

THE MUSES JOURNAL:
LOVE, PEACE AND
WISDOM

AN INTERNATIONAL
JOURNAL OF
EDUCATION FOR PEACE
AND
GLOBAL
RESPONSIBILITY

DEDICATED TO THE NINE MUSES
GUARDIANS OF THE ORIGINAL ATHENIAN
ACADEMY

CALLIOPE
CLIO
ERATO
EUTERPE
MELPOMENE
POLYHYMNIA
TERPSICHORE
THALIA
URANIA

**THE INTERNATIONAL INSTITUTE OF PEACE STUDIES AND GLOBAL
PHILOSOPHY**

**THE MUSES JOURNAL -
LOVE, JUSTICE AND WISDOM:
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FOR PEACE AND GLOBAL RESPONSIBILITY**

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2005/2006 ISSUE EIGHT

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EDITORIAL:

Welcome, to this 8th issue of our Muses Journal. Tragic events have been a feature of world affairs since our last issue. A year ago the Tsunami struck large parts of the coastlands of South East Asia, with huge loss of life, and since then we have had the New Orleans flood, and the Pakistan earthquake, not to mention the continuing tragedy of violence in Iraq and terrorist bombings elsewhere, including, in July, in London, close to the Institute of Education, where IIPSGP was first established back in 1991. But 2005 has also been a year of great heroism and striving to improve world affairs – we have had Live8, a successful World Climate Summit in Montreal, a UN General Assembly World Summit at the UN Headquarters, and many other such events, as global consciousness has been raising itself through key actors in an attempt to tackle the many problems facing the planet. There has also been the quiet heroism of everyday life, and the good works pursued by countless millions of ordinary people, as they go about their lives, in all nations, and from every faith and creed on earth, and this is often not reported, or known to few. In the pages of this journal will be found a cross selection of the news and events of both the great and the small, united in their common dedication to advancing world peace and security through the renaissance of the power and wisdom symbolised by the Muses, guardians of the work of philosophers since time immemorial, known in different cultures under different names, but always inspiring, always leading, always motivating to make that extra commitment to the cause of human goodness, self-perfection and moral and social beauty.

On the microcosmic scale of IIPSGP itself, 2005 has also been a significant year, and as Director, I hope you will indulge me to recount a little of what has been going on as far as I can discern, from my own perspective, both in my own work and in those closely connected to the work of the Secretariat. On February 17-18, a visit to London took place in which I was able to

participate in a Buddhist Conference on Buddhist Ecology and the Critique of Modern Society at SOAS and gave a paper on *Enlightenments: Towards a Comparative Analysis of the Philosophies of Enlightenment in the World's Spiritual Traditions*. In this paper I argued for the urgent need to establish a comparative epistemological framework for the analysis or relative truth claims to enlightenment on the part of the great spiritual traditions of the planet. As a new book issued this year *Occidentalism* by Prof. Alicia Margolis and Prof Ian Buruma makes clear, Eastern criticism of the West is not new, and a high level gathering took place in 1942, 6 months after Pearl Harbour, in which various Asian intellectuals condemned wholeheartedly everything Western and Modern. My paper tries to get beyond the need for shallow East-West mutual criticism and defence and to propose an altogether different strategy of mutual inquiry for collective enlightenment drawing on the wisdom insights embedded in each of the diverse intellectual and spiritual cultures of the planet – a kind of Mahayana Pythagoreanism, if you will. The conference was also attended by other IIPSGP members including Nisa Saiyyid, our London Secretary and Alberto Cruz, who has been helping to interview luminaries in London for the Peace Audio Archives.

On February 12th IIPSGP organised a Symposium in Shrewsbury as part of the Darwin Festival, on *A.R. Wallace and Darwin: A Continuing Conversation*, in which we discussed, with a range of speakers, the profound contributions A.R.Wallace had made not only to evolutionary theory and particularly to the ideas of the principle of natural selection (of which he has always been acknowledged as co-formulator) but in other areas of thought: land reform, economics, education, rational spirituality and war prevention. We were fortunate to host a visit from the eminent Jungian scholar from Boston, John Haule, who gave an excellent paper on Carl Jung's theories in relation to Wallace and the evolution of consciousness, and John was able to stay with us for some late night conversation at Mary Napper's house in Wem.

8 April saw a visit to the Beth Shalom Holocaust Museum in Nottinghamshire in which, in my role as Head of Citizenship and Religious Education at Sherwood Hall School, I took a party of about 50 school children to look around this fascinating museum. We also heard a talk from a living Jewish holocaust survivor, who had spend much of the war hiding in an underground compartment under a pig sty on a Polish farm, cared for by sympathetic Polish peasants.

The Mid Summer Solstice saw Thomas and Mary at the 9 Ladies Stone Circle in Derbyshire, rather than at Stonehenge as usual, due to the need to teach the following day at Sherwood Hall – and we met up with some of the resisters who have been living in a makeshift camp near there for many years to prevent the quarrying company from decimating the entire hill.

23 June saw Thomas invited to a showing of the excellent New Thought movie, “*What the Bleep Do we Know*” with OWPP member, Belinda Burton, a film which certainly raises many profound ideas in an entertaining and creative way. Everyone should see it ! May 8th saw a very rare occurrence – a birthday party for Thomas, to which several old IIPSGP members and friends came, including Jesvir Kaur from London (who has recently published her first novel), Kate and Mark from Lammas Barns, Sarah Kennedy and Janette Parker from Wales, among others. On 27-29 May, Thomas took part in an excellent Druid Camp at Lammas Barns, which was definitely a high point of the year, organised and planned by the Earthworks Druid Grove of the Order of Bards Ovates and Druids, and which included many brilliant activities including a chance to practice fire walking on hot coals, dancing to the 5 rhythms, a shamanic drumming workshop, nature Druidry with Damh the Bard where we learned to make ropes from nettles and to stalk animals undetected, a fire labyrinth plus a nightly Eisteddfod in which we could all practice our Bardic arts of song, storytelling and poetry. In fact, conversations at the Camp led Thomas to decide to join

OBOD itself as a Bard, as a sign of continuing commitment and devotion to the universal wisdom contained within the ancient path of Druidry.

On 8 July Thomas and Mary went to an excellent performance of Ibsen’s Peer Gynt, which included IIPSGP member Roy Sadler performing in a variety of roles, and which might lead eventually to the same theatre company performing Thomas’s own play, *The Memory of Light*. On 20th July, Ade Andrews, who is a Forest Ranger for Sherwood Forest Trust, gave our Summer term Humanities Lecture on the *Natural History of Sherwood Forest*, one of the most important ancient areas of natural woodland left in England, and one redolent with the Robin Hood legends.

August 1-6 saw Thomas, Mary and Rowena Stone participating in the Big Green Gathering in Somerset, where we colonised part of the ESP Field (Ethics Philosophy and Spirituality) and both Thomas and Rowena gave a variety of talks and workshops. Rowena’s excellent yurt was there with a themed focus on Trees of Life, in which the Kabbalah acted as a spiritual focus for inquiry. Rowena Stone has also finally heard the good news this year that the long running dispute over the Forest Garden legacy of Robert Hart has come towards a successful conclusion and the original site has been sold, thus enabling some of Robert’s inheritance to go towards her own future good works.

