pointed out the lies of my government and I labelled the war that we were waging in Iraq as

illegitimate war of aggression. According to your laws I could have been prosecuted for sedition. And the amazing thing is every word I said before the war, turned out to be true. So the sedition laws far from protecting the security of democracies can actually be used to stifle truth, that is the biggest sedition of all if you live in a representative democracy...

Scott Ritter ended his speech with this statement which illustrated the importance of speaking the truth:

"...if debate, discussion and dialogue, freedom of speech is sedition, so be it, let it begin here."

Informal discussion with Scott Ritter about Peace Education

After Scott Ritter's speech at the University of Melbourne I was invited with a few other peace activists to have dinner with him. It is a funny story so I will tell it here.

My colleague Bill, who is a unionist and the co-organiser of Scott Ritter's speaking tour in Australia, informed me about Scott Ritter speaking at the University of Melbourne. On hearing this I had the strongest feeling I wanted to be alone with Scott but had no idea why or what I would say. Being on community radio I asked Bill if I could interview him. He told me to come to the lecture. After Scott finished speaking I asked Bill again if I could interview him. He said Scott was tired and Bill asked, 'What are you doing tomorrow night?' I said, 'Nothing', he then said: 'Do you want to come out for dinner with Scott Ritter?' I said, 'Yes'. That for me was a great opportunity to get to know this guy. I didn't know much about him, I was just going on a gut feeling.

The next night I turn up at a restaurant in the centre of Melbourne. I remember sitting down first and willing in my mind for Scott to sit next to me. Indeed he did. I listened to the conversation around the table and marvelled at a book that was given to him, something to do with the military, it was given by peace people. I think it was called

Sun Tzu's ART OF WAR. I remember thinking '*why don't they get him Zen and the Art of Motorcycle Maintenance?*' Scott had just published his book *Waging Peace: The Art of War for the Antiwar Movement*. I had not read his book but looking at the title today I would have said we don't need to duplicate military strategies in the peace area. Peace has nothing to do with fear or winning. Perhaps in some activist quarters they saw themselves at war, but the peace I am interested in is beyond the drama of us against them, it is about unity. I had just finished studying Gandhi so fighting was not in my trajectory. I was familiar with some of the war based strategic terminology in business books, as business men fancied themselves at war with other companies. Boys will be boys, I have to add here with a wry smile.

I recall him turning to me and we had a conversation. I can't remember the content today but he said at the end that we were saying the same thing. I know I did mention Gandhi and would have said 'there is no enemy.' I am sure that would have challenged his thinking.

I asked him for an interview thinking we would go upstairs in the restaurant. Instead he invited me back to his hotel room. He and I left the restaurant together. We chatted as we walked and in retrospect I recall my own naivety believing he was looking around as a tourist. The world of spooks and intelligence gathering was in movies for me, I had no idea of the reality of who I was walking with, nor his background and the fact that he had been a CIA spy. He was familiar with the FBI, the CIA and the military. He was considered one of their top spies. So I am walking along innocently next to this six foot plus man heading for his hotel room. Now we go up to the 10th floor and I suddenly realise that I have left the mini disk for recording the interview in the restaurant. I asked him if we could ring the restaurant, so he did. No-one answers. Then I thought maybe they are just ignoring the phone. So I suggested we go back to the restaurant and check. You can imagine the surveillance watching us. Good exercise for all. Anyway we head back there and blow me down the lights are all out. Only 10 minutes had passed, they worked fast to get home. I look wistfully at my seat and know my mini disk is there. I smile at myself, this is only the interview of the century with this guy. I leave my mini disk behind. Anyway, I look at Scott and say: 'I left my power chord in your hotel room'. Now today I still smile at

this, I am sure at the time he was thinking – this is either one smart spy or one stupid clown. Of course the latter was true. Anyway, he must have liked this silly clown as he bought me a lemonade and we went up to his hotel room. I watched him in the lift as he scanned around. I marvel at my innocence. He would be thinking about surveillance, I see a lift. We go into his room and I am sure he mentioned to me he had checked for bugs. This was not a movie it was the real thing. I do know from his lecture he did a deal with the CIA so they didn't kill him. Living life dangerously, you would have to be hyper vigilant.

I sat on the floor and drank my lemonade. We spoke about peace actually. I didn't really need to know about Iraq, my passion is peace. Well there I was alone with Scott, later my original intention came back to me. I did know what to talk about, I spoke about REAL HOPE my peace, nonviolence and anti-bullying program.

I told him about being a clown. I recall him sitting opposite me on the couch. He was a big man and an excellent listener, which intelligence officer would not be? I am a good talker so if anyone wants to torture me for information, just sit me down and offer me a lemonade and I will talk anyway, I am very visible. I have nothing to hide actually.

I can't recall all we spoke about but I do remember the two of us really looking at each other, as we were so different, from completely different worlds. I asked him what it was like to be a soldier. I put the scenario to him: 'What if someone picks you for a fight in a pub – what do you do?' He said, 'I pay my tab and leave', I said, 'What if you don't?' He said: 'How do I explain the dead body to the policeman?' I reflected on myself and thought I wouldn't even step on an ant, yet this guy could snap your neck and kill you in a second. He is highly trained. I am a peace clown. Such a juxtaposition. Anyway he asks me: 'What is it like to be a clown?' he commented he had never met one. This is often put to me. I told him we love everyone, we have no enemies. This is true. My goal in life is to simply love people. I told him about my trip to Russia with Dr. Patch Adams and the people I had met, my time in hospitals as a clown and the great love I experience from people. I look into so many eyes and I only see beauty in the world. It must have been so strange for him to meet me. He

offered for me to sit on a chair as I just sat happily on the floor. We talked more about what peace really means. I recall at the end he said, 'I will have to rewrite my book'. Perhaps I had given him a perspective on the real meaning of peace, that it really comes from within us. We can't wage peace or force it, we can only be it and then our world changes. As a clown it is great training as I practice unconditional love of all people. I sit with drunks on the street, I talk to people from different cultures, all ages and shapes and sizes. I learn to be universal in my approach, I start to realise the world is my family. I see beauty and I feel gentleness as my only intent is to give love. Of course the military is the opposite as they are prepared to fight, they are armed and they are watching for an enemy, you can imagine our two mindsets coming together like different planets. Yet he had stepped across those lines of control and was thinking about peace. He had stepped out of conformity and challenged the most powerful government on earth. He was a whistle blower and I saw his raw courage at the lecture. I found myself admiring such a man yet I knew I had no idea what it is like to kill someone. He did say in his lecture that war is disgusting, it is horrible but in his view it is necessary. Today I would say to him all war must go on paper, it is absolutely not necessary. We have to deal with our negativity within, we have to look at group thinking and the perceptions of the other. We have to learn how to communicate for truth rather than for being right, that is a form of righteousness which is what prevents us from seeing both sides. Conflict resolution is about learning to hear the other; it is not about directing false intelligence to confuse the other, or seeking to find ways to demonise the other or putting resources into beating the other. The new world paradigm will be truly about loving the other as yourself. The last two words are the key here, we have to learn to love ourselves. As clowns we are like mirrors to people, we help them to see their beauty. We see only beauty because within ourselves we feel love and we have turned it inward, this creates an empty space whereby we can give to others. After I clown with people I feel totally fulfilled and complete as a person. I realise that love is not only the answer, it is who I am when I live my truth. The military concept is an illusion as we learn to hate the other, as we hate ourselves. The people lining up for military service are often young and have no idea of what they are lining up for. Many think they get discipline from the military, they learn to be men. For me violence is not the nature of man, what I have seen is that gentleness, wisdom and kindness is the nature of men. I realise that facing fear is the nature of humans,

including men and women. When you face fear you grow as a person. Facing fear is looking at what makes us scared, why we feel tense, why we seek to hurt another, who we are, these are important signposts to learning about the true peace of human nature. Some have already typecast peace as weakness, or pacifism or cowardice. It is often associated with the feminine. Yet I have seen incredibly courageous women facing life and raising kids alone, working with difficult bosses, and overcoming prejudice in many different forums. They face fear and do it anyway. Yet when it is nonviolent, that is true courage. It was Scott Ritter at his lecture that brought up nonviolent activists and how they faced what they feared without weapons, he saw this as the greatest courage. I would agree. It was strange for me to be with someone like him, but there was a beautiful innocence in this meeting and I felt in my heart that it was meant to be. I gave him some of my poetry and indicated he must be tired and had to catch a plane the next day. He kindly walked me downstairs and we had a big hug in the foyer. Then I left inspired and in deep reflection about the experience I just had.

A few days later reality seeped in, you couldn't get a hotter topic than Scott Ritter. I wondered which intelligence agencies would have been spying on us? I thought about ASIO (Australian Security and Intelligence Organisation) and CIA (Central Intelligence Agency). I realised I was metaphorically above the radar and there would be a nice file with my name on it in some office in central intelligence. I just hope they put some balloons in there and a smiley face. I smiled at my own naivety but I felt good that I had met someone and showed him what peace looks and feels like through a peace clown's eyes. It has nothing to do with strategy or winning. In turn he taught me what peace is not and gave me an insight into the mindsets of war. It was a very proactive exchange between two people whom, under normal circumstances, would never have met.

Interview with Major Douglas Rokke: Depleted Uranium Project, Pentagon

Another related interview about Iraq concerned the use of depleted uranium. I met Major Douglas Rokke at his lecture in Melbourne and invited him for an interview. Here are excerpts from his interview with Marie Ryan and myself. The issues are still relevant today.

Interview with Major Douglas Rokke - No Duty of Care for US Service Personnel or Civilians Exposed to Depleted Uranium

MR: Can you tell us briefly about your background?

DR: ...little bit of background, during Gulf War 1 I was a US Army Health Physicist and I was specifically assigned to clean up the Uranium munitions mass contamination friendly fire contamination from Gulf War 1, that dealt with the United States Military personnel that were wounded or injured during friendly fire using uranium munitions. In 1994-95 I was the Director of the United States Army in the US Department of Defence Depleted Uranium Project. My specific task as Director was to develop the education and training necessary to ensure safe operations of everything around uranium munitions when used, before they're used or after they're used, and also specifically tasked how to clean up uranium munitions contamination. What I have learned from first-hand experience, both from cleaning and doing the research and putting the program together and my own adverse health effects from uranium exposure, is uranium munitions are a catastrophe they leave a trail of health and environmental effects that very simply rule out their use forever.

MR: What is the state of play at the moment?

DR: The United States has deliberately used uranium munitions during Gulf War I through Iraq, Saudi Arabia and Kuwait. That was in 1990-91. The first use of uranium munitions was by Israel against the Egyptians in the Sinai desert during the 1973 war. Again the medical evidence, the photographic evidence absolutely confirms that, and then what happened is that in 1993 the United States was going to use them in Somalia on the horn of Africa. We got it stopped, issued specific medical directives requiring full radio bio analysis for anyone exposed to uranium contamination. That is within a building, structure, vehicle, anything that is struck, work in contaminated areas or being downwind where the contamination arises from. Issued in October 1993. Then in 1994, 1995 we used uranium munitions in the Balkans for the first time in Serbia. In 1995-96 they shot them in Iraq, Okinawa. Then in 1999, despite all of our best efforts up in the White House in Washington DC trying to stop it, they used uranium munitions again in the

Balkans and then we turn around and then in this last year we (US) deliberately used uranium munitions in Vieques, Puerto Rico and then we deliberately used them in Afghanistan, and now we have littered Baghdad and most of Iraq in the cities with uranium munitions again now in Gulf War 2...

MR: Isn't using depleted uranium, isn't that against all the rules of the United Nations?

DR: Absolutely the United Nations ruled in 1996 that the use of uranium munitions is illegal. But it is common sense, what right does any nation have to take even 1 kg of solid uranium and throw it in anyone's backyard, the school yard, their neighbourhood, much less the hundreds of tonnes that they have thrown and they have walked away. Even though the United States own medical treatment requirements, require medical care within 24 hours for depleted uranium exposures. That medical care has been denied for the majority of US casualties in Gulf War 1. And it is absolutely not provided for any of the non-combatants in any place in the world where uranium munitions have been used.

MR: What impact will it have on their health?

DR: They're sick and dying just like all my staff and my friends are. You can't get heavy metal or uranium into your body and not get sick. Think about this, we know from Vietnam that Agent Orange had a devastating consequence. The US and other nations deliberately used Agent Orange. We know today that asbestos has a terrible consequence. And everybody and their brother knows that you can't eat lead paint. In uranium munitions it is far worse than any of these, far worse than lead paint even. It is not only a heavy metal like lead, it is radioactive heavy metal. Nobody would advocate that you would get a few micrograms of lead paint or a few grams of lead paint in there but we are going to spread the world with depleted uranium, hundreds and hundreds of tonnes [and] refuse to clean it up. Refuse to provide medical care and then claim that we don't have to. That is a crime against God, that is a crime against humanity.

MR: If the US Government was going to clean it up how would they do it?

DR: I was the individual responsible in the US Department of Defence in the army that developed the procedures to clean it up. Physically what you have to do, this is what I tested and verified and did in Gulf War 1, you have to physically pick up the destroyed building, bunker, tanker package for disposal. The only way you can do that is to dig a massive big hole and put it in that big hole. Then you have to collect all of the spent uranium penetrators. In Gulf War 1 there was well over 1 million of them spread all over. I don't know how many in Gulf War 2 but I can guarantee just from the video and photographic evidence and first hand discussions, Baghdad is littered with them. I mean video footage that I have seen shows just a half of a block, hundreds of them, laying there. Yet to physically pick up every spent penetrator then you have to take a bulldozer and remove all of the dirt to about 100 metres to at least 12 cm and put that into a big hole. Once you put this in the big hole, how do you mark this big hole for eternity? Because in the future maybe someone is going to build a school or a hospital or a church on that big hole where that radioactive waste is buried, they will unearth it and then everybody will get sick again. You have to understand uranium munitions are solid

uranium 238 contaminated with plutonium, neptunium, americium and they still have a remaining visible uranium 234 and 235. It is not in a small concentration. It is 100% uranium and god knows probably close to 1,000 tonnes in Iraq alone now. You can't clean it up. That was the reason why after I had the responsibility to do this I made this strong recommendation to the United States Department of Defence and the world, do not use uranium munitions ever again.

MR: That was ignored?

DR: Deliberately and wilfully but more importantly the individuals that are responsible for this in the United States point blank refuse. Your press release on your ABC news network said the other day 'none of us' repeat none of us that were involved in friendly fire and depleted uranium were .. or did the clean-up, were sick. It was an absolute lie. Deliberate and wilful lie in order to comply with the Los Alamos memorandum. To sustain the use of uranium munitions even though there are known adverse health and environmental effects.

MR: What is the Los Alamos Memorandum?

*DR: The Los Alamos Memorandum, was written by Ziehm, was sent to me in March 1991 (refer document). And it very specifically said that when we prepare our reports on what we found on the use of uranium munitions that we lie so that we make sure we can always use them. Ignore the health and environmental effects. But more importantly, and yet another thing, in 1992 the Assistant Secretary of the Army, Walker, by directive of the United States Senate in DC sent a memorandum to the United States Army Environmental Policy Institute directed a study on the environmental effects. In one of the very specific directives was to figure out ways to reduce the toxicity of the munitions. One of the conclusions of our study was that **you cannot reduce the toxicity of uranium munitions**. That is common sense. Who wants even 1 kg of solid uranium waste put in your backyard? I don't. What right does any nation have to take their radioactive waste that they can't dispose of in their nation and throw it in someone else's backyard?*

03/01/91 13:39

Los Alamos

Los Alamos National Laboratory
Los Alamos, New Mexico 87545

memorandum

TO: Studies & Analysis Branch (HF 13) DATE: 1 Mar 1991
ATTN: Maj Larson
FROM: LtCol M.V. Ziehm MAIL ROOM/TELEPHONE: F668/(505)665-191
SYMBOL: MCLnO
SUBJECT: THE EFFECTIVENESS OF DEPLETED URANIUM PENETRATORS

There is a relatively small amount of lethality data for uranium penetrators, either the tank fired long version or the GAU-8 round fired from the A-10 close air support aircraft. The recent war has likely multiplied the number of DU rounds fired at targets by orders of magnitude. It is believed that DU penetrators were very effective against Iraqi armor; however, assessments of such will have to be made.

There has been and continues to be a concern regarding the impact of DU on the environment. Therefore, if no one makes a case for the effectiveness of DU on the battlefield, DU rounds may become politically unacceptable and thus, be deleted from the arsenal.

If DU penetrators proved their worth during our recent combat activities, then we should assure their future existence (until something better is developed) through Service/DOD proponentcy. If proponentcy is not garnered, it is possible that we stand to lose a valuable combat capability.

I believe we should keep this sensitive issue at mind when after action reports are written.

Respectfully,

LtCol Z

MR: Are you saying that because they have nowhere to keep it in America they have too much radioactive waste from the nuclear power plants etc. that this is one way of using it?

DR: Absolutely. This is deliberate, you can go and read the Environmental Impact Statement from the United States of Energy for Uranium Hexafluoride which is the actual chemical name for Depleted Uranium. Yeah it says point blank take radioactive waste from the United States and throw it in someone else's backyard. We don't have it anymore and we don't care what happens to them.

MR: But there are American troops there at the moment who are walking around all that. Even if you forget about the Iraqi people you have thousands of troops there.

DR: Absolutely and the actual country, America's finest sons and daughters from Gulf War 1 as recorded by the United States Department of Veterans Affairs in a report released in September 2002, that right now over 221,000 of America's finest sons and daughters are permanently disabled as a result of duty from Gulf War 1 in the first Gulf region from August of 1990 through May of 2002. Over 221,000 are permanently disabled and over 10,000 have died. That proportion is the same all over the world. If you look at the adverse health effects from Iraq and all of these exposures not just uranium but all the environmental contaminants of war and you look at those reports or look at the photographic and medical records called the Children of the Gulf War it's all there.

MR: So you are saying that most of the problems for the Iraqi children are a result of this depleted uranium?

DR: Combination of depleted uranium deliberate destruction of Iraq's chemical and biological warfare materials beginning in December of 1990 until the present that the United States gave to them and they also manufactured in all of the hazardous materials that were totally released when that nations infrastructure was destroyed. You got to remember that we used chemicals, biological and radiological materials ... industry, education, manufacturing and medicine, correct. When you destroy all of these companies and ... when you destroy the infrastructure, then all that material is released. War is a toxic wasteland. Because we can no longer deal with the adverse effects of war and all the releases whether it be from DU munitions or any other munitions and conventional munitions leave toxic waste. In all of the materials released during warfare, war has become obsolete. We are poisoning our planet. We are poisoning the future generations. And it is flat wrong.

SC: I wanted to ask you a question in relation to the mindset of the people who would send troops into an area and fire depleted uranium missiles. What sort of mindset would you describe of the sort of people who would do this type of thing?

DR: It is real simple I have been a combat veteran of multiple wars and I am a warrior and still classify myself as a warrior and a patriot. The reason or purpose of war is to kill period. You kill all living things and you destroy everything that is not living. When you are a warrior that is what you do. You don't think twice about this, you don't even give concerns. You know the term collateral damage that is used... as if it is nothing, collateral damage means destroying everything that is not military. That means killing, killing and wounding the children. It means destroying schools, hospitals and churches. And everything else, that is what collateral damage means. They don't even count the collateral damage in war. They just ignore it and say it is ok. It is justified. There is no justification for killing and harming the children of the world.

MR: So what would you advise people in the community after hearing this type of story, very disturbing for everyone.

DR: What I recommend is that we ensure that all the citizens of the world stand up, ensure, demand that medical care be provided for all of our warriors, sons and daughters, military personnel. We have to give the same medical care to the enemy whoever they are if we classify them as an enemy of war, and we have. We have to give that medical care to all the non-combatants the woman and the children of the world. Then the next thing we have to do is that we have to clean up the environment of all the contaminants of war. You can't continue to contaminate God's earth and cause harm. And then finally what we have to do, we have to ban uranium munitions [they] have already been banned, we have to make sure they are permanently banned and if anyone uses them hold them individually responsible for the individual use of uranium munitions. Think about it if somebody comes out and takes 10 kg of solid radioactive waste and throws it into your local schoolyard they should go to jail right? Same thing needs to apply to every place in the world. It is as simple as that.

MR: But Doug, your Government is just accepting no responsibility for any of this?

DR: How about that. And there is a lot of us who are warriors and patriots who are speaking out because it is flat wrong.

MR: Well it certainly is and you're very courageous to speak out against it. But is there any way of stopping this? You mentioned that in the first Gulf War there are 221,000 sons and daughters who have been affected by this depleted uranium.

DR: And other contaminants of war. I'm just a school teacher aren't I!

MR: I don't think you are just a school teacher you are a fantastic courageous individual.

*DR: Somebody said you can think of yourself as just a garbage man. That is probably right I am trying to clean up the garbage of war. I am trying to ensure people are taken care of. What it all comes down to. We have to work together for peace. All nations and all peoples and all governments and all religions and all cultures and all societies. We can no longer deal with the consequences of war. War has become obsolete. And always in my lectures, and to me it is very important, we say, let there be peace on earth. Peace has to begin with each one we have to take care of it, and ourselves, make a commitment and take action but what is more important that prophesy of peace that comes about 1,000 years ago. **And a child shall lead us to peace**, well if we continue to contaminate God's earth the flora the fauna and harm the children I don't know where that child will come from that will be able to lead this world to peace. I don't know but I am sure going to do something about it. One seed at a time.^{xxii}*

Interview with Professor Gareth Evans: A Responsibility to Protect

Another notable interviewee was Gareth Evans, a former Foreign Minister of Australia for eight years, and President Emeritus of the International Crisis Group. He is currently Chancellor of the Australian National University and co-chair of the Global Centre for the Responsibility to Protect. As Foreign Minister, he was at the forefront of recasting Australia's relationship with China, India, and Indonesia, while deepening its alliance with the US. Gareth helped found the APEC and ASEAN security forums. He also played a leading role in bringing peace to Cambodia and negotiating the International Convention on Chemical Weapons. He is the principal framer of the United Nations' 'Responsibility to Protect' doctrine known as R2P.^{xxiii}

I had the opportunity to interview Gareth after his speech on the Non Proliferation Treaty in 2006. He asked which radio station I was from and I told him Plenty Valley FM. He decided to agree, which was interesting given I was not from the Australian Broadcasting Commission (ABC). I was from a small station in Melbourne with limited coverage that would give him negligible reach. He was giving a voice to community radio. That said a lot about him.

Below is the transcript from the interview.

Interview with Hon. Professor Gareth Evans: The International Responsibility to Protect Civilians and Cooperation

SC: It was a very articulate discussion we had tonight. Also I guess many people reflected a sense of sorrow about you and reform. How are you feeling at this present moment when you are going out and talking to people about what has happened.

GE: I am feeling quite desolate and gloomy I should be saying the glass is half full rather than half empty. There are some things to applaud about what happened at the UN Summit, the creation of this new Peace Building Commission deal with fragile states coming out of conflict is a hugely important innovation. The thing I've personally been most associated with for the last five or six years, the idea for responsibility to protect, to establish this new international norm of commitment to help people inside states where there have been massive human rights violations and where there needs to be external intervention. To get that agreed as a new

international principle, the responsibility to protect was really pretty important. If you look beyond that, it really was very very disappointing, didn't do anything at all on arms control or disarmament, didn't do anything significant on terrorism establishing clear norms and guidelines, didn't do anything rules to limit the use of military force to acceptable circumstances, didn't do anything very new at all on the whole range of development issues which is so crucial for all the worlds people, and didn't do much at all on the structural and institutional issues where there is a real need for efficiency gains if this institution which we all love deserves the love we give.

SC: In my background peace, nonviolence and anti-bullying to young children, I teach as a world peace clown. What I teach children when we try and solve problems, we don't hate the person but look at the problem to be solved. Looking at international politics, obviously we are talking about power politics; we are talking vested interests, power over another, US unilateralism and pursuing its own agenda, is there any way that we can move towards collaborative rather, as opposed to, adversarial politics and learning conflict resolution?

*GE: Probably not going to get there by preaching at people like the US they are not going to listen. What you've got to do is get them to understand that cooperative collaborative behaviour is really in their own interests. In this world of ours which is ever more interdependent, globalised all the phenomena that we are aware of about the new risks posed by terrorism, health pandemics and by environmental catastrophes and god now what else. Even the big mighty US cannot solve these problems by itself it does need the cooperation of others, it has to be a mindset change. The nicest way I have ever heard this put, was by Bill Clinton a few months ago, I was on a platform with him in California of all places. **The critical choice the United States** has to make is how to use the great power we have, either we can use it to stay **top dog on the global block** in perpetuity throwing our weight around unilaterally all the rest, **or we can use that power to create a world in which we will be comfortable living** when we are no longer top dog on the block. I think that particular mindset is what has to be encouraged, because nobody is ever top dog on the block. China is rising internationally. Does the US really want to establish those global norms, law of the jungle where might is right and you do your own thing and you ignore the collective views about these things? Might get away for the next 30 or 40 years but sure as heck not going to get away with it forever. I think it is terribly important to think a) the need about cooperative approaches that can't be resolved by countries alone and b) the long term and necessity for all of us to develop rules for living together that don't involve unilateral assertion of might.*

SC: Have you ever heard about the Global Movement of Children?

GE: No I haven't heard of the global movement of children.

SC: Some of the NGO's involved in this new movement are UNICEF and Oxfam and they have apparently gathered about 97 million signatures saying we will put children first.

GE: Yes I have heard of that.

SC: What do you think about the idea of focusing more on children. For example I am creating a Childrens Circle Parliament which is collaborative which is lateral thinking, values based etc. If we focus more resources there perhaps?

GE: I think more resources on education, education systems in particular are very important priorities. It is then of course what do you do with that education system and whether you just concentrate on the formal disciplines or some of the sort of values you are talking about, this is critical. What is **most alarming since whole generations are slipping away from you**, they are not being exposed to decent values or decent learning experiences and in our experience with part of the **terrorist phenomenon** is linked to the role that education is playing in countries like Pakistan where **people can't afford to send their kids to the State system**, which is pretty moribund, therefore they go off to religious schools which are welcoming, parents can't afford to pay for anything else.

SC: Thank you for your time Gareth.

GE: Thank you.

Interview with Dr. Kunwar Singh: Gandhian Politics

I remember at Gareth's lecture hearing a man making all sorts of noises in the toilet. I have to say, smiling here and out of curiosity, I wanted to check him out. Turns out he was an Indian man. I went down stairs and set up my radio equipment. He and I spoke and I mentioned I loved Gandhi. To my astonishment he told me he knew Gandhi. Now I said immediately, 'How old are you?' He said, 'Seventy-seven'. He told me when he was a young man (teenager) he was called over by Gandhi to sit with him. He told me how he felt. He was crying as he relayed to me the feeling of being with Gandhi. This person I had just met was Dr Kunwar Singh who had worked for the United Nations and was an expert on international relations and diplomacy. I remember smiling and nodding my head, wondering how likely would it be to meet a person who knew Gandhi.

Interview with Dr. Kunwar Singh: The Gandhian Politics of serving a cause versus the politics of serving a career

*KS: ...So the tradition in my life was the politics of Gandhi and Nehru who went to jail, who were totally nonviolent and **taught me to stand for a cause** and work for a cause. One of the phrases that Nehru used in his book ... was that: 'We are little men working for the great cause, if the cause is great something of greatness falls upon us too'. We are not great, we are nobody actually, it is the cause that makes us big or a small or great. So if you simply say I am here for myself for a job, like one person I will not name here, he lost the election twice. Here I am asking for a job from you. This totally completely different from what I was trained to hear from leaders of a nation. Who would never say I want a job from you. They would say, 'What can I do for you? How can I serve your interests? This is the way I think you should go ahead, please guide me and tell me. I offer you, I support you, your suffering is my suffering, that is what Gandhi said. I found it totally **missing in Australian political life or in the social life, everybody seems to be for themselves**. It is better than America, I've been many times. I have studied American history, culture, constitution, geography, political systems where individualism along with capitalism has taken its very high stride. It is the media that rules the American society in thinking today. Very few people, even intellectuals, are left to think for themselves freely. We are all conditioned in a way in life; we are more conditioned by the media that is bombarding your mind all the time with certain messages which are not necessarily healthy for the whole human society...*

SC: Gandhi said his life is his message, now you are one of the few people alive today who have seen him, can you recount the experience when you met Gandhi, can you describe a bit about him and his presence?

KS: 1946 and 1947 I was studying at intermediate just below graduate level. ...I had met most of the leaders at the time and was with the Student's Congress and I was a follower of Gandhi. I walked in 1942 movement for the freedom of India as a student leader.

SC: So you were walking with Gandhi?

*KS: Not at that time but I walked with him later, he came to my home town in the Mussoorie in the Himalayas and the place was called Silverton it was a valley surrounded by beautiful mountains and trees, he used to hold his prayer meetings there. Gandhi would hold prayer meetings in the evening which were attended by record crowds, he was a great inspiration. I knew most of the leaders I had met them Nehru, ...Prashad ... Patel all of them. So I went to his meetings. I was young and rather good looking and impressive sort of student leader, everywhere I got a seat. So what happened - I go to the meeting there were thousands and thousands of people there so I walk straight to the rostrum where Gandhi was sitting there were two or four girls that walk with him He would walk with both of them on either side ... when I went there and he invited me and I sat with him and heard him. **His voice (pause) came out of his heart.** (I can see you've got tears in your eyes you really felt it). **It inspired you. It moved you. It shook you. You felt like opening your heart before him. He was the man, totally guileless who had his intelligence, judgement totally without pollution, a very pure heart in tune with God, completely.** He believed in God. I have believed in God as inspiration ... If you believe in God it will make you very strong it will give you inspiration in life. You will never feel ... depression, the illness of western society today. So I spent some moments with Gandhi, walked with him, sat with him and heard his voice.*

*You ask me what happened. In 1947 when India was free, I was in the place I was born, I was a follower of Gandhi... **I was sleeping in my room, about 4 o'clock I saw a dream that somebody had shot Mahatma Gandhi** I woke up and my younger brother was sleeping with me, he was opposed to me in politics he belong to the Hindu RS organisation so I told him, he loved Gandhi also, he said it couldn't happen. I started crying and couldn't stop for the whole day, my mother and father consoled me. (I can see you are still feeling that, was that a year before?) No it was a week before. It was a premonition it was clairvoyance. I am a bit of a clairvoyant I can see things. So after a week I saw he was really shot dead. The news was announced of Gandhi's death. I came out of my house into the street the whole city was empty. Later there was Muslims, Christians, Hindus, Sikhs, men and women all walking with tears in their eyes.*

SC: Must have been an incredible time?

KS: Unforgettable. There are many unforgettable moments in life that I will put in my book now which involve events all over the worldthat was a day of Gandhi and it hurt me tremendously. Since you asked me about Gandhi specifically that is what I can tell you.

The Fool's Gold: Self interest versus best interest is the great tension of our times. What do you choose? Do you work for the greater good or do you work for your Self? Is working for your Self really in your best interest? The greatest achievements have come from those committed to nonviolence, yet war is still glorified in memorial services. Military experts who have been to war and seen the killing, deception and the toxic waste land are crying out for Governments to stop it and asking people to speak up? Do we have the responsibility to protect the innocent? Will you 'be the change you wish the world to see'? Your answer defines the future of children.

CHAPTER 5: Pro-Activism is Positive Peace in Action (1999-2006)

For a long time I never saw myself as an activist, as I perceived the negative connotation of this term given the desire of activists to fight against. It has only been recently that I have discovered that I am an activist. However, I would re-define myself more accurately as a pro-activist. Don't you just love labels! Anyway, what pro-activism means to me is being positive and active, it is taking action and acting on what I know and feel. I give more credence to what I feel over what I know. I tend to act intuitively. I never saw my participation in democracy as anti-anything but overtime as embracing of everything. My emotional state of being is predominantly positive and curious. I seldom felt the inclination to join groups or become involved in actions to address local social or global ills. I experienced myself as somewhat an outsider looking in, working out what peace really means. I act on what I feel and what I feel positively determines my alignment with truth.

A letter to the US Federal Bureau of Investigation (FBI)

I discovered one day going through the statistics on my website that the FBI Counter-Terrorism branch had visited my website 71 times. I was truly surprised. I am a peace clown! Firstly, why would they find me a threat? I recalled how I had contacted Helen Caldicott the anti-nuclear activist. I recalled how she travels between the United States and Australia perhaps that is why I received this cyber visit? I then thought FBI is internal to the United States, why would they be investigating a foreign website that advocates for peace? At the very least I would expect the CIA to be looking given they are charged to investigate outside of the United States. So for me I was exploring curious questions.

At the time I had just finished studying Peace Studies at La Trobe University and had information about nonviolent activism on my website indicating ways to protest non-violently and the various tactics. I just did that for educational purposes, I wasn't seeking to start a revolution. I also had two transcripts which I am sure were of interest to intelligence agencies as both were US whistle-blowers - Scott Ritter ex-CIA operative speaking at the University of Melbourne and the other was Douglas Rokke, formerly from the Pentagon Depleted Uranium Project (refer Bridges to

Peace interviews). I recorded the speeches for radio and they were condemning of the US Government outlining its illegality and misconduct. Perhaps they saw an enemy in views that were challenging to the government and espousing community empowerment through activism? I really don't know. I saw an opportunity. Let's face it I am a Fool, so I jumped without looking...

I decided to write to Willie Hulon the Director of Counter-Terrorism of the FBI based in Washington. I told him about the 71 hits to my website and who I am. I thought rather than some agent trying to work out who I am I'd rather just speak the truth and they can put that on my file. I believe in visibility in contrast to the modus operandi of intelligence agencies. I had to laugh at the time, my business was called Funny business and I could see the humour in that. Perhaps they took it literally but without the fun part. I told Willie Hulon about my work and that my focus was on Funny business (corporate side) more so than the peace education in schools, at the time. I explained to him that I believe in the peace beyond the drama. I tried to be informative and visible about real peace as my life. Peace in action has no fear of disclosure. Thus I chose to lead by example and 'be the change I wish to see'.

Below is a reproduction of the letter:

July 2, 2009

*Mr Willie Hulon
Head of Counter Terrorism
FBI Headquarters in Washington, D.C.
Federal Bureau of Investigation
J. Edgar Hoover Building
935 Pennsylvania Avenue,
NW Washington, D.C. 20535-0001*

Dear Mr Hulon,

My name is Susan Carew and I am writing because I have become aware that the FBI anti-terrorism section visited my website (www.worldpeacefull.com) 71 times in the month of June 2009. I was perplexed at first and wondered why the FBI would be visiting my site as my work is the opposite to terrorism and in harmony with safety and security. I can only assume an investigation has occurred because of my recent contact with Helen Caldicott. My reason for contacting her was to discuss the idea of an International Children's Peace Award and I wanted her feedback on it. When I reflected further about my website I realised agents were possibly interested in the Art Gallery and the page on War. As a result of the FBI visit I have reviewed my website earnestly. I haven't actually looked at it for a long time and did forget the war related materials were there. Both sections were expressions from people desiring a peaceful world. I decided to remove the material not to conceal but because it is not in alignment with my positive peace philosophy and may be misunderstood.

I am writing to you because I believe in visibility and rather than an analyst try and work out what I am about and misunderstanding my intentions, it is better for me to explain myself for clarity.

I would classify myself not as an activist but a citizen and educator. My approach to issues is not oppositional or 'anti' I am interested in understanding why our

world is not at peace. My focus is on positive peace. In the peace literature Johan Galtung discusses negative and positive peace. Negative peace refers to the absence of violence (something undesirable has stopped), positive peace focuses on restorative relationships and constructive resolution of conflict. My particular focus is on children's issues as I am concerned about the future they will inherit. Children have many challenges to face in respect of financial crisis, ecological collapse and impending resource limits that will contribute to conflicts and instability in the future. Children are living within social contexts that accept violence as normal and this notion is reinforced by violence in the media and growing insecurity through family breakdowns. When I have spoken to children I have found attitudes, particularly from boys, where violence is seen as exciting and peace is boring. Moreover, children are often not receiving the guidance from parents or schools in pro-social skills to effectively solve problems nonviolently and learn to be responsible and positive members of a community. The work I have developed is to redress this with values education, anti-bullying and an understanding of shared concern for others.

My REAL HOPE program is based on universal values and educates children to the importance of virtues such as: responsibility, empathy, awareness, love, honesty, oneness, peace and enjoyment. My rationale of values is that behaviour is an outcome of internal values. Our values inform us of whether an action is positive or negative. Values generate a sense of integrity and self-respect rather than following impulses of irrational reactions that are anti-social. For example one of my central values is honesty, which means I cannot be dishonest, I have to face issues and take personal responsibility. That is what prompted me to write to you. Values are important as binding societies together with regard to a sense of shared identity and ethical philosophy. In addition to values, I teach emotional intelligence, non-discrimination, nonviolence, loving kindness, truthfulness, oneness with the planet and each other, peace as balance and a choice and the most important – enjoyment. I explain to children that our purpose in life is to be happy. I teach the children juggling which is a non-competitive activity and they can develop their skills by practice. I also explain what it is like to be a clown and how clowns have fun innocently without

hurting others. There is an anti-bullying theme through my work to give children skills on how to deal with bullying, which an increasing problem in schools and workplaces. The program is delivered by myself as a world peace clown and through my example I demonstrate a positive classroom of acceptance, fun, trust and respect. I encourage children to question issues and what values mean and why they are important. My real hope is that children will become happier and responsible members of our community.