On July 16th IIPSGP organised a symposium on the Life and Teachings of Dr John Dee, at a country house in Montgomeryshire, which was a fascinating and rewarding event (see Polyhymnia 16 for a review).

August saw school holidays which provided an opportunity to spend many happy hours in the National Library of Wales in Aberystwyth and to research two ongoing projects: one, a *Universal Dictionary of Saints and Sages*, and secondly a *Cultural And Historical Encyclopaedia Of The Welsh Marches*, both of which were brought close to completion.

Mid August saw a pilgrimage to Bardsey Island of the end of the Lleyn Peninsular in North West Wales, by Thomas and Mary, taking the boat across from near Aberdaron. Only able to stay on the island a few hours, it is a trip well worth making, and it has to be one of the most beautiful places on earth. The view from the top of the mountain is stupendous, and gave rise to the following poem by Thomas:

426. ON BARDSEY ISLAND, August 2005

I am uprisen water
Walking on rock a thousand
Feet above the sea.

It ripples down blue
Like veins, currents
Criss-crossing, Christ's-crossing,
Christopher's veins bearing
Gold, and we're out on the
Deep, perched, poised, humming.

I am uprisen prayer,
Looking and seeing,
Saying nothing,
One of countless thousands
Who have come here to cross over,
Become prayer, diminishing
Into spirit from form
And back again,
Land into sea,
Rolling over and over like the
Waves,
Play
Fully..

When it rains here
The sea uprises to
Meet itself
Donwfalling
From sky, and the zones of being
Become all mixed up.

Even the Saints used to tremble,
At how many ghosts
There were then, wishing and whooshing
And swirling and sloshing about,
In the dreamings between worlds.

Then when bright sun
Shines again and it's all over,
Old Ra comes out and
Demands his hymns,
And the Christ's sons smile and swoon

With praise for the great glorious rays
Of reason and the red fire
Descends as a ball over Atlas' shelf
To Tir na nOg,
Aflame with love and
Hymns humming harmony.

I am uprisen magic
Here, old magic's ways,
Before Nimue caught me
In her silken snares,
Before being held within her
Gossamer hair, intoxicated
By her feminine juices,
But I had to be.
Thus to the tower of glass,
Thirteen treasures I brought
To hold here,
Uprisen at Mynydd Enllys,
Which magic became rock,
Gleaming white crystal.

Here, wonder
Becomes heather,
Purple and gold;
Awe becomes
Views down to
Sea so far below;
Love becomes light,
All at once and everywhere,
Enabling, waxing, giving, guarding,
Making places for Being
To be beautiful in.

I'm uprisen mind
Here, weaver of all
These stories, teller of fables,
Clothed with bodies, now one, now another,
Heaver of waves, word-hurler,
Lightening-shafter, stone-crumbler,
Time-bearer, child to its self's own thinking
Uprisen as thought,
As that, as utterness to itself making waves,
As this, as thou.

More I am not
Than this all.
Higher I cannot
Than this falling downwards
Into blueness.
Stranger I cannot
Than this strange call
Of the seals
Singing, their prayers.

Homeward I cannot
But the saints bring us
Through to a new plane
Of hard and soft love

Gnarled rock and deep
Kindness, as one entwined.

Thomas and Mary particularly enjoyed spending time in the old church at Aberdaron where R.S. Thomas the poet was Vicar for many years, and finding there an excellent study of early Christian Gnosticism by Gerd Ludemann. With the sound of the sea lapping the beach literally yards away from the church, there is an atmosphere fully conducive to the contemplative arts, as it must have been for many pilgrims before.

August 29th saw some local historical re-enactors building a Celtic encampment a few miles from Rhos Galt, and Pauline Shearlaw of Nottingham came to stay to take part, during which not only did we meet a number of fascinating archaeologists, but also learned that Sir Edward Herbert's summer residence had been at the old castle on Llanerfyl. Next year our IIPSGP Summer Symposium will focus on Herbert's life and work. Later August also saw visits to Rhos Galt from Daffern family members, Eileen (see Thalia 6) as well as children Helen, Sophia and Shanti-Grace.

September saw not only a return to teaching during the week in Sherwood Hall School in Nottinghamshire, but also an exchange of correspondence with the Minister for Further and Higher Education, Bill Rammell, who IIPSGP wrote to suggesting that a Gifted and Talented Programme be set up for Further and Higher Education as well as in the Secondary School sector, plus a mediation service for disputes in higher education in general. On September 16-18 Thomas, Mary and Nisa Saiyyid, (IIPSGP London Secretary) travelled to Berlin to take part in the 5th International Conference of the Human Dignity and Humiliation Studies Network (see Thalia 7, Melpomene 1 and Euterpe 7 for details). This event was undoubtedly one of the high points of the year for the three of us. It was wonderful to be in the company of committed peace scholars again from all around the world.

September 30 – October 2 saw IIPSGP organising an interesting Greening of

Education Symposium at Cae Mabon in Snowdonia, which was well appreciated by all who took part (see Clio 1 for details). October 8 saw Thomas and Mary attending the Pagan Federation Wales and West Midlands Annual Conference in Shropshire which gave a chance to meet up with old and new friends and to hear some interesting talks and presentations. November 12 saw a day school organised by the University of Birmingham in memory of Mike Stokes, archaeologist at Shrewsbury Museum, who had collaborated with Thomas and Mary on our Exhibition on the Arts of War and the Arts of Peace in 2003, and had worked with Mary for many years, and who will be much missed by his friends and family and the wider circle of archaeologists, both professional and amateur. October also saw Sheena McDonagh join IIPSGP as International Secretary, prepared to help with the extensive international networking duties that IIPSGP undertakes as an international membership organisation, and as someone who is already organising numerous events in the fields of education and spirituality, she has already proved invaluable to the ongoing work of IIPSGP in this regard.

Now that the dark time of Winter has come upon us, it seems to be a time for bedding down into the inner seed places and so less active work has been accomplished, but a number of events have taken place, including a wonderful Winter Solstice celebration at Priest Weston near Mitchell's Fold Stone Circle on the Shropshire/Wales border, with some 32 people sharing sacred chants and circle dances to welcome the rebirth of the light. IIPSGP has also hosted a visit over Christmas by a scholar from the University of St Petersburg who specialises in Political Psychology, Ms. Svetlana Aleynikova, who has enjoyed researching in the extensive IIPSGP library, in particular making use of our collected edition of the works of Carl Jung, which are hard to obtain in Russia, even though several volumes have been translated into Russian at the Institute of Psychoanalysis in St Petersburg. Meanwhile, in New Delhi, an important symposium was organised by Dr. S.L. Gandhi, convenor for IIPSGP in India, and although unable to attend in person, Thomas

managed to submit a paper in absentia (see Calliope 16).

Since then there have been a number of other developments of note: sadly, on January 24th 2006, Dr. Zaki Badawi died, aged 84. He was one of Britain's most senior Muslim scholars and had founded the Muslim College in London, where Thomas taught from 1993 – 1995. Badawi graduated from Al Azhar University in Cairo in 1947 and studied Psychology at London University from 1951 – 1954, where he met his future wife Mavis. He was appointed first Imam at Regent's Park mosque in London in 1978, before moving on to found the Muslim College in 1986. He was awarded a knighthood in 2004 and was a close friend of Prince Charles. On the day of his death, he was scheduled to appear at the launch of a new Christian-Muslim group, dedicated to conflict resolution. Dr. Badawi was always a close supporter of IIPSGP and the work of the MMMS and his presence will be sorely missed by all those of us committed to the application of reason and wisdom, as well as faith, in the work of building a peaceful community of world cultures and civilisations. The paper contained in the current issue of this journal concerning Sophiophobia owes not a little to discussions Thomas had with Dr. Badawi during his period at the Muslim College. Zaki always said that we in the west were secretly terrified of Wisdom and that this was caused because the foundational myth of Judaeo-Christian civilisation associated knowledge with the offerings of the serpent in the Garden of Eden – and look at all the trouble that had caused ! In Islam, by contrast, he explained, it was a religious duty of every single Muslim to 'seek knowledge, even as far away as China' (Hadith of Mohammed). For the Islamic mind therefore, knowledge is sacred and divine in origin and there can be no more important task than the cultivation of learning, scholarship and wisdom. Which is why Dr. Badawi gave his last years to the work of the Muslim College.

IIPSGP has also heard from Prof. Chumakov of the Institute of Philosophy in Moscow and Vice-President of the Russian Philosophical Society, who has sent in a marvellous description of a 'philosophical pilgrimage to Greece,' in August 2005, when a group of Russian philosophers travelled from Moscow through Belarus, Ukraine, Romania and Bulgaria, to spend nine days in Greece, returning via Moldova as well, having covered 8000 kilometres in 16 days of pilgrimage by coach. The report of this pilgrimage highlights philosophical conversations between the Russians and their counterparts; for example, in Bulgaria, they discussed whether philosophy would survive the recent political and economic changes in society, before the party went on to Greece, where they visited the Acropolis (including the prison of Socrates), and Temples of Zeus, Hephaestus, Poseidon, Delphi and the environs of Mount Olympus. (A full report is available from IIPSGP.)

Meanwhile, archaeologists in India have discovered cup-shaped marks in a cave at Daraki-Chattan, dating back 200,000 years, which, according to Dr. Robert D. Bednarik, push back the chronology of the history of art and consciousness many tens of thousands of years (see his article in Minerva.)

The above then, gives a little overview of some of the activities and developments in the life of IIPSGP this year, although further news of other colleagues can be found at the end of this journal. Meanwhile, enjoy this 8th issue of the Muses Journal, and make sure you let us have any of your own news and views and articles you would like included in the 9th issue next year.

CALLIOPE-MICHAEL-

TARA: THE MUSE-ANGELS OF THE HEROIC EPIC AND HENCE POLITICAL PHILOSOPHY, ECONOMICS, DEVELOPMENT STUDIES, MANAGEMENT SCIENCES, SOCIAL STUDIES.

Calliope's name means "the beautiful voiced one" from *xallos*=beauty, whence *callisthenics*, *callista*, *calligraphy*, *kaleidoscope*, and *oph*, *gen opos*, (voice), from root IE *woqwo - whence too Greek *epos*=word, whence *epic*, *epos*, and *voice*, *vox*. As the Muse of Epic Poetry and Eloquence, she is represented with a trumpet in one hand and books in the other. Her appearance and function resemble *Clio*, the distinction being that *Calliope* takes notice of the great actions of heroes, whereas *Clio* records them. *Virgil* calls on *Calliope* for help in Book IX of the *Aeneid*. *Orpheus*, one of the most celebrated of mythological characters, is called the son of "Calliope herself with her Thracian lover *Oeagrus*" by *Apollonius of Rhodes*.

Michael, whose name means "who is like God", revered alike by Jewish, Christian, Islamic, Persian and Bahai traditions, is the chief of the order of virtues, chief of archangels, prince of the presence, angel of repentance, righteousness, mercy and sanctification; as deliverer he equates to the *Saoshyant* of the Zoroastrian tradition; as conqueror of evil, he equates to the heroic and epic spheres, and hence to *Calliope*.

Tara is the Tibetan Buddhist *Bodhisattva* of the will to enlightenment, a goddess of grace and healing, associated with the highest initiations of Tantric Buddhism, which bring peace and healing to all who work for inner wisdom; she manifests boundless compassion as the protectress of all those striving for a better world.

The following are the 11 names from the list of 99 names of God according to Sufism and Islam which seem most appropriate to this Muse: *Al Adl* - the Just; *Al Afuw* - the Pardoner; *Al Aziz* - the Mighty; *Al Hakim* - the Ruler and Judge; *Al Malik* - the King; *Al Maliku l'mulk* - the Ruler of the Kingdom; *Al Matin* - the Firm; *Al Muhaimin* - the Protector; *Al Muta'ali* - the Exalted; *As Salam* - the Peace; *Al Wali* - the Governor

The Muse *Calliope* in the Scandinavian cosmology would assist with the governance of the earth world of *MIDGARD* - the realm where mankind lives, with its guardian and defender being *Thor*, with *JERA* as its Rune (**Y & J**). Such a world as ours certainly needs a heroic response from us if we are to achieve peace and prosperity and justice for everyone !

CALLIOPE 1: IIPSGP CENTRE: The main centre of IIPSGP is still in its base in Wales near *Llanfair Caereinion*, *Montgomeryshire*, *Powys* - in the midst of beautiful countryside on the borders between England (*Shropshire*) and Wales. A large reference and archive library is available for visiting scholars. Guests can stay for periods of retreat and study. The centre has a huge library of materials relating to peace studies and educational and academic work in philosophy and related disciplines, with each of the 9 Muses being given their own separate room or section of the library. *Calliope's* room is one of the largest and houses an extended library of archives treating to peace and politics and economics gathered over many years, including some work on economic theory, political theory and peace which is quite hard to come by elsewhere. *Bona fide* research students or Institute members are welcome to come and visit and explore our collections, and to undertake some primary research work in the archives. Please contact us for details.