I became a World Peace Clown as a result of becoming inspired by a nurse and doctor who ran humour seminars. I have a good sense of humour so I connected to the idea pretty quickly. The presenter explained hospital clowning and I felt a desire to try it so within 24 hours I had a clown suit and friend in tow and off we went. I enjoyed clowning in hospitals as I saw the real joy it brought to people and I felt a shared humanity with them. It was in hospitals that I realised the healing qualities of positivity and humour. I could see that negative thinking can lead people to internalise stress and become depressed and unwell. The positivity and humour boosts positive thinking and creates a healing atmosphere for wellbeing. My connection with Dr. Patch Adams happened by chance as I wondered if there were any other peace clowns and I found him on the internet. I wrote to him expressing it would be great to meet some day and clown together. Shortly after, I was invited on his annual clown tour to Russia. Patch is a humanitarian and he visits vulnerable people around the world to give them joy and a sense of being loved. He believes in giving loving service to humanity. I share that belief and see this as peacemaking. I found him a deeply compassionate person. The happiness I experience as a clown is the source of my hope for humanity I am able to see the beauty of people. My mind set is positive and whilst I am aware of the problems we encounter as a global community, I believe it is possible to transform negative environments through positivity and understanding. Peace building and pro-social skills in communities will give citizens the strength to resist violent calls to action and develop norms of nonviolence. I believe approaches to educate communities in non-discrimination, conflict resolution and democratic/collaborative processes are effective in preventing violence.

If you have any questions, please don't hesitate to get in contact with me, I am happy to answer any concerns the FBI has or further clarify my work and intentions. I would appreciate a response from yourself as to why I was investigated and any conclusions the FBI may have reached. I can only conclude by assuring you my work and philosophy is truly peaceful and with the highest integrity...

I sent the poem *True Beauty* as an example of what I truly see. I am sure my poem did not change the culture of the FBI as fear breeds suspicion and there are agendas at play. Why not just see there are people in this world who simply want a happy and peaceful world for children. That is my only desire. I've been told by insiders the shenanigans they get up to, which in my view creates more drama and unhappiness, as each seeks to play the secretive and competitive game to win. I don't relate to win/lose, my inner feeling is we all win when we all win. You are indeed me and if I treat you less than great then I see myself that way.

This is the poem (overleaf) that I sent to the Head of Counter-Terrorism to help him stand in my shoes. They are big clown shoes and have plenty of room for everyone. Humour, happiness and true peace is my counter-terrorism (fear) strategy.

True Beauty Does Not Know Itself

*What is true beauty?
As my mind travels the world in search of this jewel,
What does it look like?
What does it feel like?
Does it shimmer and catch your eye?
Does it grow as you grow old?
Can you hear it caressing your soul?*

*Is beauty the wrapper or the sweetness within?
Is it the painting of perfection?
Is it the sketch of truth?
Is it the adoring love of the parent staring into those innocent eyes?
Is it the kindness of an old woman in disguise?*

*For me it has no form,
It sings to me in the acts of love,
It shines on me in the eyes of my friend,*

*It comforts me in the warmth of understanding,
True beauty is without end.*

*True beauty does not know itself,
Do flowers marvel at their brilliant colours?
Do the mountains know their massive power?
Do the rivers feel their peacefulness murmuring?
Does a sunny day smile at its radiant warmth?
The colours do not know the painting,
For that is in the heart of the great artist,
There is only contrasting lights in this spectrum,
No colour is better or worse than any other,
Each a defining voice,
In the orchestra of perfection,
And the cast is invited,
By the grace of natural selection.*

*In truth my friend
...there is only beauty,
Universal beauty you cannot see,
When you close your eyes you can feel it,
It is the love that sets you free.*

Did he respond to my letter and poem? What do you think?

I am looking at myself far more than the world out there, as I am the creator of my beliefs and I decide what I believe. The questions for me are framed by Byron Katie's personal inquiry called 'The Work'. She asks - Is it true? Can I be 100% sure that it is true? How do I feel how do I react when I believe the thought? Who would I be without the thought? And then turn it around to the self, other, opposite, to try on the projected belief. Byron Katie turns the focus away from the other and towards the self for truth, she states that all war needs to be on paper. I see that our negative thoughts are projections, the real responsibility is owning our thoughts and questioning them. I say this to all sides involved in conflict. In the case of intelligence agencies – what is the threat? How do you know it is a real threat? How do you feel/react when you believe the threat? Who would you be without the belief of the threat? And then turn the projection around.

We have all been raised in cultures that seek to be right. Most operate out of paradigms of 'right' and 'wrong', so I would consider that there are few people who actually question their thinking or engage in problem solving through investigating assumptions. I spoke to a former naval intelligence guy in Rotary who spoke to me of his experience of utilising the science discipline to test assumptions, as distinct from those who select a belief and run with it. Critical thinking is very important to break out of right and wrong thinking. It is wiser to distil what serves us and what does not. Conflict resolution is an excellent process for broadening perspectives through listening, reflecting and asking questions to jointly understand the issues, develop empathy, seek options and solutions. So when we actually listen to the other, almost always, our own beliefs are challenged, as always someone sees it differently and yet that doesn't mean they are wrong, nor does it mean they are an enemy. Clear and open communication expands human understanding, that is, to seek to know the other. Some consider this a tactic but I see it as building empathy.

I do not see an enemy but an opportunity to challenge my thinking. I believe to understand the other you must stand in their shoes and solve the problem together. This for me is the beginning of peace.

The Fool's Gold: I believe in visibility and live it. I see no enemies only friends who I haven't met. There is no-one to influence only the decision to choose what is true for me. We cannot change other people, we can only change ourselves. This is the Philosopher's Stone, this is where real power exists.

School of Arts Café – 'Sur Real Paintings in Motion' Show (2000)

The School of Arts Cafe was a local institution in Queanbeyan and considered a role model for cabaret venues across Australia. Many famous national and international artists performed at this highly acclaimed showbiz cafe.

...Celebrity artists who have appeared there included: June Bronhill, Lorrae Desmond, Geraldine Turner, Jan Adele, Nancy Hayes, Kerrie Biddell, Julian Lee, Jeanne Little, Jennifer Leslie, Jill Perryman, Toni Lamond, Margaret Roadknight, Bernadette Robinson, Judy Glen, Donna Lee, Lana Cantrell, David Campbell, Tim Draxl, Lynn Rogers, Dennis Olsen, John O'May, Derek Metzger, Peter J. Casey, Bruce Barry, Noel Ferrier and many more. The Queanbeyan School of Arts Cafe a unique, energetic and high-profiled café and is the longest established cabaret venue in Australia and since 1986 has been owned and operated by Pat, Bill and Timothy Stephens.¹

It was Bill Stephens who gave Kabir and me an opportunity to put on the first show of its kind titled 'Sur-real Paintings in Motion' whereby paintings and poetry were showcased together in this high profiled venue.

The event that Kabir and I put on was unusual and different as it combined my poetry written for Kabir's paintings about Afghanistan, feminism, religion, politics and love.

The show was divided into 3 sessions:

Session 1: Suppression An Illusion (*history, civil war, war, Islam, girls buried alive, mirror*)

Session 2: Expressions of Love (*surreal nude paintings expressing communication*)

Session 3: Resurrection of Self (*the uncertainty of the future*)

¹ <http://www.parliament.nsw.gov.au/prod/parlment/hansart.nsf/V3Key/LA20001124018>

The sessions allowed for the different themes of Kabir's paintings. The format of the program was

1) A poem from Lao Tzu 'The Way and the Life', the famous Chinese Philosopher

2) Kabir would exhibit and explain his painting²

Bill Stephens zoomed the spotlight in to show the paintings more clearly as Kabir revealed images within images. As people were shown these paintings they saw the brilliance of Kabir's ability as an artist to convey the story, the pain and the depth of the issue in the painting which therefore was truly paintings of poetry in motion.

3) My poems written for Kabir's paintings

This became the format for the night. There was a rhythm to the paintings that connected the viewer to complex stories using art as a metaphor and images evoking emotion. It was true mastery.

Our guests were mostly friends in the audience. They enjoyed the experience of Afghan food and a tablar and sitar player. In the East poetry is often accompanied by music, so it was only natural to expand the ambiance of the evening with an experience of the East.

A woman came up to me in the end with tears in her eyes and said: 'You mustn't give up please keep going'. She was inspired by our event.

² Apologies I cannot publish the paintings for security reasons

The following are explanations of the paintings and poetry featured in the show.

A) 'Waiting to Exist' (later the named changed to *Foothold*)

The painting and description has changed as Kabir changed, the painting changed years later as he found himself more suppressed.

The meaning of the painting is described as follows³:

[The painting] refers to my sense of alienation from both my culture of origin and my adoptive home in Australia. I fail to find a foothold on the red earth of Australia, finding myself suspended between two worlds. The self-portrait depicts me as constrained by my cultural roots, encased in a shell of personal anguish. The sewn lips reveal that my voice and therefore my means of personal expression, has been silenced. My own ideas exist unexpressed in my head, symbolized by unhatched eggs. Other details in the work – the sky shown as drapery, the landscape reduced to walls, the tenuous tendril springing from the second boot -- are all images of confinement and displacement, and my own need to deal with exile and alienation. My closed eye echoes the shape of the free bird my spirit might wish to be.

Poem 1: Lao Tzu – Tao Te Ching

*Man, when entering life,
Is soft and weak,
When he dies,
He is hard and strong,*

*Plants, when they enter life,
Are soft and tender,
When they die they are dry and stiff.*

*Therefore: the hard and the strong are companions of death;
The soft and the weak are companions of life.*

*Therefore: when weapons are strong they are not victorious.
When trees are strong they are cut down.
The strong, the great is below.
The soft, the weak, is above.*

³ Note the meaning of the painting is not written in Kabir's words but interpreted by an Art Curator

Poem 2: The Conception of Life

*The conception of life is truly a miracle,
A billion combinations but only one will reach the pinnacle,
the very small contains millions of libraries,
Creation is awe inspiring.
All life is equal of that I have no doubt,
We depend on the system,
It is not the other way about,
The extraordinary diversity,
Evolving traits and complexions,
The world is my university,
The mirror to a myriad of reflections.*

*From within the cage,
The egos dance across the stage,
We postulate our history,
Pecuniary interests vent their rage,
In a kind of specialisation of misery,
Welcome to the enlightenment in the information age.*

*Returning to our kind,
Images wildly gusting through our mind,
Whistling down the valleys, dark alleys,
Fingers spreading across and behind,
Transforming shapes and breathing,
Losing track of Self and time,
Cracking, breaking,
The floor becomes the ceiling,
Growing awareness my tingling leaves of feeling.*

*In respect of this new harmony,
The shell is my protein,
The tenderness is soft,
The complexity unseen,
My sight takes flight,
To visit other gardens,
To build another nest,
With the timidity of a visiting guest,
The eggs I lay will grow,
Life will take its course,
Who am I,
No-one will ever know.*

B) Immortality of Hope

Kabir's painting shown was called 'Immortality of Hope' (Kabir later called the painting 'Omeed' after his nephew which means hope).

Kabir's mother was the inspiration for his paintings. He felt her suffering intimately and he painted to merge with the mystery and heal the pain he felt. I met Kabir's mother, Bibi Shireen, and she was an inspiration to me. I found her to be without ego and a deeply humble woman. She shared with me her pain and suffering. I could see why he adored her. He painted her portrait which was a metaphor for his mother country. The dove of peace is dying on her shoulder, I felt this painting intimately given my love of peace. She was the reason I chose to work for peace.

The meaning of 'Immortality of Hope' (my words from memory):

[The painting] The image of Kabir's mother in the shape of Afghanistan in the painting, it is his motherland. Kabir's mother was his protector. Part of her hair is actually wood which depicts the destruction of nature in war time. The right hand side of her hair is a blown out hole. You will notice on the right hand side of her face there is a pregnant woman who is veiled and looking towards the wood. She represents hope as she is pregnant. The dove of peace has a bullet in its wing and is nestled into her breast. His mother and motherland has flames licking her clothes representing the burning pain. Behind his mother the skin is peeling off the wall, as a metaphor for all the divisions and factions. The pockets of blue are glimpses of hope. The clock is the clock tower in Kabul, all time as stopped like the dark ages. There is a flame that is licking at the edges and beyond the frame, this represents the pain of war that cannot be contained by the frame of the picture.

Poem 1: Lao Tzu – Tao Te Ching

*The world has a beginning:
That is the Mother of the World.
Whosoever finds the mother
In order to know the sons;
Whosoever knows the sons
And returns to the mother:
He will not be in danger all his life long.*

*Whosoever closes his mouth
And shuts his gates:
He will not be troubled all his life long.
Whosoever opens his mouth
And wants to set his affairs in order:
He cannot be helped all his life long.
To see the smallest means to be clear.
To guard wisdom means to be strong.
If one uses one's light
In order to return to this clarity
One does not endanger one's person
This is called the hull of eternity.*

Poem 2: The Symbol of the Mother is Surrender

*The women of his country
Live for the children alone,
Their life is pure dedication
Or they sink like a stone,
Their love is their children,
Sacrifice they condone.*

*The symbol of the mother,
Is surrender,
Is so tender,
The carer of the old,
The protector of the soul.*

*Non-violence and submission,
You do not need to gain permission,
You cannot be conquered,
For you are the creative,
The spirit of creation cannot destroy,
There is no favoured girl or boy.*

*Allocated the parents role,
The walls were built to provide sweet comfort,
To shelter from the cold,
You have always done as you were told.*

*Unaware of political intrigue,
And the atmosphere of distrust,
You have no more tears as your life has turned to dust.*

*The dove of peace is freedom,
The dove of peace is white light,
The dove of peace comes to those
who never dare to fight,
The dove of peace returns to mother,
It no longer takes to flight,
And as it gently slides away,
Mother wants to fight.*

*To change your mind is divine,
To forgive is elixir of the sublime,
To heal the wounds and find a new home,
May save us all in time.*

*A new pregnancy mother gives birth to new hope,
She shapes life from the rubble,
She yields dissolving trouble,
Her children are scared and shaken,
And she hopes one day,*

Humanity will awaken.

What this show achieved was to evoke through metaphors deeper insights into the reality of Afghans living in Afghanistan during the war. Australia was at war with Afghanistan and our country did contribute to the pain of the people rather than seek for solutions to help the people. This show connected people to the suffering of other human beings in another part of the world. It touched our humanity as we all have a responsibility for peace. Kabir was a master at conveying truth and feelings on canvas. As a true artist, he took the viewer into the deeper world of metaphor showing the many layers of complexities for the men and women of Afghanistan. In my view he showed the depth of their suffering.

Bill Stephens, the owner of the School of Arts Café, allowed us to put on a show for the first time and provided a creative channel to express important truths for expanding peace. To him I feel indebted and grateful for the opportunity.

The Fool's Gold: Violence emerges from the suppression of emotion. Artists are the brushes of soul force that paint beyond the lines and reveal the depth of wisdom in their earnest feeling for inspired truth. It is the truth that sets you free like the little bird.

A Department of Peace (2004)

I mentioned in the Bridges to Peace radio interviews section that I asked a question of Mark Latham (opposition leader) about a US bill that had been introduced to create a Cabinet Level Department of Peace as an approach to non-violent conflict resolution, at both the domestic and international levels. He indicated he had not heard of this bill and didn't seem interested in creating a Department of Peace. I walked away wondering if it was possible?

Around that time I received a call one Sunday morning from Stella Cornelius of the Conflict Resolution Network in Sydney. To my surprise, she told me she had been appointed in 1986 (International Year of Peace) to establish a National Consultative Committee on Peace and Disarmament, which no longer exists today. She sent me a book called *An Australian Campaign for a Ministry for Peace*. It made the case for a Department of Peace. It makes sense; after all we have a Department of Defence why not focus on a Department of Peace? This would create a balance in decision making and offer more possibilities for resolving problems. It does not compete with defence, it provides another way of seeing problems and generating nonviolent solutions. The objectives of the Ministry for Peace Australia are as follows:

Objectives:

To call on the Australian Federal Government to **establish an officially recognised and funded Department of Peace**, with full accountability and responsibility to the Australian People for ensuring that all Government Departments and Instrumentalities adhere to and practice a Culture of Peace, both in Australia and overseas. Additionally to support and encourage the development of a global Culture of Peace within their international relations and as a matter of foreign policy.

To facilitate the Australian State and Federal Governments professionalising and officially **recognising the peace process so that the voices of the peacemakers are heard at the highest levels** of government decision making.

To assist the Australian Federal Government to **support the peace initiatives of the United Nations and to implement the programme of action** outlined in the 1999 UN Declaration on a Culture of Peace.

To work with the Australian State and Federal Governments to **implement and exemplify a Culture of Peace**, thus all taking responsibility for setting the highest example to the Australian people.

To address the **root causes of violence** in our society by researching, facilitating and strengthening support for conflict avoidance in domestic, workplace, national and international areas.

By using foresight prior to a conflict arising and to **mobilise peacemakers and peacebuilders** if conflict does arise.

To facilitate **peace education programmes** and the establishing of a Peace Academy.

To support the International People's Initiative working towards the creation of **Departments of Peace** and Ministries for Peace within governments worldwide.

Innocently, I thought the government appears open to creating a meaningful democracy and issues of violence are critical. I decided to write a petition and see where it could go. I collected hundreds of signatures. However, I didn't submit these signatures to the Howard Government at the time, as I was noticing restrictions on civil liberties and I decided I didn't want to give a list of names to the Government. However, for me the activism was getting out there and asking people to sign the petition, gaining their reactions and developing a sense of democracy. For me it was about taking small steps in the right direction.

The Fool's Gold: What you focus on expands. A Department of Peace is a step towards a Culture of Peace. Sometimes we have to step off the cliff of what we know to discover our freedom. Learning peace gives you the trust to jump before you think. That is true faith.

Melbourne Social Forum (2005)

In 2005 offered to conduct some research, free of charge, for the Melbourne Social Forum organising committee. The idea was to evolve this event with public input, thereby creating a truly democratic forum and responding to what the public want.

So what is the Melbourne Social Forum? The Melbourne Social Forum (MSF) is a yearly event. It is modelled on the World Social Forum concept. The concept is to bring people together to facilitate discussions about issues that affect societies and catalyse new ideas for a brighter future. The Melbourne Social Forum press release describes it as:

The Melbourne Social Forum is a dynamic open space for finding solutions to the 21st century's most pressing local and global challenges: fair trade, environmental sustainability, global peace and human rights issues. The world's the most dynamic platform for organising and articulating alternatives to neo-liberal globalisation has come to Melbourne. In just 5 years the World Social Forum and a multitude of city-based social forums, from Mali to Florence, Venezuela to Boston and Australia have grown to attract literally hundreds of thousands of people, united under the proclamation that 'Another world is possible!' This movement reflects an understanding that many of the world's problems are interconnected at a deeper level, and we need to sound out each other's ideas in search of common ground. Ecology and labour, democracy and war, social justice and technology, far from being disparate issues, are intimately connected - so writers, scholars, organizers, grassroots activists, professional campaigners, advocates, media activists / film makers, visual and performing artists have recently come together across many single issues, to find common themes and coordinated actions. The MSF is a space for bringing together all types of people and a great diversity of thinking and activity: Holding your own workshops in the unique open space format; Putting forward proposals and alternatives; Discussing issues and collaborating with others in an empowering and healthy way; Resistance to corporate globalisation and the articulation of alternatives; Convergence between many agencies and activists that facilitates dynamic networking; Addressing social issues at a deeper level, by finding the points where problems intersect between issues, movements and systems; This not for

profit event is organised by volunteers from their passion and vision for a better world. No one group stands to profit, gain and exploit the space; the space is created by all for the benefit of all.^{xxiv}

I conducted a survey on Melbourne Social Forum (MSF) attendees and CERES visitors on the 19th and 20th of November, 2005. A total of 107 surveys were completed, either partially or in full. The survey was self-completed by respondents. The information was anecdotal not representative of the overall population of MSF visitors over the weekend.

Some interesting responses from the survey:

Main Reasons For Attending MSF: Many respondents indicated their main reason for attending the Melbourne Social Forum concerned: helping at a stall, to hear speakers or participate in workshops, to create change, social justice issues, to learn, share ideas and networking. Other comments included: curiosity, coincidence, general interest and to find out the latest information.

Perception of What the MSF Is About: Respondents indicated a range of perspectives as to the rationale of the MSF which included: raising awareness, sharing ideas with others, networking, being informed and educated. Others thought the MSF was about: creating social change, social movements, new ideas, looking at alternatives, social justice, activism, empowering community, freedom of expression and being with likeminded people.

Main Message of the MSF: None of the respondents recalled the message 'Your World Your Future: Open Spaces for Open Minds'. Many indicated a range of messages. The most predominant were messages to become active, to do something and inspire others by showcasing those that were active, proving that change can happen. There was a real sense that people must get together, unite, that they are not alone. Others felt the message was creating a better society/community, an alternative or progressive society, to build a social movement and we are interconnected and responsible. Others felt the message was to learn,

raise awareness, educate, inform and to be clear about the message given the diversity of groups.

Benefits to the Community: *There were a range of benefits. Primarily many expressed the importance of the collective, getting together, networking, discussing and sharing ideas, building community and keeping in touch. Others referred to the benefit of information and education regarding social issues, to be shown the truth, to be inspired and sharing information. In addition, the benefit was to bring hope to people who may be feeling depressed.*

Suggestions to Build a Social Movement: *There were a range of suggestions which included: focus, teach the unconverted, get the message out more, greater profile - issues 'hot' at the time, focus on issues of resolving conflict, avoid competition between groups or particular groups dominating, make it a broader social event e.g. health centres. The date of the event not to clash or busy, dates considered better April/May or August/September. Other comments: keep imagery upbeat and life affirming, fun fair for children, sign up comedian and utilize mailing lists.*

The event was a great success and it enabled people to get to know their community and to have input into subjects that mattered to them. The site of CERES was the perfect location as it was an environmentally sustainable park and gave the feeling of the future. It had solar power, windmills, sustainable gardens, sustainable education and housed a range of groups dedicated to an alternative future. The rooms and open spaces enabled people to gather and discuss issues and build a social movement.

They invited me back to clown there (see photo) and I loved interacting with all the people.



It is a privilege to meet my community as a clown and special to give and receive hugs. People I find are open and kind. We are facing challenges but it is how we face them that matters, we can choose to become angry at the authorities or we can find ways to build community and create the world we want to live in. It is indeed a world full of possibilities.

The Fool's Gold: Openness, inclusivity and discussions provide forums of contrasting views, new ideas and crystallising visions. Community forums are the beginning of learning democracy. People realise they are responsible for the world and can create what they want to see happen.

Alternatives to Violence Project (2005)

Alternatives to Violence Project (AVP) is run by the Quakers (Religious Society of Friends) and originally developed in the United States. I joined AVP in 2005 and enrolled for training with AVP in Melbourne. I did this as the Quakers were famous for their work in peace and nonviolence and I wanted to learn practical activities to de-escalate violence in our society. Below is an overview of this community program from the AVP international website.

...AVP began in New York in 1975 when a group of prisoners asked Quakers to help them learn alternatives to the violence which was all they knew. It was soon recognised that mainstream society also needed to learn peaceful ways of living, and so community workshops began to run parallel with those in prisons. AVP now works its culture of peace on 6 continents. AVP is active in many different countries of the world including England, Scotland and Ireland, throughout the United States, in Russia, Georgia, Macedonia, Hungary, Germany, Sweden, Netherlands, in Columbia, Nicaragua, Costa Rica and Brazil, in South Africa, Rwanda, Nigeria, and Uganda, in India, Hong Kong and Aotearoa/New Zealand and some Pacific islands. AVP is active in all Australian states and in the ACT. At present AVP is being established in Kenya. AVP has become a resource not only for experiential understanding the nature of violence and its realistic alternatives but also for discovering, or rediscovering, the spirit of hope and community which lies at the heart of a nonviolent way of life. Dealing with violence starts with each of us, in our homes, communities, nation and world.^{xxv}

I trained in the Basic, Intermediate and then in the Advanced courses. I found the program excellent for bringing the community together to learn to speak about violence in ways that were non-confronting yet expanding in skills, insights and empowerment. The program ran from the weekend starting on the Friday night until Sunday. The strength of the program is that it is experiential utilising: role plays, drawings, critical thinking, group work, games and activities to create learning opportunities, shared insights and developing other ways of seeing conflict. The process builds the community group.

An example of how the program was structured is highlighted.

Community Building, Communication, Introduction to Transformative Power

1. **Agenda** preview (*lists the agenda for the workshop*)
2. **Gathering:** *My Affirmation Name is.... and a time in my life I have felt part of a community or group is.... (thus each person makes up a name and contributes their experience)*
3. **Violence & Non-Violence trees:** *Two trees are drawn and people discuss examples of the roots of violence and nonviolence.*
4. **Light and Lively** (*throwing pattern balls to learn people's name and build the group*)
5. **Introduction to Transformative Power:** *Transformative power is the power that transforms lives, it works through people. Think of transformative power in your life.*
6. **Sharing a conflict I resolved non-violently** (*each member shares their wisdom*).
- 7) **'I' messages** (*statements from their own perspective*). *I statements are used in conflict resolution. It is a technique where people speak in the first person stating. For example 'I was upset when you took my newspaper and what I would like is if you would ask me'. Participants learn to own the issue.*
- 8) **Guided meditation** (*facilitators conduct a meditation to bring people into a spiritual and peaceful space*)
- 9) **Closure:** *The weekend is closed and all attendees thanked.*

The AVP program was excellent and effective, unfortunately the program was not taken up by Council's and Government. I suspect the problem was the low price and the lack of demand from the community. It is still running but mostly through Quaker groups.

Overall, I explored a range of ways to participate in democracy, to claim my own power in democracy and participate in rallies. It was a very interesting and expanding time in my life.

The Fool's Gold: When communities come together to discuss and face violence and then learn non-violence, peace and love healing occurs. There are alternatives to violence. This is a learning journey and know you are not alone.

Protests and Rallies (2005 – 2010)

In Melbourne I attended protests and rallies in the capacity of a radio person and also a clown. As a peace clown I wanted to ensure people didn't get violent. Occasionally, I reminded people that this is a democracy to de-escalate tension. To build unity and a sense of community, I would hug the police and protestors. I am very aware that what you resist persists and what you look at disappears. Often with protests we are saying what we don't want rather than what we do want. In my conflict resolution training I learnt to focus on the problem, not hate the person. This is always a challenge for people when they feel passionate about issues that can become divisive. The clown reminds people of the positive side to community.

On one occasion, I do recall being filmed at a protest organised by the Socialist Alliance. The protest was in solidarity of Muslims who could be incorrectly targeted or persecuted. This is due to the media focus on terrorism and linking this to Muslim people. Women were most at risk given they wear hijab (head cover). I remember David the speaker asking everyone to put up their hands in a pledge for truth. So I stood there with my hand up, the funny thing was he had more to say and others put their hands down, except the silly clown. I had it up in response to the call for truth. I thought at the time any minute he will start the pledge but he took a while. So I stood out like a sore thumb. It was really interesting, I had said to myself earlier to note the people videoing in the crowd. Blow me down, at 3 am the next morning I woke up suddenly, I saw in my mind's eye the guy filming me and had the realisation that I had been seen as an activist. It was a strange moment as I felt a heaviness and a feeling of being seen, of being 'above the radar' was how I felt it. I remember being really amazed that peace people are treated like they are undertaking an illegal activity. I remember trying to understand what right the authorities had to film people at a protest.

I recall clowning at the David Hicks protest in Canberra. David Hicks was the Australian held at Guantanamo Bay in Cuba for five years. He was identified as a terrorist by the United States and illegally tortured and held in solitary confinement in Guantanamo Bay. The issue at the protest was to do with the human rights violations of holding people without a trial in a facility offshore from the United States and

outside of US law. Hicks' father was a lawyer and kept up the campaign to keep his son's name in the news. I went to the rally testing the Jester in the crowd. But I have to say it didn't work as the crowd was so angry. One saw me as being frivolous, as it was no laughing matter. I had a cameraman there from the ABC, unfortunately he didn't see me at my best and it wasn't the best forum for my presence. We were discussing a documentary with clowns and peace and the diffusion of tension. Clearly it didn't work. What did work was that I was able to connect with indigenous Australians who were there. I saw an aboriginal elder and I was able to hug her. In relation to the mood at the rally, I hung back on the sidelines and didn't add to their frustration. I think in bigger protests a clown can work, but for one like this with a tight group of dedicated activists, it didn't work. Also I think clowns could be brought in strategically at certain points to provide distraction but it would have to be worked out more, as we are not here to escalate tension.

There were many protests in Melbourne against the War in Iraq. The Victorian Peace Network were very active in keeping the issues in the public view. I attended many rallies as a peace clown seeking to ensure people were positive and non-violent. It was a great experience, feeling the sense of community power and unity around a shared idea. You could certainly feel the reality of people power. It was somewhat surreal for me with the police watching 'we the people'. Sometimes you would see people filming protestors, I guessed this was the Australian Security Intelligence Organisation (ASIO), they were pretty overt about it. I do have questions as to the right to record legal protest and to film without permission, as typically all citizens have to ask for permission to film others, it comes under privacy legislation. When it comes to protesting I think it is particularly important as it could stifle their freedom of speech through fear of government reprisals.

On the otherhand I understand that police need to keep the peace and some protestors might be violent, so they would need to record incidents. As always, there are two sides. That is the beauty of democracy, our challenge is to live the freedoms responsibly and allow others to have different views in a non-violent forum

The Fool's Gold: Non-violent people power empowers the people to face what they fear and take responsibility for the future. Proactive democracy is expressing what is wanted. The challenge is to stand up for what is wanted not fight against what is not.

Raising Awareness about Refugees in Detention and the United Nations (2005)

I was talking to an activist friend about a protest for refugees, I said: 'Why don't you do something inspiring rather than be against something?' She asked, 'What would you do?' I said: 'Make two big Christmas cards and get people to sign them for the refugees stuck in the Maribyrnong Detention Centre and one for the United Nations.' Anyway, I did just that. I set up two human sized cards in Bourke street mall outside the Christmas windows (depicting the story of Christmas). I asked people to write messages on little bits of paper to people who had no home at Maribyrnong. I asked people to extend wishes for peace to the United Nations. I ended up filling both cards. Anyway, I was thinking, 'how do I spell Maribyrnong?' (I found out later it is an aboriginal word meaning saltwater river). I spoke to a lady at the Detention Centre and I asked if we could drop the card off on Wednesday. She asked, 'How many are you?' I said, 'Three'. She said: 'We are having our Christmas party on Wednesday why don't you come?' I replied, 'Great, I can bring our Christmas card'. I didn't tell her it was life sized and full of words of support for the refugees. So in we went. It was quite a miracle, you can't get in there unless you know someone. Anyway, we came to the maximum security gates and some Welsh guys bantered with us. I said, 'Don't forget the key' (to let us out). It was interesting going in there. To have essentially civilian people who are fleeing persecution in there is really amazing. Also there were children in detention at the time. We had the Pacific Solution in Australia at the time, under Howard. I won't go into the politics here but let's just say most of them were genuine refugees from Iraq and Afghanistan. Anyway, I said to the guards if they wanted to search me: 'I can declare I have weapons of mass distraction.' They laughed and I orgasmatroned (head massaged) each one. I don't like to miss anyone out. For me all humans are in my catchment and I feel I need to include every person. I have no negative thoughts at all. We came to the gate which lead us to a grassy area out the back for the Christmas party. My two clown friends pushed me in front, that would be right, send out the woman first. Chickens! Anyway, I went in full of confidence and I said to the people: 'We love you and we have a Christmas card from the people of Melbourne, they love you!' The card was leaned against the wall. I then started juggling and blowing bubbles and bantering with those speaking English. I massaged them, as they were probably tense and stressed. They told me

stories about their journeys. The guards were big burly guys and I massaged them as well. It was good for the refugees and guards to see each other's humanity, to re-humanise the people. I really liked that. In the end as the refugees were going back in, I got the Red Cross, volunteers and guards in a circle and we did a group hug. We left the facility feeling great with a sense of unity emerging from these crazy divisions we all create through roles and by how we label people. In truth we are all human and we can always be kind and loving no matter what the circumstances. Try to see the real person, is my only advice.

Then we went off to Carlton to deliver the United Nations Peace card to the United Nations office. They were chuffed, we had some photos taken and off we went to the streets. We ended up on a street corner and our clown buddy Uncle Rad asked this lady to walk with a book on her head. Then he had her sing on the corner. Then Rod Quantock (an Australian comedian) came out and we dusted him down with a feather duster and joked with him. I actually met him some years later and interviewed him for radio. He asked me for a lift to his hotel and so I took him to his hotel in my smoky old car. We had a nice chat about peace. His humour was political and he did have a sarcastic quality but he was really tapping into frustrations many Australians felt about our politicians and overseas events. The clowns, jesters, comedians are all very important for allowing people to express frustration positively, they actually allow sensitive topics to be talked about through humour and without violence.

The Fool's Gold: Creativity opens pathways of positivity, support, fun and hope. In small ways we change the world to show we care. Refugees are seeking refuge from persecution. The safe haven we can give them is refuge from discrimination and fear within a cocoon of loving kindness. Clowns embrace every human being as all are One. That is to be the change you wish to see. It is the true wisdom. It is true love.

MC at the Alternative G8 Public Event at RMIT University, Melbourne (2006)

I had another interesting experience with a few friends of mine who were organisers of the alternative G8. The alternative G8 is offering an alternative to mobilise citizens power by discussing globalisation and providing a voice to civil society, those excluded and marginalised.

The formal G8 is known as The Group of Eight (G8) which is the name of a forum for the governments of a group of eight leading industrialised countries representing 50.1% of global nominal GDP (2012). There are often criticism and protests given the assertion that members of G8 do not do enough to help global problems such as Third World Debt, global warming and the AIDS epidemic—due to strict medicine patent policy and other issues related to globalization. In *Unravelling Global Apartheid*, the political analyst Titus Alexander described the G7, as it then was, as the 'cabinet' of global minority rule, with a coordinating role in world affairs.^{xxvi}

The alternative G8 was to be held at RMIT University in the centre of Melbourne. I was asked to be an MC at this event as I am a good public speaker. I hadn't been involved in any of the groups, but I was aware that they were trying to create an open democratic space for groups to discuss global issues. Without doubt they had concerns about a global elite engaged in globalisation and corruption, which they saw as destroying not only the environment but local communities. Through the World Bank and IMF these could create more indebted nations and thereby have the power to have debt paid back through austerity measures and so force capitalist structures of a market economy on their societies. Indeed their concerns were markets being forced open in the increasing drive for resources and profit. Other deep concerns were about the global environment, freedom of speech, the war on terror (at the time) and corporate and political fascism under the guise of democracy. They felt community empowerment was essential and that there should be social forums to ensure the public have a voice. I knew some of these activists personally and found them to be intellectuals with a social conscience. They were also brave and did know their rights. I came along for the ride and gained insights into this

world. It was very interesting. I see myself as a clown so for me peace is love and joy. My style of peace didn't really fit into this, but I had an interesting experience and learned from those who felt action had to be taken.

So I turned up on the day of protests as a clown. I went and saw my friends who were negotiating with police to take a military truck into the centre of Melbourne. It was a very cute truck with a big pink love heart on its nose. Apparently when I came down as a clown (quite innocently I love everyone) I was told later it diffused the tension. Eventually my friends were given permission to take the truck down the road. I juggled next to the truck, taking in the crowds on the street and marvelling at the police allowing this. I saw the police as tolerant. I then just followed my friends and they parked the truck and set up a sound system. I was asked to juggle on the truck. It was pretty high up but I didn't drop a ball! So I wasn't saying anything just juggling. I looked down and my only audience was a huge police cordon in a circle around us. My friend dressed up as a dominatrix (fish net stockings and black leotard) and another guy had a large head of George Bush on. She handcuffed him (pink fluffy handcuffs) and read out his war crimes. What was surreal was to see the police as the audience. She then paraded him past them like an inspection line up. It was interesting to watch. I saw one activist taunt the police which I didn't resonate with. I just smiled at her, my interest was to diffuse tension and lighten people up.

I found out later that day that there had been some activists who had been violent with throwing rubbish bins I believe. I wondered if those responsible could have been agent provocateurs. These are people paid to create a disturbance. They could have been violent activists. I don't really know the truth of that. There were questions and the other activists didn't know them. However, the media picked up on the violence and didn't cover the G8 issues or the fact that the majority of people were protesting peacefully and the reasons. The media can be seduced by the drama rather than the real news that gives the reason for the groups clashing or coming together.

I found myself dancing in the audience with other musicians pounding on drums, and as a clown I can just go crazy, we all love the celebration. I can play with people as I walk past and they just give a big smile. I can walk with them and wave and

generally keep spirits up. I can hug trees, jump on seats, zig zag through crowds, wave from the crowd or throw soft balls for others to catch and send back. It is a great feeling of solidarity being in a crowd of people who are protesting and celebrating as well. You really feel a sense of freedom and people power. You are meeting your neighbours.

A day or so later we held the alternative G8 at RMIT University, I was told to introduce speakers. The attendees at this event could check out the schedule for the day. They had choices to either listen to speakers on the main stage or go to breakout rooms to debate and network with other activists. I found out later that two people had been taken by undercover police. I was disturbed by this. I was told to announce a mobile phone number for people to ring if they were taken. Also they could have people leave with them. I found out later the persons kidnapped were taken by police who didn't identify themselves and were in unmarked vehicles. This came back through those who were taken. I recall that the persons were taken to the police station and interrogated and then put back on the street, and I was told with their pants down. I had no idea of the point of this. One of them was from Lentils As Anything (food place) to our surprise. They are definitely into peace. I understood from others that it was a case of mistaken identity. However, for myself I really wondered about why the police would do this and if it is about democracy or protecting the powerful? I felt this to be a central question.