CALLIOPE 2: PARLIAMENTARY WORK:

IIPSGP has helped organise over 30 meetings in the British House of Parliament from 1993-2004, which were well attended by numerous NGO leaders, academics and political thinkers. We are calling on academics worldwide to organise similar seminars in their own national legislatures in order to discuss, from an educational perspective, the policy options confronting the world community at the present time. A report on the UK experience is available. We are intending to follow them up with a devolved series of seminars in the new national assemblies of Scotland, Wales, Northern Ireland and also Westminster in the coming period. Please write in with suggestions for speakers or topics or for an invitation to attend. There is also a more recent initiative to establish a Ministry of Peace in the UK Government, which is something IIPSGP has been calling for since 1993, and this initiative has organised several seminars in the Westminster Parliament as well. This is a project which receives our wholehearted support, but we at IIPSGP feel that the idea of an all party group is one which would also make a useful network. Sadly, however, politicians seem little interested in genuinely working together for peace and conflict resolution, and too often put party interests above their national or indeed international duties. MP's are led supinely to endorse whichever party line they happen to subscribe to, and fail to adhere to strict moral standards when examining options before the UK. The intelligence communities and the Cabinet or whichever ruling party is in power also seem to have

thrown a veil of ignorance over intelligent discussions about peace, and notwithstanding numerous committees of inquiry, there remains the simple and inescapable act that the UK was taken into a major military adventure in Iraq which a) lacked genuine international legal sanction b) was against the democratically expressed wishes of the vast majority of the British people. Until parliament therefore throws up a government which genuinely reflects the peaceful orientation of the UK public, and ceases to reflect only the interests of its ruling elites, little can be expected from that quarter regarding the establishment of a genuine groundswell of feeling in the direction of an intelligent peacemaking policy lying at the heart of the British parliamentary process. IIPSGP has the greatest regard and respect for those MP's and Lords who do have and do put their weight behind intelligent peace-making however, and would still hope to encourage the formation long term of not only an All Party Group for Peace and Reconciliation but also eventually a Ministry for Peace in whichever government would be willing to introduce it. Perhaps the election of a new Leader of the Conservative Party, David Cameron, might inject some fresh thinking into tired political brains in this regard. IIPSGP as a non-party political academic Institute remains willing to assist and advance the peace theoretical development of politicians in general from whichever party background or political ideology seems most likely to prove conducive to national and global peace advancement as a whole.

CALLIOPE 3: THE UNITY OF EUROPE, BY V.A. FIRSOFF

George Firsoff, dear friend of IIPSGP and Pagan activist and champion, himself a writer and researcher, was the son of another fascinating and talented man. Before he died in 2003, George presented the IIPSGP library with a copy of this, his father's first published book. Written towards the end of the Second World War and published in 1947, it is a study of notions of race and nationality and a discussion of Federalism, including a scheme for Northern Unity. (The Firsoff family were of Swedish origin.). In an accompanying letter to Thomas Daffern, George Firsoff comments that his father was perhaps disappointed by the fact that 'scholarship is enough to understand the past but not the future.' In other words, as a conscientious scholar, he felt unable to use his knowledge to build a model for the future. Perhaps this reticence was more a

product of the times; at the end of a period of massive suffering, deeply disturbing and traumatic events, it may have seemed impossible to talk of future certainty. Mr. Firsoff was deeply knowledgeable about Russia and Eastern Europe and his other early books reflect this. Later, his interest moved to astronomy, of which he acquired a huge knowledge. George Firsoff, Victor's son, obviously inherited his father's passion for study and enquiry and he enjoyed working with IIPSGP for many years on developing the Truth and Reconciliation Commission for Stonehenge, which is now moving on into a new phase and will be helping launch the Truth and Reconciliation Commission of Ireland and Britain as a whole, recognizing that the issues surrounding Stonehenge are merely a microcosm of wider issues. George's untimely death leaves much of his work unfinished and IIPSGP hopes to be able to safeguard some of his legacy of papers and manuscripts and to eventually organise a symposium in his honour.

CALLIOPE 4: MAKE POVERTY HISTORY AND THE G8 SUMMIT IN EDINBURGH

The Make Poverty History campaign has captured the imagination of thousands of people and done a great deal to focus attention on the G8 Summit from 6-8 July 2005 and on the continuing obscenity of global poverty on a massive scale. IIPSGP member, and St Andrews University Anthropology graduate, Ms. Natalie McCall joined the demonstrators in Edinburgh and sent the following accounts of her experience, which make both exhilarating and deeply disturbing reading.

"...Yesterday's demonstration was really beautiful. There were so-o many people and the energy was really amazing- peaceful, vibrant, creative, diverse, confident, optimistic and full of hope. In the morning the city was unexpectedly quiet as I walked to the demo...lots of roads closed so not the usual roar of traffic. Lots and lots of people dressed in white with big smiles on their faces. Every road full of parked coaches with poster of who/where the people had come from. when I got to the meadows, which was the beginning and end point for the demo there were already thousands and thousands of people, 2 stages set up with activists doing their thing and then stalls of all the various official supporters: teardrop foundation, action against AIDS, so, friends of the earth, the green party, Oxfam, etc...Also info tents and first aid and lost kids tents and of course the usual food and toilet stuff. It was all set up really well!

I went on the actual march quite early...maybe about 11 am or so. The sun was shining, the crowds were amazing and by the time I got back to the start there were still jam-packed crowds waiting to go! So all in all the human chain was surrounding Edinburgh for about 8 hours...which is a lot of people I'd say! As always, in such a huge crowd the chances of bumping into anyone

you know are remote...but as always I bumped into loads of people and had a great time dancing and singing and chanting....some of the chants were really funny! (But can't remember any of them...)

Back on the Meadows there was a real carnival atmosphere and all was very peaceful...the highlights for me...Billy Bragg sang the 'Internationale' song, we set a new world record for the G8-some reel (hilarious...5000 folks arsing up the dance on the Meadows!), there were loads and loads of drummers and drum circles waking up the energies when folks were getting a bit tired (it was really hot). There were some beautiful wee moments of people power too...a police photographer dressed in black riot gear with 2 body guards taking photos of us all was being shadowed by an activist witness taking photos of the police taking photos saying 'like you I'm just doing my job', children being kept safe in the crowd always and given room to see and being fed and watered by the crowd, people from all over the world getting the chance to come together to demonstrate and celebrate....fabulous. In general the police were fine but they did over react to a supposed group of anarchists and I was suddenly in an area where there were about 200 luminous police persons, about 100 riot gear ones dressed in black with shields and the poor police horses with their protective eye-visors on...there were vans that had cage apparatus on them that opened up into the very bemused crowd to fence them in.... lots of businesses on the route of the march had boarded themselves up which just seemed odd, considering how peaceful it all was. However, the media have been cranking up fear for next week and businesses have reacted accordingly and a lot of the Edinburgh corporate businesses are having 'dress down' days all of next week.... Last night there were parties going on all over the city. I went to a 'tear fund' benefit gig that had world music going on and my old flatmates brought the house down with their west African drums and dancing thing called 'wasila' which means family I think.... it was amazing and I had a great boogie all night! Today there is a 'stop the war' march I'm about to go on and them we will see. I'm going to the protest for nuclear disarmament at Faslane tomorrow and then come back to Edinburgh for the 'carnival'. And I'm still undecided as to whether I'm going to stay put in Edinburgh for the G8 demonstrations or go up to Gleneagles.

This evening there was a much smaller 'Stop the War' demonstration, smaller than yesterday's massive 'make poverty history' event. Although it was much smaller in people it was a very moving and powerful event. All around me I heard voices from UK, Italy, France, Poland, Germany, Netherlands, Greece, India, Iraq America...we marched from princess street up to Calton hill, there were loads of media and loads of

spectators...But there was also a really huge police presence....every 10 meters on each side of the road there were police dressed in luminous jackets and the full gear. On the buildings were police dressed in black, with mikes and god knows what, taking photos, running video footage. The whole way up to the hill...every 10 meters or so. I had a friend with me that had never been to a demonstration before, it was a real privilege to be her 'guide' like someone did for me on my first demo. We got to the top of the hill to Edinburgh's disgrace' an unfinished classical building (like the acropolis) where the organisers (stop the war coalition, CND etc) had sorted out a sound system and banners. We all waited until the whole march had arrived, we all were sitting on the grass. Then the ceremony of naming the dead began. There were all sorts of a activists taking turns-from trade union groups, political parties, grass roots organisations, anarchists, environmentalists, human rights activist, film makers, theatre producers, refugees, mothers, sisters, brothers of the dead... then people sitting listening were asked to come forward to read the names of the dead too... The naming took hours, and of course only a drop in the ocean of all those lost in combat and civilian life in Iraq that were named: British, Iraqi, American, French, Italian.... The youngest victim I remember was an 8 month year old baby girl in Iraq, the oldest a 78 year old grandmother (Iraq). The demonstration was peaceful and an act of love. The power for social change and spiritual healing generated in naming the dead was felt, I'm sure, by all.

Natalie was also sadly at one point in all this caught up in a section of the Carnival proceedings in Edinburgh which turned into a maelstrom of confusion and violence and has written a disturbing account of how police began to charge effectively non-violent peace and joyist protesters. Contact IIPSGP for a fuller report of this matter, and the political implications.

CALLIOPE 5: SEVERN LETS (LOCAL EXCHANGE TRADING SYSTEM)

LETS systems provide a radical alternative to conventional money-based systems and allow those who may have - or want - very little access to cash to trade skills and talents, using a local currency. In this scheme, the currency is called 'Shrews.' Severn LETS is a non-profit making, membership organisation, which also provides social support and events. Members exchange goods and services using Shrewcheques, which are then debited or credited to their account by the scheme's Accountant, who keeps a record of debt and credit for each member. There is some advice on suggested basic rates but all individual LETS payments are negotiated between the supplier and the purchaser.

In some areas of the UK and around the world, LETS systems have been running for several decades. They do

not seek to replace money-based systems but they do serve as a reminder of the original idea of barter, of trade as a contract between two individuals, in which each made a contribution to the other. They allow people to opt out, at least in part, of the financially driven rat race, to manage and develop their own lives and needs and to share their skills and abilities with the wider community.

It is worth finding out if there is a LETS scheme in your area and joining it. Even if you do not use it very much, you are contributing to keeping the scheme buoyant and you may be surprised at the opportunities it opens up.

CALLIOPE 6: PEACE NEWS

PN has been in existence since 1936 and sadly, its message of 'non-violent revolution' remains as relevant and much-needed as ever. Earlier this year, PN was relaunched as a monthly magazine to members of Network for Peace, with the aim of reaching a far wider audience through local distribution networks. As an independent organisation, Peace News Trustees do need help in funding their ambitious plan to print and distribute 5 - 10,000 tabloid, newsprint copies of the magazine per month.

Full details of how to support, contribute to or subscribe to *Peace News* are available from: Peace News, 5, Caledonian Road, London N1 9DY 0207 278 3344 or vis the website www.peacenews.info.

CALLIOPE 7: THE PEACE MUSEUM

The Peace Museum in Bradford is appealing for funds following its production of a new touring exhibition, '*My Country is the Whole World*': *Women Peacemakers*. The museum, at Piece Hall Yard in Bradford, is to a great extent dependent on donations and does not charge for the exhibitions it produces. This new offering, the title of which is taken from Virginia Woolf's '*Three Guineas*', highlights the work of a range of women peacemakers and organisations, some well-known, some less so, and raises questions about the role of women in peacemaking, in both an historical and a modern context. The exhibitions consist of from 12 - 40 flexible, laminated graphic panels and are designed to be of interest to many different groups, schools and institutions. The panels are well designed and always packed with information and illustration. Full details from the Peace Museum office 01274 434009 or peacemuseum@bradford.gov.uk. The Peace Museum was represented at the 5th International Peace Museums Conference in Guernica in May 2005. There is also a newly created International Network of Museums for Peace. There are 100 peace museums

around the world but only one in Britain; IIPSGP believes that a Welsh Peace Museum could be a strong proposition and has previously been in discussion with colleagues Ian and Thalia Campbell about this.

CALLIOPE 8: GILES HART, VICTIM OF THE LONDON BOMBINGS ON JULY 7 2005

One of the victims of the bomb attacks on London Transport on July 7th this year was Giles Hart, a BT engineer who had been an active campaigner for many years in a number of human-rights related causes. Mr. Hart was particularly involved with the Solidarity movement in Poland and was an executive member of the British Polish Solidarity Campaign during the period of martial law in the 1980s. After his death, he was awarded the Knight's Cross of the Order of Merit of the Republic of Poland, one of the country's highest honours, for services to democracy. Giles Hart was also prominent in the Humanist Society and in the Anti-Slavery Society and was Chairman of the H.G. Wells Society, devoted to the work of a radical of an earlier generation. His death, on the number 30 bus in Tavistock Square, was a huge irony for one who seems to have been so deeply committed not to any ideological or party political cause but simply to freedom, justice and a better world, for everyone, everywhere. It reminds this writer, at least, that injustice spawns injustice and that indiscriminate violence, in any cause, is both hugely wasteful of human potential and morally totally abhorrent.

In a moving tribute in *The Guardian*, one of Giles Hart's friends wrote: '*Some of us who can on a superficial look appear to have lived quite ordinary lives do make a major, major contribution to those around us and do achieve a kind of greatness, and I think that this is true of Giles.I suppose that I really believe that the physical boundaries between people, although obvious, are really superficial. We are inside other people and they are inside of us. With Giles' death, we all who knew him have died a little, but it is also true that Giles lives in all of us.*'

An obituary that could lighten the hearts of any of us who sometimes feel puny in the face of the forces of oppression, injustice and violence.

CALLIOPE 9: : CENTRE FOR POLITICAL IDEAS (CPI) is a continuing new initiative of IIPSGP dedicated to the serious discussion, examination and analysis of political ideas, in both their historical, philosophical and psychological contexts, as well as in terms of their immediate practical utility and benefit for mankind. It is the experience of IIPSGP that political processes and structures are to often driven by faction, party and intrigue, and the best ideas and proposal for political reforms fall or rise on the sway of the tides of fortune. Particularly this seems true of the fortune of peace, as a political idea. In *The Advancement Of Learning (De Dignitate et Augementis Scientiarum, 1605)*, Sir Francis Bacon stated as much: "*The hearts of most men are not set upon peace, but upon party. And yet we think proper to place among the*

things wanting, a discourse upon the degrees of unity in the city of God, as a wholesome and useful undertaking” (Book 9). Peace seems however far too important an idea to be left to political parties alone, for by definition each of them merely carries some aspect of its truth and its essential energy and insight; and peace as a political concept is something which has been commented on wisely by thinkers from many different political hues and characters. Gradually we hope to develop this side of our work more in the future.