Anyway as a result of this violence at the protest and the kidnapping of two persons, it raised questions for me. I have a friend who is a former British policeman and is a consultant to police. I contacted him. I tried to think of an approach that was proactive and of service to both sides in understanding the conflict better. I asked him how would the police feel about focus groups being undertaken with police and protestors? The idea here was to help both groups get to know each other, to understand social justice issues better, to gain a deeper awareness of democracy and what that means, and how both can work together so as to ensure that democratic rights are not undermined and that the police are cooperated with to ensure no violence. My friend was well connected to the top of the police force and my email was sent to top people.

There was no interest in developing a deeper understanding or forging a democratic approach. I found this incredible. It was a real opportunity for the police. I was not an activist, yet I knew activists, I was a researcher and could conduct the research in a way that opened clear communication channels and served both. Yet nothing happened. I found that interesting.

The Fool's Gold: Re-claim the democratic space. Participation in democracy rather than spectating is where real change emerges. Tension is part of a creative process of change it inspires the desire to choose a new preference or create something new. Diversity and tension birth expansion. Choose to solve problems, expand ideas but not to hate people. We have the power to change the world when we choose what we want and consistently focus on this new way. The law of attraction is a universal law, it is a real phenomenon that does not require others to change. Only you can change the world when you choose what feels good and act on it.

CHAPTER 6: Rotary Peace & Conflict Studies Scholarship, Thailand (2008)

Rotary Peace & Conflict Studies Program – Bangkok (2008)

*"I hope that through this program, peace is not just a piece of paper
...but a practical tool to end possible conflicts."* — Bhichai Rattakul

The Rotary Peace and Conflict Studies Program (RPCSP) is a unique short-term certificate course designed for professionals in mid- to upper-level positions who can arrange to take time off from their employment for just a few months to participate in the program. ^{xxvii}

The intensive short-term program, offered in English, provided a valuable opportunity for participants to obtain a certificate in Peace and Conflict Studies awarded by Chulalongkorn University, one of Thailand's most respected and prestigious universities.

For up to three months, program participants gain knowledge in both academic studies in the classroom and in practical field training learned through case studies, research and participation. Participants taking the program have the opportunity to network, practice their skills, exchange ideas and develop new personal and professional relationships with diverse industry leaders worldwide.

The program outcomes are as follows:

- Awareness of how to contribute to the shaping of conflict resolution policy at national, regional, and international levels.
- Understanding of skills and methodologies for conflict mapping and analysis, as well as how to apply these analytic methods to fieldwork situations relevant to the participants' areas of concern and responsibility.
- Greater familiarity, acquired through case studies, of process skills (such as mediation, negotiation, problem solving, and dialogue) used in conflict resolution

and an understanding of how these may be relevant to one's own fieldwork and locales.

- Ability to rethink and refashion existing models and practices and contribute to the development of innovative ideas and techniques.
- Appreciation of the educational approaches, values, and ideas that underpin the process of peacemaking in order to become agents of change for peace building in appropriate processes of non-violent social and cultural transformation.

To view PowerPoint of RCSP:

<http://www.worldpeacefull.com/rotary-peace-program-thailand/>

At Chulalongkorn University I made my way to the Peace and Conflict Studies Centre and found myself in a room of 19 professionals from a range of fields. Sadly, I was the only peace clown. Oh well looks like I was to explore another perspective on peacemaking, clowning around. There were a few unofficial clowns on the course, so I was not alone.

We were exposed to some high profile professional teachers and even to some peace activists from across the world, as follows:

Dr Tom Woodhouse, University of Bradford

Dr Chaiyan Rajchagool, Chaing Mai University

Dr. Karmarulzaman Askander University of Sains, Malaysia

Dr. Erik Melander, Uppsala University

Dr. Puntip Sirivunnabood, Chulalongkorn University

Dr. Panrapee Suttiwan, Chulalongkorn University

Col. Songwit Noonpakdi, 11th Infantry Regiment King's guard

Dr. Mark Tamthai, Payap University

Mr Vitoon Viriyasakultorn, USAID, Bangkok
Irene Santiago, Mindanao Commission on Women, Philippines
Dr Chaiwat Sahta-Anand, Thammasat University, Bangkok
Ms Reena Kukreja, Queens University, Canada
Mr Jan Jung Min Sunoo, Vietnam Industrial Relations Project, Hanoi
Dr Puangthong Pawakapan, Chulalongkorn University
Dr. Supang Chantavanich, Chulalongkorn University
Dr. Gothom Arya, Mahidol University, Bangkok
Dr. Sukree Langputeh, Yala Islamic University, Bangkok
Alfredo Ferraiz Lubang, Nonviolence International
Abhoud Syed Lingga, Institute of Bangsamoro
Miki Jacevic, Partnerships and Consultations, Washington
Geoff Harris, University of KwaZulu-Natal

We had excellent range of lecturers from a plethora of disciplines such as: security, mediation, conflict resolution, communications, peace journalism, peace studies, government, military, non-government and academia. They were from around the world including Asia which provided insights and a diverse ways to see conflict issues. It was a most stimulating program exploring the foundations of peace as a discipline, the diagnosis and analysis of conflict, conflict resolution and the transformation of conflict. The whole time I was there I kept finding myself re-focusing on expanding peace rather than conflict scenarios.

Highlights from the Rotary Program

Key highlights from the program are too many to record in this section, so I will focus on aspects that made an impact on myself. I appreciated the lecture from the Norwegian Ambassador, Merete Brattested. I asked to interview her later and spent time exploring her perception of peace. Many have viewpoints of the cessation of violence (stopping the violence), I was interested in transformative peace and positive peace as Johann Galtung espouses. The Norwegians have been instrumental in peace negotiations and seen internationally as peacemakers. My time with Merete was illuminating and helped me to see we have to work on inner peace and find ways to heal those conflicts?

Other notable moments for myself was the lecture and film night by the Jesuit, Ray Helmick whose experience had been in negotiating peace, most notably with the IRA. He showed us a very powerful film about IRA prisoners in jails and the circumstances surrounding their incarceration and the deep anger they felt toward British occupation and militarisation of Northern Ireland. I have recently been informed by an Irish person that the conflict still is going and bomb blasts are happening from time to time, she was living at a border town. She said in other places Protestants and Catholics lived happily together.

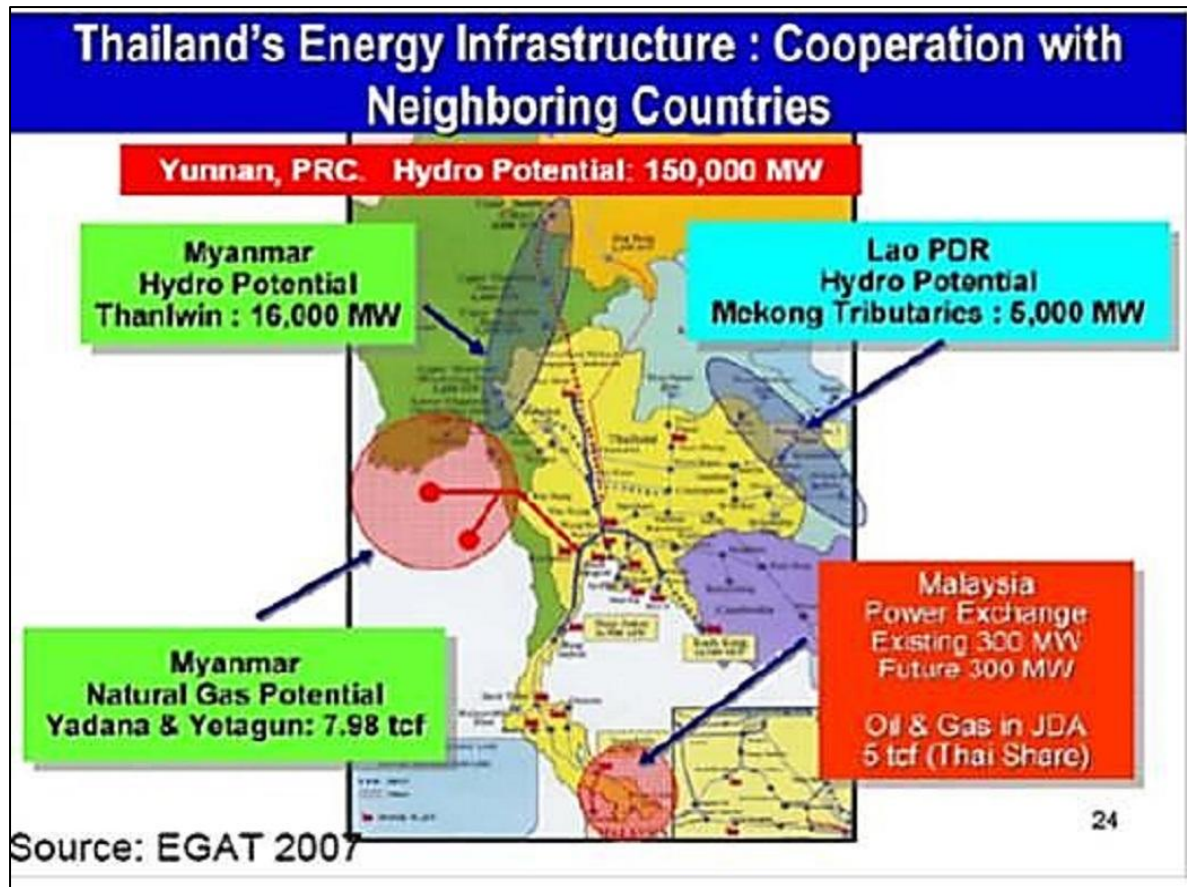
What is interesting in these cases is when the divisions are inflamed, I am interested in the faceless faces behind the division and the real interests. Yet my other interest is to understand why people are so easily manipulated to hate others. The news of skirmishes informed me that the disputes hadn't been resolved and elements were still fighting the war, moreover I wondered at the costs of continued security. I wonder if the real security is forgiveness and peacebuilding?

Salween River Dispute

Rotary field trips to the North of Thailand were very interesting. The Rotary peace scholars were taken on a field trip to interview conflict parties to the **Salween River dispute**. The Salween River is a wild river that flows for 2,800 km's through China, Burma and Thailand. It supports 10 million people in this region. It is one of the longest free flowing rivers in the world. We travelled by long boat up the Salween river and I recall seeing the wild forests of Burma on one side of the river and Thailand on the other (refer photo).



This is a dispute where the Electricity Generating Authority of Thailand (EGAT) was proposing to dam the Salween River for the purpose of generating hydro-electric electricity. They were part of a consortium of other actors such as: Sinohydro, China Electricity Council, GMS power, Norconsult, Ministry of Energy and Asian Development bank to name a few. Of course this was part of a larger energy infrastructure in the region (see map).



According to International Rivers (NGO):

...the dams are being developed by companies from Thailand, China, and Burma. In June 2006, China's largest hydropower company, Sinohydro Corporation, announced an agreement with Thailand's electricity utility, EGAT, to jointly develop the Hatgyi Dam. In July 2008, China Southern Power Grid Corporation (CSG) then signed an agreement with Sinohydro to develop the Salween River Basin, focusing on the Tasang Dam. Once completed, the projects – with an estimated price tag of at least US\$10 billion – will export all their electricity to Thailand ...^{xxviii}

In 2008 we were informed there is the potential to generate 14,020 megawatts from Burma.

On the other side of the dispute were those using the river in respect of land-use and tourism. There were concerns about the river being damaged (see photo).



Non-government groups came together to fight the proposed damming of the Salween River, they included: Southeast Asia Rivers Network, Karen Environmental and Social Action Network, Images Asia Environment Desk etc. We spoke to tourist operators about their perspective of how the damming would affect small businesses given the flooding and reduction to tourism. The villagers are very isolated peoples. We were informed that 50,000 Karen had endorsed a petition opposing the project. The concern, particularly of the Karen people were that their villages would be submerged as the dam would flood villages along the river.

It was interesting to learn of the complexities beneath the surface of this dispute. We were looking at the power and wealth of the consortium, the lack of education and simplicity of the villagers who were up against powerful groups with the backing of government and finance. It was interesting to learn of the environmental activists who had waded into the dispute and their intellectual sophistication and the threats

they were experiencing. A few activists couldn't give their names or locations as they continually moved. It was interesting to question if democracy was happening or at the very least information provided to those affected. Moreover, we inquired into whether marginal groups had an equal voice with those in power. Are they intimidated, exploited, bribed to ensure one group wins over the other? Or are they considered equal members and given seats at the table? Of course these questions were not hard to answer when we realised that the villagers had been given sweeteners to addict them to modernity and make it easier to sway agreement. On reviewing the Salween dispute readers can go to International Rivers at www.internationalrivers.org/campaigns/salween-dams to review facts and activist issues. There is recent information on KNU protests around the Hatgyi dam site. To look at the other side of the story visit Electricity Generation Authority of Thailand at www.egat.co.th. The interesting irony is that power issues were most definitely the focal point in more ways than one.

We visited **Baan Tha Ta Fang village** and we were divided into groups to listen to the villagers to hear their concerns and get a feel for their lifestyle and humanity (see photo).



We were to find out that EGAT provided fertiliser for villagers, CD's, motorbikes and fish farms as the people didn't relate to money. They were simple villagers with little education, close families but growing drug problems given capitalism and modernity. They were unable to understand the complex dynamics evolving around them. The world of businessmen, engineering and profits and the world of land-use, culture and traditions were alien planets. The vulnerability of the villagers was apparent. The non-government networks were sophisticated and their agenda was to protect nature. So it was easy to see the dynamics and potential conflict with EGAT and its partners.

Cambodia – Killing Fields and Tuol Sleng

Another important aspect of the Rotary program was travelling to Cambodia to visit the **Killing Fields**, this was a powerful experience for me. It catalysed the memories from the movie of the same name. I was struck by the reality of 1.5 million Cambodians killed by communist leader, Pol Pot, between 1975 to 1979. In the 1960's he was persecuted by Norodom Sihanouk, the leader of Cambodia. In the jungle he formed the Khmer Rouge to conduct a guerrilla war against Sihanouk's government. In 1970 Prince Sihanouk was ousted by a US backed right wing military group. Interestingly, Sihanouk moved closer to the Khmer Rouge and when the US invaded to oust the Vietnamese from the border which drove them deeper into Cambodia where they allied themselves with the Khmer Rouge... From 1969 until 1973 the US bombings in eastern Cambodia killed up to 150,000 Cambodians.^{xxix}

Pol Pot studied Marxism in Paris and when in power started an experiment to create an agrarian utopia modelled in part on Mao Zedong's Cultural Revolution (Great Leap Forward) which he had witnessed during a visit to China. Cambodia's name changed to the Democratic Republic of Kampuchea.^{xxx} Year Zero began and the aim was to purify society of capitalism, western culture, religion, foreign influences in favour of a peasant communism. The Khmer Rouge killed anyone that opposed Pol Pot or threatened the perceived utopian society, they even killed people wearing glasses believing them to be intellectuals. The irony was many deaths occurred during this period were due to starvation on the very agricultural land they worked. Twenty five (25%) of the population died from starvation, overwork and executions. The cities were cleared and quickly by the rumour of a nuclear threat or at gun point. People fled to the countryside, 20,000 died on route. The people became slave labour working from 4am to 10pm, in what became known, as the killing fields.

We visited the Choeung EK Genocide Memorial and were shown where people were killed violently including babies against trees. We were shown the glass exhibit depicting vertical rows and rows of skulls with remnants (see photo).



The stark reality was in front of you as you deeply contemplated, these skulls were ordinary humans.

We were taken to a converted high school **re-named Tuol Sleng Genocidal Museum**. We were shown the rooms where people were tortured in and the many torture devices. Apparently 20,000 were tortured into false confessions or suspects shot. We walked past silently the endless rows of photos of those who were perceived as Khmer Rouge traitors. They were all killed. I felt the death in this place and found myself deeply contemplating the reality and mind-set of murder (see photo).



I imagined how negative projection devalues humanity and sees the enemy. I felt the negative energy still in the walls of this place, later I had a shower. I thought how do we educate children to get this? Maybe a course 'From Pol Pot to Gandhi'.

We were taken to **Kep Village, Southwest Cambodia to meet with the actual Khmer Rouge**. It was a good test for me to not enter into judgement, dislike or hatred. I wanted the former commander to sit next to me. I observed him deeply and saw him march out of the meeting he appeared angry and upset. I contemplated how they processed the past given the present times, whether they had shut away a part of themselves to forget it or if they were in denial or the full weight of guilt affected them? I felt compassion for the former commander, as many Khmer Rouge were young people brainwashed (like Hitler youth) by Pol Pot's propaganda and vision of an agrarian simple society using brutal repression. Sitting with former members of the Khmer Rouge, I reflected on how members of the actual Khmer Rouge were not healed from this horrendous era in Cambodian history. Ironically the Khmer Rouge were still in government, Prime Minister Hun Sen is a former member of the Khmer Rouge. I found that fascinating given the United Nations Criminal Court (ECCC)

proceedings were investigating the key perpetrators of the genocide of the 1975 to 1979 period. This was being discussed in the media whilst we were there.

We were taken to the **Khmer Rouge Tribunal called the Extraordinary Chambers in the Courts of Cambodia (ECCC)** in Phnom Penh to see the judicial chambers and hear of viewpoints as to the healing that may or not happen as a result of the trials. The court had bullet proof glass and one can only imagine the pain that ordinary Cambodians felt. There was deep sorrow in Cambodia over this era and every family was affected, some feared the opening of old wounds, others felt only selected people would go on trial (show trial) and others considered healing as the outcome as people weren't speaking about it. It was a powerful experience, one I will not forget.

According to the International Justice Monitor:

The Extraordinary Chambers in the Courts of Cambodia (ECCC) currently faces pressing challenges, including the health of Khieu Samphan, an accused along with Nuon Chea in the current Case 002/02; and the apparent refusal of Cambodian Judicial Police to carry out court orders. But the court also faces a number of long term challenges. Some of these, such as fundraising, are well known but others aren't as obvious and don't receive sufficient attention. One often overlooked long term challenge is preserving the ECCC's archives...

One of the central reasons for creating the ECCC is to help establish the historical record of Khmer Rouge era crimes and increase our understanding of that era. The ECCC's archives are a critical component of that effort. The court and its founding partners, the UN and the government of Cambodia, are responsible for establishing a system to preserve the records of the court and make them available to the public. Unfortunately, efforts to accomplish this seem to be stalled.

The ECCC archives are a critical legacy of the institution: without them, the court's work cannot be considered complete or successful. The UN and the court's donors should press now for, at least, a pilot project that archives the files from Case 001. If this task is passively left to the Cambodian side of the court or the Cambodian government, it is unlikely happen, or will not happen in a manner consistent with the standards of completion, preservation, and free accessibility.

The ECCC has the potential to leave a powerful legacy—but that legacy will be squandered if the court's archives are not properly preserved, organized, and made available to the public.^{xxxi}

We had the privilege to meet the only **survivor from Tuol Sleng**, an artist by the **name of Wan Nath** (see photo).



He had witnessed at Tuol Sleng Prison the murder of thousands of people under the tyranny of the prison commandant nicknamed Duch (Kang Kek Iew or Kaing Guek Eav). The only reason he survived is that Duch liked his artwork. He was the only one.

Below is a profile of **Kaing Guek Eav's (Duch) crimes**:

*May 1976 all the prisons in Phnom Penh were consolidated and relocated to Tuol Sleng. Prisons like Tuol Sleng were created to cleanse the ranks of the Khmer Rouge of suspected enemies of the revolution. Duch ordered the execution of prisoners after their interrogation was completed. For example, on a list containing the names of 17 prisoners (eight teenagers and nine children), he wrote the order **"Smash them to pieces."** On a longer list of detainees, his annotation reads "smash: 115; keep: 44 persons." The text below this annotation reads "Comrade Duch proposed to Angkar; Angkar agreed." On a list of 20 female detainees, Duch wrote annotations for each of them, ordering: "take away for execution," "keep for interrogation" or "medical experiment". At least 100 detainees died after having their blood drawn for transfusions for wounded soldiers. Surgical operations were also performed on detainees in order to train medical staff.*

Duch impressed his superiors with his work and was appointed the head of Democratic Kampuchea's dreaded "special branch" – the Santebal.

... in February 2008, as part of the judicial process, Duch was taken to the scene of his crimes. He reportedly collapsed in tears after stating, "I ask for your forgiveness – I know that you cannot forgive me, but I ask you to leave me the hope that you might."

*On 16 February 2009, the UN supervised trial of Duch began at a Phnom Penh court. Duch was prosecuted by international co-prosecutors William Smith and Anees Ahmed and was charged with "personally overseeing the systematic torture of more than **15,000 prisoners**." The presiding judge of the case was Nil Nonn. Duch was tried by a panel of five judges — three Cambodian, one French and one New Zealander — according to a 2003 pact between Cambodia and the United Nations establishing the tribunal.^{xxxii}*

After an Initial Hearing on 17 and 18 February 2009, the substantive part of the trial commenced on 30 March 2009. Duch's trial concluded 27 November 2009. During the 77 days of trial, 9 expert witnesses, 17 fact witnesses, 7 character

witnesses and 22 Civil Parties were heard before the Trial Chamber. More than 31,000 people followed the proceedings at the court building. On 26 July 2010, the Trial Chamber convicted Kaing Guek Eav and sentenced him to **35 years imprisonment**. His sentence was reduced by five years as a remedy for his illegal detention by the Cambodian Military Court between 10 May 1999 and 30 July 2007. He also received credit for time already spent in detention under the authority of both the Cambodian Military Court and the ECCC.^{xxxiii}

Key allegations:

Crimes against humanity:

persecution on political grounds,
extermination (encompassing murder)
enslavement
imprisonment
torture and
other inhumane acts

Grave breaches of the Geneva Conventions of 1949:

wilful killing
torture and inhumane treatment
wilfully causing great suffering or serious injury to body or health
wilfully depriving a prisoner of war or civilian of the rights of fair and regular trial
unlawful confinement of a civilian

Duch was a simple math's teacher who joined the Khmer Rouge, he learned torture techniques and had no compassion for those who he tortured to death. His beliefs enabled him to disconnect.

I thought deeply about mind control, government authority, militarism, power, disconnection, fear and cruelty. I imagined what if I was lying on those wire beds listening to the screams of those tortured? How would I feel? I awoke in the middle of the night whilst editing this section. I do have an understanding of the feeling of torture, I realised it has been when I've felt powerless and believed another has felt nothing in the face of my suffering. I then turned my attention to my own society where there is: bullying, abuse, domestic violence, stonewalling, lack of consideration for neighbours and so on. I was able to see there is a bit of Hitler and

Pol Pot in everyone. So if under certain circumstances there is an aspect of humans which is selfish, emotionally disconnected and cruel, then can we create circumstances, environments, values where the opposite can flourish?

I wonder who this maths teacher would have been in his life had Pol Pot the dictator never existed, probably a person enjoying teaching his students. Such is the power of mind control and beliefs disconnected from inner virtues where we know our inner navigation. How important is emotional intelligence? How important is questioning? What of love?

Another important source for readers here is the Milgram experiment by psychologist Stanley Milgram which is a well-known story about obedience to authority even when another is visibly suffering.^{xxxiv} The experiment was not actual electric shocks but the participant being asked to administer the electric shock, *believing* it to be real. They employed an actor pretending to suffer. What was interesting was when the actor got an answer wrong the participant was asked by an authority figure to give a shock. The intensity of this shock was increased overtime. The actor would scream louder and plead for it to stop. It was fascinating to discover that some people would obey authority over their own conscience to the point where it was perceived as lethal to the person receiving the shock.

So the key question is:

How do we create a future where men and women feel empathy for others and follow their own emotions as their conscience? Perhaps you have that answer now.

The Fool's Gold: Empathy and self-determination is the buffer between cruelty and compassion. Without empathy there is no compassion. The ego is in control.

Academic and Field Work Activities

Individual Assignment:

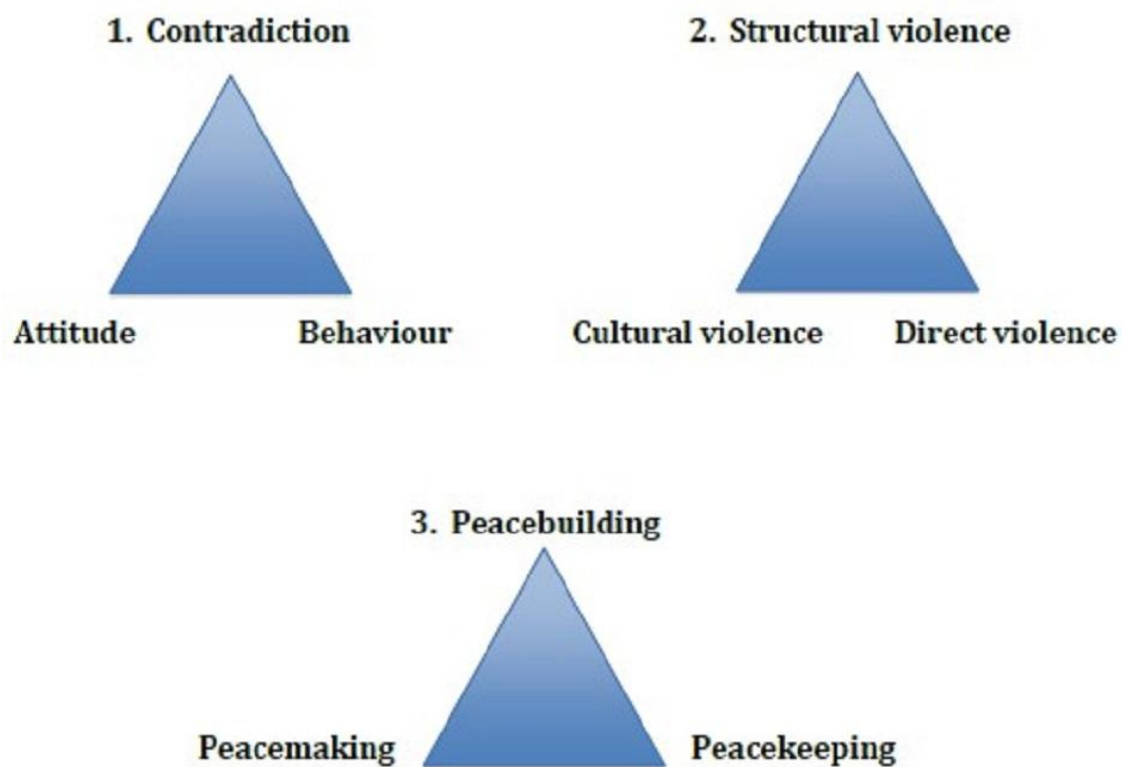
The focus of the individual assignment was on the conflict between the white Anglo-Europeans and Aboriginal Australians. I enjoyed this exercise as I wanted to research into my own country. The exercise was formulated in presentations during the first weeks of the course. I could clearly see that the Indigenous people had experienced the psychological projections and behaviours of white Europeans and it was reflected by the type of laws legislated. The insight that was evident was that the attempt to change the Aboriginal people was a denial of their right to exist as a people. It revealed more about the European Australians' intolerance to difference and their primitive perceptions of Indigenous people as savages that required taming and controlling. It was evident that no matter how governments and interest groups attempted to gain control, they could never succeed in removing cultural identity when a people do not choose to give it away.

Coincidentally at the end of the assignment the Australian Federal Government apologised to the Aboriginal people. Yet healing requires more than saying the word 'sorry', the next step is addressing the past and resolving underlying conflicts that are still hidden. I sense as indigenous people become increasingly empowered we will move away from the secrecy of the abuses of the past and begin to embrace our humanity as One Country. I see that idea expanding to One World as well. We are indeed all brothers and sisters, as they say.

Conflict Mapping

Conflict mapping was a difficult exercise as details were provided by Erik Melander (University of Uppsala) on a number of approaches. The conflict triangle was the model of choice, as it was simple. Conflict mapping, I interpreted as designing a way out of conflict. We looked at Johan Galtung, known throughout the world as the father of peace research and current Director of Transcend. We used his simplified conflict triangle to analyse conflicts.

An example of an expanded conflict map is highlighted below.



A summary from Galtung is as follows:

The visible effects of direct violence are known: the killed, the wounded, the displaced, the material damage, all increasingly hitting the civilians. But the invisible effects may be even more vicious: direct violence reinforces structural and cultural violence. Galtung claims that although the cultural and structural aspects of the conflict are invisible, they in fact play the most important role during the prevention and rehabilitation stages of a conflict. He states that it is "cultural and structural violence [that] cause direct violence, using violent actors who revolt against the structures and using the culture to legitimize their use of violence as instruments...The direct violence may be the lesser evil, at least in the longer term, than the structural and cultural damage wrought. xxxv

I was constantly reflecting on how the focus in conflict mapping is on the conflict. This of course is logical when that is where one is focused. However, I kept feeling that there must be a focus on peace mapping. This idea didn't leave me for the whole course and I developed my own peace map. Whilst I accept the need to understand the roots of conflict and that a map is a simplified tool to enable clarity to come from complexity. I always felt that the creative aspect of bringing together peace actors, influential people i.e. opinion leaders, was not focused on. Had there been a focus on expanding real peace a range of diverse options may have emerged.

Whilst the conflict information and analysis was available in hindsight, key questions for me were - Where to now? **How can conflict be transformed into peaceful behaviour and sustainable over the longer term?** These were my most pressing questions. The Cambodians were still facing difficult challenges post the Khmer Rouge. The Non-Government Organisations (NGOs) were faced with a group of experts across a range of fields, yet their expertise was not made use of in looking at sharing techniques, possible solutions and other ways of seeing. It tended to focus on reflecting back to NGOs what they already knew rather than allowing for fresh insights and information exchange. The NGOs could present a conflict map and then create space for different experiences so as to evaluate the picture for new ideas. I feel that would be more fruitful than reinventing the 'same wheel', in a sense.

There were many discussions, lectures and activities around conflict mapping. I see the usefulness of conflict mapping, but I had this strong feeling that it should be a small part of an overall strategy of what I conceptualised as peace mapping. I believe the focus must shift from what is wrong (negative peace), to focusing on an inner and outer environment which expands peace and provides the space to resolve underlying issues and envisage what is wanted. Thus, **cultivating a vision of transformative peace as a real Culture of Peace.**

I was to find out that in the conflict resolution area there are divisions along the lines of conflict resolution and conflict transformation. My interest is in transformation, as this will provide a permanent shift in relationships and ways of seeing the situation. As I analysed the possible community approaches to peace mapping it was clear that it is about *designing a way forward*. I could envisage Edward de Bono's lateral thinking techniques being useful in helping people to learn to **see differently**.

Models can be restrictive as situations are dynamic. To resolve problems, one needs to be able to be flexible and aware of changes to spot opportunities. When we get fixed on certain ideas we can become blind to other possibilities. There is an array of potentialities to situations, if we lock ourselves in to just looking at what has failed with the intent of only stopping it, then it never resolves and the lessons that are inherent in the experience are not learned. Thus opportunities are forgone.

I had a few nights working late contemplating the transformative power inherent in all human beings. Life is a journey of discovery, even in war situations, we are learning constantly.

The questions were:

Q1. What are we repeating?

Q2. What are we learning?

Q3. Can we grow in our perceptions of what is possible?

Q4. What are the catalysts that create climates conducive to reconciliation?

Q5. Who are the peace connectors?

I believe we can transform conflicts utilising creative approaches that focus on positive intent and the truth.

In the middle of the night in Bangkok I suddenly felt to Google ***transformative peace*** and found a woman by the name of **Byron Katie**. Her website is called [www.thework.com](http://thework.com). I discovered she had been depressed for 10 years and had suddenly awoken. Years later I was to hear of a similar story with Eckhart Tolle, both had similar experiences of feeling illuminated and fearless. When I saw the website I knew this was the transformative peace I was looking for. I absolutely knew it. It was essentially about questioning all negative thoughts and turning them around. A phrase that jumped out for me was ***“defence is the first act of war”***. Wow that was a revelation, peacemakers are at war too!

The idea is to start by judging a person on the Judge-Your-Neighbour-Worksheet click <http://thework.com/en/do-work> and express all that you think someone *should or shouldn't do or be* and what changes in them would make you happy. You move systematically through each judgement and then question it. It is surprising what you learn about yourself.

Transformative Peace

My own exploration has lead me to the notion of transformative peace utilising what I was learning on the course. The traditional form of conflict mapping approaches attempt to map highly complexities conflicts in order to develop clear assessments of the factors involved, circumvent escalation of conflicts, predict future behaviours and provide pathways to effective negotiated settlements to secure peace between conflicting parties.

Brief examples of mapping criteria are as follows:

Actors (parties) and attitudes;

Behaviours and dynamics;

Contradictions/ incompatibilities, compatibilities;

Conflict context;

Causes and Consequences;

Contrasting beliefs and values;

Positions, interests and goals;

Functions;

Regulation potential.

The underlying nature of conflict is both unconscious (don't know you don't know) and conscious and if the causes or roots of conflict are not resolved, then it may arise in other manifestations. Therefore, creating an atmosphere of a culture of peace is important to enable a focus unlocking conflict and creating a culture for peace. In a range of conflicts, the reality of peace is mostly not known, therefore the experience of peace must be facilitated, integrated and lived. It can take time or it can open in a moment. Start now.

Transformative Peace Mapping utilises peace mapping as a first step and applies a focus that seeks to make visible the peace that already exists in the background of the conflict. It acknowledges that the focus on conflict can create blind spots in identifying the creative drivers of peace that have not been considered in conflict mapping. This form of mapping focuses on transformative power that unifies the illusionary positions of adversarial mind sets that set scenarios of win/lose. The

transformative power of peace mapping utilizes techniques, innovative thinking and processes to catalyse shifts in *awareness* to envisage win/win outcomes. These approaches do not seek outside pressures or forces to bear down on a particular desired behaviour mirroring force, but allow the parties to position themselves and manoeuvre for advantage without reaction. It works on the philosophical statement '*what you resist persists, what you look at disappears*'. The transformative process seeks to enliven (inspire and reframe) underlying interests in stable peace and stimulate new visions for peace, illuminating the desire and empowerment of peace making that expands the pie.

Typically negotiations and mediations have focused on Track 2 diplomacy as a means of utilising influencers or opinion leaders to influence Track 1 leaders or decision makers. Track 3 diplomacy or grassroots population are typically the last priority.

The Transformative Peace model reverses the order, as follows;

1st priority: Track 3 – the grassroots;

2nd priority: Track 2 – the influencers/opinion leaders;

3rd priority: Track 1 – the decision makers.

Peace Mapping focuses on the following:

1. *Creating a climate conducive for willingness to resolve conflict;*
2. *Mapping common ground between parties and the community;*
3. *Clear articulation of fears, blockages and tensions between parties and the community;*
4. *Questioning the fears (use inquiry);*
5. *Clear articulation of positive factors that: rehumanise, release tensions and inspire visions of hope and possibility in the future;*
6. *Clear articulation of peace connectors and similarities in all parties (focus on peace);*
7. *Assessment of readiness to resolve and key influencers (right timing);*
8. *Catalysing a culture of peace framework (structure and flow).*

The objective of Peace Mapping is to make peace visible. As discussed it works on the theory that peace is already in existence, but not visible given where parties are choosing to focus. What we *focus on expands*, therefore, if we are looking for conflict, enemies or ways to undermine others, then ideas will be formulated along and around this focus. Alternatively, if the focus is making peace visible, then ideas will develop along and around this focus of where is peace: within the parties, communities, history, philosophy and religion etc. It will investigate past, present and design future peace behaviours. As this focus expands other areas of peace become visible: communications, peace dramas, stories, what works, traditional approaches, cultural harmony, peace in the language and so on.

A Peace Mapping strategy will focus on the community who are *not* engaged in violence but have an influence on the actors, as follows:

Community peacemaking strategies

- * **Identify common ground** - standing in each other's shoes;
- * **Histories of Peace** – re-memembering we are peace;
- * **Peace in Religion or Spirituality** – the real power behind belief;
- * **Similarities** – focusing on the oneness, what really unifies?
- * **Peace connectors** - organizations, opinion leaders and inspiring people;
- * **Arts** - utilizing of arts to inspire and envisage peace: music, poetry, art, crafts etc.;
- * **Forums** - building cooperation and shared understanding;
- * **Empowerment training** - workshops to teach conflict resolution, positive peace and local nonviolent advocates;
- * **Children** - Peace through children's voices and through their creativity (emphasizing the future);
- * **Collaboration** - Youth parliaments with a focus on collaboration, problem solving and dialogue;
- * **VALS** – Values and lifestyles modelling;
- * **IT** - Peace and information technology;
- * **Games** - Nonviolent peace games;
- * **Positive balanced media** – peace journalism;
- * **Creativity** – changing the way you see (de Bono techniques);
- * **Problem solving** - identification, possibilities and sustainable solutions.

Learning to Practice Peace

I view peace as an inner challenge. I believe that peace starts within each of us and the challenge is to remain peaceful with oneself even when faced with negative undercurrents from others. There were undercurrents on the course and I was unsure what the source was. I was aware there was gossip happening, but issues were not raised as they should be in a conflict resolution setting. I decided to observe and view the experience as being the microcosm of the macrocosm. The undercurrents were subtle but I believe they were due to misunderstandings and quick judgements. From a conflict resolution perspective it was difficult to resolve subtle conflicts as they emerge from both conscious and unconscious behaviour. A person can speak with you and smile, but then avoid you. An issue did come to my attention which I could directly deal with. I sent an email to one participant in a positive way asking that we address the issue. We then met face to face and resolved the issue amicably. She indicated that 'we don't know who you are?' I responded 'get to know me.' After that discussion a friendship of mutual respect emerged. Essentially it was misperception and lack of assertiveness. I would say 100% of conflicts are based on misunderstandings and that therefore 100% is projection, unquestioned beliefs. If people didn't misunderstand there wouldn't be a conflict!

My own practice of peace is based on an awareness that we project our thoughts and emotions onto the world around us. I am learning to be careful not to read into others what is for me actually an internal process. I perceive that when in peace, no negativity can affect you as you have integrated yourself and healed your own issues from the past. The world is full of people who have suffered or are suffering. Some have worked on dealing with their issues and healed themselves, whilst others carry their issues into life and project them onto others. So my focus was to understand what is 'mine' and what is 'theirs' and how can I 'be peace' in a range of situations.

I am interested in covert bullying, so to examine the insecurities and misinterpretations of others is an important focus. It was interesting to observe some members of the group misinterpreting signals and went with the general consensus

rather than seeking to solve problems from a neutral perspective. What inhibits our potential is often hidden within the unspoken judgements of others. I am interested in realizing my own potential, so I have to look at the dynamics that can either free us or inhibit us to be who we really are.

My lesson from the experience with the group is that kindness is a key to making peace and dispelling misperceptions. It is also a doorway to unlocking peace in others and building trust. Within kindness emerges a feeling of empathy for another. If one is seen alone, another can come and convey inclusivity or belonging. Empathy connects people as distinct from negativity or self-interest, which divides and creates 'the other'. I think kindness is very important. When a person decides to challenge an inner judgement and actually goes to the person and finds out who they are within a spirit of openness, then their own judgement can be transformed or dispelled. I believe in the inherent goodness of all people. It requires some effort to see it sometimes, but it is there. Kindness can be small acts such as smiling at someone or saying hello, checking to see if a person is okay and showing friendliness. There was one member of the group who was particularly skilled at this. I observed her smiling at co-participants, making comments that a person was 'awesome', encouraging the group to celebrate birthdays and organizing presents and a final party. She was educated in arts and education, bringing groups together and she demonstrated this belief in her own behaviour. I observed that this would be an important component of learning and integrating peacemaking at the individual level, then I think peace at the global level would be a natural outcome.

The experience taught me that peacemakers in the future will not only need to be aware of social exclusion and self-knowledge, but will need to integrate the deeper knowledge into their own lives. This is the notion of Cultures of Peace being put into action. Peace in my view is a critical awareness of the actions of the self. It was very clear to me that one of the key issues with conflict is the isolation of people, or groups, from the larger group (society). To develop sensitivity to exclusion it is very important to ensure that members of the group don't isolate further or break away from the group. The concept of exclusion connects to issues of dispossessed people around the world. The fact that they have been isolated and not cared for,

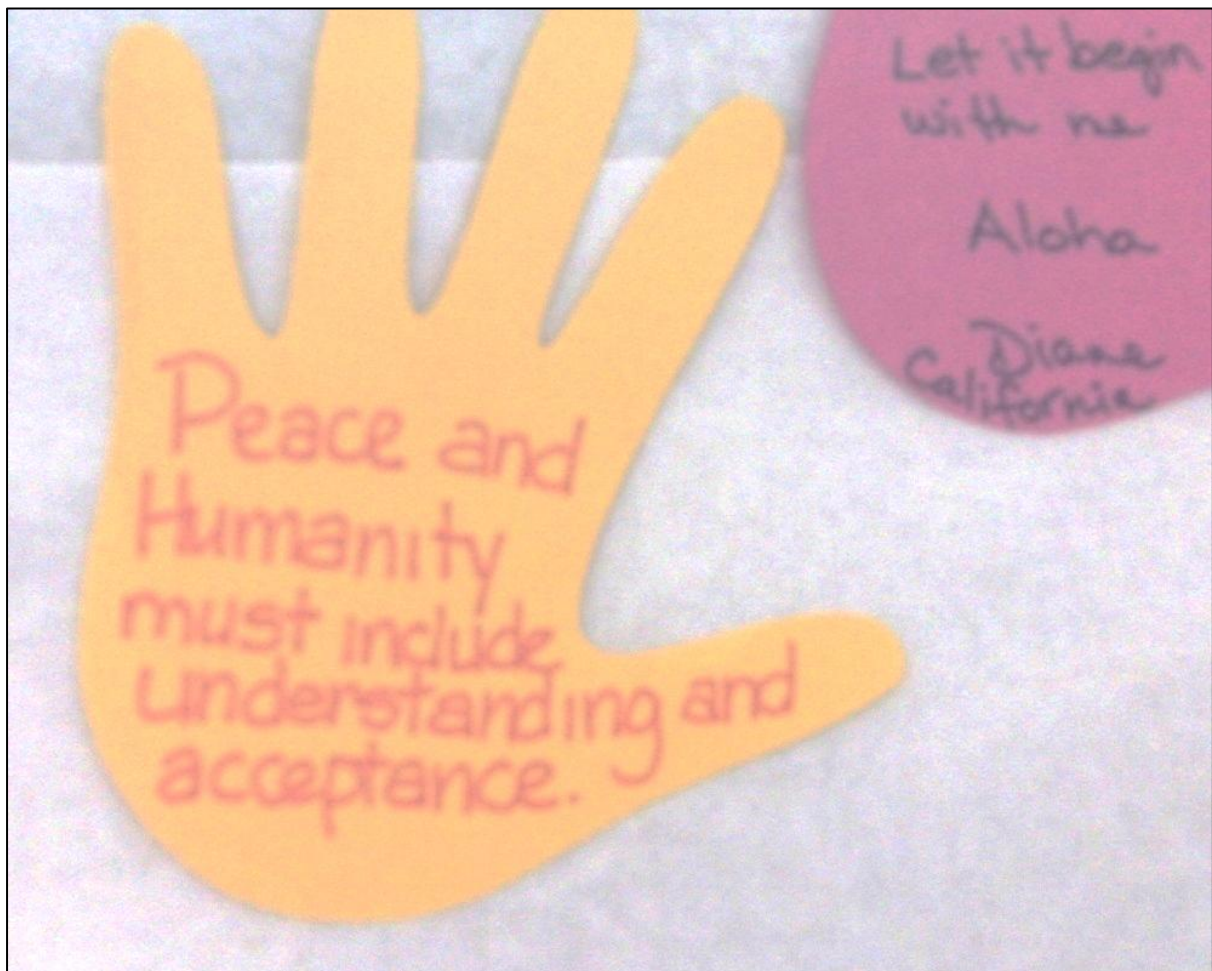
exacerbates conflict. To become aware and sensitive to these behaviours provides the context to transform them and actively create a Culture of Peace. This is of critical importance for World Peace. I am therefore convinced that peace education is central.

The Fool's Gold: Truth, inquiry and observation provides the grist in the mill to transform the rough edges of untruth into the pearls of wisdom. Control, profiting and corruption are distorted negative filters that render blind spots to the pain and suffering of others. Peace must become the priority in solving and resolving all personal and global conflict, for what you focus on expands. Values based education is where the change will occur as we teach children how to access inner peace and values to live peace-making daily. For what you do to another you do to your Self. The truth sets us free from revolving door conflicts.

CHAPTER 7: The SPEAK UP Award (2015)

SPEAK UP Award Introduction

The SPEAK UP Award is an acronym for Sustainability & Peace Encouragement Award for Kids to Unite People (SPEAK UP). This initiative was envisaged to build peace and sustainability by inspiring the youth to become engaged in projects and receive the necessary help to action their ideas (see hands from the Rotary Peace Forum).



The Implementation of this Award would be one of the ways young people can *change the world. It will give them the skills to speak up and stand up for the future they wish to create. In my vision I saw Rotary as key given they are dedicated to*

peace and have peace as their core mission. However, the concept is open to other innovative international organisations that share the vision for young people.

This is the moment for children to SPEAK UP and co-co-create the world they would like to see.

Project Summary

It was proposed that an International Sustainability & Peace Encouragement Award for Kids to Unite People (International SPEAK UP Award) be established. The International SPEAK UP Award will have as its call to action 'to be the change you wish to see in the world' (Gandhi). This is a powerful message that leads by example and encourages ethical conduct and real-world community service. This is an important message for children and world citizens around the world.

The purpose of the International SPEAK UP Award is to empower the next generation to lead the collective visions and actions for peace between people and with natural systems. The Award empowers children by rewarding and acknowledging their ideas, creativity and capabilities in both peace building and ecological sustainability in their local communities.

The International SPEAK UP Award raises awareness of the critical importance of children, as future world stewards, to be actively empowered in peace building and ecological sustainability in alignment with The United Nations - Agenda 21. Agenda 21 of the Rio Declaration advocates for people around the world to 'think globally and act locally'. Therefore, to unite people in their local community and inspire change in the world.



It is proposed that a reputable international organisation become the lead organisation and sponsor of the International SPEAK UP Award. Significantly, the international organisation chosen would be in concert with a growing worldwide movement, empowering a real future for children inspired by the words '*to be the change you wish to see in the world*' (Mohandas Gandhi). This is an opportunity to inspire world citizens towards self-responsibility and peace as personal change, as well as to action peace and sustainability in their world.

It is proposed that the International SPEAK UP Award be promoted worldwide to schools. Project submissions would be collected at the local level.

Susan Carew, a Rotary Peace Scholar, is envisaged to travel to nominated countries as *Peacefull* the World Peace Sustainability Clown. As a peace messenger, *Peacefull* would promote the International SPEAK UP Award to schools, communities and organisations. *Peacefull* would visit schools and speak to children about peace and sustainability at assemblies, as well as teach classes in peace education, disseminate information packs on peace and sustainability and provide information from the United Nations from bodies such as UNESCO and UNICEF.

Susan Carew is a trained market analyst and would conduct market research with schools entitled *Children's 2020 Visions of the Future*. The research would provide an opportunity for children to voice their ideas on what peace and sustainability means to them and the type of world they envisage. Moreover, it would provide important global data of children's visions for the future.

A documentary film would be produced about the International SPEAK UP Award. The film would trace the journey of the promotion of the Award, highlight the highs and lows of it and the many hands linking together in selfless ways. Interviews would be conducted with principals, teachers, children, parents, communities and interesting individuals met along the way, revealing their impressions and what they think about peace and sustainability. The documentary film would enable the voice of children to be heard, promoting how children envisage peace and sustainability, how children express themselves and how they can make a difference in the world. Through this children would learn that when they change, this then changes their world, both locally and globally.

It is proposed that a Patron be nominated, this person would be an outstanding individual demonstrating a lifelong commitment to youth, peace and sustainability. This person would inspire others with the vision of empowering young people to become involved in peace building and in sustainability projects across the world.

It is envisaged that the International SPEAK UP Award outcomes be presented to the United Nations. The recipients of the Award would be children and youth of outstanding values and merit, demonstrating a determination to 'be the change they

wish to see in the world' in their local communities. Thus thinking globally and acting locally. For more information visit the website and download a brochure.

Refer website:

<http://www.worldpeacefull.com/peace-sustainability-award-for-children/>

This proposal of an International Sustainability & Encouragement Award for Kids to Unite People (SPEAK UP Award) was circulated for feedback requesting critical appraisal from a range of experts i.e. Rotarians, peace and conflict resolutions experts, scientists, ministers, civil libertarians, nuclear activists, community development advocates, educators and think tanks.

The initial responses to this proposal were as follows:

'Dear Susan, dear Antonio – very impressive, totally original, never seen anything like it before. Forward it to Olivier Urbain for Arts and Peace – please — all the best johan in California...'

Professor Johan Galtung

'Dear Susan, thank you for sending me the advance copy of your interesting proposal for a Rotary International Peace Award for the Children of the World – a very commendable concept...'

Dr. Henry Gardiner, Past Governor, RI District 9700 1995-96

'Dear Susan, congratulations for taking on this very ambitious project/journey/quest...'

Owen Secombe, UNESCO APNIEVE, Network for International Education and Values Education

'Dear Susan, I really admire your noble effort to educate and inspire children, particularly to understand peaceful philosophy and also the education that you have given yourself in this area.'

Dr. Helen Caldicott

Author, Public educator about the medical hazards of the nuclear age

'Dear Susan, I have now scanned your admirable proposal. Every joyous wish for its success. Blessings...'

(late) Dr Stella Cornelius (AO), Conflict Resolution Network, Sydney

'Dear Susan, Kris here – I have read your proposal and I think it is admirable and a great initiative...'

Dr. Kris Klugman, Civil Liberties Australia

'Sounds like a good idea Susan go for it! Cheers Kevin...'

Professor Kevin Clements, Director, The National Centre for Peace and Conflict Studies, University of Otago, New Zealand

'G'day Susan, A brilliant concept! Congratulations. I think the concept is exciting and that Peacefull is the absolutely perfect person to be the messenger. I greatly admire your commitment to world peace, and support this proposal with my good wishes, joyful thoughts and prayers...'

Dr Nikola Balvin, Australian Centre for Peace and Conflict Studies, The University of Queensland (based in Melbourne)

'Dear Susan, the wonderful aspect about you is that you are still pursuing your dreaming and I think that is terrific. I really hope you succeed in this endeavour...'

Basil Varghese, Education Coordinator, Brotherhood of St Laurence

'Overall it seems good. I confess to fluctuating between cynicism (big international organisation, bureaucrat-speak) and enthusiasm (yes, excellent idea, could become an inspiring and empowering process). Going through Rotary I think is much better than the UN, much more likely to actually achieve something. Overall, you won me over...'

Dr Geoff Davies
Author, Scientist, Social commentator'

I am approaching Rotary here in Melbourne to pitch this idea again for 2015-2016.

Let's hope this time I find a foothold for this project. I do believe it can change the world. More succinctly, it is **through children that great change will happen**. It will be children that lead us to peace, as they are indeed, the future.

Perhaps I find more Fool's Gold and I get lucky. If it is my FATE, so be it!

The Fool's Gold: Empowering children to take responsibility for peace and sustainability changes the world. Children can see truth clearly through innocent and positive eyes. When we all support and action peace for children, the world will definitely change.

CHAPTER 8: Travelling the World for Peace

I called myself a World Peace Clown but that somehow didn't ring true until I actually travelled the world.



My world trip was inspired, and the feeling I had at the time was that I had to develop inner peace. My underlying feeling was that I could not bring peace to the world until I was at peace in myself. I investigated how much I needed for a world ticket. At the time it cost \$6,000. So I visualised I needed \$10,000 to go around the world. Life would have to find a way as I did not have any money.

As life would have it, around this time I had been going into a Council in Melbourne as they had offered me a desk to assist me in my unpaid work developing Cultures of Peace. A turn of events meant that I ended up circulating my brochure at the Council about my work. My brochure was received by a woman who was seeking to undertake research into Women in Local Government, given this was the Year of Women in Local Government. So they were looking for a female researcher to do the project. I wrote up a detailed proposal and had a meeting. At the meeting the manager asked me to drop the price to \$10,000 so they didn't have to put it out to

tender. I smiled as she asked, noting that I had asked for \$10,000 in my mind. Over the next few months I ended up earning another \$4,000 through workshops, and all this was directed to the world trip. In a few months I had the funding and was ready to go.

I will extract my experiences that pertain to nonviolence.

Kashmir

I flew from New Delhi via Mumbai to Kashmir. The trip to Kashmir was to see a friend of mine who is a human rights activist whom I had met in Bangkok on the Rotary Peace and Conflict Studies Program. She has a phenomenal memory for history and human rights issues. She is a journalist and incredibly courageous.

The conflict in Kashmir has a long history. Firstly, here is an overview by Wikipedia:

Human rights abuses in Jammu and Kashmir, a disputed territory administered by India, are an ongoing issue. The abuses range from mass killings, forced disappearances, torture, rape and sexual abuse to political repression and suppression of freedom of speech. The Indian army, central reserve police force, border security personnel and various militant groups have been accused and held accountable for committing severe human rights abuses against Kashmiri civilian. A WikiLeaks issue accused India of systemic human rights abuses, it stated that US diplomats possessed evidence of the apparent wide spread use of torture by Indian police and security forces...Human rights watch has also accused the Indian security forces of using children as spy's and messengers, India's army have targeted reporters and human rights activists, they have also been accused of committing over 200 rapes in an attempt to intimidate the local population.

The security forces have carried out extra judicial killings, assaults and other human rights violations. An investigation by the Jammu and Kashmir state Human

Rights Commission has found 2,730 bodies in unmarked graves at 38 sites in northern Kashmir. At least 574 of these were identified as being local people.^{xxxvi}

My friend Assabah informed me of the abuses and she documented many cases personally interviewing those witnessing attacks or raped. She has been a brave voice for human rights and I was mindful at any time she could be killed. Yet there she stood, a slight woman, standing up for truth and justice in an environment of oppression. I saw her similar to Gandhi with an innate sense of what was 'just'. I respected her and felt honoured she was my friend. She stood by me when others judged me.

Below is an excerpt from my blog where I was exploring the history:

I wish to discuss the 13th July (yesterday) which was the anniversary of an uprising against the Maharaja in 1931. This date is significant as there was an uprising against the Dogra rule (Indian Maharaja) and protests against the prosecution of the architect Abdul Qadeer Khan Ghazi (this is sourced from the Greater Kashmir newspaper). Yesterday was the 80th anniversary of this uprising, where 21 Kashmiri were killed by Dogra soldiers. 'This was the first time there had been an uprising against autocratic rule of the Maharaja (this was a princely state). In addition there had been a strike for 19 days. The uprising was catalysed by Abdul Qadeer Khan who raised his voice against oppression. He gave a speech at a public meeting convened by Youngmen Muslim Association on June 21, 1931. This was attended by Muslim leader Sheikh Muhammad Abdullah (later to become Prime Minister, Chief Minister of Jammu and Kashmir). Interestingly just when the meeting was about to end a Pathan stood up and apparently the room was silent. He talked of respect for the Quran and the fact the government did not care for its subjects. He argued for standing up and fighting against autocratic forces. Turned out this man was a disciple of Maulana Jamal-udin Afghani a famous philosopher (poet) of the 20th century. Qadeer was arrested for his speech and this was the first political trial of this nature.'

Essentially the issues come down to suppression of public dissent, and their leadership roots are from autocratic styles. I have become aware that democracy is not deeply understood and that simply having a voting system is seen as democracy rather than upholding the principle of freedom of speech and representation of the public voice. Freedom of speech is perceived as a challenge to power and it appears this is not dealt with in forums or public discussions but through violence. I see the response to 21 deaths of boys, which ironically is the same number as in the 1931 uprising, over a three week period. I see similarities to this date and history seems to continually repeat itself. The lessons have not been learned and the responses are the same. Yet the pathway through this would be for the Indians to examine their methods of crowd control and their political process which I am told is corrupt and seeking influence in Kashmir. Politics around the world is a problem as it is the politics of 'power over' rather than 'power within'. Peace is about power within where you take personal responsibility for your actions.

If Pakistan and India do not find peace within, through Kashmir, they will co-create a greater threat emerging from unresolved fears within themselves, as follows:

With continued fighting in Kashmir, "the risk of another India-Pakistan conventional war seems higher than ever before," says Lavoy. "Even if India and Pakistan do manage to establish nuclear deterrence, the effect will be that every Indian and Pakistani will live under the threat of nuclear annihilation." Lavoy is Director of Counter proliferation Policy in the Office of the Secretary of Defense.^{xxxvii}

I spent 10 days with my friend Assabah under curfew (went for 50 days). It was the first time in my life I felt restrictions to my movement. It was the first time I walked past men holding guns and batons and the threat of control. I was an outsider on the inside and it was strange. To occupy a nation under threat polarised sides and you could see the distinct differences between the Kashmiri's and the Indians. Religion divided them, culture divided, politics divided and greed divided. I thought a lot about Gandhi and whether he would have walked to Kashmir to demonstrate the

only devils are the ones running around in people's heads. I wondered if the Indian's could shoot Kashmiri's wearing Gandhi t-shirts? I wonder when they shot children whether they were able to see their own children in their faces. I recall a friend of mine, an Afghan, who was a soldier, he told me he could never shoot anyone as he saw their mother's faces in their faces. He felt the mother's pain. I wonder if anyone holding a gun ever actually considers the pain of families that collect the body. Do they understand the sacred bond between families, are they attacking the very essence of life itself, trying to destroy what can't be destroyed. I wonder what personal inquiry would do if they actually stopped and asked 'is it true?' That will open up a new world for sure.

I travelled to the centre of Srinagar with Assabah, she showed me sights as we went by trying to give me more history to awaken me. I filmed her, it is up on YouTube (realhopes4theworld channel). I left Srinagar via a Sumo four wheel drive and travelled to Jammu and then by bus to New Delhi. I found a friend on this journey - Barkat (see photo).



He and I became close and talked on this journey. He made sure I was safe and watched over me. I definitely felt supported and protected. You find angels everywhere. He got me safely to New Delhi.

Gandhi's Ashram in Ahmedabad, Gujarat, India

From New Delhi I then flew to Mumbai (Bombay) with Gandhi's ashram in mind. I spent a few days in Mumbai and met my Couch Surfing host, Nitin, a wellbeing teacher. He and I shared conversation and food to learn about each other's cultures and lives. I slept on the couch literally this time.

I arranged to meet with Kishu, he is a Rotary Peace Scholar, he was a lawyer. He is a very tall man and kindly took me to visit a few sights.

Excerpts from my blog:

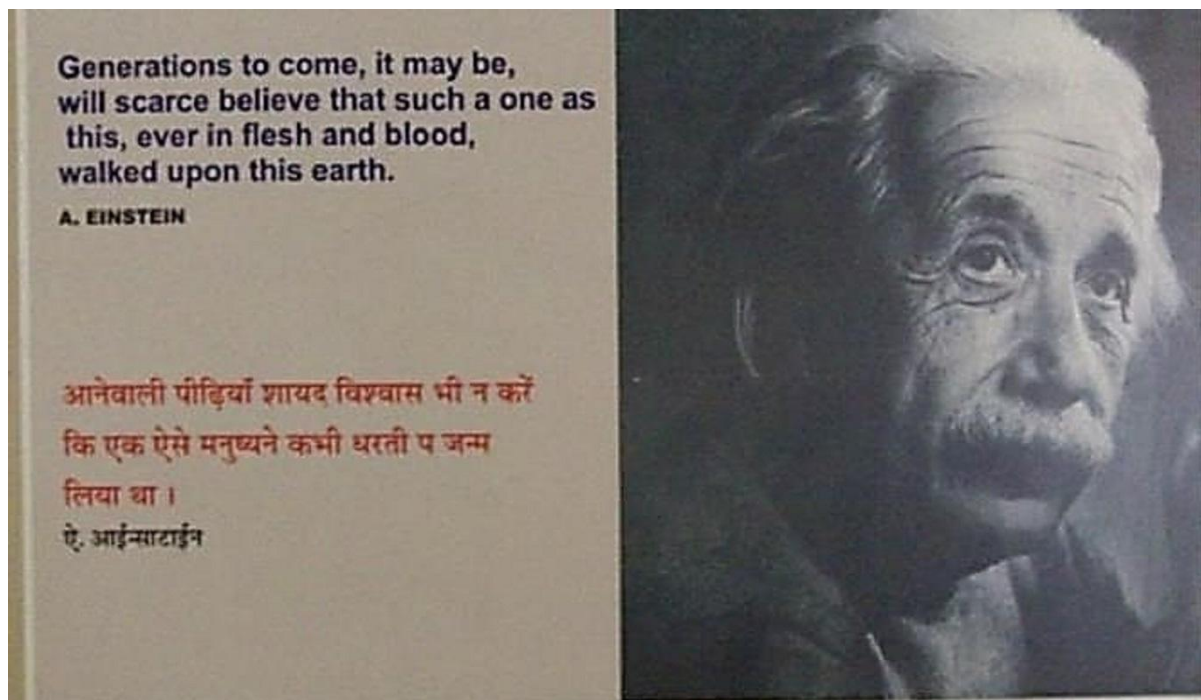
When it was time to leave Kishu and Nitin came to the train station with me. I was grateful to them for their kindness. We stayed in the car for a while as it was pouring buckets of rain. The station and surrounds looked pretty bad and decrepit, I was a bit uneasy. It was surrounded by a slum. But I tried to just be open to the experience. Kishu was warning me not to tell people I am Australian as some uneducated people might refer to the violence against Indians as reported in Australian papers. He also said not to take any food offered. Nitin walked me into the station I gave him a hug and then I had to go to the third platform. I was the only westerner which is an interesting experience as I am always looked at. No blending in. The overnight train travelled north to Ahmedabad to the State of Gujarat. I spiritually felt strongly pulled to go there.

I arrived in Ahmedabad in the early hours. I had to wait a while until the Gandhi Museum opened and had a little joy ride with the rickshaw driver seeking to charge more money. I went to the ashram and rested on the cool stone slabs in the outdoor museum.

I found myself surrounded by images of Gandhi and those who admired him (see photos).



Einstein expresses the greatness of Gandhi. Today people have forgotten Gandhi.



I cannot express my joy at coming home. I have spoken truth for so long in my life, many times feeling deeply alone but I was now where I knew I was understood by one, even if he was no longer alive. For me he felt intimately alive. So to be at this ashram was like coming home.

*I walked around to absorb the feeling and to walk in his shoes for a moment. I reflected upon how I came to India and how my deeper feeling had been to come here. I had originally planned to go to Porbandar (Gandhi's birth place), but it seems that the ashram was the place. I walked into the library and saw all the books on him. I could feel the tears welling up in inspiration. **I felt his presence strongly.** I turned my face so no-one could see me cry, they wouldn't have understood. This happens to me a lot, I am used to it. I experience such a depth of feeling. I then sat down and read some of the material. I eventually spoke to staff and told them my story and my love of Gandhi. As I was speaking inspiration came again and I started crying again. This time I couldn't hide it. I told them as I both laughed and cried that I was not sad, I was inspired in feeling Gandhi's presence. One of the women, was a Satyagrahi (Gandhi follower) as she was wearing white, she could see I was genuine. She decided to show me around and took me to the garden where they pray twice a day and there is the 100 year old tree that was alive when he was. She then showed me his living quarters and there was an elderly gentleman spinning cotton on the landing. To see the spinning wheel filled me with joy as it was the symbol of independence.*

He gave me a try at spinning (see photo), it was quite difficult and an art form. I was all thumbs.



Then we walked to Gandhi's private room (see below), she pulled out the keys and let me into his private space which still has his things there.



I felt I was being privileged. We sat on Gandhi's mat and I told her of my REAL HOPE program and how I teach truth. We sat there next to his spinning wheel and then she showed me his staff, I remembered my dream. He came to me briefly and I recall seeing the rims of his glasses, but no eyes. He was walking with the staff and stopped to acknowledge me, I felt lower than my feet in humility. All was dark around us, and then suddenly the dream was over. In the ashram I was filled with a sense of connectedness to him. After I left the room I thought of the prison cells he had been put in, as he lived simply they would have been other places to meditate on God as Truth. We moved from there back onto the landing where the other spinning wheel was and children emerged. I took photos of them as I have a particular love of children. I watched the Satyagrahi teach them of his life and then they sang a prayer together, it was beautiful to watch. I then signed the book writing about truth and love in a poem. I felt at peace being in a likeminded community.

After my tour I was advised to go to the University in Ahmedabad called Gujarat Vidyapith, it was dedicated to Gandhi as he had founded it. I met with the Vice Chancellor sitting on the floor at his desk. Such a different lifestyle, interesting to sit on the floor and chat. We Westerners are too stiff to sit cross legged. I tried to encourage the Vice Chancellor to help the Kashmiris practice Satyagraha and ahimsa (truth and love). He invited me to come to prayers. I saw 500 students there and the Vice Chancellor asked me to speak.

All the students were spinning wool into cotton from their spinning wheels (see photo).



This was the symbol of Gandhi and I was overjoyed to see it still surviving. A man rose to speak to the students, apparently he knew Gandhi. I watched him closely he looked very peaceful. Then it was my turn. All the students were focused on spinning and open to my message. I talked to them of being a World Peace Clown and I shared with them about my trip to Kashmir and the human rights violations (see photo).



I wondered if the Indians would be able to walk with those suffering oppression in Kashmir. A media student interviewed me about my work.

I then went for some lunch, and groups of people invited me to chat. I met women and men involved in women's health and the challenges of getting information out to remote areas. We had a nice laugh together. I went back to another room to write emails and then returned to the lunch area for a coffee. I was happy to find children there. I pull out my juggling balls, had them gather around, and had a lovely time playing with them.

Later in the day I met a teacher and discussed her work. She then took me to dinner. It was pouring with rain (it was the monsoon season). We couldn't get a rickshaw for me to go to the train station. So she organized a motor bike with a friend and I was whisked through the streets arriving at the train in plenty of time.

I travelled back to Mumbai in second class. I then returned to Nitin's place and spent one more night and tried to organise a 'couch' in New Delhi.

The journey to Gandhi's ashram made real for me a person's life dedicated to understanding God as Truth. When I speak of truth I am not speaking of accurately communicating facts or information, I am speaking of being in alignment with inner truth which is not a human construct it is an intrinsic virtue not defined by culture, but inherent naturally within each human. It feels good when it is true. Truth is the essence of our humanity from which we are an outgrowth. We did not create truth, truth created us and it cares not whether we understand it or not, truth cannot be destroyed or fought for, it simply is what it is.

Truth in my view today is reality, it is what it is and when you live in harmony with reality, there is no resistance. It is the power of now. Interestingly, the Jains who influenced Gandhi's thought were completely nonviolent, they believed in no resistance at all. Some people think this is idealist but I have come to understand it is a deeper truth that can only be accessed through the portal of purity and self love. When you become pure in thought, word and deed you purge yourself of negativity

and any thoughts that divide, you come into alignment with life itself which is unity. This source of life is a greater intelligence than humans. You only have to look around you at the organisms, the earth and cosmos to know we don't know (wisdom). When you start at this point, life becomes an infinite possibility to expand. When you think you know (don't know that you don't know) then you conclude on life believing you have all the answers, you call what you believe, truth. That is how arrogance interprets life, however when you are empty of thought and open, then you can see more and you cannot presume to know what a thing is for or why it came into existence, you didn't make it, it was made by life. When you empty of knowledge this is the place where life can take you anywhere. You start to realise you are not in control and this is the beginning of freedom.

On this trip I allowed life to carry me. I allowed opportunities to present themselves. I listened inwardly to the small voice within. My feelings were open and I was interested in truth, not mine but life's. So life just carried me on the wind. Nothing went wrong as my intuition guided my steps. This is what real freedom feels like. We cannot force freedom, we cannot fight for it, we can only accept what is and allow life to be what it is.

In India they believe in Karma, I see Karma as conditional love where we have harmed another, wittingly or unwittingly. My understanding is when you meet karmic situations with unconditional love you dissolve it. What I mean by karmic is that sometimes you will note patterns repeat themselves, these are tests for you to rise to your highest. If you forget the lesson you will simply attract more pain until you get it. It is a wheel of life and I know many want to leave this wheel as they find the life journey too hard. Yet the reality is that we are in a life and might as well find the truth in it. Perhaps Gandhi was meeting with his karma and practicing peace and nonviolence to overcome it. If this is true, then I believe he came through this life successful. He didn't believe he had succeeded but I would say it depends on what you believe is real success. If it is to try to love unconditionally (enemies are friends) and to experiment with truth (test it) to find answers, then he was indeed a wonderful example for the world to follow. He didn't just force people to believe what he said, he lived his truth. There was a story about a mother whose son was eating too much

sugar, she wanted Gandhi to tell her to stop. He asked her to come back in a week. She came back and he said to the son "please give up eating sugar", the woman thanked him and asked why he had not said those words a week early. He said "because a week ago I had not given up eating sugar". So he lived what he taught, I wonder how many parents or governments do? How many live the truth and lead as an example for children. The same applies to war, you cannot have peace until you go away and find it, then see if you can justify war. That is the difference between being right and happy.

Gandhi inspired my life and that is influencing others right now. This book is dedicated to his life because his life was his message. No better teacher than that.

South America

Whilst in Chile I had to learn more about the Augusto Pinochet and his repressive regime. An overview of Wikipedia is highlighted below:

*Pinochet assumed power in Chile following a U.S. backed coup d'état on 11 September 1973 that overthrew the elected socialist Unidad Popular government of President Salvador Allende and ended civilian rule. From its beginning, the new military government implemented harsh measures against its perceived opponents. Various reports and investigations claim that between 1,200 and 3,200 people were killed, up to 80,000 people were interned and as many as 30,000 were tortured during the time Pinochet was in government... The Church Report investigating the fallout of the Watergate scandal stated that while the U.S. tacitly supported the Pinochet government after the 1973 coup, there was "no evidence" that the US was directly involved in the coup. This view has been contradicted by several academics, such as Peter Winn, who writes that the role of the CIA was crucial to the consolidation of power after the coup; the CIA helped fabricate a conspiracy against the Allende government, which Pinochet was then portrayed as preventing. He states that the coup itself was possible only through a three-year covert operation mounted by the United States. He also points out that the US imposed an "invisible blockade" that was designed to disrupt the economy under Allende, and contributed to the destabilization of the regime. Author Peter Kornbluh argues in his book *The Pinochet File*[24] that the US was extensively involved and actively "fomented" the 1973 coup. Authors Tim Weiner, in his book, *Legacy of Ashes*, and Christopher Hitchens, in his book, *The Trial of Henry Kissinger* similarly argue the case that US covert actions actively destabilized Allende's government and set the stage for the 1973 coup.^{xxxviii}*

I visited the city museum and memorials to learn more about the history. I was struck by the faces of the people who had died and the unresolved trauma still lingering (see photo).



I recall learning how Pinochet rounded up people into a stadium, they were all murdered.

They could be me! Perhaps they are me.

The Fool's Gold: There have always been tyrants but always they fall said Gandhi. You cannot control any people for long, as you do you plant the seeds of your own destruction. When you repress others you repress yourself. As you and the other are One in truth.

CHAPTER 8: Travelling Australia for Peace (2011)

One morning, while in the shower, I had the strongest feeling to travel around Australia. I intuitively felt I had four weeks to make a decision and then the 'window of opportunity' would close. This was an intuitive feeling. It was a fork in the road - I either would go to Griffith University and study the environment or I would go around Australia for the experience. As the days went by the feeling got stronger. I asked for a sign. The manager of a childcare centre gave me some clowning work in his school and then encouragement me by giving me a 'Boating, Camping and Fishing' card to buy camping equipment. He said it was important for me to teach peace for the children. I felt this was a clear sign that I was to go.

My journey around Australia was about testing myself. I felt it was a trip into the unknown yet again. I knew I was to travel alone. I couldn't have fit anyone in my car anyway unless they went up on the roof rack (if I had one). It was choker block with all my worldly possessions, which I felt was too much stuff. I felt I was going to explore my own response to living out of a tent. I considered the possibility of getting work in schools teaching peace, conflict resolution and sustainability and I knew I would meet exciting and different characters along the way. I could envisage it would be an amazing journey. I sensed the world trip would be complete when I got to Uluru in the centre of Australia. This is a sacred site, and I knew when I returned from the world trip that the end of the trip was there. I would then continue on from there though I was unsure of what I was looking for, 'just enjoy the process' I thought. I developed a rough itinerary of my trip which changed as I changed my mind along the way. In the end I drove a total of 9,981 km.

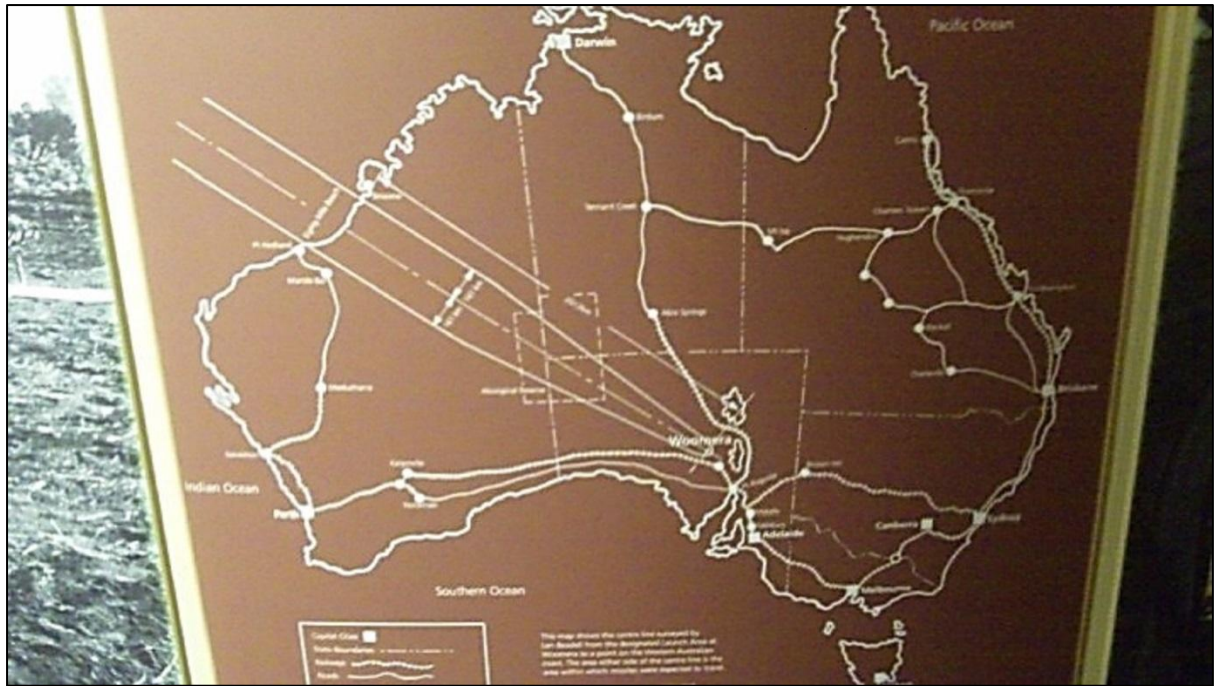


Specific experiences relating to nonviolence are highlighted below.