CALLIOPE 10: DANISH CONSTITUTION: Interestingly, the Danish government, and specifically the Danish Prime Minister, Anders Fogh Rasmussen, are currently being sued for breach of the Danish Constitution due to the participation in the war on and occupation of Iraq. He has been taken to court by a group of peace activists, assisted by the TFF, a sister institution to IIPSGP based in Sweden, on the following basis:

The Prime Minister's decision is considered to be in breach of § 19 of the Danish Constitution, according to which the use of military force may only be applied under a UN mandate, and within the boundaries of commonly accepted international law. Furthermore, the decision is considered to be in breach of § 20 of the Constitution, as it does not fulfill the requirement of a 5/6 parliamentary majority in relinquishing sovereignty, the Danish troops having been placed under foreign command. The plaintiffs were represented by lawyers Christian Harlang and Bjoern Elmquist.

IIPSGP has obtained a copy of the Danish Constitution from the Embassy in London, and it would certainly seem that this case has a chance of succeeding in law. There is a good argument in favor of the United Kingdom adopting a constitution, and perhaps we could model ourselves initially on the Danish example as a starter. The Danish Constitution was first established in 1849, and since that date Denmark has been a constitutional monarchy. In 1901 the constitution was updated and on June 5 1953 the current constitution was adopted by Act of the Folketing (Parliament). It has only 90 sections, and can be placed on 3 A4 sheets of paper. As a constitutional monarchy, the 90 sections cover the following issues: The Monarch's constitutional status, the role of the executive, international relations, the royal prerogative, the role of the Folketing (legislature) and the rules and procedures which are to govern it, the possibility for a referendum on controversial matters; taxation and finance; the status of members of the Folketing, the role of the judiciary, the role of the established (Lutheran) church and other religious bodies, rights of personal liberty; private property and freedom of business; freedom of speech association and assembly; military service, details of the principles governing royal succession.

IIPSGP submits that this text would make an excellent basis on which to draft a Constitution for the UK, so long as its commitment to the advancement of international peace was to be given greater credence and prioritisation. We will be watching the outcome of the Danish legal challenge with interest.

CALLIOPE 11: IRAQ - The situation continues to unfold in tragic directions as it has done since our last edition of this journal in December 2004. At the time of writing, the fate of hostages associated with the Christian Peacemaker Teams (CPT) is still unclear. According to its own website: *CPT initiated a long-term presence in Iraq in October 2002, six months before the beginning of the U.S. led invasion in March of 2003. The primary focus of the team for eighteen months following the invasion was documenting and focusing attention on the issue of detainee abuses and basic legal and human rights being denied them. Issues related to detainees remain but the current focus of the team has expanded to include efforts to end occupation and militarization of the country and to foster nonviolent and just alternatives for a free and independent Iraq.* IIPSGP takes the view that the hostages should be released without condition, as they were only there for peacemaking and mediation purposes, and any genuine Islamic leaders or representatives would know this. Indeed, it is ironic that Abu Qatada, in prison in the UK, has called for their release, as have the leaders of the Muslim Brotherhood in Egypt, who have condemned the practice of taking hostages as against Islam. IIPSGP opposed the West's invasion of Iraq, and felt that the international legal and UN sanctions process should have been kept in place longer against the regime of Saddam Hussein. IIPSGP furthermore believes that only a UN authorized security force, should still be in the country, assisting the democratically elected government of Iraq sort out the catastrophic mess that has been left in the wake of both Saddam's regime and the subsequent Western led invasion.

CALLIOPE 12: THE EUROPEAN UNION CONSTITUTION DRAFT – this document which has been at the root of much political debate in Europe in 2005, was rejected by the Dutch and French voters, whilst being accepted by other European countries, as a basis for a future increased regulatory and constitutional framework cementing European ties and inter-state relations. After obtaining a copy from the Minister of Europe, IIPSGP Director has studied and analysed the document, and found it wanting in terms of ethics, vision and overall inspiration – instead it is an almost incomprehensible mass of bureaucratic jargon and legalese. It's very opening sentences invoke the European Union as a haven of peace, but in fact, as TFF Director Jan Oberg has observed, it does little more than give lip service to the peace dimension. His analysis is worth quoting in detail: You've heard it like a mantra: the EU is an actor for peace in Europe (8 pct of the world's population) and outside it (92

pct). True, it has made a contribution to heal Europe after 1945. True, as one actor it has done nothing like the US in Iraq. True, it is great that its young people can learn and work in different parts of Europe. True, it gives much more development aid than others. And true, that integration of countries seems to have reduced the risk of future inter-national warfare on European soil. But then there is the famous other side of the coin: its Treaty text is devoid of peace philosophy, policies and institutions. Read it and you are in for a surprise! It lacks every strategy to reduce direct, structural, cultural and environmental violence inside and outside Europe. Its basic security "philosophy" is outlined in "A Secure Europe in a Better World. European Security Strategy (2003)", a 16-pages document signed by Javier Solana. It is little but a random collection from different sources, presumably some of his speeches. It's pretty self-congratulatory; EU has succeeded so well already in making peace. It has no theory or concept, no analysis and its list of threat against the EU - terrorism and nuclear proliferation topping that list - is a replica of that of the Bush administration. One must be surprised that many more security and peace intellectuals have not highlighted this document's superficiality. (TFF Associate Johan Galtung has.) What an insult to the 450 million EU citizens to produce such a qualitatively and quantitatively thin document as the basis for their future security and peace, not to speak about the rest of the world that the EU professes to make peace in! It requires of its members that they *must* increase their military strength; it connects most closely to NATO of all the world's organisations - not the UN or OSCE - and it establishes the basis of a European military-industrial complex. It centralised security affairs at its very top and leaves its Parliament without any substantial influence on these affairs. The Charter of the United Nations is a hundred times more visionary and peace-oriented than this outdated Treaty. And the Treaty has been read by maximum 1 per cent of the Europeans. The reason? It is 474 pages long, partly unreadable, and regulates details that never belonged to a Constitution. In addition, the EU has been unable to shape a common policy concerning the Balkans, Afghanistan and Iraq. The big members ignore the requirements of a common policy; the small - such as Sweden - have stopped having an independent foreign and security policy in order to integrate with a common policy that repeatedly fails to materialise. And, let's not forget it: the Union is based on nuclear weapons since France and the U.K. have them; but this fact isn't even mentioned in the Treaty... *I have recently published a small book, "Does the EU Promote Peace? Analysis, Criticism and Alternatives." Existing so far only in Danish, it was written for the Danish think tank New Agenda and - predictably - totally ignored by the mainstream media in Denmark. One must assume that the reason is that I did not confirm the image of the EU as a peace organisation that they have promoted*

without any independent investigative journalism for years. But then again Danish mainstream media are not overpopulated by peace intellectuals. In this book I go through what the Treaty says about direct violence, structural, cultural and environmental violence. By means of the simple content search you can do on PDF documents, I thought it was interesting to see how often certain words are mentioned in the Treaty text. It's so simple and quite revealing. Here are the main words and how often they appear throughout the Treaty text:

Peace 8 times; Conflict prevention/prevent conflicts 5 times; Defence/defence policy 64 times Security/security policy/inner security 81 times; Military/armed forces 21 times; Terror and terrorism 10 times; The new EU foreign minister 71 times; Trust-building, arms control, reconciliation, détente, disarmament, non-violence 0 times (!)