Woomera Missile Test Site

On my way to Port Augusta I realised that Woomera was on the way. This is an army town set up for the testing of short and long range missiles (see photos). I decided to stop and check out the Museum the next day. I found a hotel room that night as it was getting a bit cold for tenting. It is really strange I am sure I heard bombs going off during the night, but I wondered if that was in my sleep. It seemed so real.

The map depicts where Woomera is and I am guessing missile trajectories.



The next day I decided to go for a walk and look around the place as I had seen some display planes, rockets and other relics from the 1950s on my way in. I was interested to learn of the history. It is hard for me to imagine that we kill people with missiles. However, I am interested to learn as this is part of the diversity of my world and I am being peace.



Below is my blog entry on my experience at Woomera:

...The definition of woomera is a type of notched stick used by native Australians to increase leverage and propulsion in the throwing of a spear. For myself in this title it is the spear of truth I am interested in. My target is real peace, or another way of feeling it would be harmony.

When I travelled to Woomera I realized from the signage that Roxby Downs was close by and so also the Olympic Dam Uranium mine. My understanding is that it is the biggest uranium mine in the world. Moreover, I remembered that the Woomera Detention Centre was also in this area. I saw a car next to mine at the caravan park which had a sign about minerals exploration. That raised my awareness. Again, a connection was what I felt. The Woomera missile range was used for testing both short range and long range missiles. Then it transformed into aerospace with the largest companies in the world having a presence at Woomera. When I went for some hot water at the local café inside the Cultural Museum I noticed the shop assistant wearing a logo of BAE Systems. A quick overview of BAE is as follows:

BAE Systems plc (LSE: BA.) is a British multinational defence, security and aerospace company headquartered in London, United Kingdom, that has global interests, particularly in North America through its subsidiary BAE Systems Inc. BAE is among the world's largest military contractors; in 2009 it was the second-largest based on revenues. It was formed on 30 November 1999 by the £7.7 billion merger of two British companies, Marconi Electronic Systems (MES), the defence electronics and naval shipbuilding subsidiary of the General Electric Company plc (GEC), and aircraft, munitions and naval systems manufacturer British Aerospace (BAe)... BAE Systems is involved in several major defence projects, including the F-35 Lightning II, the Eurofighter Typhoon, the Astute-class submarine and the Queen Elizabeth-class aircraft carriers. The company has been the subject of criticism, in terms of general opposition to the arms trade and particularly specific allegations of unethical and corrupt practices, including Saudi Arabian Al Yamamah contracts with BAE and its predecessor. In 2010, BAE

Systems agreed to pay £286 million in criminal fines to the Serious Fraud Office and the US Department of Justice...BAE Systems is listed on the London Stock Exchange and is a constituent of the FTSE 100 Index.^{xxxix}

Given the above, the presence and working relationship of a large foreign manufacturer within an Australian army base, close to a source of uranium one would think would raise questions. I just read now that BAE also supports oil and gas market exploration. The following link explains more of this -

<http://www.baesystems.com/Businesses/BAESystemsAustralia/index.htm>

Interestingly, marketing comes to mind at this point. Usually multinationals buy up the channel of supply to ensure it is secure. For example typically they buy up the raw materials, the manufacturers and retailers to control the marketing channel to keep prices down for product development. I thought about the military needing to secure commodities to ensure material inputs into manufacturing and the importance of developing strong relationships with governments, who are their primary customers. To have a foreign multinational such as BAE present at an Australian army base would raise for me the question of embedded foreign interests. As a citizen in a democracy, and also as a global citizen, it is appropriate for me to raise questions about Australia's national interest. BAE is not serving Australians they are serving shareholders. Interestingly in the museum I saw displays of missiles and the history of Woomera which according to this perspective arose out of the V2 bombing of London in WWII. A search was conducted for a missile range to test weapons. There was no mention of the nuclear missiles detonated in the 1950s and 1960s and when you came to the exhibit about the future it seemed to focus on supersonic aircraft for civilian passengers with no mention of military applications.



Yet looking at the BAE website it appears that aerospace is about military air platforms. I don't see the public service there. It is also a British company which brings Australia back into its former relationship with the British reminiscent of the 1950s. I found that interesting. Moreover, during the intervening period Woomera was utilized as an Australian/US defence facility. Many American military families lived in Woomera; the museum history reported some tensions. The arrangement was to launch satellites and missiles as part of the US security umbrella, which is the way I would perceive this relationship.

Looking at the Olympic Dam Uranium Mine, you realize it is the largest in the world. Here is a brief overview sourced from Wikipedia:

Olympic Dam is a mining centre in South Australia located some 550 km NNW of Adelaide, the capital city of South Australia. It is the site of an extremely large iron oxide copper gold deposit producing copper, uranium, gold and silver. The site hosts an underground mine as well as an integrated metallurgical processing plant. It is the fourth largest copper deposit and the largest known single deposit of uranium in the world, though uranium represents only a minority of the mine's total revenue... The deposit was discovered by Western Mining Corporation in 1975 near Roxby Downs sheep station and started production in 1988. It now

belongs to BHP Billiton, which acquired WMC Resources in 2005. The mine currently operates by an underground mining method called sublevel open stopping, using modern and highly productive mining equipment. The March 2005 mine production rate is an annualised 9.1 million tonnes making it one of Australia's larger mines. 2005 metal production is thought to be in excess of 220,000 tonnes of copper, 4,500 tonnes of uranium oxide, plus gold and silver. The copper and uranium oxide are exported through Port Adelaide. Most of the mine workers live in the nearby towns of Roxby Downs and Andamooka. Regular flights to Olympic Dam Airport serve Olympic Dam. The Olympic Dam mine uses **35 million litres of Great Artesian Basin water** each day, making it the largest industrial user of underground water in the southern hemisphere. Because artesian pressure is high in the south of the basin the water flows to the surface via mound springs. Water is pumped along an underground pipeline from two bore fields which are located 110 km and 200 km to the north of the mine. The salty bore water requires desalination before it is used. Contaminated water from mining operations is passed through a series of sealed ponds where it evaporates.^{xi}

I found it interesting the involvement of BHP Billiton who acquired Western Mining Corporation. Moreover, I felt interest in the pumping of water from the Great Artesian Basin and immediately I question the wisdom of pumping fresh water out of the Artesian Basin given it is a non-renewable source. It is the largest basin in the world (23% of the continent). Once it is gone it is gone. I question the issue of water rights. Is it recharging or losing water? Of course in relation to mining I wonder about the effectiveness of evaporating contaminated water and the residual left behind. Is it clean?

The proximity of the world's largest uranium mine to Woomera which has the presence of one of the world's largest military manufacturers and the Australian Military raises for me questions. I recall the war in Iraq and the alleged concerns they had of a weapons program and the alleged intention of creating weapons of mass destruction. Scott Ritter, former US Senior Weapons Inspector in Iraq, made it clear it was an illegitimate war of aggression and he stated the CIA did indeed have a policy that there will always be a specified number of weapons of mass

destruction (WMD's) whether they are there or not. So we turn to Australia, certainly Woomera has been a working missile range, it has a history of detonating nuclear weapons and has the world's largest defence manufacturer in the business of weapons sales and mining interests. The world's largest uranium mine close by would raise the ire of international concerns, I would have thought more than Iraq. So it begs the question why? What makes Australia different?

My thinking moves to a democratic world where there would be equal power sharing rather than uni-polar self interest. This power position is shifting with the downgraded Moody's rating of the US federal government from AAA to AA+ and the changing economic power around the world. Whilst democracy may appear to be a word, I do feel it is the best security that can be offered when in the future the majority of the people have a real voice. Not just one that appears to give them a voice, but one where they actually have a say in what is happening. The importance of this is summed up with the trend of 90% of casualties in war being mostly civilians. They have a personal interest in nonviolence, we only have to look at the Syrian situation in 2015.

This brings me to the refugee issue which is to my surprise a continuing political debate here in Australia. Of course many refugees are fleeing war, particularly those from Iraq, Afghanistan, Libya and other war torn countries. Under the 1951 Refugee Convention, of which Australia is a signatory, countries have obligations to take in or provide refuge for people fleeing persecution. Interestingly the origin of the refugee convention was to protect the fleeing refugees from war, during and after WWII. So that is our link to the philosophy of inquiry around Woomera.

The definition about the 1951 Refugee Convention from Wikipedia.

The United Nations Convention Relating to the Status of Refugees is an international convention that defines who is a refugee, and sets out the rights of individuals who are granted asylum and the responsibilities of nations that grant asylum. The convention also sets out which people do not qualify as refugees, such as war criminals. The Convention also provides for some visa-free travel for holders of travel documents issued under the convention... the convention was approved at a special United Nations conference on 28 July 1951. It entered into

force on 22 April 1954. It was initially limited to protecting European refugees after World War II but a 1967 Protocol removed the geographical and time limits, expanding the Convention's scope. Because the convention was approved in Geneva, it is often referred to as 'the Geneva Convention,' though it is not one of the Geneva Conventions specifically dealing with allowable behaviour in a time of war... Article 1 of the Convention as amended by the 1967 Protocol provides the definition of a refugee as **'a person who owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it.'**^{xli}

*I don't wish to go too much into the politics as it is a rhetoric that continues endlessly. I instead wish to shift the mindset to one of a higher consciousness. We are on one planet and at the moment we have set up systems whereby we compete with each other. When I was moving through the Woomera Rocket Museum I just felt glimpses of men competing with each other to have the best rocket systems, who enjoyed building their toys and didn't give much thought to the humanitarian consequences of where those missiles fall (hence the refugee issue). They followed orders, they believed the mission before them and didn't question it. I find myself returning to the same thought which focuses on the **repression of men's emotional state of being**, which in truth, when opened up leads to their liberation and naturally the liberation of others. The fact they are raised to deny their feelings, to not cry, to not be seen as emotional (perceived weak) is a teaching which has led many to deny their feelings and cause deep frustrations without understanding an nonviolent outlet. I don't see this as a glib statement, I see it as significant in the way men are thinking and feeling these days. I welcome their honest input on this as well, of course. I do not see this denial as the real masculinity, I see it as a created masculinity masking fear with bravado which, I feel is false. Of course this is not all men, there are a percentage who are very open, in touch with feelings, good communicators and face fear with courage and without violence. Vulnerability is in truth strength, to expose yourself*

is the greatest courage. Scott Ritter said he felt that pacifists were the bravest people as they confronted violent people without arms. There are many men who are not open nor vulnerable and are deeply emotionally blocked. This can be seen by signs of depression, suicide or impassivity (coldness). I see this as having serious ramifications for effective decision making, that not only focuses on the objective, but has the emotional intelligence capability to look at the social/emotional consequences. Why is this important? Conflict escalates if underlying needs and denied emotions are not faced and resolved, that is why conflicts are ongoing for years and centuries, the real conflict is never healed. Moreover, a filter that is impassive and calculating (intellect) will see a world in the same complexion and call it reality. We project onto the world without realising we are doing it (unconscious). When I studied International Relations I was taught about the philosophers John Locke and Thomas Hobbes, it became clear that the world is seen in two major ways.

The Lockean perspective is briefly outlined below:

John Locke argued that people have rights, such as the right to life, liberty, and property, that has a foundation independent of the laws of any particular society. Locke used the claim that men are **naturally free and equal** as part of the justification for understanding legitimate political government as the result of a social contract where people in the state of nature conditionally transfer some of their rights to the government in order to better insure the stable, comfortable enjoyment of their lives, liberty, and property. Since governments exist by the **consent of the people** in order to protect the rights of the people and promote the public good, governments that fail to do so can be resisted and replaced with new governments.^{xlii}

Hence this mode of thinking is about human rights and a democratic governance. The Hobbesian perspective is outlined by Wikipedia.

Thomas Hobbes main concern is the problem of social and political order: how human beings can live together in peace and avoid the danger and fear of civil conflict. He poses stark alternatives: we should give our obedience to an unaccountable sovereign (a person or group empowered to decide every social

and political issue). Otherwise what awaits us is a 'state of nature' that closely resembles civil war – **a situation of universal insecurity**, where all have reason to fear violent death and where rewarding human cooperation is all but impossible. One controversy has dominated interpretations of Hobbes. Does he see human beings as **purely self-interested or egoistic**? Several passages support such a reading, leading some to think that his political conclusions can be avoided if we adopt a more realistic picture of human nature.^{xliii}

So the Hobbesian viewpoint offers social control. The egoic mind is one that serves self-interest and regards the world as separate and seeks to further one's own interests without regard for the whole. The virtuous mind is one that goes through the emotional filter to access the humanity within. It is an internal navigation system which is deeply grounded in higher virtues. These are universal values rather than those that are culturally defined. As one delves deeper into values, the so called spiritual life emerges as feeling connected to the whole rather than the self. That is my understanding of it.

In many respects the justification for the military resides in the notion that we need protection because we live in a Hobbesian world of tooth and claw, it is dangerous and if we don't arm ourselves we will be destroyed by the next most powerful enemy. The war on terror was an example of creating fear about the 'other'. I personally see it as the emotional detachment of men that creates a world that appears unfeeling to the suffering of others and is therefore frightening. I note it is not all men and that there are women too in this emotionally detached category. I see it more in the stereotypes that children are taught about being female and male. Moreover, females and the chemicals of oestrogen do chemically configure the feminine (receptive) and testosterone chemically configures the essence of the masculine (dominance). However, in my view the beliefs that create stereotypes are learned and these chemical differences can be exaggerated by social conditioning. For example, let me throw in a left-field comment, as a clown, I don't feel of either gender. I feel universal. That is the power of letting go of beliefs and living in a space of unconditional love, all labels of separation disappear for me.

So back to the central issue, I feel that emotional detachment is the key issue with the reality of violence. When we are trained to see or look for an enemy, that is what we see. Hence, what you focus on expands. I told Scott Ritter (former Senior Weapons Inspector in Iraq) there is no enemy, I now perceive the **so called enemy as unquestioned thinking** in my own head when negative. Therefore, **I am the source of what I see and feel**. When we are trained to problem solve and see the other as an equal and to recognise misunderstandings (errors in perception), we make room to resolve conflict. Moreover, when I look to **solve a problem and not hate a person**, I am focused on solutions not on perpetuating problems. When we demonise others in warfare/politics calling the other the enemy we are not in problem solving mode, we are creating an opponent in which we feel justified in destroying their image or even them personally.

I see the Lockean (libertarian) viewpoint, in my own philosophy, as the right to be human and that international law, conflict resolution, social forums (traditional Agoras with modern egalitarian values) and personal inquiry techniques (refer www.thework.com) would be the wisest forums for dealing with conflicted thoughts (war, fighting). I perceive war as unintelligent as it perpetuates conflict by suppressing opponents and it drains resources that could be better used in developing humanity - training people for problem solving, conflict resolution, peace and harmony. We could redirect funds to sustainability systems that are in harmony with the planet and with the true nature of humans.

I see the military and political adversarial approaches that see an enemy as mirroring the world of tooth and claw of the Hobbesian viewpoint (social control) and this creates more conflict and unhappiness, I feel. It distracts us from the real ecological and economic issues that are happening across the planet right now. Indeed we don't even look into who we are and why we are here on this planet in space, and these are the most important questions that re-shape the future.

It has been interesting to observe the politicization of refugees without there being any real consideration of the truth of what causes the flow of refugees. Instead in Australia they are typically perceived through the media as being illegal when they come by boat. Little consideration is given to their desperation and life threatening

journeys or to the reality they face which motivated them to leave their homes in the first place. Little philosophical discussion explores the military interventions used to exert power and control through violence which causes the refugee flows and to discuss alternative interventions designed to promote communication, problem solving and empowerment of people to live to their highest potential and solve the problems at home. Little thought is given to the current structure of the world and whether this serves civilisation at the end of the day or takes people down a path of a lose/lose outcome. Many watch television and become influenced by the clever arguments of today designed to make one side wrong and the other right. This then makes specific politicians look like leaders of choice promoted either through fear, misinformation or their perceived strength in standing tough on issues. Thus, in my view, the people seeking refuge are used in political power plays which are reflected by mindsets that accept violence as the state of play and view power as winning.

I do not see any backward glance at the economic systems that reward 'winners'. These winners are not driven by virtues, they are driven by economic profit maximization and are rewarded along those lines. They are perceived as successful as unconscious desires of abundance give a false sense of security. Even the industries they find themselves in are unlikely to be their personal passion, they are merely doing it for the money and that is the so-called success. They are seen as successful and gain access to government as money and influence is the motivation. Countries are run on fear, they must ensure their economic Gross Domestic Product (sum of all goods and services) is rising and employment is growing. Otherwise political opponents will criticize their policies and blame them as poor economic managers. When in truth, the economic systems of the world are configured by influential transnational and multinational companies who are the dominant players in the system and influenced saliently by a wealthy elite controlling the system. The governments extract taxes and enforce laws but they are dependent on the economic activity and influential corporate interests. Therefore, those in the economic paradigm showing success will be favoured in this system, they are the winners.

Thus, in my view, the promise of democracy hasn't really been realised yet. The Hobbesian view of a world driven by tooth and claw still creates a tension between those who demand human rights and international democracy and those who uphold power and control as the main paradigm of social control and exclusive wealth.

So my trip to Woomera raised many issues for me to reflect on. I do feel that the balance of true power is shifting. I do feel that a change in consciousness is happening and I am witnessing the last days of a power and control system through force. There are natural limits to the planet and that is becoming evident. No company can control nature and this is where the real decisive change will come. You cannot keep extracting resources, despoiling and wasting underground water, polluting the natural world without consequences or awareness of effects returning to one self. Nature is non-negotiable. The mistakes of the past will be faced as denial cannot be held down. Men will have to re-explore what it means to be a real man. That is to feel their manhood, and when fully realized, discover it is truly wonderful and liberating. The masculine that has denied the feminine of openness, emotions, connectedness and purpose will arise I feel. As men realize they are not fulfilled by living out this stereotype which is not real, they will start to question who they are. I feel the same will be true for women who currently play out more the role of girls rather than women, as they believe they are dependent and feel afraid of the world; to them I would say 'step out of your comfort zone and face what you fear and find the unlimited part of yourself.' Go and empower yourself with something you would like to try, embrace your own voice as it is equal and speak up so we can learn from you (this applies to men as well). Then men and women will come together as equals yet different and work out the problems that beset the planet right now. We have to work together with respect and equality, that is the way we redesign a future where we are no longer scared of shadows, but one that is problem solving based, where we face what we fear and create a world that is in harmony. This is the goal of humanity and it is where we are going. It is our true nature that is taking us there.

Peace is not an empty concept or platitude, it is when we inquire into our negative beliefs and take responsibility for the projections we created and falsely called

true. The real truth is that we are peaceful by nature and when we question ourselves the peace is there as truth feels like harmony, it doesn't come out of books, not even this one. There is 'no other' to fight with, it is ourselves that are conflicted and that is where the real work of peace comes in. We cannot create peace by militarisation; we cannot create security by economic forces that take more than we need; and we cannot demonstrate humanity by refusing to help people seeking refuge whether they be economic or war refugees. The unity we are seeking is within each of us and when we question for truth, amazing worlds arise. The possibilities of the future are endless when we are open to a peaceful and inspiring future. I certainly am, I hope you will join me in the heart.

The Fool's Gold: Nothing is impossible, we all choose the shape of the world. There are no enemies only potential friends. The world is what you perceive inside, it is not outside of you. When you change the world will change.

CHAPTER 9: Travelling to the United States for Peace (2013)

I travelled to the United States via Hawaii to attend the Rotary Global Peace Forum. The purpose of the trip was to meet peace educators in San Diego.

Below are highlighted a range of interesting speakers and presentations from this forum introducing different ideas on the promotion of peace.

Hawai'i – Overview of the Rotary Global Peace Forum

The Rotary Global Peace Forum was held in Hawai'i on 25 to 27 January, 2013. The Forum location of Hawai'i is symbolic of peace and compassion. Aloha is a term of greeting, it expresses life and love that is shared and Hawai'ians see all people as connected and coming together as one family. This resonates with the Rotary family and with the importance of sharing the goal of peace and living it.

Hawai'i geographically is the most isolated archipelago in the world and is said to house the most biodiversity on earth. Hawai'i is the site of Pearl Harbour and was the target of Japanese bombing which launched the United States into the Second World War. The USS Missouri (see photo) docked in Pearl Harbour became the site for ending the war with unconditional surrender and the signing of the peace treaty with the Japanese government in 1945.



The Rotary Global Peace Forum attracted Rotarians from around the world, the numbers were approximately 1,800.

The forum was organised over a three day period and the theme was 'Empowering a New Generation's Vision of Peace'. There were six plenary sessions (see photo) across the three days and approximately 35 workshops.



The workshops were divided into communication, action and collaboration workshops. Some workshops were on at the same time and therefore delegates had to make decisions about which ones to attend.

President Sakuji Tanaka presented his speech in English and expressed his inspiration for the theme Peace Through Service and how there are many ways to bring peace at the national state level, in communities and in the home. He spoke of his Japanese heritage and of growing up after the Second World War. Peace Through Service helps people find peaceful solutions and enables peace to grow. The focus of the forum was on linking peace to the environment and he noted that we don't think of the places we live or work, yet environment is everywhere around us. The environment is our home and community and it is important to be happy in our surroundings. When people feel peace in their homes and communities they can do more. He rationalised that when basic needs are met and people are not concerned with survival then there is less cause for conflict. You can see his speech at - <http://www.youtube.com/watch?v=QKNCKIJMN-0>

Some of the workshops focused on youth and their voices and skills to solve problems, others were related to schools and philosophy as a form of peace education, and others still focussed on peace education and appreciative inquiry. In some workshops the experience of peace was communicated through music, meditation and yoga.

The highlights of the forum were both the pre-recorded session of Aung San Suu Kyi speaking with children at a local school in Hawai'i and later speaking as the recipient of the Hawai'i Peace Award presented by President Sakuji Tanaka. Her speech made clear the needs of the Burmese people in the areas of health, education, infrastructure, sanitation and a wide range of projects that Rotary could become engaged in.

She indicated that there were no Rotary Clubs in Burma but hoped to see some in the future. She spoke of the importance of honesty and that it requires courage, she saw honesty and peace as being close together. To have peace in yourself you have

to be honest in yourself. She explained the importance of learning about each other and having the courage to recognise the truth in others. She also mentioned the importance of good communication. (Refer the video of her speech in the keynote section below for further details).

Other speakers spoke of war and the inhumanity of mankind, and that hatred caused people to fear each other rather than look at what we have in common. The message was to learn to live together in peace. There were others that chose to protectively accompany human rights activists to ensure their safety and spoke of the power of presence and the witness as a method of peace. The Hawai'ians spoke of being a seafaring nation and revealed the courage to explore the oceans and that they were driven by values. Local heroes such as Eddie Aikau, a surfer, was mentioned as a national example. Eddie was identified as exhibiting service above self and admired for his fearlessness in attempting to save others on a boat with huge waves. He chose to paddle off with his board and drowned.

Young people were spoken of as the next generation and the ones that Rotary must inspire and empower to create peace in the world. Some mentioned peace education as an important tool in educating the next generation, and others chose the vehicle of the media to communicate stories for peace scholars to gain experience and insights into conflict. Young people spoke of using their skills and initiatives to reconcile opposing groups in school settings, and others used the creative medium of theatre to convey anti-bullying messages and values.

The forum had a wide range of approaches to peace and left delegates with messages to enable them to deeply contemplate how they would implement Peace Through Service at the local club level.

It was a worthwhile conference, and from a global perspective it added another octave to the global voices for peace offering practical visions and generating commitment to the idea that peace is not only possible, it is a decision.

The Deeper Meaning of Aloha by Curby Rule

For those who follow the path of Huna, or are fortunate enough to live in Hawai'i, it is common for us to use the word Aloha. We use it in greetings and farewells and in expressing love. But the word means even more, it is a way of life. Besides these common meanings, the word Aloha holds within itself all one needs to know to interact rightfully in the natural world. These insights describe an attitude or way of life sometimes called 'The Aloha Spirit' or 'The Way of Aloha'.

The spirit of Aloha was an important lesson taught to the children of the past because it was about the world of which they were a part. One early teaching goes like this:

Aloha is being a part of all, and all being a part of me. When there is pain – it is my pain. When there is joy – it is also mine. I respect all that is as part of the Creator and part of me. I will not wilfully harm anyone or anything. When food is needed I will take only my need and explain why it is being taken. The earth, the sky, the sea are mine to care for, to cherish and to protect. This is Hawai'ian – this is Aloha!^{xliv}

Excerpts from workshops at the Rotary Peace Forum:

'Dream It Do It' by Ashoka Youth Venture

This was a workshop for young people and essentially the topic was about landmines. So the kids generated ideas on how to remove landmines. It was interesting to learn that a man came up with an idea for rats to sniff out landmines and was later to discover that rats could also detect tuberculosis. This link highlighted the importance of people following their passion, in this case this man's passion were rats.

It was evident from the passion and enthusiasm of young people that they want to be active change agents. Young people demonstrated inspirational ideas and felt confident they could do great things. I thought about myself as an innovator and marvelled at how hard it has been for me to get my ideas accepted and invested in. I have great ideas and I am just amazed that I haven't been discovered. I smile and just trust all is as it should be. That is how I can hold my candle for years, I just have to be at peace with what is. There is no other choice. You cannot force destiny. I dreamed I was teaching peace and definitely my work has grown even if classroom work hasn't, my own personal development has. So I guess when I am ready the doors will naturally open.

YouTube links: Dream It Do It

[Rotary Peace Forum Hawaii Workshop Dream it do it youth testimonial 1.MOV](#)

[Rotary Peace Forum Hawaii Workshop - Dream it do it youth testimonial 2.MOV](#)

[Rotary Peace Forum Hawaii Workshop - Dream it do it youth testimonial 3.MOV](#)

[Rotary Peace Forum Hawaii Workshop - Dream it do it youth testimonial 4.MOV](#)

[Rotary Peace Forum Hawaii - Dream it do it youth testimonial 5.MOV](#)

An overview from the website:

<http://www.youthventure.org/dream-it-do-it-challenge>

Appreciative Inquiry

Dr. Donna Ching from the University of Hawaii presented her work on Appreciative Inquiry at the Rotary Peace Forum in Hawai'i. It was very stimulating and generated positive discussions.

Appreciative Inquiry is a form of positive thinking that seeks out associations that resonate. The facilitator talked about the importance of resonance (synergy) and people coming together with similar themes. Participants chose a partner and were asked to talk about an inspirational idea. I spoke about my project of an International

SPEAK UP Award and showed her the pictures of myself as a World Peace Clown. My partner indicated she is an educator. We both realized we had resonance and synergies through her work as an educator in Uganda and as a teacher of English. The work she was undertaking was to teach English as a way to bridge the diverse tribes who spoke different languages. English would enable them to communicate together in a common language. The teaching of English was also providing a business language which would have spin offs for trade. So through our exchange we were able to see where we could work together. The idea is to build on the strengths of people and see where they overlap and can produce positive outcomes.

This could be an excellent technique for Rotarians and if actively applied Rotarians and peace scholars could be facilitated to look for synergies where they can work together for the greater good.

Appreciative Inquiry is defined by Wikipedia as follows:

Appreciative Inquiry (sometimes shortened to 'AI') is primarily an organizational development method which focuses on increasing what an organization does well rather than on eliminating what it does badly. Through an inquiry which appreciates the positive and engages all levels of an organization (and often its customers and suppliers) it seeks to renew, develop and build on this. Its proponents view it as being applicable to organizations facing rapid change or growth.[1] Stowell and West (1991) have been credited with the development of the 'Appreciative Inquiry Method' (AIM). The Appreciative Inquiry method was proposed in the 1990s and arose out of the lessons learnt from research undertaken into the methods of knowledge elicitation (West,1991). AIM was developed over the years and examples can be seen in Stowell and West (1990) as part of the process of knowledge elicitation and in gathering of expertise in (West, 1992; West and Thomas, 2005; West and Braganca, 2011); as a means of gaining understanding of complex decision making in Smith's (2001) work in mental health; and in understanding management problems Stowell (2001-2009)in a number of systems workshops within the Systems Practice for Managing Complexity network.^{xlv}

YouTube Links: Appreciative Inquiry

[Rotary Peace Forum Hawaii Speaker on Appreciative Inquiry Part 1.MOV](#)

[Rotary Global Peace Forum Hawaii Speaker on Appreciative Inquiry Part 2.MOV](#)

[Rotary Peace Forum Hawaii Appreciative Inquiry Part 3.MOV](#)

[Rotary Global Peace Forum Hawaii Speaker on Appreciative Inquiry Part 4.MOV](#)

Practices for Cultivating Peaceful Communication in Schools

Kailula High School teachers attended the Rotary Peace Forum in Hawai'i. The teachers explained their program for promoting peace in the classroom. They spoke of thinking differently and the importance of philosophy. They invited the Dalai Lama to attend the school and hear the children's questions, he was impressed, they said. Their work highlights the importance of philosophy and has proved successful in Hawai'i.

The focus on teaching philosophy spread from one teacher in a school to around 40 teachers desiring to be facilitators. They explained that the Dalai Lama came to their school and the kids asked some profound questions which got him thinking. Kids have fresh outlooks and refreshing ideas.

The group of teachers had a session whereby each person introduced their name and what they liked and if they had any obstacles in peace education. We had a large group and people held a ball of wool and wound it around a cardboard tube. They spoke of their name and revealed more about themselves. It was really lovely. Unfortunately there was not enough time for everyone to speak. The group was really large for this exercise, but it was positive. They had a thumbs up/down to evaluate the session. It was encouraging for me to hear more about peace education.

In my REAL HOPE work, philosophy and critical inquiry is included within a values, peace and anti-bullying framework. I found it interesting to see experiential education emerging in a school curriculum seeking to encourage children with critical inquiry, introspection and discovering real meaning; therefore, validating the wisdom of *to know thyself and be true*. I found this session validating experiential education and self-inquiry. Moreover, the teachers indicated they have established a Philosopher in Residence program, this is a similar concept to the Australian Artist in Residence Program. In respect of my own work this could mean basing at a school a trusted peace clown with conflict resolution skills. Children could approach this person known to have compassion and be assisted to learn to communicate clearer,

problem solve and resolve conflicts at school and home in a way that is playful and positive.

YouTube Links: Cultivating Peaceful Communications

[Rotary Peace Forum Hawaii Workshop - Cultivating Peaceful Communications in Schools Part 1](#)

[Rotary Peace Forum Hawaii Workshop - Cultivating Peaceful Communications in Schools Part 2](#)

Further information about promoting peace in the classroom is provided by the link as follows:

<http://www.civilbeat.com/articles/2012/04/14/15546-philosophy-for-children-promoting-peace-in-the-classroom/>

Keynote Speaker Aung San Suu Kyi

A definition about Aung San Suu Kyi from Wikipedia:

Aung San Suu Kyi is a Burmese opposition politician and chairperson of the National League for Democracy (NLD) in Burma. In the 1990 general election, the NLD won 59% of the national votes and 81% (392 of 485) of the seats in Parliament. She had, however, already been detained under house arrest before the elections. She remained under house arrest in Burma for almost 15 of the 21 years from 20 July 1989 until her most recent release on 13 November 2010,[10] becoming one of the world's most prominent political prisoners.^{xlvi}

Many were excited at the speech of Aung San Suu Kyi. We heard two addresses. One was to young people and the other to the Rotary Global Peace Forum. What I noted with the children's session was that the MC spoke for them. I would have loved to have heard their voices rather than have them stand up in silence. It is so important to hear the voices of children; they have much to teach us. Aung San Suu Kyi said she is more interested in the questions as they tell her more than the answers. Questions also show depth and awareness, the questions of the young people were excellent and penetrating.

When she spoke I felt her to be a humble person and she confessed she prefers to listen than to speak, an unusual quality in a politician. She spoke of her hero being her father. She mentioned that house arrest for her was a time to be alone. Having just come out of a 10 day silent retreat myself I could truly see the merit of that. Most people want company but there is a great wisdom and peace that comes from silence.

She used the time constructively and structured her days during the week to do the work she felt she needed to do, to read books that needed to be read and keep listening to the BBC world service to observe events around the world. I recall one of her house helpers saying she was a quiet woman who kept to herself, so silence was her friend. I am sure the military hoped she would crack or give up, but such is

the power of compassion, conviction and inner strength that arises from selflessness. This is a power that the military cannot understand. What I do know is that it gives meaning to the phrase ... *'...it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.'* This kingdom is simply the place of virtues where the power of love is the real power. She saw compassion as the real courage.

Aung San Suu Kyi only accepted the invitation to speak at the Rotary Global Peace Forum because of the peace theme, she was interested in peace and prosperity in her country, and recognised that the business people in Rotary and the infrastructural work they do could alleviate the desperate need of her people. She also acknowledged the need for conflict resolution, education, water, free health care and healing for her people. All the years under military occupation have decimated her country, making it one of the poorest in Asia.

She spoke at length about corruption and the lack of ethics. In Asia this is a big issue, I learned this first hand through the Rotary Peace and Conflict Studies Program at Chulalongkorn University in Bangkok. We met some corrupt officials as part of our study. The kickbacks and the money exchanging hands was evident even in the community to ensure services in hospitals, schools and so on. Everyone wanted money. Even in the case of hospitals the poor people had to supply all the medical equipment, they are the poorest of the poor. Such is the notion of poverty and lack of ethics that is an outcome of desperation. The people suffer enormously. This for me was the theme - the needless suffering of people, the lack of empathy and the genuine desire for real peace. Aung Sun Suu Kyi saw it as compassion and courage. Thus the courage to admit mistakes, the courage to make changes, rather than feeling courage when holding the end of a gun. In truth, violence is the opposite to courage. It takes great courage to face what you fear non-violently.

It took her 20 years to get a dialogue started with the military as she indicated that they saw outcomes in terms of win/lose. She said they thought if they dialogued they would lose all rather than share through negotiated settlements. Such was the mindset of the military- an intractable position unable to move, whereby the Burmese

people increasingly suffered ethnic tensions, imprisonment and torture. Moreover, she stated that children suffered malnutrition due to worms. There was a constant sense of insecurity, therefore no safe place to rebuild their country. They experienced distrust ethnically and towards the military that was causing tensions and more conflict. It was clear all disparate groups need to come together now in Burma - the military, civilians, bureaucrats, and ethnic groups

I contemplated the military junta that still holds power in Burma and whether Aung San Suu Kyi is being used as an international speaker to attract funds to Burma and what would be the outcome of that, or if they are slowly embracing a democratic process? Would more funds to Burma strengthen the military junta or would it strengthen the people? Clearly Aung San Suu Kyi is willing to be that spokesperson for the good of her people, and appears to live the honesty and courage she asks of others. Her speech was inspirational and urgent. Perhaps Rotary will organize a coordinated effort to assist the Burmese people.

I recalled on the Rotary Peace and Conflict Studies Program in Bangkok our tour of Northern Thailand and meeting with Karen Burmese organisations. The ones we met were focused on keeping the Karen culture alive by teaching the culture in the forests. We met the backpacking doctors who aided injured, pregnant and dying people in the forests. They were escorted often by the Karen Liberation Army. They were incredibly brave people. I noted some westerner's helping them, I admired the courage I witnessed.

On the Rotary program we were briefed and informed about a range of challenges the Burmese people faced. The war inside Burma was one of the longest civil wars in the world. There were at least 1 million displaced persons in Eastern Burma. Militarisation and mega development projects were problematic in respect of displacing people and human rights violations. HIV Aids was an issue, we learned of one in three sex workers testing positive for HIV in 2005. In the eastern states bordering Thailand, malaria was the leading cause of 42% of deaths. Disease was a major issue in Burma. We visited on the Thai side of the border the Assistance Association of Political Prisoners (AAPP). We were shown displays of photos of

people who had been taken as political prisoners and the history of oppression in Burma. We were shown pictures of typical torture techniques used at Insein Prison, an ominous name that reflected the reality of torture. There was a list of 1400 political prisoners. This non-government organisation provided assistance for families and networked with international human rights groups.

Hundreds of thousands of Burmese attempted to cross the border into Thailand. We saw people living in make-shift shanty towns, bits of plastic were roof's, they were desperately poor. It felt strange as a westerner looking at them in their reality and coming from my own. Very hard to reconcile internally. The ethnic groups travelling across the border were: Karen, Karenni, Mon and Shan. I have scant knowledge of these groups but understand ethnic tensions were exploited. Thus many of the Burmese people were in refugee camps inside Thailand but as Thailand is not a signatory to the 1951 Refugee Convention people become non-people. I did meet one woman in Mae Lai who I was told was talking to the UNHCR and was planning to come to Melbourne. I can report I met her in Melbourne, so people do get out, thank goodness. The irony was in the only picture taken of me in the refugee camp, she is the only face in the picture. At the time I didn't know we would meet again.

There is a wonderful quote by Aung Sun Suu Kyi which says:

“ The dream of a society ruled by kindness, reason and justice is a dream as old as civilized man. Does it have to be an impossible dream? ” **AUNG SAN SUU KYI**

Perhaps dreams come true, that will be up to all of us to support and live that vision.