In rough terms, the "balance" between words that refer to peace, conflict prevention and other non-military concepts, on the one hand, and words that refer to military-related security thinking on the other is 1:20 (December 9, 2005 Jan Oberg, TFF director, www.transnational.org/pressinf/2005/pi231ENG_EU_Peace.html)

The implications of Oberg and Galtung's analysis of the EU Constitution therefore are sobering and well worth reading. It is obvious that many people rejected the new treaty, but not necessarily obvious that they have rejected it for the right reasons. Nor is it necessarily the case that any EU Constitution would be wrong, but merely that this particular one has a lot to answer for. In IPSGP's considered opinion, the leadership of the EU has too long existed at the elite level of technocratic policy specialists, who have failed to grasp the real moral and philosophical vision which is the *raison d'être* behind European civilisation in the first place. With Pythagoras, Plato, Aristotle, Abelard, Bacon, Locke, Spinoza, Leibniz, Kant, Voltaire, Hegel, Marx and the many other philosophical radicals (in the sense of deep thinkers) of European intellectual history, IPSGP stands for the possibility of a united European civilisation pledged to both internal and external peace and also to spiritual growth, to education, and enlightenment, to both social, material and intellectual wealth and well being. As Horkheimer, from the quintessentially European 20th century Frankfurt school of liberal Marxism put it: *the world is now far too dangerous for anything other than Utopian visionaries*. Quite. Power to the imagination... The point is surely that true peace will not come as a result of bureaucracies and legalese, but rather when the hearts and minds of Europeans en masse, from the general public right up to the educated elites.

CALLIOPE 13: INTERFAITH PEACE CONFERENCE OF THE HOLY LANDS (ISRAEL / PALESTINE)

WHERE:

This emerging meeting is being called for faith leaders, far and wide, all who hold a special love and affection for the Holy Lands, in order to bring to bear the world's spiritual focused energy in that region at this critical time in world history. The gathering will take place partly in Galilee (Israel), and partly in Bethlehem (Palestine).

WHY:

It is a symbolic meeting, a gathering for like-minded souls, from across all religions and none, and will include every person who wishes to attend (space allowing, meaning there will have to be some selection principle of invitation) providing they agree with two basic principles:

- A) That non-violence and peace are the number one priority for the settlement of all other problems facing the world at the present time, and that violence can never achieve permanent or lasting solutions to political dilemmas and problems
- B) That some kind of spiritual or faith accommodation has to be reached on the planet between the protagonists of the world's religious and ideological factions – that peace between the religions and the spiritual traditions is a vital necessity, and that without this, it will be hard to achieve the goals of humanity, or even to agree on what those goals could and should be.

HOW:

By bringing the faith traditions of the planet to gather in the places of the holy land, places sacred alike in the major Monotheistic traditions of the Middle East, as well as to the earlier primal faiths which preceded them, and hopefully by the declarations, agreements, harmony and peace reached in the microcosmic scale between seekers of different faith persuasions working cooperatively, we hope to send a signal to all those who hold the holy land dear, or who try to follow some of the world's many spiritual teachings, that real, lasting and sustainable peace can and will be achieved between the faith traditions of mankind.

WHEN:

This gathering was originally scheduled for 1999 but the assassination of Prime Minister Yitzhak Rabin and the outbreak of the Intifada led to its postponement until now. We feel however that the time has now created conditions in the Middle East and the global body politic, that necessitates the calling of such a gathering sooner rather than later. The exact timing will depend partly on response and support for the project, both on the ground and internationally. We

anticipate however that sufficient support will have materialised for the gathering to take place in the Late Summer / Early Autumn of 2007.

WHO:

All people of good will, who support a non-violent solution to the problems of the Middle East and further afield, who endorse in principle the ideal of a two state solution of the problem of Israel-Palestinian conflict, and who adhere to the principle of inter-religious cooperation, agreement and reconciliation.

WHAT:

The Gathering will hopefully achieve several practical outcomes: firstly, it will be a highly symbolic gathering of faith representatives and spiritual leaders, in places of the utmost spiritual significance for mankind; secondly, it will contribute to the hastening of peace in the whole Middle East region, not just in Israel Palestine; thirdly, it will initiate a Truth and Reconciliation Commission for the Middle East (TRCME) and will take evidence and submissions from all interested parties with a relevant story to share, in the belief that sharing or confessing wrongdoings, can lead to forgive and reconciliation. Fourthly, it will bring together scholars and educators, sages and living saints, in the common task of seeking a way out of mankind's ongoing catastrophe of violence and revenge, terrorism and counter-terrorism. It will hopefully contribute, in a small but powerful way, to the gradual realisation of a more mature planetary civilisation in which the great faith traditions of mankind can begin to reach philosophical reconciliation in the pursuit of the common good of all mankind.

WHICH:

This initiative is being undertaken by an international NGO which has specialised for over 15 years in the advancement of philosophical dialogue for peace and nonviolence, and which has been based largely in the United Kingdom (originally at the University of London) and which ran a series of pioneering interfaith seminars for peace at the House of Lords in London from 1993 onwards, among many other projects, including the establishment in 1996 of the Multifaith and Multicultural Mediation and Education Service.

To register initial interest or to find out more details of the programme, please contact:

International Institute of Peace Studies And Global Philosophy via our website www.educationaid.net, or email: iipsgp@educationaid.net. The project is being undertaken in tandem with the creation of a British-Irish Truth and Reconciliation Commission (also a project of IIPSGP) which is having its inaugural meeting in Anglesey, Wales, on August 6-7, 2006.

Please address all enquiries in the first instance to our International Liaison Secretary, Sheena McDonagh, at sheena.mcdonagh@ntlworld.com

CALLIOPE 14 INVITATION TO A BRITISH-IRISH PEACE SYMPOSIUM at Anglesey (Mona) – Holyhead Town Hall, August 6-7, 2006, **BRITISH-IRISH PEACE SYMPOSIUM ON *Ending The Wars, Making The Peace*** and announcing the formation of an ECOCOUNCIL OF THE ISLES. This gathering is open to all whom have the long term interests of peacemaking in Britain and Ireland, and particularly the ending of the long conflicts in Ireland at heart. It is being held in Anglesey to make it possible for participants to come both from Ireland as well as through the British Isles. Mona was sacred to the ancient Druid orders, who formed the educated intelligentsia of both Britain and Ireland in former times, and whose work was specifically involved with mediation, peacemaking and the giving of justice. Among other participants we hope a number of Druids from contemporary Druid orders in both Ireland and Britain will be in attendance. With the peace process in Ireland having moved so far, it is the hope of this symposium to encourage a healthy debate between both Irish and British peace thinkers, activists and spiritual leaders, so as to vision together a long future for both Britain and Ireland. We also intend to launch at this gathering a new body, an Eco-Council for the Isles, which will serve as a forum for representation of all those interested in the ecology of the British isles: with seabirds dying off our shores, fishes depleted, and global warming effecting our weather patterns, we have an increasing ecological responsibility to end our conflicts and feuds, and pursue ways of peace, justice and harmony. All those who have thought for the long term sustainability of our environment, who love and care for this magical part of the world, and who have the protection of our sacred sites at heart, and who have specific news of environmental issues and campaigns in their part of the world, are invited to attend or send representatives. We are also launching at this meeting a *Truth and Reconciliation Commission for Britain and Ireland (TRCBI)* which will examine testimony concerning all aspects of the conflict in Ireland, and allow persons who have perpetrated acts of cruelty and injustice to come forward and apologise to those whom they have wronged, whether in Britain or in Ireland, and also empower those working for peace and reconciliation to come forward and tell their own stories. The TRCBI might also examine Britain's role in the wider world of international relations, and its nuclear weapons policies, for example, or its involvement in the Middle East, or the Cold War, especially where they relate to British-Irish affairs. We are keen to hear testimony geared towards reinvigorating Britain and Ireland's ethical wellbeing. Hosting the meeting is Dr Thomas Daffern, Peace Officer of the Council of British Druids, and Governor