The Rotary Club of Point Loma in San Diego reported on Aung San Suu Kyi in their newsletter 'Rotarpoint', highlighted below:

Nobel Laureate Receives Award at Rotary Global Peace Forum

Aung San Suu Kyi, leader of Myanmar's democracy movement and recipient of the Nobel Peace Prize, delivered the keynote address at the Rotary Global Peace Forum in Honolulu, Hawaii, January 25-27. She was honoured with the Hawaii Peace Award for her longstanding pursuit of democracy through peaceful, nonviolent means (see photo).



Suu Kyi told Forum attendees that absolute peace is an unattainable goal, but one that we must nevertheless continue to endeavor toward. She said the democratic institutions are necessary to guarantee human rights. 'The kind of peace we want is very simple. We want permanent peace,' said Suu Kyi. She also noted that young people have an important role to play. The Honolulu forum emphasized the importance of getting youth involved in the peace process. 'We must help our young people so that they may be able to take over our task of nation building,' Suu Kyi said. 'We depend on our young people to take us forward.' More than 1,800 Rotarians, Rotary alumni, and supporters of Rotary's peace program took part in this event, the second of three peace forums planned by R.I. President Sakuji Tanaka. The first was held in Berlin in November, and a third is planned for Hiroshima, Japan, May 17-18.

'Rotary builds peace and international understanding through education, humanitarian service, and connecting with youth,' Tanaka said. 'To ensure a lasting legacy in this arena, we must engage young people and the new generations to come in a meaningful way, and empower them to carry Rotary's peace-building efforts into the future.'

Source: Excerpt from the Rotary News, January, 29, 2013 By Arnold Grahl

YouTube links for Aung San Suu Kyi Rotary presentation:

[Rotary Peace Forum Hawaii Aung San Suu Kyi School Recording.MOV](#)

[Rotary Peace Forum Hawaii Speaker Aung San Suu Kyi Part 1.MOV](#)

[Rotary Peace Forum Hawaii Speaker Aung San Suu Kyi Part 2.MOV](#)

[Rotary Peace Forum Hawaii Speaker Aung San Suu Kyi Part 3.MOV](#)

Rotary formulated the following Peace Declaration for the Hawaii conference:



DECLARATION OF PEACE

“The Green Path to Peace”

HONOLULU, 27 JANUARY 2013

All human beings have the right to live in a state of peace, free from violence, persecution, inequality, and suffering. As leaders and friends of the Rotary movement, united in service, we publicly declare our commitment to creating a more peaceful world. We value our shared environmental resources and encourage the family of Rotary to enlist our global perspective and demonstrate that we are catalysts for peace. By conserving and protecting our planet, we support “The Green Path to Peace.”

We believe that the integration of today’s youth into the peace process is essential to a peaceful future. Each new generation enters into a more globalized, connected, and diverse world than the one before it. Young people increasingly view themselves as global citizens: they are more tolerant of cultural, ethnic, and religious differences, and they are passionate advocates for the principles of justice and equality. As the world becomes smaller, the voices of young people and their calls for peace — amplified by technology and social media — become louder and more compelling.

We recognize that a peaceful tomorrow must begin with the actions we take today. We can nurture the seeds of future peace by encouraging young people’s creativity, energy, and idealism, and empowering them to become catalysts for change. It is up to the leaders of today to demonstrate their commitment to peace over war, friendship over enmity, and compromise over conflict, for young people will carry these values forward as the leaders of tomorrow. As each generation inspires and supports the next, the seeds of peace will grow into a green path to peace, constantly moving forward.

We express our desire for a peaceful world through the action of service. By serving and helping others, we gain empathy and understanding, build lasting bonds of friendship, and empower others to become peacemakers. Consider some of the ways that we have enhanced peace together through Rotary:

- ❖ Around the world, nearly 14,000 Interact clubs, comprised of young people ages 12 to 18, and 9,000 Rotaract clubs, comprised of men and women ages 18 to 30, afford their members the opportunity to develop leadership skills, serve their communities, and advance international understanding and goodwill.
- ❖ For more than 75 years, students and host families have broadened their horizons through Rotary Youth Exchange. Each year, more than 8,000 students in 80 countries have the opportunity to bridge cultures and enhance international understanding through short-term and long-term exchanges.
- ❖ Through The Rotary Foundation’s Peace Fellowships, more than 700 Rotary Peace Fellows have earned master’s degrees or professional certificates that enable them to pursue careers in peace-building and conflict resolution.

We urge everyone who shares our vision of peace to take action:

- ❖ Identify “The Green Path to Peace” through service projects in Rotary’s six areas of focus.
- ❖ Be an activist. Use your voice and your vote to encourage your elected leaders to adopt peaceful conflict resolution practices instead of resorting to war.
- ❖ Use social media to engage with people of different nationalities, cultures, and religions who share your commitment to peace.
- ❖ Provide opportunities for young people to develop their leadership potential and become active stakeholders in their communities.
- ❖ Discuss and share strategies for helping young people deal with common sources of conflict they may encounter in their everyday lives, such as gang violence and bullying.
- ❖ Connect with others to make a difference. There are Rotary clubs in more than 200 countries and geographical areas, working in more than 34,000 communities worldwide. Join us in advancing *Peace Through Service*.

Peace is not a final destination to be reached, but an active and continuous process. All of us are capable of becoming peacemakers in our own lives, and through our words and actions, we will demonstrate that peace is possible.



A range of messages were shared with delegates in respect to living peace in one's life, in assisting others to resolve conflicts, protective accompaniment, cultural philosophies, virtues and values, expression through the arts, promoting peace through the media, positive inquiry, humanitarian aid, environmental ideas, personal stories, voyager projects, philosophy in schools, student organisations, social businesses and assisting countries with rebuilding Burma.

Overall there was an excellent array of workshops, ideas and approaches to peace which helped to dissolve some of the traditional visions of peace and to discover alternative ways to action peace in communities.

Rotary has the potential to facilitate the joining of hands in peace and friendship to work together in a spirit of truthfulness, fairness, and goodwill to benefit all for a new future. The key is to 'be peace'. Gandhi's words are a fitting conclusion found in a Rotary exhibition of hands.



The Fool's Gold: Service Above Self is working together for the good of humanity. It rises above personal differences and resolves all conflict with peace in mind.

Campaign Idea: Smile to Disarm America

I spoke to a range of people to see if I could get this campaign going.

I rang Patch Adams to speak to him about a campaign idea I had that was inspired by the shootings at a school in the United States. Unfortunately I didn't have enough time and support to make this happen. However, Patch was supportive and said I could indicate that he endorsed what I was trying to do. I realised he had other projects that he was committed to. I spoke with Rotarians in Hawaii and on the mainland United States in the Los Angeles and San Diego areas. There was some initial interest but I wasn't able to get the support in time.

I approached Unity Consciousness people to see if they were interested in clowning around, they said they were busy.

I approached Peace Educators in San Diego to also jump on board, but other events were on and situations arose that rendered it not possible.

At the end of the day you can't change the world alone, it is indeed a collaborative effort. Yet I believe in planting seeds and getting ideas out there and not to worry if they haven't germinated, they will one day. So I say to people to get on board with *Peace* and make it happen, it is not an ideal it is a reality when you choose it. This was the idea I came up with and this is the Press Release outlined below.

PRESS RELEASE: Smile to Disarm America

The recent controversy over the gun laws has further divided those who believe in the right to bear arms and those who believe in public safety, particularly for children in schools.

This has served to bring the United States to a crossroad. Many believe that violence is a fact of life, albeit an unfortunate one. However, there ARE non-

violent alternatives, and these are advocated by peace educators but seldom understood by the public.

Susan Carew, a Rotary Peace Scholar and World Peace Clown has just arrived from the Hawaii Peace Forum. She is advocating a different form of community peacemaking. As Peacefull the clown she teaches the REAL HOPE program which focuses on clowning, peace education and happiness.

Happiness connects with the US Constitution - the right to life, liberty and happiness. She is here in the United States to meet with peace educators, visit schools and speak in public forums about peace education and happiness.

Susan aka Peacefull clown travelled to Russia orphanages with Dr. Patch Adams. She asks – ‘come out on the streets as peaceful happy clowns and smile at your community. Why not put the unity back in community? Every child loves a clown as they feel happy and safe. Why not be a clown for peace?’

Patch Adams supports the initiative ‘Smile to Disarm America’. Peacefull is asking Americans to come out on the street on Valentine’s Day February 14 to show your love for children by being a clown or dressing colourfully and smiling at members of your community.

Peacefull the clown will join a group of Rotarians, clowns, peace educators and local school children in San Diego, meeting at (location, time). As peace clowns they will be smiling at people on the street and asking people on the street what they think about real peace and how they would go about creating a positive healthy society that upholds the American values of the ‘right to life, liberty and happiness’.

Why not 'be the change you wish to see in the World' as Mahatma Gandhi so wisely envisaged. This is the Statue of Liberty that enlightens the World.

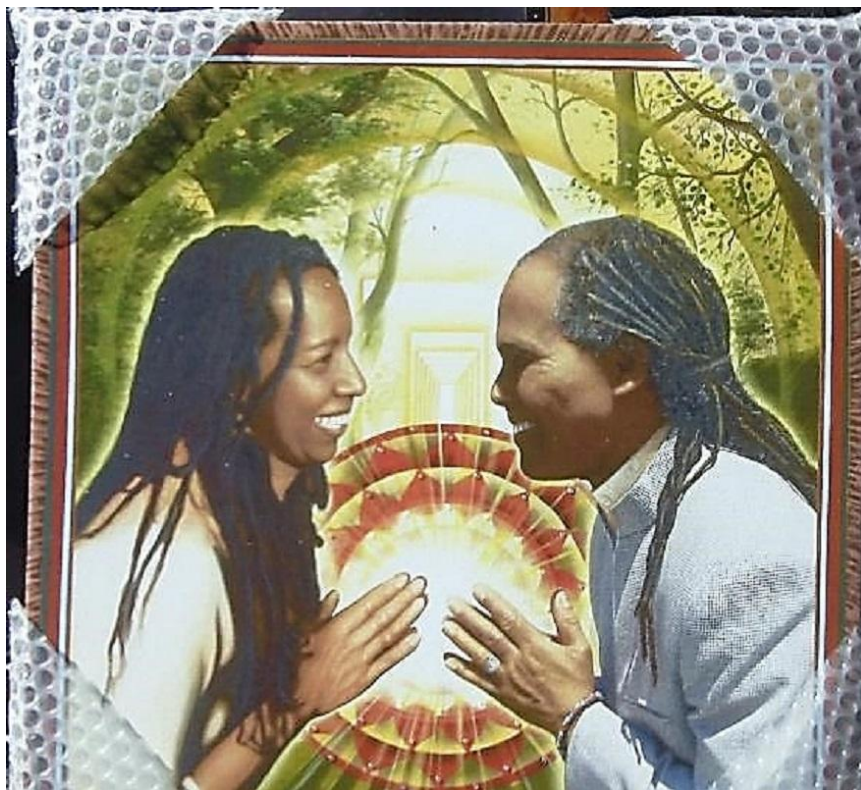
The Fool's Gold: It is the intention that matters not the outcome. One can only throw a stone into the pond of reflection to see the ripples but have no idea who or what is affected by an idea, especially when it seems nothing is happening. All ideas have unmanifested potential. It is to know that there is right timing.

Michael Beckwith: An Emissary of Peace

My friend Elia asked me to go to her spiritual church. It turned out the teacher was Michael Beckwith. A friend in Australia had raved about him and said he was very switched on. The church is called Agape. This is an excerpt from his website <http://agapelive.com/index.php?page=3>

The website highlights the purpose of the Agape Church, as follows:

...Dr. Michael Beckwith's life is a living testament to building spiritual community. In the 1970's he began an inward journey into the teachings of East and West, and today teaches universal truth principles found in the New Thought-Ancient Wisdom tradition of spirituality. Gifted with a vision of a trans-denominational spiritual community, in 1986 he founded the Agape International Spiritual Center upon his faith in that original vision.



Dr. Michael Bernard Beckwith in a personal letter to him Coretta Scott King wrote, 'I greatly admire what you are doing to bring about the Beloved Community, which is certainly what my dear husband worked for and ultimately gave his life.'

Recently described in 'What Is Enlightenment?' magazine as a 'non-aligned trans-religious progressive,' Dr. Beckwith shares his powerful conviction of creating the Beloved Community through his participation on international panels with other peacemakers and spiritual leaders including Dr. T. Ariyaratne of Sri Lanka, and Arun Gandhi, grandson of Mohandas K. Gandhi. He is co-founder of the Association for Global Thought, an organization dedicated to planetary healing and transformation.

Dr. Beckwith is the originator of the Life Visioning Process, which he teaches throughout the country along with meditation, scientific prayer, and the spiritual benefits of selfless service. He facilitates retreats, workshops and seminars. His books include: 'Inspirations of the Heart', 'Forty Day Mind Fast Soul Feast', and 'A Manifesto of Peace'.

Dr. Beckwith's achievement as a humanitarian and emissary of peace have been widely acclaimed. In 2003, his activities were enumerated when he was written into the Congressional Record of the 107th congress. He is the recipient of numerous humanitarian awards, some of which include: The 2004 Africa Peace Award, Thomas Kilgore Prophetic Witness Award, Howard Thurman Stained Glass Window Award by Morehouse College, a commissioned oil portrait for Morehouse's prestigious Hall of preachers, and the Humanitarian Award of the National Conference for Compassion and Justice.

Thousands gather weekly to receive inspiration from Dr. Beckwith at the Agape International Spiritual Center in Culver City, California. Together, Drs. Michael Beckwith and Rickie Byars Beckwith have written lyrics and music performed by the Agape International Choir in concert venues worldwide. Always in demand, their performances inspire peace and goodwill in the global community. They share their lives with their four adult children and six grandchildren.

Here is an excerpt, from my blog, about meeting him:

...On my last day in Los Angeles Elia and I travelled to see Michael Beckwith. He is an inspirational speaker and founder of Agape Ministries. We got there a little earlier and walked around. There were stalls set up as little tents with people selling their healing arts, clothes and coffee. Elia queued for us to get good seats inside. It was a large conference-like room with the seats all pointing towards the stage. There were pictures of Martin Luther King, Gandhi, Mother Theresa and others at the back. I sat close to the front and asked the organiser if I could film.

They started off with prayer/meditation and an introduction. They have a big screen where they advertise what is going on, I smiled as the announcer sounded like a radio jock. They had a wonderful musician singing about forgiveness. This was not a typical church but one that had its roots in the African American spiritual churches which are full of music and life.

Michael's wife, Ricky, played music and was excellent. She has a beautiful voice, very moving. Eventually Michael Beckwith came on. I had no plans to see this guy but my friend Elia is a regular attendee to these services and took me. My friend Bronwen loves Michael Beckwith, so I knew of him and had a copy of his speech on my iPod.

The guy sitting next to me was a hoot. He was a clown definitely. He said to me, 'We are squashed in like sardines'. I simply said: 'As long as we don't smell like sardines' and he was off laughing so loud. I loved his openness. His friend said his other friend was receiving the live streaming and could hear him laughing. He laughed a lot. I was a little uncomfortable but reminded myself that all are One and if there is any discomfort in me it is for me to look at that. I actually liked him and enjoyed his spirit. There was one part of the service where they encouraged us to talk to the person next to us and I noticed he found eye contact hard. So I felt he was shy and the laughter somehow masked this insecurity yet enabled him to be heard. He hugged easily and it is all part of the healing process for all. Michael spoke of the new spirit rising and that we are one. Most of what he said I

resonated with and I believe that gratitude is the attitude. They contrasted themselves with the church and a judging God preferring a loving God that loves all and is all. I considered him a revolutionary as he did speak against the evils of society. What I particularly loved was a comment that business was to serve peace. Now I had never thought of that before, but indeed it is true. The goods and services are really about serving needs in people, albeit manufactured needs, but it is to serve the community so they feel peace. The economic system is seen as stability as people are relatively satisfied in respect of their needs and wants. It is a false security but nonetheless it is what governments want. I really loved the idea of business serving peace. It ties in with the social business concept where people are raising money for the greater good. I think that is the movement away from self interest and greed where we see ourselves as served as part of a collective and what we do to others we do to ourselves. He spoke very passionately yet I felt he was not happy. He did confess he had felt dark as he had visited a sad place. I can't recall where he went, maybe Haiti, I am guessing. So he is healing as well. They also spoke at length about giving and they have tithing, I am not into that so much as I feel people will give out of love, and that love is God in reality. So I believe in just allowing their church to grow or diminish naturally. People will keep it going if it is in alignment with their truth.

I managed to make my way to see Michael after the service and gave him some brochures on my REAL HOPE program (values as the Fools Gold) and the SPEAK UP Award (children's voices). I asked to interview him for YouTube and he agreed. I did try and contact Catherine his assistant but she didn't respond. I noticed they have a peace ministry. Unfortunately they didn't call, but as I often think these days, it was not meant to be, if it was, they would have. So I just enjoy the experience of love and peace and know it is all exactly as it should be.

The Fool's Gold: All is exactly as it should be. The true ministry of peace is a healing ministry. Only love heals. Whenever you love you heal. It matters not if you are alone or with others. The Holy Grail is simply transformation of negativity into love. That is the alchemy of healing.

Teaching Peace at the University of San Diego

The purpose of my trip to was to meet with an academic from the University of San Diego who was to introduce me to the peace community. What ended up happening was a few days after I arrived his mother died and we never met. I was amazed at the timing of that. I was to meet a few educators one night for dinner and I was invited to teach REAL HOPE to post graduate students. However, I tried to make contact with others but they didn't invite me. I was surprised. One teacher indicated she taught conflict resolution and not peace. I was so fascinated that she saw a difference. That is the nature of when we intellectually pull apart concepts and create schools of thought. When we simply see it as part of the bigger picture and when open to learning/growing we will find we open to new ideas. There were still old notions blocking the teaching of peace given it is perceived as anti-war and socialism given the communist threat during the McCarthyism era. Real peace is not opposed to anything, it is experienced as living by example.

Here is an excerpt from my blog:

I had a bit of a sleep in and got up for a few hours and then had another sleep I was very tired. I had to meet peace educators at the Lotus café.

At 6pm Debra dropped me off. I had some dinner as I was starving. The girls – Parminder, Stephanie and Katie turned up. One was a peace educator in a community college, the other was with Peace educators without borders and Parminder had been in schools teaching peace. They all concurred that they had felt resistance to Peace education. It was validating to me as Australia is even further behind. If you are not in the system it is very difficult to raise consciousness. In the US apparently it is associated with anti-war and that is a negative. I am guessing patriotism and defence are closely held truths here. In Australia we don't feel such patriotism and we do question our Government, our military is not that big and doesn't have that much power. If anything they have been seen as going into Iraq and Afghanistan after the US and this has been seen as not our conflict and the outcome was a lesson for all involved. I wondered about blind allegiances due to a fear of not having a superpower supporting us. I have seen signs of Australia becoming more independent which I think is a good

thing. It is like in a democracy having a voice, you have to find your own voice to exercise your democracy. It is not a democracy if you give away power due to fear or trade reasons. This is how tyranny can rise up. Peace education in truth is learning how to live together and to know yourself, it is not political it is about true freedom. Perhaps that is why it is seen as political and a threat. When people find their inner power they tend to make up their own minds and question what doesn't represent them. They are not so easy to govern. I guess that is the political aspect, yet in truth, it is putting the unity back in comm-unity.

Anyway I found out that peace education is perceived as peripheral not as core to education and I see it as a big marketing problem. There were possibilities of my visiting a school but I have just found out they go back to school 12 February, so I won't be here that long they will have to squeeze me in just before I leave. I must confess I have lost some faith and have no idea how to get this work going, at the end of the day I have to trust. It is indeed the dominant belief that violence is defence and people are vulnerable. Peace education teaches values, cooperation, that we are one world and that what we do to others we do to ourselves. We are here to learn to live together peacefully and conflict resolution is one of the tools which helps us with processes to resolve problems and not hate people. How many families have broken up? How many relationships break-up due to inaccurate and poor communication hence an inability to hear, a belief in right and wrong and not able to meet in the middle to share power? True democracy in this world is based on sharing. Yet there are still interests who want 'winners to take all' and the losers are left on the curb of society to beg. We have not taught people or indeed raised awareness that when we help others through education (empowerment) they will in turn help others and we empower our society to know that people will never fall below the cracks. It is a little like 'Pay It Forward' when you do a good act then others feel good and will do a good act. If people feel society is out to take from them or is not out for their best interest, they will feel suspicious and distrustful of others.

At the moment it is self interest and bullying that seems to be seen as power when real power is power within, it is about choices, self respect and love of self and others. It seems to be a learning curve and I guess when the time is right people like myself will find doors open as others realise that peace is not political but our

true nature when we are true to ourselves. It is the actual door to freedom, peace is freedom. It can never arise from violence or power over paradigms.

So I came home watched YouTube for a while. I contemplated earth changes and how society still appears in denial. I wondered about my purpose here in the US. There are times when I just want to give it all away, I seem to hang in but I do get tired of trying. I do feel like a candle in the wind.

Parminder invited me to teach her post graduate class in Peace Studies at the University of San Diego. I was very happy to do this. I wore my Jesters jacket (see photo) that I wore around the world and for me represented the clown without having to dress as one.



I contemplated the academic nature of courses and the fact that peace is a virtue, it is not a concept. In my experience the only way to know peace is to experience it as a felt reality of love. In truth, to 'be peace' as the famous Vietnamese monk Thich Nhat Hanh taught.

For me clowning has brought me closest to the experience of no thought in a process of loving people without discrimination or fear. I felt free and with absolutely no weight of society on my shoulders. It was the most liberating experience. I found

that I could love all people, even those on the streets or socially outcast. So when I teach peace as a clown I actually embody that feeling of lightness as I teach which creates a loving classroom, hence leading by example. I am not strict, children do not have to jump through hoops or say the right things, I am looking for them to explore and express their true selves. I value every child equally and together we open the flower of true peace and discover the true essence or we may find the colours in the rainbow of peace as it returns to the white light of oneness. These are not in the modern curriculum. Experiential education is available through various non-profit groups but it is not seen as intellectual or valid, there is no job description, it is a life skill. In truth it is not academic but it is higher knowledge that borders on the mystical.

I enjoyed my moment teaching at San Diego and wasn't sure how the students would interpret my style. They showed interest and asked questions. So hopefully I left them with an expanded vision. I am grateful to Parminder for giving me this experience, as that was the purpose of my trip to the US.

Message from a Holocaust Survivor for Peace

I first heard Frances Gelbart speak at the Point Loma Rotary Club meeting held at the San Diego Yacht Club. I found myself very drawn to her by her words 'love each other'. That was for me the sign to speak to her. So I waited until others stopped talking to her and said hello to her. I told her what I do as a peace clown and found myself standing there with this older woman holding hands. The feeling I had was that she was a fellow peace maker. I really felt strongly that I wanted to interview her.



I rang her a week later and tried to set up a time to go and interview her. I arranged to catch the train to Carlsbad just north of San Diego. She picked me up from the train station and I was taken to her home. I saw a picture of her as a young woman up on the wall (see photo), she was so beautiful and her husband a handsome man.



It was hard to imagine what she suffered. We spoke for a while about my work and life and then I asked for the interview. She said no at first, I was surprised and then felt perhaps we could just talk. In the end she agreed to be interviewed. This is the transcript of our interview and below that is some information reproduced by Rotary from a newspaper story written about her by a journalist at the San Diego Yatch Club. Her story is a reminder of why being a Fool for peace is important.

Interview with Frances Gelbart, Holocaust Survivor, 13 February 2013

SC: 'I am with Francesca and I had the pleasure of meeting Francesca at a Rotary meeting giving a talk about being a holocaust survivor. So perhaps Francesca if we could start with you describing a bit about what happened and your background?'

FG: It happened in 1939 when the German's invaded Poland. I remember we had to stay in the line for food and especially when they found out I was Jewish, once we get close to the counters they say sorry we don't have any more food. This was repeated day after day after day. I remember when they gather us and we had to go to the ghetto which is a suburb of Krakow by name Podgórze. People in the ghetto used to be assigned to apartments, we had to leave our home and go to those apartments. But the apartments were not just per family they used to put 3-4 or even 5 families in maybe two bedroom apartments. Our privacy was made with sheets between each family.

Slowly and systematically they took everything away from us. The young people that could go to work were transferred eventually to concentration camps. In the meantime they used to come into ghettos and gather people into big trucks take them to hard labour some of them we never saw again. Some of them came and the same thing was repeated again and again. From the camp I was in Płaszów which I worked in a paper factory. I remember being hungry and standing on a very, like, high machine and feeding the machine with paper that made lines and you had to be very quick to do that. Sometimes I used to fall asleep because I was on a nightshift. The women and people around me used to say go and lie down we will take over for you. Somehow I always knew I would live. The people used to give me extra rations. I guess I was the youngest amongst the people. From Płaszów I went to Auschwitz. In Auschwitz I received a tattoo on my left arm which I bare the number A26284 I was told that the number was given previously to somebody else. Being in Auschwitz, first going into Auschwitz I have to go back and remember. Going through the segregations I was called by one of their officers and asked what is my name, my name was Immerglück which means in German 'always lucky'. He asked me if I am always lucky and I said in German, 'I hope so.' He sent me to the right which means life and this is I guess is one of the miracles for me to survive. I survived the first segregation and I also received the number, the tattoo I spoke of before. They issued me a striped uniform which consists of jacket and a skirt and a pair of wooden shoes. They held us always in a big area. The panic was constant with the tremendous dogs. If you happened to be out of the line, just a couple of inches out, they would sick the dogs on you or they would whip you. There was a hard labour in Auschwitz as well as in all the camps. In Auschwitz I was assigned to segregate clothes after the people that came from Budapest, from France, Romania and all over Europe. They brought their best clothes, the only thing they could put in a suitcase and carry. I used to segregate this with others and all the goods to my knowledge went to Germany. I went to another camp which I don't recall the name of it. I went to Bergen Belsen where Anne Frank died, I went through segregation again. From Bergen Belsen I went to Mauthausen (Austria) I was liberated by the Americans and I live now in Carlsbad, California.

SC: When you think of German's today, what do you think of Germans?

FG: I have nothing against the German people, it was the SS that were the ones that were so terrible. It is just unfortunate the reputation follows them throughout the World and through all the years. But the new generation of Germans they try to make connections with the Jewish people especially. Some of them, I understand in Germany, convert to Judaism, some become Rabbis, they are very ashamed what their fathers or grandfathers did, or that they followed. Many Germans try to assassinate Hitler. When I think of Germans today, like I said, the young people are not in fault of what happened.

SC: What do you think could prevent any holocaust happening to any ethnic or cultural group, what would be your advice given your experience and wisdom over the years?

FG: I really could not say, if we knew we could prevent it. What happened, it is the \$66,000 dollar question. I really don't know. I am not that wise perhaps to foresee. We need unity that is for sure and love among us, equality which perhaps we might achieve in the next generations. More understanding of each other. But then I wonder because even insects fight, is it unusual for people to fight? There are many questions in this world honey.

SC: How do you in your own life overcome any sort of fear of another? How do you see other people from different ethnic groups?

FG: I think as a rule every ethnic group like to be amongst each other, they feel comfortable and no wonder, they want to practice their heritage not that by mingling they couldn't do it. That is why the United States is so great we have so many different ethnic groups. Israel for instance has something like 120 different ethnic groups living among them. They live in harmony. I really don't know what the answer is.

SC: As a last question really directed at young people who see a lot of violence on television these days, they see those that are included and those who are excluded who are the in-group or the out-group. They are experiencing more and more bullying at schools where groups of kids are picking on other kids. Given that you have been in a situation where a group has been picked on by another group. What advice would you give children who are involved in bullying others or being bullied.

FG: Well love is the answer definitely. Love each other. Tolerate each other. Personally I feel a child that bullies he is bullied at home or mistreated. Still in today's world we have to sort of spread our elbows a little bit, but this is not the answer really. The answer is understanding.

SC: I remember at the talk you gave you talked about angels. I just wondered, if you are happy to talk about your belief in angels.

FG: I believe yes, I had an angel all along in the concentration camp, throughout the years I always believe I would live and yes I do believe in angels.

SC: So we are not alone are we?

FG: Everyone has an angel, everyone.'

Refer interview on **YouTube link**: Holocaust Survivor Message for Young People
<http://www.youtube.com/watch?v=HBaJhKkZZEM>

Below is a reproduction from a journalist's article on Frances Gelbart published in the Rotapoint Newsletter of the Rotary Club of Point Loma.^{xlvi}

...Frances Gelbart, a resident of Carlsbad, California, spoke to the Point Loma Rotary Club on February 8th. She described her experiences as a 10-year-old child from Krakow, Poland, who survived the brutality of five Nazi concentration camps—including Auschwitz—before her liberation from Mauthausen Concentration Camp in Austria in May 1945, the month World War II ended in Europe. Sixty-eight years after her liberation, she still doesn't like to talk about what happened to her, but added that she feels an obligation to the women in the camps who mothered her, gave her extra bread, helped her in assemblies and marches to remain inconspicuous, and urged her to 'live' and 'to tell the world what happened.'

Born Francheska Immerglück, she said her maiden name was a source of amusement to Nazi guards because translated from the German it means 'always lucky.' During a selection at Auschwitz, she was asked 'is it true you are always lucky?' and she responded 'I hope so.' The Nazi sent her to a work camp and not to the gas chambers, where most children were sent soon after arrival. Mrs. Gelbart recounted the outrages that she saw, heard, and experienced during the Holocaust. She said her job at Auschwitz was to segregate and fold the clothes stripped from Jewish inmates to be sent to Germany. Near her barracks was the facility where she heard screaming and crying—the place where medical experiments were performed on twins. Her clothes worn year round were a striped jacket, striped shirt, and wooden shoes. Like other prisoners at Auschwitz, she had an identification number tattooed on her arm—and today when she mentions this at schools, she hears from students such questions as 'couldn't you have refused?'

From Auschwitz she was moved during winter in an open train car to another camp, stopping for three days at a railroad siding to permit German troop trains to pass through. There was nothing to eat, she was covered in ice and snow, and two of her toes became gangrenous, she related.

Mrs. Gelbart doesn't hold the German people responsible, but rather the SS and the Gestapo. 'Personally,' she said, 'I have nothing against the German people. It's too bad that history is following them.'

[Note: For those interested in reading Mr. Harrison's entire column, it may be found online at www.sdjewishworld.com click on Archives, scroll down to Search Archive, go to Search by Date, and find February 2013.]

After the interview Frances and I went to the peace park behind the Self Realisation temple. We walked through the garden looking at the trees and the fish swimming in the ponds. We both shared a bond. I felt every moment as special with her and she is a person I'll never forget. Such kind eyes and compassion. We were friends for life.

The Fool's Gold: From the greatest trial comes the greatest triumph, to finally realise that love and forgiveness was always the answer humanity was seeking.

CHAPTER 10: The Spiritual Dimension of Peace (1994 - 2015)

This section is the quintessential nonviolence. Inner peace is what I see as the essence of nonviolence. Many are looking outside themselves to stop peace, forgetting that when you focus within that is where peace or violence exists. The work of peacemakers in the future must be to first work on inner peace then assist others to find outer peace. Otherwise unwittingly they will internalise the violence by fighting against what they believe is wrong. The fighting against is negative and demonises the other, it mirrors the injustice of the other. When we fight egoic conditions we are vulnerable to being pulled into the very darkness we wish to stop. That is my work right now.

My Journey into Spirituality

Prior to 1994 I was agnostic and had no religious background to formulate a spiritual foundation. I had the perspective, like many people in my culture, that if I couldn't see it or feel it, it doesn't exist. At this time in my life, I was experiencing a difficult stressful life. Imagine the little plant trying to break through the tough ground. I naturally found myself seeking truth (growth) and this searching became the catalyst for my own awakening. I have an open mind, I tend to suspend judgement and allow possibilities, as I could be wrong. I experienced myself following a thread of inquiry that lead me to inspired teachers.

Spirituality is an interesting term fraught with misunderstandings that arise in arguments over religious faith doctrine or scientific fact discourse, basing all argument on right and wrong, fact or fiction rather than sharing and exploration of diverse worldviews, with respect. Typically science and religion have been opposed to each other's views, one stating that God is not proven and the teachings are based on blind belief without questions rather than proven fact or clear evidence in the historical record. Science regards Darwinism as evidence based evolution based on proven natural selection painstakingly documented from the fossil record. The religious viewpoint states that the earth was created by God and it is proven by religious texts asserted to be the actual Word of God and must be adhered to

faithfully without question (doubt). Yet given diverse interpretation there are religious divisions based on what the Word means and between religions who regard their viewpoint as the one true Word of God and reject the others as blasphemy, heathens or divided in some other way. Conflict can be observed with both religion and the scientific communities as people fight over meaning, interpretation and what is perceived as relative or absolute truth.

For myself, I favoured science initially and then as my own spirituality awakened, I realised there were elements of truth in both worldviews and neither were absolute. My life experience became the arbiter of my own truth and guided me beyond the duality of division into the flowering of a unity consciousness often referred to as Oneness. I had no doubt that evolution is true and the evidence was clearly proven. I have no doubt that a higher intelligence (intelligent design) exists based on my own observations and experience. I am agree with proving one's point of view to give testimony to experience and indeed knowing. From a spiritual point of view I had validation that it was true as I had personal experiences. One example that I would consider evidence was in a caravan park in Mitchell, Queensland (refer travelling around Australia).

Here is the excerpt:

... I went back to my tent. I did notice the few people who had been by the fire had trickled away. I remember a point in the conversation where I became aware of others listening to me speak. I did say there was negativity in Australia (politics) and as I lay in my tent I hoped I hadn't offended anyone. I remember thinking I just want to bring joy to people in this life. I don't want to create any negativity. I remember the feeling of going home coming to me. This to me is connection to life or God if you like. I don't see God as an entity that looks down on me I experience this intelligence as love. I see it as nothing else. Anyway for a long while I focused on going home. I actually asked please make sure I am on the right track, I don't want to be speaking this truth if it is wrong. I just want to speak from my heart with the intention of doing good. Then I asked this God, source, life, whatever, if I am on the right track send a person to me in the morning and make it clear that it is a sign that I am doing what I am here for. With that I hugged my hot water bottle, feeling a little drunk actually and then fell asleep... The next morning I wake up and it is quiet . . . I get some cereal and milk and sit in the driver's seat... A woman I'd met

the day before came to me. She says she wants to encourage me in my work. She then said 'I have a close connection with God, God speaks to me and I feel to give you this.' She had two apples in her hand and she popped a \$50 note into my bra. I smiled and felt so surprised. She wouldn't let me say no...

I realised later as I drove off I had asked for an answer from God through a person. This to me was clear evidence as it was the very next thing to happen to me, I was told God had spoken to her (without my input and I had asked God to send me a sign through a person) she encouraged in my work and gave money (I asked if I am on the right track). It is true to say I don't believe anything as true for me unless it is in my own experience. However, I don't judge another's experience as I can't know what is true for them. I have had many miracles, some of which have been written in this book, which make clear to me there is a higher intelligence. Of that I have no doubt. I have no doubt that the higher intelligence invented science whereby clear science and miracles have occurred there. I strongly feel that people have to follow what resonates for them and allow others to walk their path. I would never tell them that I am right and they are wrong, I see that as arrogance and narrow mindedness. I could be wrong. I feel God expresses through every person and they are exactly where they need to be and I respect that. I have realised that contrast (negative experiences) helps us choose who we are and naturally lead us to make a higher choice. We need not fight the negativity for if we do it draws us into it (unconsciously). I feel not to condemn it but simply turn the other cheek as was wisely stated which means look to the positive and allow what is, make a higher choice.

I have realised overviewing this section that I have clearly been drawn to Oneness. This transcends duality and is experienced as 'loving what is' an acceptance of life as it turns up. I would go deeper and say it feels like being 'in love with life' as it is. If I feel any negativity towards anyone it is my projection and I own it. What I personally feel can't be caused by anyone outside of me, as I choose how I feel. It is only in believing negative thoughts that we create division and duality. I see all negativity as untruth today, as our inner navigation (emotional intelligence) lets us know through our feelings if we are in alignment with inner truth. I realise that only love is real. What I mean by that, is I don't condone negative acts or behaviour but

what I see as foundational is love, it is the real strength of humanity. So I live in a mindset where life unfolds, I am the creator of what I experience and I have a choice between fear and love in any moment. If I choose love it is my direct experience of source (higher intelligence) and I know I am in alignment with my truth. When I align with inner truth I feel happiness and harmony (Oneness) with life. In my philosophy I pay attention to how I feel as I realise the law of attraction operates in the universe. This means whatever I give my attention to (focus) and feel emotional (intense) towards I attract energetically. Therefore, I am careful to not expose myself to negative news, choosing instead to live in my own experience and know that is my reality. My reality is now, it is not in the past or future, so I can hold no grudges or fear the future. I can only live here and now and in this space my world is peaceful. True power is in the moment. I realise that if a negative situation comes I have a choice about how I perceive it, I can resist or allow. If I resist or fight it I anchor it in my reality more firmly, thus what I resist persists. That is why conflicts happen people resist each other. I know to allow as all of life flows from source (God) in a unified field and I trust that it is in perfect order (liquid geometry). I now realise that there are spiritual tests and something akin to karma, which is an opportunity to grow from the past. Thus if something comes that is challenging I seek the good in myself and the other, I always regard them as my teacher. Any negative discord that arises is clearly an unhealed aspect in myself and I am thankful they triggered it. In order to keep moving towards unity or homeostasis (balance) I must heal the negativity by questioning it for truth and my inner world and experience shows me what is true. I then turn my judgement around to the opposite and look at my unowned projections (refer Byron Katie www.thework.com). Thus, I take back my power and claim responsibility for all of it. I blame no-one for my life, I am never a victim and I seek creatively to find nonviolent ways to create my path. The pathway I have chosen is akin to the journey of the Fool and I trust to step off the cliff of limitation and allow life to carry me, fearlessly. After my real parachute jump I realised I am clearly not in control and as I let go, overtime I become a conduit for this incredible love that has no limits. Everyone through my eyes is beautiful and I see their light. I see no-one as wrong, just expressing their perspective as free will. I am quick to offer the olive branch through conflict resolution or discussion to make peace authentically. I call this freedom and it brings me great joy. I realise my purpose in life is to love all that is, including myself, this is called the alchemy of integration. I sense this is the

peace beyond all understanding and I am grateful for the teachers who shaped my life in ways both seen and unseen. Those teachers were not always friends, so I value those who come with a smile or seek to fight me. They are different sides of the same coin. This is the perspective of Oneness.

Here is a beautiful quote from Global Oneness Day^{xlviii}:

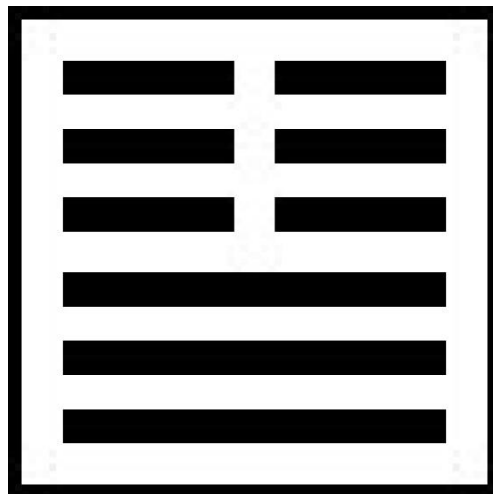
Oneness is more than a beautiful word. Oneness is the energy of love that lies within you and connects you with all of life, helping you to recognize yourself in everyone and everything.

Mystics of all traditions have experienced and shared the concept of Oneness throughout the ages. And, now, this idea of oneness is being reinforced by leading-edge science, which confirms that we ARE all connected in remarkable ways – from the genes you inherit to the air you breathe to the consciousness you share. But Global Oneness Day is not just about changing the world. Oneness is more than a concept; it's your true nature. And embracing Oneness will create significant, positive changes in YOUR life!

I Ching: The Book of Changes (1985)

My husband introduced me to the I Ching in the late 1980's which means The Book of Changes (1,000BC circa). He opened a world to me that was not based on chance but on intelligent universal forces. The process was to ask a series of questions then throw 3 coins, 6 times. In ancient times yarrow sticks were thrown. The coins were used by flipping heads and tails (odd/even) to get a formation which provided an answer. Depending on how the coins fell they were interpreted as moving lines (even $[2 \times 2 \times 2] = 6$, $[3 \times 3 \times 3] = 9$) and non-moving lines (uneven outcome $[2 \times 2 \times 3] = 7$, $[3 \times 3 \times 2] = 8$). A hexagram would be built from the bottom up. When all 6 outcomes occurred the hexagram was complete. Looking at the hexagram as a whole it provided an overall answer to the question and where moving lines were calculated then a specific answer was given for each question. Uneven outcomes did not give an answer.

Below is an example of the Hexagram on **Peace**.



The first three lines is Kun and the last three is Ch'ien.

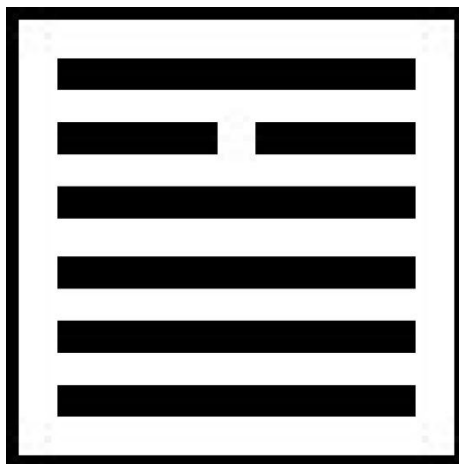
Above K'UN THE RECEPTIVE, EARTH
Below CH'IENT THE CREATIVE, HEAVEN

THE JUDGMENT PEACE. *The small departs, The great approaches. Good fortune. Success.*

A short example of the answer is “The Receptive, which moves downward, stands above; the Creative, which moves upward, is below. Hence their influences meet and are in harmony, so that all living things bloom and prosper. This hexagram belongs to the first month (February-March), at which time the forces of nature prepare the new spring.”^{xlix}

I decided to do a reading on this book. I asked: ‘*Will a Fool for Peace (Awaken the Fool) be a Best Seller?*’ My intent was not about making money but rather reaching a wider audience.

I Ching Hexagram 16 - Yu / Enthusiasm



Above CHEN THE AROUSING, THUNDER
Below K'UN THE RECEPTIVE, EARTH

THE JUDGEMENT YU. Enthusiasm. It furthers one to install helpers and to set armies marching.

Introduction

The fire in heaven above shines far, and all things stand out in the light and become manifest. The weak fifth line occupies the place of honour and all the strong lines are in accord with it. All things come to the man who is modest and kind in a high position.ⁱ

The strong line in the fourth place, that of the leading official, meets with response and obedience from all the other lines, which are all weak. The attribute of the upper trigram, Chen, is movement; the attributes of K'un, the lower, are obedience and devotion. This begins a movement that meets with devotion and therefore inspires enthusiasm, carrying all with it. Of great importance, furthermore, is the law of movement along the line of least resistance, which in this hexagram is enunciated as the law for natural events and for human life.

The two trigrams indicate that strength and clarity unite. Possessions great measure is determined by fate and accords with the time. How is it possible that the weak line has power to hold the strong lines fast and to possess them? It is done by virtue of unselfish modesty. The time is favourable—
a time of strength within, clarity and culture without. Power is expressing itself in graceful and controlled way. This brings supreme success and wealth.ⁱⁱ

Judgement Commentary

The time of Enthusiasm derives from the fact that there is at hand an eminent man who is in sympathy with the spirit of the people and acts in accord with it. Hence he finds universal and willing obedience. To arouse enthusiasm it is necessary for a man to adjust himself and his ordinances to the character of those whom he has to lead. The inviolability of natural laws rests on this principle of movement along the line of least resistance. These laws are not forces external to things but represent the harmony of movement immanent in them. That is why the celestial bodies do not deviate from their orbits and why all events in nature occur with fixed regularity. It is the same with human society: only such laws are rooted in popular sentiment can be enforced, while laws violating this sentiment merely arouse resentment. Again, it is enthusiasm that enables us to install helpers for the completion of an undertaking without fear of secret opposition. It is enthusiasm too that can unify mass movements, as in war, so that they achieve victory.

The Image

Thunder comes resounding out of the earth: The image of Enthusiasm. Thus the ancient kings made music In order to honour merit, and offered it with splendour to the Supreme Deity, Inviting their ancestors to be present.

Image Commentary

When, at the beginning of summer, thunder--electrical energy--comes rushing forth from the earth again, and the first thunderstorm refreshes nature, a prolonged state of tension is resolved. Joy and relief make themselves felt. So too, music has power to ease tension within the heart and to loosen the grip of obscure emotions. The enthusiasm of the heart expresses itself involuntarily in a burst of song, in dance and rhythmic movement of the body. From immemorial times the inspiring effect of the invisible sound that moves all hearts, and draws them together, has mystified mankind. Rulers have made use of this natural taste for music; they elevated and regulated it. Music was looked upon as something serious and holy, designed to purify the feelings of men. It fell to music to glorify the virtues of heroes and thus to construct a bridge to the world of the unseen. In the temple men drew near to God with music and pantomimes (out of this later the theatre developed). Religious feeling for the Creator of the world was united with the most sacred of human feelings, that of reverence for the ancestors. The ancestors were invited to these divine services as guests of the Ruler of Heaven and as representatives of humanity in the higher regions. This uniting of the human past with the Divinity in solemn moments of religious inspiration established the bond between God and man. The ruler who revered the Divinity in revering his ancestors became thereby the Son of Heaven, in whom the heavenly and the earthly world met in mystical contact. These ideas are the final summation of Chinese culture. Confucius has said of the great sacrifice at which these rites were performed: 'He who could wholly comprehend this sacrifice could rule the world as though it were spinning on his hand.'ⁱⁱⁱ

So the advice I am receiving is to be *enthusiastic* (that's easy!!). Joy is certainly the modus operandi of my life and to fill people's hearts with the mystery and the magic of life. The clown and spirituality is about the path of least resistance, I call this harmony. The purpose of this book is to unify humanity in peace and unite human beings with divinity through the power of being a real Fool. Maybe I create a mass movement of Fools, I like the idea of that. So when someone calls you an idiot – you

can agree, that's harmony. I'd laugh if it was a best seller. Hey I won't knock it if it does happen. I will laugh. Go I Ching.

The I Ching itself is considered the oldest book in the world and helped me to open to what I couldn't see. It opened my mind to creative intelligent awareness. What I didn't realise at the time was that Richard Wilhelm, the German translator of both the I Ching and Dao De Jing was friends and worked with Carl Jung on a book called *The Secret Of The Golden Flower*. Both were seeking illumination and fundamentally expanded my worldview. Both were messengers and sages in their own right.

Swiss Psychoanalyst: Carl Jung (1994)

In 1993, I started to experience a shift in my consciousness. I was starting to question the idea of heaven and hell and I realised that this for me, translated into love and fear. I never resonated with the concept of a devil, for me I couldn't see a God being anything other than love. I could conceive of a shadow or darkness (absence of God or light) but not a negative entity that had power.

I moved to London with my husband Paul. I started to have vivid dreams there. So vivid that they felt real, I was in a half waking state in the dream. I remember one dream where I could see my arm reach up and touch a vine coming through a sun roof of the car. I consciously moved my arm in the dream, that was my first feeling of the conscious and subconscious working together. I still remember that dream today. I started to record my dreams and had many creative dreams. One dream which proved to be a premonition was a guy at a large public transport place, he was stocky with a white shirt and curly dark hair. He was walking up what seemed like a supermarket aisle, he looked at a salt and pepper shaker. I then saw men in British Rail jackets (orange) and I noticed a person on the floor with blood. I then looked at the people's faces for reaction, they were very shocked. Well, in real life about one week later I was at Farringdon station in London and I was catching the train. I saw a person on the floor with blood, the person had been stabbed. I saw British Rail persons with jackets, I looked up to see the faces and they were impassive. I didn't interpret this as not caring, but not showing their feelings. The dream had showed me their feelings. That is the power of dreams. Recording my dreams was my first attempt to dredge up my subconscious mind. I did this instinctively, I was just finding myself fascinated.

During this time I discovered my first teacher. He was a profound psychoanalyst whom impacted my life, unfortunately he was no longer alive, but unbeknown to me he would have a significant impact on my future. His name was Carl Gustav Jung. I had never heard of him. I first read about him in a book entitled *Experiment in Depth: A Study in the Works of Jung, Eliot and Toynbee* and was instantly connecting to his ideas. I was drawn to Carl Jung the founder of analytical psychology. I then by chance found another book entitled *Memories, Dreams, Reflections*. I experienced

Carl Jung's writing as compelling and regarded his intellect as extremely sharp and deep. What fascinated me about him was the fact he was a psychoanalyst who was exploring the subconscious and metaphysics. I was drawn to his intellect as I was an academic, his work was grounded, detailed and credible. An overview of him is provided below.

Although Jung^{liii} was a theoretical psychologist and practicing clinician for most of his life, much of his life's work was spent exploring other realms: Eastern vs. Western philosophy, alchemy, astrology, sociology, as well as literature and the arts. Jung also emphasized the importance of balance and harmony. He cautioned that modern humans rely too heavily on science and logic and would benefit from integrating spirituality and appreciation of the unconscious realm. Jungian ideas are not typically included in curriculum of most major universities' psychology departments, but are occasionally explored in humanities departments.

Many pioneering psychological concepts were originally proposed by Jung, including:

- * The Archetype
- * The Collective Unconscious
- * The Complex
- * Synchronicity

In addition, the popular career test currently offered by high school and college career centres and the Myers-Briggs Type Indicator, is strongly influenced by Jung's theories.

Jung developed his own distinctive approach to the study of the human mind. In his early years when working in a Swiss hospital with schizophrenic patients and working with Sigmund Freud and the burgeoning psychoanalytic community, he took a closer look at the mysterious depths of the human unconscious. Fascinated by what he saw (and spurred on with even more passion by the experiences and questions of his personal life) he devoted his life to the exploration of the

unconscious. Unlike many before him, Jung did not feel that experimenting using natural science was the best means to understand the soul. For him, an empirical investigation of the world of dream, myth, and soul represented the most promising road to deeper understanding. Self Realization is the final stage of Jung's stages of development and that within this stage there is still some room for growth and development. This process is also called individuation, which is the process of becoming an individual.

The overarching goal of Jung's work was the reconciliation of the life of the individual with the world of the supra-personal archetypes. He came to see the individual's encounter with the unconscious as central to this process. The human experiences the unconscious through symbols encountered in all aspects of life: in dreams, art, religion, and the symbolic dramas we enact in our relationships and life pursuits. Essential to the encounter with the unconscious, and the reconciliation of the individual's consciousness with this broader world, is learning this symbolic language. Only through attention and openness to this world (which is quite foreign to the modern Western mind) are individuals able to harmonize their lives with these suprapersonal archetypal forces.

"Neurosis" results from a disharmony between the individual's consciousness and the greater archetypal world. The aim of psychotherapy is to assist the individual in re-establishing a healthy relationship to the unconscious (neither being swamped by it — a state characteristic of psychosis — nor completely shut off from it — a state that results in malaise, empty consumerism, narcissism, and a life cut off from deeper meaning). The encounter between consciousness and the symbols arising from the unconscious enriches life and promotes psychological development. Jung asserted that neuroses and other psychological problems were not merely difficulties to be overcome or repressed, but that they represented opportunities for growth and maturation, whereby parts of the unconscious could be integrated into our psyche. He considered this process of psychological growth and maturation (which is known as individuation) to be of critical importance to the human being, and ultimately to modern society.

To undergo the individuation process, the individual must be open to the parts of oneself beyond one's own ego. The modern individual must pay attention to dreams, explore the world of religion and spirituality, and question the assumptions of the operant societal world view (rather than just blindly living life in accordance with dominant norms and assumptions).

Carl Jung is also known for his work exploring the psyche (soul) and spirit (pneuma/Self). He spoke of the growth of inner and outer life on various levels of consciousness (altered states, dreams, prayer, ponderings, inner voice, emotional life etc.). Moreover, he was known for his dream analysis. He studied eastern and western psychology inclusive of alchemy, astrology, sociology, literature and the arts. He was fascinated by symbols. Of course dreams were a series of symbols, interpretation is the tricky part, that is definitely the image of shifting sand in my mind. He talked about a process of individuation and the integrating of opposites including conscious with sub-conscious. He spoke of the collective unconscious, archetypes and synchronicity. He was interested in connecting us to the instinct bases of our existence. He saw myth as the revelation of the divine life of man. Myths arise from the primordial ideas of humanity. An interesting quote by Jung stated *'that it is as if my work reached out beyond philosophy and theology. You could say it begins behind both of them.'* The collective unconscious is omnipresent. Jung said he had learned not just knowledge but insight into his own nature. Most of what he learned came from his errors and defeats. He also talked about being receptive to whatever came good or bad, they are forever alternating. He came to accept his own true nature as both negative and positive and through that everything became alive for him. He realised he couldn't force things the way he thought. It was to embrace and accept.

Jung's work on himself and his patients convinced him that life has a spiritual purpose beyond material goals. Our main task, he believed, is to discover and fulfil our deep innate potential. Based on his study of Christianity, Hinduism, Buddhism, Gnosticism, Taoism, and other traditions, Jung believed that this journey of transformation, which he called individuation, is at the mystical heart of all religions. It is a journey to meet the self and at the same time to meet the Divine. Today Jung

is still impacting people through the commonly used Myers-Briggs Type Indicator developed from Jungian psychology.^{liv}

I find it interesting that I discovered Jung through synchronicity. I was in London, had no idea who Jung was, but found that first book. Then I remember being in the Lucis Trust and I randomly found a book called the I Ching (Chinese trigrams for divination), I literally opened it up and saw Carl Jung's name in the introduction. For a few weeks I would just open a book and there was Carl Jung in it. I am not flicking pages, just opening the book at random and there he is. I couldn't ignore the signs and I remember laughing at it. Synchronicity according to Jung is about something repeatedly coming up in different ways. Jung describes an example of synchronicity where he first dreams of a fish, then he sees a patient and she speaks of a dream about fish, Jung then notices a fish jumped up on the sea wall and finally he has fish for dinner. This would be an example of synchronicity. So I felt I was being inspired through synchronicity to look into Carl Jung. I read quite a few of his books and it was he who led me through the door of metaphysics into the real world. At the time this happened I was having amazing dreams, so it was timely or as I have said, meant to be and not chance.

One year later my mother came into money through the death of my grandmother. I convinced her to travel out of Australia for the first time in her life, I invited her to come to the United Kingdom (UK). At the time I was finding the UK difficult and actually wanted to go home, but I decided to stay for her. I found the attitudes around me quite negative and the class system was apparent to me. We Australians are pretty casual, if we want to talk to a boss we just go up and ask. In the UK I found protocol, I experienced being answered through a third person. I found them hard to understand. I saw mental illness visible on the streets. I was finding life isolating, even though Paul was with me, I found it a lonely society, there was the right way of doing things. If you don't fit in, there is the boat to Australia. Anyway, even though I was feeling a bit down about living there, I really wanted mum to travel, so decided to stay another year. Paul and I would move to Market Harborough in the Midlands for my new research job.

My mother came and we decided to drive around Europe in a campervan. I did have my challenges with mum, she was on medication and tired, however we pushed through and had a very memorable trip. It really opened her eyes. With the campervan we all caught the ferry from Dover to Calais (France), then drove to Bruges, Belgium, onto Germany and then to Switzerland.

My only desire on this trip was to visit Bollingen in Switzerland which was the town where Jung lived. His house was on the shore of Obersee basin of lake Zurich. We parked the campervan out the front of his house and my mother and step father waited there (see photo of Bollingen).



Paul and I went onto the property. I could see his house which is known as Jung's Bollingen Tower. He had built a small castle, this was built over a period of 12 years. I remember him writing about getting in special stones to build the place. He found the building a way of grounding himself mentally, as the work he was doing took him out of his mind. The building was a symbolic representation in stone of his understanding of the structure of the psyche. In my poetry I often write about the

Philosopher's Stone, this indeed is an example of that. He stated that he went there to gain solitude, to become and I quote '*what I was, what I am and what I will be*'. The past, present and future all in the one space. He had no electricity or running water, his intention was to be simple. The silence surrounded him there, he lived in modest harmony with nature. He watched life come and go.

According to Wikipedia^{lv} in 1950, on the occasion of his 75th birthday, Jung set up a stone cube on the lakeshore, just west of the tower, inscribing it on three sides. One side contains a quote of the Rosarium philosophorum, hic lapis exilis extat, pretio quoque vilis, spernitur a stultis, amatur plus ab edoctis ("this stone is poor, and cheap in price; it is disdained by fools, but it is loved all the more by the wise"), and the dedication IN MEMORIAM NAT[ivitati]S DIEI LXXV C G JUNG EX GRAT[itudine] FEC[it] ET POS[uit] A[nn]O MCML "in memory of his 75th birthday C.G. Jung out of gratitude made and set up [this stone], in the year 1950." In Bollingen Jung did a lot of his painting, writing and sculpture, this place enabled him to do his work effectively. This site was off limits to the public. I didn't know that at the time.

Paul and I walked around the property. I sat where Carl Jung sat and just imagined him reflecting whilst looking at lake Zurich. I saw the symbols that he had carved into the castle walls and peppered around the site. I understood that the tower represented the ego. It is funny as I write this today, I realise this was a sacred site, having been to many around the world. I actually feel it as I am writing. He evoked many high energies in this place. I realise I was meant to go there, perhaps this was to help me to awaken. I definitely felt the urge to go there and I did wonder why I needed to as he was no longer alive, well that question is answered now.

I walked through a forested area and I believe I found his grave, although I could be wrong, it was a mound and I knew Carl would never mark the grave, as headstones are testimonials to the living, when the physical body goes it goes, however the spirit is eternal, he knows that is not his last resting place. I walked further reflecting and then to my surprise a guy turns up with his two Alsatian dogs. I got a bit of a fright. Turns out mum had already spoken to this guy and told him I came from Australia and was a fan of Carl Jung's. I asked him if he was the caretaker and he said yes.

My inner feeling was that he was not, that he was family. I looked in Carl's bibliography and yes, indeed, I had met the grandson.

I felt I needed to go there to make Carl Jung real for me. The dream state is very vague and hard to remain grounded as it is another world different to what we perceive as the real world as it is the world of myth and symbols. In truth it is the latter world that is more real, that becomes apparent as your life becomes moved by the unseen more, by inner feelings, intuition and loving intentions. Interesting to think or indeed feel of it that way.

I will finish with a last quote that I felt inspired to include. I really get what he is saying. I have lived it. "By bearing the opposites we can expose ourselves to live in our humanity ... We have to realise the evil is in us; we have to risk life to get into life, then it takes on a colour, otherwise we may as well read a book". I always remember the mirror image of the word evil is live (reverse it). So I say to you, even whilst reading my book, live it and prove to yourself. Don't be an observer of life, throw yourself into it with depth and become fearless. I am so glad I did everything I wanted to do, it took courage at times, but life is short. I am not going to live in regret. Neither will you, that is why you are here now. You want to live deeply. So see this is a stepping stone to your own Philosopher's Stone.

Ancient Chinese Philosopher: Lao Tzu (1994)

In 1994, I recall standing on an London Underground platform and noticing a Philosophy course poster that made the point if you were noticing this poster you should investigate. So I decided to go. As it turned out my visit to a short Philosophy course revealed to me what I was not looking for in Western philosophy. I saw the philosophical focus on *to think therefore I am*, yet something within me intuitively felt that what I was looking for was beyond thinking. As I was leaving the Philosophy course I noticed displayed books and was drawn to a little book of poems. I am a poet so I was intrigued. I realised that it wasn't just poems but ancient Chinese Philosophy I was thumbing through, I felt magnetically drawn. I found myself inspired to look to the East for answers.

The writings of Lao Tzu translated by Richard Wilhelm (1920's) provided deeper insights through the eyes of a mystical Chinese old master speaking of universal energy. The book was entitled '*Dao De Jing*' or '*Tao Te Ching*' translated as *The Way*. A brief overview of this mystical master is presented below.

...Lao Tzu was the most important spiritual Chinese sage. His name, which is also often called Laozi, literally means "Old Master" and is generally considered an honorific. He lived in the 6th century BC, at the same time as Confucius, who was born a generation after Lao Tzu. He once sought out Lao Tzu who told him '*Strip yourself of your proud airs and numerous desires, your complacent demeanour and excessive ambitions. They won't do you any good. This is all I have to say you.*'

Lao Tzu is the father of the Chinese spiritual tradition Taoism, mainly because of his text called Tao Te Ching (Tao: the way of all life, Te: the fit use of life by men, Ching: text or classic). It is based on the Tao (The Way), which is the creator and sustainer of all things in the Universe, and the practice of doing by nondoing (wu-wei) that enables the disciple to unite with the Tao.

The Tao Te Ching is somewhat like the Bible: it gives instructions (at times vague and generally open to multiple interpretations) on how to live a good life. It discusses

the “Dao,” or the “way” of the world, which is also the path to virtue, happiness, and harmony. This “way” isn’t inherently confusing or difficult. Lao Tzu wrote, *‘the great Dao is very even, but people like to take by-ways.’* In Lao Tzu’s view the problem with virtue isn’t that it is difficult or unnatural, but simply is that we resist the very simple path that might make us most content.

In order to follow the Dao, we need to go beyond simply reading and thinking about it. Instead we must learn wu wei (“flowing” or “effortless action”), a sort of purposeful acceptance of the way of the Dao and live in harmony with it. This might seem lofty and bizarre, but most of Lao Tzu’s suggestions are actually very simple.

First, we ought to take more time for stillness. *‘To the mind that is still the whole universe surrenders.’* We need to let go of our schedules, worries and complex thoughts for a while and simply experience the world. We spend so much time rushing from one place to the next in life, but Lao Tzu reminds us *‘nature does not hurry, yet everything is accomplished.’* It is particularly important that we remember that certain things—grieving, growing wiser, developing a new relationship—only happen on their own schedule, like the changing of leaves in the fall or the blossoming of the bulbs we planted months ago.

When we are still and patient we open to possibilities. We need to be reminded to empty ourselves of frivolous thoughts so that we will observe what is really important. *‘The usefulness of a pot comes from its emptiness.’* Lao Tzu said. “Empty yourself of everything, let your mind become still.” If we are too busy, too preoccupied with anxiety or ambition, we will miss a thousand moments of the human experience that are our natural inheritance. We need to be awake to the way light reflects off of ripples on a pond, the way other people look when they are laughing, the feeling of the wind playing with our hair. These experiences reconnect us to parts of ourselves.

This is another key point of Lao Tzu’s writing: we need to be in touch with our real selves. We spend a great deal of time worrying about who we ought to become, but we should instead take time to be who we already are at heart. We might rediscover

a generous impulse, or a playful side we had forgotten, or simply an old affection for long walks. Our ego is often in the way of our true self, which must be found by being receptive to the outside world rather than focusing on some critical, too-ambitious internal image. “When I let go of what I am,” Lao Tzu wrote, “I become what I might be.

Nature is particularly useful for finding ourselves. Lao Tzu liked to compare different parts of nature to different virtues. He said, *‘The best people are like water, which benefits all things and does not compete with them. It stays in lowly places that others reject. This is why it is so similar to the Way (Dao).’* Each part of nature can remind us of a quality we admire and should cultivate ourselves—the strength of the mountains, the resilience of trees, the cheerfulness of flowers.

Of course, there are issues that must be addressed by action, and there are times for ambition. Yet Lao Tzu’s work is important for Daoists and non-Daoists alike, especially in a modern world distracted by technology and focused on what seem to be constant, sudden, and severe changes. His words serve as a reminder of the importance of stillness, openness, and discovering buried yet central parts of ourselves.

Original articles as follows:

[Top 10 Most Inspiring Lao Tzu Quotes](#)

[The Great Eastern Philosophers: Lao Tzu | Philosophers' Mail](#)

Examples of Lao Tzu’s wisdom can barely be grasped in English but its profundity is evident.

Some say that my teaching is nonsense^{lvi}

Some say that my teaching is nonsense.
Others call it lofty but impractical.
But to those who have looked inside themselves,
this nonsense makes perfect sense.
And to those who put it into practice,
this loftiness has roots that go deep.

I have just three things to teach:

simplicity, patience, compassion.

These three are your greatest treasures.
Simple in actions and in thoughts,
you return to the source of being.

Patient with both friends and enemies,
you accord with the way things are.
Compassionate toward yourself,
you reconcile all beings in the world.

.....

Do the difficult things while they are easy
and do the great things while they are small.
A journey of a thousand miles
must begin with a single step.

The great way is not difficult
if you don't cling to good or bad.
Just let go of your preferences
and everything will be perfectly clear

To the mind that is still,
the whole universe surrenders.

The master doesn't seek fulfilment.
Not seeking, not expecting,
she is present, and can welcome all things.

The master observes the world
but trusts his inner vision.
He allows things to come and go.
His heart is open as the sky.

The power of intuitive understanding
will protect you from harm
until the end of your days.

By letting it go it all gets done.
The world is won by those who let it go.
But when you try and try.
The world is beyond the winning.

To know yet to think that one does not know is best;
Not to know yet to think that one knows
will lead to difficulty.

See the world as your self
Have faith in the way things are
Love the world as yourself
then you can care for all things.

To see things in the seed,
that is genius.

We hammer wood for a house,
but it is the inner space
that makes it liveable.

Love is of all passions the strongest,
for it attacks simultaneously
the head, the heart and the senses.

.....

Failure is an opportunity.
If you blame someone else,
there is no end to the blame.

He who stands on tiptoe
does not stand firm.
He who rushes ahead
does not go far.
He who tries to shine
dims his own light.
He who defines himself
can't know who he really is

Be Content with what you have;
rejoice in the way things are.
When you realize there is nothing lacking,
the whole world belongs to you.

If your actions inspire others to dream more,
learn more, do more and become more,
you are a leader.

All difficult things have their origin in that which is easy,
and great things in that which is small.

Being deeply loved by someone gives you strength,
while loving someone deeply gives you courage.

Peace Pilgrim (1999)

Another very important teacher in my life was an American called Peace Pilgrim^{lvii}. I was given this book by a friend and it changed my life. I became a vegetarian and have pondered a life of complete surrender ever since. Here is an overview of her contribution to peace and the reality of awakening to her spiritual purpose in life.

Peace Pilgrim was born in 1953 and lived until 1981 where she died in a car accident. She explains in her early awakening that she was seeking a deeper sense of meaning in her life. She spent 15 years on what she called preparations which were steps towards inner peace. She said she surrendered completely to service. She chose to give rather than take and entered a wonderful world where she no longer experienced illness. She said she knew her entire life would be dedicated to peace and would cover the entire peace spectrum - peace among nations, peace among groups, peace among individuals, and the very, very important inner peace. She awakened to the two selves – the ego and conscience. She experienced highs and lows until she had what she termed a 'hilltop' experience of oneness and never was to return to the struggle again.

Her experience of enlightenment is described as follows:

...Great progress has taken place in this third phase of my life, but it's as though the central figure of the jigsaw puzzle of your life is complete and clear and unchanging, and around the edges other pieces keep fitting in. There is always a growing edge, but the progress is harmonious. There is a feeling of always being surrounded by all of the good things, like love and peace and joy. It seems like a protective surrounding, and there is an unshakeableness within which takes you through any situation you may need to face. The world may look at you and believe that you are facing great problems, but always there are the inner resources to easily overcome these problems. Nothing seems difficult. There is a calmness and a serenity and unhurriedness - no more striving or straining about anything. Life is full and life is good, but life is nevermore overcrowded. That's a very important thing I've learned: If your life is in harmony with your part in the Life

Pattern, and if you are obedient to the laws which govern this universe, then your life is full and good but not overcrowded. If it is overcrowded, you are doing more than is right for you to do, more than is your job to do in the total scheme of things.^{lviii}

Peace Pilgrim chose to become a vegetarian her rationale was as follows:

...I will not ask anyone to do for me things that I would refuse to do for myself. Now, I wouldn't kill any creature--I wouldn't even kill a chicken or a fish--and therefore I stopped immediately eating all flesh...

In 1953 she felt compelled to start a pilgrimage for peace in the world. She had on her tunic '**PEACE PILGRIM**' and on the back '*25,000 miles on foot for peace*'. She carried a message '*This is the way of peace: Overcome evil with good, falsehood with truth, and hatred with love.*' She walked as a penniless pilgrim until the time of her death. She was able to command her body to lie on hard roads without discomfort. She would fast until food was given to her or she found it in the wilds, she explained god guided her life. She tells a story that always stayed with me. She said she was staying at a farm and asked to look after a child. She noticed a man chasing a terrified child into the barn. She knew the child's fear had attracted the man. She calmly walked into the barn and stood between the man and the child. She saw a poor psychologically sick man and looked at him with compassion. She just looked at him with love and never said a word. He left. She spoke of not underestimating the power of the way of love as it reaches the good in the other. She went onto say it works not only on individuals but between nations. I realised this was the true power of life.

She speaks of inner peace as fundamental to world peace. To develop inner peace she practiced preparations, purifications and relinquishments. She started this by '*adopting the right attitude towards life*' by not being a surface dweller but to face life squarely. She saw problems as opportunities in disguise and advised collectively working together towards solving problems like disarmament and world peace. Another important step is to bring our lives into harmony with the laws that govern

this universe. She suggests *'if we are out of harmony through ignorance, we suffer somewhat; but if we know better and are still out of harmony, then we suffer a great deal...'* To get on the right track she chose to *'live all the good things I believed in'* and relinquishing which was out of alignment with her truth. Another important preparation was the *'simplification of life to bring inner and outer well-being - psychological and material well-being - into harmony in your life'*. She lived her life where need equals want and felt no deprivation in this experience and instead felt freedom and simplicity in living this way. To purify herself she chose to work on *'purification of the body'* thus eating to live and getting plenty of sleep. She regarded purification as *"purification of thought"* and realised the power of negative thinking. She chose to think positively. She spoke of getting rid of even the slightest bitterness or resentment towards anyone, she saw this as hurting herself not anyone else. She examined every aspect of her life and brought it into harmony with what she termed the life pattern.

This is an example of why inner peace is important to outer peace. Peace Pilgrim inspired myself to give up meat and to start many years of practice to develop a life more in alignment. I still have work to do but I have been given the blueprint of how to get there. We all struggle with our ego's and it can operate in ways that are deceptive, we can think we are doing good but there may be a tad of self aggrandisement there, so my work is to keep identifying myself with a higher identity.

Near Death Experience (2000)

In 2000 was inspired to research Near Death Experience due to my brother-in-law being an Anaesthetic Technician at Auckland hospital. It was whilst we were talking about surgery that he told me they had near death experiences. As an anaesthetist he monitors heart rate and other vital signs whilst surgery is happening. They had cases where the patient died and then later came back. The nurses reported to the Doctors what the patient said was heard whilst technically dead. The anaesthetist would know if the heart rate was going or not. Some say they hallucinate but my brother-in-law said the surgical team stopped talking at the point of death. Otherwise it may come back to them later. They were a hardened lot, those surgeons.

My mother told me she came out of her body during prayer. She became a Christian later in my life. Although had an early life as a Christian. When she married my agnostic father we were not raised in religion. Anyway, she wanted God to show her the truth and she said suddenly she found herself out of her body looking over the planet. She said she saw a being in white watching over the planet. She says this image was crystal clear and that vision for her has been a great source of comfort. She believed in God after that moment. She said she couldn't until it was proven to her. We are not unlike.

Back in 2001 I decided to do some research into Near Death Experience (NDE). I had read some of Dr. Raymond Moody's books on near death experiences, that is people who have died and come back to life. I put an advert in the paper asking for people who had near death and outer body experiences. Interestingly one of my interviewers from my Research business actually responded. Turned out she had being going out of her body for years since childhood, she thought everyone did until she realised it was not common or widely believed. I investigated 8 cases myself and interviewed each person for around 2 hours.

The experiencers that I met who had near death experiences had been either very sick, had car accidents, or simply had an altered reality experience. Many of them were in their 40's and 50's and apparently hadn't spoken to anyone about it until I

advertised. I realised after I interviewed these people that they actually needed to talk to someone. Some were carrying burdens and they really needed someone to hear without judgement.

I learned that people can come out of their bodies and float above them, get a sense of disconnection like an observer with no connection to their life, others heard voices giving them a choice to stay or leave, others saw colours, one man saw the accident scene from above and woke up 3 months later with massive head injuries. He said he had extrasensory perception and could see people who had passed over. He said he had an affinity with animals and was psychic. Others said they lost their fear of death (a common one) and felt serene and some felt they didn't want to come back. One lady had rejected the experience and had deeply suffered, but talking definitely helped her, she worked in the Philosophy Department at a university.

I met one lady who had met this boy in Lourdes in France, he had taken to her and corresponded with her for some years I think. He was very sick when he was in France. Many people believe that miracles occur at Lourdes and seek healing there. Anyway, when she experienced herself die, she said she went down what she described was like a barrel, she said there was light there and a being at the other end, she said she experienced a love she had never known but it was bathing her and she felt incredibly happy. She was moving through this space very fast and then saw the face of the boy. Apparently he spoke to her and said he loved her and mentioned her name. She disregarded the comment being a tough Irish lady, but he guided her and reassured her. She said the next moment she was awake. Apparently she had a heart condition where her heart could stop quite easily. I actually met her outside of the research project, by chance. The reason we spoke is that I felt a serenity around her.

From my perspective I don't have any doubt we continue on after this life. This does change your whole world view, suddenly you see yourself as part of something much larger. Many I spoke to and read about realised they are here on earth to love each other. That is certainly my message and I believe it is our purpose. Just imagine if everyone did it. There is your transformation.

However, you decide what you believe. We will all find out one day if it is light at the end of the tunnel or an oncoming train (ha-ha).

Dr. Raymond Moody^{lix} is a world expert on Near Death Experience (NDE). In 1975, Dr. Raymond Moody, www.lifeafterlife.com released his best-selling book, Life After Life, which focused public attention on the near-death experience like never before. It was Moody who actually coined the term "near-death experience." You can read more about Dr. Moody at his website. Moody is also the author of the following books, The Light Beyond, Reunions, Life after Loss, Coming Back, Reflections, and The Last Laugh.

The following is an excerpt from Moody's excellent book Life After Life concerning the "Being of Light."

What is perhaps the most incredible common element in the accounts I have studied, and is certainly the element which has the most profound effect upon the individual, is the encounter with a very bright light. Typically, at its first appearance this light is dim, but it rapidly gets brighter until it reaches an unearthly brilliance. Yet, even though this light (usually said to be white or "clear") is of an indescribable brilliance, many make the specific point that it does not in any way hurt their eyes, or dazzle them, or keep them from seeing other things around them (perhaps because at this point they don't have physical "eyes" to be dazzled).

Despite the light's unusual manifestation, however, not one person has expressed any doubt whatsoever that it was a being, a being of light. Not only that, it is a personal being. It has a very definite personality. The love and the warmth which emanate from this being to the dying person are utterly beyond words, and he feels completely surrounded by it and taken up; in it, completely at ease and accepted in the presence of this being. He senses an irresistible magnetic attraction to this light. He is ineluctably drawn to it. Moody research describes the results of decades of inquiry into the NDE phenomenon. He outlines nine elements that generally occur during NDEs.

Dr. Raymond Moody's Nine Elements of the Near-Death Experiences:

1. A Strange Sound: A buzzing, or ringing noise, while having a sense of being dead.

2. Peace and Painlessness: While people are dying, they may be in intense pain, but as soon as they leave the body the pain vanishes and they experience peace.

3. Out-of-Body Experience: The dying often have the sensation of rising up and floating above their own body while it is surrounded by a medical team, and watching it down below, while feeling comfortable. They experience the feeling of being in a spiritual body that appears to be a sort of living energy field.

4. The Tunnel Experience: The next experience is that of being drawn into darkness through a tunnel, at an extremely high speed, until reaching a realm of radiant golden-white light. Also, although they sometimes report feeling scared, they do not sense that they were on the way to hell or that they fell into it.

5. Rising Rapidly into the Heavens: Instead of a tunnel, some people report rising suddenly into the heavens and seeing the Earth and the celestial sphere as they would be seen by astronauts in space.

6. People of Light: Once on the other side of the tunnel, or after they have risen into the heavens, the dying meet people who glow with an inner light. Often they find that friends and relatives who have already died are there to greet them.

7. The Being of Light: After meeting the people of light, the dying often meet a powerful spiritual being whom some have identified as God, Jesus, or some religious figure.

8. The Life Review: The Being of Light presents the dying with a panoramic review of everything they have ever done. That is, they relive every act they have ever done to other people and come away feeling that love is the most important thing in life.

9. Reluctance to Return: The Being of Light sometimes tells the dying that they must return to life. Other times, they are given a choice of staying or returning. In either case, they are reluctant to return. The people who choose to return do so only because of loved ones they do not wish to leave behind.

Byron Katie: The Work (2008)

I want to mention at this point one other extraordinary woman who changed my life and is similar to Peace Pilgrim. This person is Byron Katie (refer to <http://thework.com/>) I have mentioned her a few times in this book. When I was studying Peace and Conflict Studies in Bangkok, I kept feeling inspired to research transformative peace. I Googled 'transformative peace' and found Byron Katie. I knew immediately I had found what I was looking for. The Work is in my mind every day and I have found profound peace through questioning my thoughts. I will provide a brief overview of this awakened person.

She was depressed for 10 years and considered by her family a very difficult person. She checked into a halfway house and said she felt so low and depressed that she slept on the floor. One morning she awoke to a cockroach running over her leg. She literally woke up. Her world became one of Oneness and she lost complete identification with the ego. Instead she saw herself as part of the flow of life and actually had no identity. Her heart was filled with a joy that was unspoken and empty. She said she felt like a light globe for a time. She has produced many books but the one that impacted me was *A Thousand Names for Joy* where she describes the awakened experience. Her husband Stephen Mitchell utilised Lao Tzu quotes and she explained what the Master meant, although she would never call herself a Master, she would simply say she knows the difference between what hurts and what doesn't. She lives in the 'I don't know mind'. This is the place of great freedom and peace.

Byron Katie experienced a life-changing realization: *'I discovered that when I believed my thoughts, I suffered, but that when I didn't believe them, I didn't suffer, and that this is true for every human being. Freedom is as simple as that. I found that suffering is optional. I found a joy within me that has never disappeared, not for a single moment.'* Byron Katie calls her method of self-inquiry "The Work." She has taught it to people all over the world, at free public events, in prisons, hospitals, churches, corporations, shelters for survivors of domestic violence, universities and schools, at weekend intensives, and at her nine-day School for The Work.^{ix}

The process is as follows:

The Work

1. Fill in the Judge-Your-Neighbor Worksheet

For example, your first statement might be “John doesn't listen to me.” Find someone in your life about whom you have had that thought. Take that statement to inquiry using the four questions and turnarounds of The Work.

Watch the videos (on the website)

2. Ask the Four Questions

Investigate each of your statements from the Judge-Your-Neighbor Worksheet using the **four questions**. The Work is meditation. It's about opening to your heart, not about trying to change your thoughts. Ask the questions, then go inside and wait for the deeper answers to surface.

1. **Is it true?** (Yes or no. If no, move to 3.)
2. **Can you absolutely know that it's true?** (Yes or no.)
3. **How do you react, what happens, when you believe that thought?**
4. **Who would you be without the thought?**

Download the [Facilitation Guide](#) for helpful sub-questions.

3. Find the Turnarounds

After you have investigated your statement with the four questions, you're ready to turn around the concept you're questioning.

Each turnaround is an opportunity to experience the opposite of what you originally believed.

A statement can be turned around to the self, to the other, and to the opposite (and sometimes to “my thinking,” when that feels appropriate). Find at least three specific, genuine examples of how each turnaround is true in your life, and then allow yourself the time and presence to feel them deeply.

For example, “Paul doesn’t understand me” turns around to “I don’t understand me.” In that situation, find at least three specific, genuine examples of how you did not understand yourself.

Another turnaround is “I don’t understand Paul.” Relax, close your eyes, and with an open mind witness as the images and feelings within you begin to show you, example by example, where you do not understand Paul in that situation. Be very gentle and thorough.

A third turnaround is “Paul does understand me.” Relax, close your eyes, and with an open mind witness as the images and feelings within you begin to show you, example by example, where Paul does understand you in that situation. Be very gentle and thorough.

For this turnaround, examples might be:

He understands that when I’m angry I always get over it.

He understood me last week when he laughed at the joke I was telling him.

He understood me yesterday when I told him I really needed to get away with friends. He even stayed home with the kids.

Can you find another turnaround? Another in this example is “Paul really knows me.” Just find a word or phrase that is the extreme opposite in meaning to “doesn’t understand.”

As I began living my turnarounds, I noticed that I was everything I called you. You were merely my projection. Now, instead of trying to change the world around me (this didn’t work, but only for 43 years), I can put the thoughts on paper, investigate them, turn them around, and find that I am the very thing I thought you were. In the moment I see you as selfish, I am selfish (deciding how you should be). In the moment I see you as unkind, I am unkind. If I believe you should stop waging war, I am waging war on you in my mind.

—Byron Katie

As Katie states **“until you can see the enemy as a friend, your Work is not done.”**

The challenge with The Work is that you have to try on your own judgements (no-one likes that) it is much easier to blame others and make them wrong, the ego loves that (inflates sense of false self). The challenge is to be open to reality without forcing, the inner self reveals the truth when you are open to it. So it won't always work if people are seeking an agenda or have really strong beliefs they are not willing to question. Some can't face themselves at all, they are not ready. They have to be ready for peace to reveal itself. The clarity is to question yourself, this becomes the first place to start the peace process. Moreover, reality is now, The Work is not about right or wrong, it is about what is *reality*. The reality is they are what they are. It doesn't mean they won't change in the future but you see *what is* as it is, **without resistance or colouring**. The key word here is 'resistance', that is where all inner conflict and turmoil comes from. It arises from the thought 'it should be different from what it is'. You can imagine the challenge activists will have with this, but the trick is to look at the energy of love and fear, if you are tense you are in fear, if you are relaxed you are in peace, that literally creates the *reality* of your world. So The Work is about facing reality and accepting it (not condoning it) but not resisting it, as you lose peace – thus, *what you resist persists and what you look at (truthfully question) disappears*. The Work allows a space for peace to open around a belief, to see the innocence in the other and in yourself. People act out of their own awareness, all people believe they are doing the right thing, they have their own story. Those bullying believe they are doing the right thing and somehow helping people. The perception of reality is distorted, they see what they want to see.

Byron Katie's approach is to investigate stressful thoughts in the present moment, thus questioning the reality of now, that is, where you are now, and in this moment there is not a problem. This is not denial it is to look at the belief and then question for truth, your inner self will meet that. Fear arises from the belief about a non-existent past or future which is much more intense than the actual event (neutral). I found that perspective really interesting. When love is present we start to realise that life is unfolding whether we agree or not, we are not in control, but we can investigate our own thinking and arrive at our own truth and find inner peace to realise we are never in control.

What I have discovered with The Work is that for me, **it always lead to truth, peace and laughter**. I had to question issues I believed I was right, I am a peace person and have strong beliefs. I had to really find honesty and openness to do this as conditioned responses are there and ego defends itself. I realised always when the finger points at another 3 fingers point back. I learned to never see an enemy outside of me but a negative feeling leading me away from inner truth and peace.

In the years that have followed I have realised that **negativity is untruth and love is truth**. Gandhi worked on this realisation of truth and love as well. I am starting to really resonate with this.

This teaching of Byron Katie has fundamentally changed my life as I am now seeing that what turns up in my life *is what I want* and I am learning non-resistance to life. I am moving into a space of allowance and *being* peace. If I have conflict with a person I look at my internal feelings and ask '*am I in discord or peace?*' If I feel any negativity I immediately know it is my issue. I start to question my thinking and judgements. I realise the world I see is a projection of my own beliefs. I am more mindful of *not* being in control of life but allowing life to come and go. It is like my parachute jump where I saw I was not I control, life was. So as I practice this teaching I realise that when I fight reality (life as it is) I always lose. That doesn't mean I allow bad things to happen, it just means I don't know why this event is happening and I have no idea of the many impacts the event may have. I start to look for the good or what I have learned from the experience. I see life as contrasting experiences and if negative I choose a higher thought but realise I cannot control others or know what is best for them. I can suggest if they ask but I realise their life is their business, as my life is mine. What this mind set does is frees me up to be loving and creative. In this space I can create peace education, I can create a Children's Parliament, I can design a SPEAK UP Award to bring another dimension into children's lives, one of empowerment and fun. I realise that my job is to be myself and be the clown, as it makes me happy. I realise the Fool is the best archetype of a way of life that trusts the life process, steps off the cliff off fear and looks at life with curiosity and light-heartedness. My life has indeed been transformed by this remarkably simple teaching. They say the truth is simple and

when known sets you free. I am learning forgiveness of myself and others and awakening myself to the idea that we are all one and this is indeed a journey home. When I change the world changes. I like that thought!

I believe Byron Katie and Eckhart Tolle amongst the foremost enlightened teachers in the world today. They are ushering **a new way of experiencing peace** that is real and sustainable. Eckhart Tolle calls it the consciousness of the New Earth. I feel that is true. In my experience it works and it *will* change the world. Byron Katie wisely states that when she awakened she realised when she changed herself the world changes, literally. Imagine if everyone starts to focus on themselves not 'the other' and take **100% responsibility for their inner turmoil and judgements** (emotions). Imagine if inquiry is taught in schools across the world. Peace could be realised in one generation. Do you believe that? When you do, change is inevitable like a ripe fruit falling from the tree of life.

The highest knowledge is to know *thyself and be true*.

Did you know that 'your happy destiny is unavoidable.'

Eckhart Tolle: The Power of Now (2009)

Eckhart Tolle is another awakened person who is a world teacher. Eckhart Tolle is famous around the world for his books *Stillness Speaks*, *The Power of Now* and *The New Earth* etc. All books teach about living in the now or present moment without the film strip of a past or a future. Many people hold grievances for years (centuries) from a past that no longer exists or hold onto fears about a future that hasn't arrived. They live in fear not the present moment of peace. Many believe if they drop the anger/fear they are somehow disloyal to ancestors or history. So they hold on and repeat past mistakes, believing the old conflict and making it alive in them.

Wikipedia^{xi} describes his story. Eckhart Tolle born Ulrich Leonard Tölle on February 16, 1948) is a German-born resident of Canada, best known as the author of *The Power of Now* and *A New Earth*. In 2011, he was listed by the Watkins Review as the most spiritually influential person in the world. In 2008, a New York Times writer called Tolle "the most popular spiritual author in the United States".

Tolle has said that he was depressed for much of his life until he underwent, at age 29, an "inner transformation". He then spent several years wandering and unemployed "in a state of deep bliss" before becoming a spiritual teacher. Later, he moved to North America where he began writing his first book, *The Power of Now*, which was published in 1997 and reached the New York Times Best Seller lists in 2000. **The Power of Now and A New Earth sold an estimated three million and five million copies** respectively in North America by 2009. In 2008, approximately 35 million people participated in a series of 10 live webinars with Tolle and television talk show host Oprah Winfrey. Tolle is not identified with any particular religion, but he has been influenced by a wide range of spiritual works. He has lived in Vancouver, Canada since 1995.

The New Earth is in particular a very good analysis of the egoic consciousness pervading this planet. I will provide an excerpt out of this book to give you an idea of how a transformed consciousness views for example 'complaining and resentment.'

'...Complaining is one of the ego's favourite strategies for strengthening itself. Every complaint is a little story the mind makes up that you completely believe in. Whether you complain aloud or only in thought makes no difference. Some egos that perhaps don't have much else to identify with easily survive on complaining alone. When you are in the grip of such an ego, complaining, especially about other people, is habitual and, of course, unconscious, which means you don't know what you are doing. Applying negative mental labels to people, either to their face or more commonly when you speak about them to others or even just think about them, is often part of this pattern.

Name calling is the crudest form of such labelling and of the ego's need to be right and triumph over others: "jerk, bastard, bitch" all definitive pronouncements that you can't argue with. On the next level down on the scale of unconsciousness, you have shouting and screaming, and not much below that, physical violence.

Resentment is the emotion that goes with complaining and the mental labelling of people and adds even more energy to the ego. Resentment means to feel bitter, indignant, aggrieved, or offended. You resent other people's greed, their dishonesty, their lack of integrity, what they are doing what they did in the past, what they said what they failed to do, what they should for shouldn't have done. The ego loves it. Instead of overlooking unconsciousness in others, you make it in to their identity. Who is doing that? The unconsciousness in you, the ego. Sometimes the "fault" that you perceive in another isn't even there. It is a total misinterpretation, a projection by a mind conditioned to see enemies and to make itself right or superior. At other times, the fault may be theirs, but by focusing on it, sometimes to the exclusion of everything else, you amplify it. And what you react to in another, you strengthen in yourself.

Non reaction to the ego in others is one of the most effective ways not only of going beyond ego in yourself but also of dissolving the collective human ego. But you can only be in a state of non reaction if you can recognize someone's behaviour as coming from the ego, as being an expression of the collective human dysfunction. When you realize it's not personal, there is no longer a compulsion to react as if it were. By not reacting to the ego, you will often be able to bring out the sanity in others, which is the unconditioned consciousness as opposed to the conditioned. At times you may have to take practical steps to protect yourself from deeply unconscious people. This you can do without making them into enemies. Your greatest protection, however, is being conscious. Somebody becomes an enemy if you personalize the unconsciousness that is the ego. Non reaction is not weakness but strength. Another word for non reaction is forgiveness.

To forgive is to overlook, or rather to look through. You look through the ego to the sanity that is in every human being as his or her essence.

The ego loves to complain and feel resentful not only about other people but also about situations. What you can do to a person, you can also do to a situation: make it into an enemy. The implication is always: This should not be happening; I don't want to be here; I don't want to be doing this; I'm being treated unfairly. And the ego's greatest enemy of all is, of course, the present moment, which is to say, life itself.

Complaining is not to be confused with informing someone of a mistake or deficiency so that it can be put right. And to refrain from complaining doesn't necessarily mean putting up with bad quality or behaviour. There is no ego in telling the waiter that your soup is cold and needs to be heated up – if you stick to the facts, which are always neutral. “How dare you serve me cold soup...” That's complaining. There is a “me” here that loves to feel personally offended by the cold soup and is going to make the most of it, a “me” that enjoys making someone wrong. The complaining we are talking about is in the service of the ego, not of change. Sometimes it becomes obvious that the ego doesn't really want change so that it can go on complaining.

See if you can catch, that is to say, notice, the voice in the head, perhaps in the very moment it complains about something, and recognize it for what it is: the voice of the ego, no more than a conditioned mind pattern, a thought. Whenever you notice that voice, you will also realize that you are not the voice, but the one who is aware of it. In fact, you are the awareness that is aware of the voice. In the background, there is the awareness. In the foreground, there is the voice, the thinker. In this way you are becoming free of the ego, free of the unobserved mind. The moment you become aware of the ego in you, it is strictly speaking no longer the ego, but just an old, conditioned mind pattern.

Ego implies unawareness. Awareness and ego cannot coexist. The old mind pattern or mental habit may still survive and reoccur for a while because it has the momentum of thousands of years of collective human unconsciousness behind it, but every time it is recognized, it is weakened...'

Going Home

Home in my mind is the enlightened state many mystics, wise people and ordinary people have awakened to. I regard it as the truth of who we are. I see our world moving through an interesting transitional time where we are evolving in consciousness. It is very exciting.

What this emerging change in consciousness did for me personally, was to put a stop to myself judging others unconsciously. When I did judge, I caught myself and realised that judgement came from me, so I looked at myself not the other. When I felt lack, I reassessed the truth of it and examined how my thoughts created my sense of lack. In truth I did have enough. When I looked around the room I started to see people as sovereign and honoured rather than just people in a group. I realised we all share unique perspectives and no-one has to agree with me. I realised there was no right or wrong but a diversity in opinions as we are all different. I started to really look at people around me doing their thing, living out an experience and seeing life in their own way. No-one was wrong given their worldview, it was right for them. They were simply walking their path the way they had to in order to learn or more accurately 'remember' who they are. Who was I to judge another I do not know the purpose of their life path. I realised when I judged I was in someone else's business not my own. I am slowly learning to undo that idea that I know better. Life for me has become less fearful, even magical, with less stress as I started to flow with life rather than force it to be 'in my image'. Knowing there was nothing I need to *do* meant I was free to *be* myself. There was no pressure for success, I could allow life to unfold naturally. It didn't mean nothing happened, it meant that I didn't fight the reality I was in. I started to trust myself as part of the life pattern, like a constantly changing mosaic and that I was creating my reality. I felt a deep connection with this higher intelligence, and often cried with the realisation I am not alone, that life was rich with meaning. It didn't matter if I was not materially rich, famous or successful. My success came from being *true to myself* and living my life authentically. This way of seeing produced harmony and allowance of multiple truths as diverse perspectives rather than using argument and debate to win. I realised we all win when we accept diversity as it is. The law of attraction raises your awareness to the importance of what you focus on you attract. I have come to

realise that if I want world peace I have to be peace and live it. It doesn't mean I don't raise issues about what peace is not, if I feel so inspired, but it means I don't put all my energy there as I create it. I now choose to look at what we will become as a civilisation. How do I see peace being lived in the future? How will I live as a peaceful person? So I am learning to focus more on the positive in order to create. I am no longer condemning of what I don't like as I don't wish to place energy there. When I write my blogs I may bring up an issue about the military for example, but always I make sure that love is there and an alternative possible future we can create together. I don't see an enemy I realise many are ignorant or confused. I see these days another who is human and I choose to be in service to them, even if it is reveal a truth they may not want to see or an alternative pathway. If I was in their shoes I'd be doing the same.

In this type of mindset you interpret international events differently. I have become aware of the collective consciousness creating these events as they are focusing on what they fear in the case of negative events. FATE is an acronym for - From All Thoughts Everywhere. So given free will, we are creating the life and times we are moving through. When we see these events unfold in each moment we are deciding Who We Are in relationship to them. Do we agree or disagree? Do we feel apathetic or empowered? Will we take action or not? Do we feel the desire to help or not? Do we desire the opposite? and so on.

Below is an interesting statement about why we have violence by Neale Donald Walshe:

There will always be disagreements between nations, for disagreement is merely a sign – and a healthy one – of individuality. Violent resolution of disagreements, however, is a sign of extraordinary immaturity. There is no reason in the world why violent resolution cannot be avoided, given the willingness of nations to avoid it.

One would think that the massive toll in death and destroyed lives would be enough to produce such willingness, but among primitive cultures such as yours,

that is not so. As long as you think you can win an argument, you will have it. As long as you think you can win a war, you will fight it

*...It is an observable truth that **power in your world can no longer rest disproportionately with any individual nation, but must rest in the hands of the total group of nations existing on this planet.** Only in this way can the world finally be at peace, resting in the secure knowledge that no despot, no matter how big or powerful his individual nation – can or will ever again infringe upon the territories of another nation, nor threaten her freedoms. No longer need the smallest nations depend upon the goodwill of the largest nations, often having to bargain away their own resources and offer their prime lands for foreign military bases in order to earn it. Under this new system, the security of the smallest nations will be guaranteed not by whose back they scratch, but by who is backing them. All nations would rise up should one nation be invaded. All nations would say No! should one nation be violated or threatened in any way...*^{xii}

I think of the former Australian Foreign Minister Gareth Evan and the *Responsibility to Protect* (R2P) principle that he has tried to implement at the United Nations. Until we adopt a consciousness of oneness we will still see the 'enemy' out there in literally separated states of consciousness. With the advancements in powerful weaponry and with the awareness that we can destroy our planet many times over, it is clear we need to learn to see our relationship to each other differently. Thus the central problem is not political, it is spiritual. Until we change within (inner peace) our world won't change (outer peace). This is what I have learned from the many wise teachers I am grateful to have discovered. Collectively they provide clarity to Gandhi's vision 'to be the change you wish to see in the world' and indeed, love is the answer.

Overtime, I started to *be the change I wished to see* and chose to be peace. That didn't mean I didn't have some colourful debates with people, it meant I did not desire to cause any harm or disharmony. I envisaged within myself a new world paradigm emerging on a foundation of peace 'loving what is' as the spirit of peace and reconciliation or you could say more accurately, integration.

I knew there was more to life, and that we draw events to us through our thoughts, to learn about who we are and what we choose. You can choose to see the glass half full or half empty. You can choose love or fear. I shifted from an intellectual left brain orientation of analysis to a feeling/intuitive right brain orientation. The latter enabled me to deeply intuit where to go next and utilise my feelings and emotional intelligence as my own inner navigation. I followed what felt good and in alignment with my truth.

My life began changing and uncertainty grew as I became aware I do not know and I am not in control. I will recount an experience that is a great metaphor in my life. I often reflect on it if I believe I am in control (fear) as distinct from creation (love).

I had a landlord who was formerly with the Polish Underground. My partner, was away in Canada, the landlord wanted to raise the rent. I believed he was simply seeking more money rather than a fair rent increase, I didn't want to pay the increase. He couldn't implement this increase until my partner came back as he was the other tenant.

I recall the landlord coming over to discuss this situation and standing over me, seeking to intimidate me. I answered him back assertively and he didn't like it. I remember feeling fear about him, as I was aware he beat his wife. I then decided to do the most scary thing I could in order to face my fear and overcome it. I thought what would that be? Then the words 'parachute jump' flashed into my mind. So I started to talk it up (create it), I told people I was going to do a parachute jump. I knew I couldn't back out if I told people. My partner came back from overseas and we both decided to do the jump together. I remember the night before thinking *not only am I going to face my fear I am going to overcome it, and feel nothing*. The next day we went to Canberra airport and went to the light aircraft section. Our instructors showed us the gear and we put on the parachutes. As it was our first time, the instructors would jump with us tandem. They instructed us on how to position the body and stabilise the fall etc. The little turbo prop plane was on the tarmac so we climbed in. I listened excitedly as the engines started whirring to fever pitch as we taxied to take off. The plane sped down the runway and up up and away

we went. The plane soared up to 10,000 feet and then levelled out. The instructors manoeuvred us to the open door encouraging us to stand on the wing. I was the first one out there. I felt almost embarrassed, as I should feel some fear, but I didn't. I explored my emotions, there was nothing. Myself and the instructor walked out on the wing and I felt myself relax, I just allowed myself to fall and the plane separated from us. The wind came rushing up, I didn't feel like I was falling. My face was stretched like plasticine wobbling and flapping (imagine that), I formed the correct position with arms crossed and legs bent skyward. I had no concept of falling as there was nothing to compare myself to like a building. I felt the world rushing up. I then suddenly got an insight *I am not in control*. I saw life clearly in that moment, that I am here for the ride and that this is the paradigm for my life. Then the guy pulled the rip cord, I felt like we were being pulled up four stories. It was like putting on the brakes. I just experienced this feeling and then enjoyed the parachute open like a flower and gently float over my city, doing spiral turns in circles. I loved the feeling of the panorama and felt really alive. Then we came in to land, okay legs up bottom down, sliding in for a perfect landing. I did it! I overcame my fear.

This was a paradigm shift for my life, be open to life, face all fear and know I am not in control I am here for the ride. That was a defining moment for me to face life with courage. I am here to have a journey and to enjoy the ride. Not only did the parachute open but my mind opened to the great possibilities that exist when I realised I don't know, when I let go of control and flow with life open to the experience. I realised this is living life fully in the moment and each moment is the blessing of life.

The Fools Gold: Peace is who we are, naturally. When you follow the truth it will set you free to be. When I faced fear and embraced the love of my life, happiness became my destiny that is unavoidable. Seek and you will find. There are many roads that lead home to the truth. Remember we are One and Joy is the experience and evidence of that.

CONCLUSION

Nonviolence as Gandhi stated is a *force more powerful*. The gentle force of love is both the seed and the flower. Principled nonviolence has no force in it, yet it is the most powerful energy in the universe, it is the glue that holds life together. The world barely understands this truth as many are submerged within human created dramas and social conditioning. Eckhart Tolle would assert that unity (oneness) points to the truth as reality but as we know from words they are merely constructs, they are never the real truth. So clumsily I will use words in English to convey my experience of principled nonviolence as peace to conclude this e-book.

Summarising my life experience **nonviolence has meant to have no desire to harm anyone.** As a clown it has felt like a flow rather than a thought that is in harmony with the whole, it is a blending with life. How could the hand want to harm the leg when it is part of the same body? That would work against the whole. Yet when we believe we are separate from everyone, which is understandable when in separate bodies, we believe that the harm we cause is disconnected and we ignore it as if it is 'not my problem'. Yet every action causes a reaction and the world is watching how events unfold and drawing conclusions about itself as a species and whether it can survive. Most people feel the world is collapsing and there is great fear at this time. For me I see it as the planet cleansing itself and shaking us to wake up as we are out of alignment with the true nature of the world. We are not in harmony with each other, acting mostly out of unconscious self interest that is not best interest (unity).

The military is losing its momentum at this time as wars are lost by former powers and coalitions. No-one celebrates a loser it seems. The expense of wars is having an adverse impact economically as figures rise beyond \$14 trillion dollars as reported in the Guardian this year. The thorn of the war mindset has come from competition, separation and egoic consciousness, it sees an enemy. There is a Hobbesian philosophical perspective behind this mindset that believes the world is primitive and aggressive ruled by the law of the jungle (top dog) as defined by the analogy of 'tooth and claw' and it must be controlled to ensure social order. This means giving up liberties as was evident in response to the cries of 'war on terror'. The Lockean

mindset regards the importance of international law (justice, arbitration), democracy (share power) and human rights (protections). It is a libertarian mindset of freedom, where people have the right to choose representatives that represent them. We still have a long way to go to live in a real democracy where people actually have a say and are heard and their ideas acted upon. As a market research analyst myself I use to conduct polls and ask people what they thought, I realised at the time this was the truest form of democracy. Most people regard democracy as their standard of living (regardless of how it is attained), their freedom to move around and their opinions primary shaped by the commercial media. Most do not have time given busy jobs and children, to actually sit down and truly reflect on life, what it means and what they really want. More and more around the world people are in survival mode which means they are not able to act in their own (and collective) interests. They hope the politicians are on the whole keeping it together.

My work in the media interviewing various peace educators, academics, nonviolence advocates and military persons taught me that there is a **masculine identity** around violence through the socialisation of boys. The result of this masculine identity found expression in warfare and images of 'power over' others. Scott Ritter and Major Douglas Rokke were both respected military men who became whistle blowers. They felt morally compelled to expose what they perceived as the lies of their government. They advocated to non-violently speak up for the truth and raised issues about illegal and immoral wars fought in the name of citizens. They pointed out there was an absence of concern or care taken for the safety of innocent civilians but rather sugar coating murder by sanitising language referring to collateral damage (destroying all non military) but not including it in their statistics.

Douglas Rokke raised the issue of the dumping of **toxic depleted uranium**. He indicated it was used because it is effective in warfare (piercing the armour of tanks) however it was lethally toxic to human life and the environment causing cancer. It left a toxic legacy that went beyond the current generation as it cannot be cleaned up or disposed of safely. According to Wikipedia it is radioactive and stays in the environment for 4.5 billion years (U-238 half life). Major Rokke stated throwing this stuff into anyone's backyard without any conscience was a deep concern. I felt this issue intuitively link to the nuclear industry and the mining of uranium, reminding me

of the largest uranium mine in the world at Olympic Dam and the extensive water use of the Great Artesian Basin, a non-renewable resource. Depleted uranium is a by-product of enriched uranium in nuclear reactors and the manufacture of nuclear weapons. I saw my own country as a link in the chain of violence that supplies an industry that is destructive to health and the environment.

From a peace perspective **defence constantly focuses on a future of war** (Hobbesian), there was no focus on a future of peace and disarmament albeit removing the need to fight by facing fear within, learning vulnerability and friendship as strength (Patch Adams speaks of friendshipism). This is the Lockean worldview. These positive words would be seen as misnomers, they would repulse and terrify those who believe that might is right. They would feel insecure and exposed. I ask them can our world sustain the manufacture of violence in the face of economic and environmental collapse? Professor Gareth Evans would wade in at this point and talk about the responsibility to protect (R2P) civilians, which is often the justification for war, but he is speaking about it from the perspective of stopping the massive death toll of civilians, hence the massive refugee crisis. Refugees arriving by boat have been marketed here as illegal arrivals to ensure refugees are viewed as somehow wrong/criminal when in truth the majority are fleeing persecution. The 1951 Refugee Convention is designed to protect refugees but we have seen more countries circumvent this obligation, some crying poor or arguing not enough room or jobs. Money and greed in my view is the reason, refugees are perceived as having no economic value (non productive) and fear they drain the national purse. This comes from separated state of consciousness. I drove around this country (10,000 km) and reflected on their plight, my feeling was we have plenty of room to help friends in need. I don't own the land, I see myself as a custodian.

What this discussion above reinforces for me is the **lack of empathy** and care for people. It has been a consistent theme in this book and instantly I recall my experience at Tsol Sleng Prison in Cambodia. This mindset that disconnects the head from the heart and calls it rational is flawed (blind spot) and is the rationale for justifying cruelty, violence, abuse and maltreatment of people worldwide. The boomerang effect of the self interested approach is dawning on some countries (and individuals) today who are realising that the problem escalates and comes home to

roost. Gareth sought to enshrine the **Responsibility to Protect** (R2P) doctrine in the United Nations to usher in responsibility as decency, we are all human beings, the person fleeing could be you after all. He has had his own battle which I am sure surprised him. He felt at a loss at the lack of momentum of governments to broker real peace (*new Peace Building Commission*) as they are driven by self interest and bullying (big kid on the block) masked by special interests and the pink elephant of 'disinterest'. More clearly this is a disconnection from intrinsic virtues or values that unify and join people. Again, the head ruling the heart. Many do not understand that emotions are the navigators leading us to what serves us and what does not. We instinctively know when we are working against our own truth. Remember real truth feels good because it is good.

I know from my own work in schools that **some children consider peace boring and violence exciting**. It is this early perception of violence catalysed by powerful technology as 'exciting' (e.g. war planes, games) that creates the masculine mythologies of conquering, domination, control and force as ways that work. In the female context it can translate into bullying, gossip, psychological games and exclusion. These behaviours can feel powerful to the ego but as has been explained in this book it is not real power locally or globally. The true power expresses through the virtues of humanity, these are intrinsic, they are not human made but flow through human consciousness. Virtues are universal joining humanity into a sense of oneness. It is what Gandhi would call soul force. When in alignment with this source energy humans will naturally select for service above self. When a person transcends the ego (self interest) into a virtuous disposition (selfless interest) they naturally serve others as they see themselves in the other. There is no enemy just another perspective of humanity. In truth they will flourish as they will have the whole in mind. A whole mind (integrated). In the former self interested mindset there is a 'service to self' mentality which only seeks out what will benefit them personally. We see this at the nation state level where national interest is more important than global interest or human interest. The issue of the environment is a big challenge which has forced nations to cooperate non-violently and work together on bigger issues, however the unresolved (often karmic) conflict issues are still distracting humanity from the real work of healing through unconditional love (inner peace) and sustaining the planet by living in ways that are in harmony and balance.

People still do not see the link between inner peace and outer sustainability. We are part of nature and clearly when we return to our true nature, we will indeed naturally calibrate with the planet.

There is REAL HOPE in this book depicted by the many stories of pro-activism such as writing to the FBI sending true beauty to them, inspired poetry and paintings to raise awareness about Afghanistan, actioning peace media, education in non-violence, teaching peace, clowning at rallies, taking giant Christmas cards to the Detention Centre to inspire and demonstrate care to jailed refugees. To send messages of peace on a giant card to the United Nations Association. People can advocate for a Department of Peace to focus on what you want expanded (conflict resolution, peaceful resolution). People can join social forums and learn about issues, learn to dialogue and problem solve. Some may work alone to personally transform their negativity and work for a higher calling (Peace Pilgrim). I travelled the world to see the reality on the ground and change myself and wrote inspiring blogs and poetry. When you look with REAL HOPE you will discover spiritual leaders and teachers of the new consciousness speaking up across the planet. Some can delve further into ancient mysteries to find truths buried in those treasures. The near death research showed me we definitely live on, hence karma is a real phenomenon but only on the basis of repeated negative actions will be re-run in the next life until you learn love. To learn and delve into the unseen mystery of life itself to realise this is a journey of re-discovery or some say re-membering.

My journey into spirituality of re-membering has taught me that life is not only material (physical) but it is spiritual (unseen). The most significant teachers for me were Eckhart Tolle and Byron Katie. I saw clearly that stillness is the moment of now and this is life happening and being lived when you are present. Drifting off to the past or the future is nowhere rather than now-here, it doesn't exist. Eckhart speaks of the pain body and the egoic consciousness that separates and enables unkind behaviour to occur. The pain body is not who people are, it is what they do but the real consciousness is beyond the behaviour. As you will recall Byron Katie was depressed for 10 years and woke up to the reality that all is one, she literally saw it. She realised that she couldn't believe her thoughts, that no thought was true. That will be hard for those who like being authorities on all subjects. Note that this is

being said at a very deep spiritual level. She found freedom in questioning negative beliefs and turning them around. She teaches that life is kind. Some will find that hard to believe but unless you have an awareness of karmic issues, you cannot know the purpose of a person's life and what they are here to learn. When we die we will all wake up, but at the moment there are beliefs about reality that are not real. What if – only love is real? What do you truly live for?

Reality in my worldview is now. Right now I am in peace, if a negative thought comes up I question it. How do we know we need a military? They exist. Reality is as it is, perhaps it is FATE? From All Thoughts Everywhere? If I resist the idea consistently I attract it, if I accept what is so I live in harmony choosing not to replicate hate or fear or focus on what I don't want. Instead I choose to focus on what I do want – to clown around the world, write poetry, teach peace and learn to love everyone unconditionally. That is what a shift in consciousness feels like.

I realise all are brothers and sisters and the contrast (tension) are the differences and I use that contrast to make a higher choice (of what I do want) but I do not condemn them or fight them (lock them into position). They have to decide the world they want, that is their freedom and remember they have children too. Byron Katie says we have equal wisdom, so when they are ready they will come to a higher realisation, at the right time. So I can't force the shape of the world, I simply change my own shape to mirror the world of the future I desire. I simply work on expanding peace and love and see what happens. Gandhi couldn't judge others for weaknesses we all possess. I love the expression 'I don't know that I don't know' (unconsciousness) and my realisation now 'I know I don't know'. Puts me in the 'I don't know mind' which leaves me open to life and infinite possibilities which knows better than I do. After all, I didn't design or create myself. Something (non-thing) did. That is the perennial question for everyone, what created all of this and why? Who would we be without our stories? No-thing perhaps!

I send love to the military, to the miners, to the dictators, the murders, the sceptics, those that bully and those disconnected from their humanity. I cannot condone what you do but I can love the essence of who you are as I know the source of that. If at any point you want to feel in love, or feel connected, or feel inspired then take my

hand and open your heart, you will move silently through a portal to higher consciousness. You will never look back as you realise none of it was true. The best is yet to come. Yet in truth it was always here.

I wonder if a child will lead us to peace as Major Rokke mused?

Our happy destiny is unavoidable is my feeling.

Here is my poem dedicated to Gandhi. It is his birthday today, a timely moment to publish an e-book entitled Principled Nonviolence Is Peace. I send him love and gratitude.

Be the Change?

I am going to change the world,
I whisper,

I am changing the world,
I feel,

I am the change,
I see,

I am the world,
Actually,

And what I see,
Frees me,
From illusions.

Are you going to change the world?
I venture,

Are you changing the world?
That you see,

Are you the change?

Can you be?

Into what shape do you change?
Is it a positive or negative space?
That sees the inflection,
For there are many angles,
There are many angels,
For we are shape changers,
In every moment of every day,
Choosing fear or love?

For there are no strangers,
To world peace,
For peace
Is the World
You see.

And remember -

if there is no earth rise,
There is no peace,
To fight for!

AWAKEN THE FOOL
www.worldpeacefull.com

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