of the Saor Ollscoil na h'Eireann (Free University of Ireland); Director of the International Institute of Peace Studies and Global Philosophy and founder of the Global Green University (GGU). If you are able to attend, or send a representative, please contact: The International Institute Of Peace Studies And Global Philosophy, Rhos y Gallt, Llanerfyl, Nr. Welshpool, Powys, Wales, SY21 OER, Tel/Fax. 01938 820586 (m) 07951 600959 Email: iipsgp@educationaid.net www.educationaid.net We will also be meting in the knowledge that our actions are inter-related in a ripple effect globally; that if we in Britain and Ireland can bury the long hatred of inter-religious cycles of conflict and violence, there is hope too for other parts of the world; that if we can act locally in our search for peace and justice, then it has global repercussions. We are also mindful that Britain has played and continues to play an important role in international conflict and conflict situations around the world, and we will be asking how this can be either better managed, or transmuted into a moiré peaceable approach to foreign policy. We call all those interested in contributing to the advancement of peace in Britain and Ireland, and globally, to come and join us on this historic occasion.

CALLIOPE 15: A SOUL FOR EUROPE: ETHICS AND SPIRITUALITY, which was an NGO trying to inject the dimension of morality and ethics into the European bureaucratic process, has now closed down, and issued a final report and summary of its work, based in Brussels, having been working within the European Union Directorate General of Education and Culture. Its final Annual Report, issued in 2004, actually quoted the IIPSGP Director's comments at the head of their own report, as follows: "*We should be working to strengthen intellectual dialogue involving the faith communities, psycho-historians, artists and philosophers in dialogues across Europe as a whole. Spirituality and the soul is far too important a topic to be left only to religions to deal with. We must have an open hearted and open minded approach in the search for truth beyond labels.*" In 2004 the NGO organised a special symposium on Religious and Ethics Teaching in Schools, with representations from Wim Westerman of the European Association of World Religions in Education (EAWRE). Claude Wachtelaer, a humanist, who had served as President to the Initiative for 9 years, was replaced as President and then soon afterwards the association was sadly forced to close down its existence. In IIPSGP's terms this is because what had been a network tried to become an association, with a separate legal identity, and thence budgetary needs. The project in fact came from the Forward Studies Unit of the Europe Commission (now renamed the Group of Policy Advisers to the President of the EU – GOPA) and had been supported by then Jacques Delors, who had coined the phrase "A soul for Europe". IIPSGP laments the passing of Soul for Europe and would like to see it revived and would be willing to play its part in this process, particularly in relation to the all important role of peace searching in a European and indeed context.

CALLIOPE 16: THE ECONOMICS OF NON-VIOLENCE AND THE VISION OF A SUSTAINABLE WORLD, DELHI SYMPOSIUM, DECEMBER 2005

organised by the Jain Anuvrat movement and hosted by Acharya Tulsi spiritual successor as an important leader of the Jain community in India Unable to attend in person this recent event, IIPSGP was represented through the main organiser, Dr S.L. Gandhi, who convened the meeting, and a paper by IIPSGP Director was given in absentia, on THE ECONOMICS OF PEACE which is reproduced here. Following so soon after the tragic bombing in a Delhi shopping area, visited in the past by IIPSGP Director and other IIPSGP members and friends on many occasions, this conference was addressing some of the most vital issues affecting our lack of peace as a planet at the current time.

The *Economics of Peace* aspect of the need for peace has been a pressing concern of our London International Peace Studies Institute, since it first began its work at the University of London. Among the member colleges of London University is of course the London School of Economics and Political Science, and it has a long history of engagement with the question of the economics of peace. Lord Beveridge, who incidentally was born in India, served as Director of the LSE in the 1920's and 1930's and conceived the ideas of the modern welfare state, including unemployment benefit, and other forms of social assistance. As a social liberal he was asked by Churchill to think ahead to the post war world, and plan for a peaceful world. He came up with the ideas of the modern welfare state, but the whole plan was premised on two forgotten factors – firstly, full employment, i.e. everyone would be engaged in meaningful and socially beneficial activities of their own choosing, and secondly, peace – for notwithstanding the arguments of lesser thinkers who sometimes suggest that war is beneficial for economies in the short term, Beveridge and his ally Lord Robbins, knew very well that in the long run, only peace can provide sustainable economic advancement for mankind as a whole.

Unfortunately we are still living through the after shocks of world war two: the long cold war between the superpowers drained economic resources away from needed sustainable development; it also led to a huge and unnecessary over investment in the military and military technology, including nuclear weapons, which taken in the round are the number one cause of environmental degradation, resource depletion and carbon emissions on the planet.

Now, on the cusp of two millennia, we have shifted from a cold war to a war of terror, a war with shadows, ideas, beliefs, and whole economies at stake. A war in which there is a blurring between front lines and rear lines. Economically, this is going to be a crippling conflict if fought to the death. The economic effects of the Iraq conflict have been not only disastrous for Iraq itself, but also for the USA, whose own economy is slowly being

overburdened by having to fight such a complex and difficult conflict overseas. Likewise in Afghanistan and elsewhere that terrorism and its counter-terrorism have struck, including Bali, Palestine, Israel, London, Delhi, Madrid, New York etc.

A plethora of highly intelligent economists have begun to make peace noises of gathering intensity in the last several decades: in the UK, Colin Sweet argued against the economic value of the cold war and specifically against nuclear energy as a useful avenue to explore; he advised Hilda Murrell, who was senselessly murdered, possibly for her part in these debates. Fritz Schumacher, argued as a Christian thinker profoundly touched by Buddhist ideas, having gone to Burma as a consultant, that big is not always beautiful, and that low energy intensive economics in harmony with the natural environment might also be a reasonable way of advancing economic development in so called third world counties, and that the imposition for the model of large scale rapid industrialisation to all parts of the globe might not actually be what the global economy as a whole needs at this time. A specialised journal of Defence Economics from the University of York has moved forward the debates on the wisdom of defence spending vis a vis other forms of social and global security spending. Internationally, Ruth Sivard produces a splendid annual report surveying world military expenditure and contrasting it, in sobering style, with social expenditure.

It is impossible not to agree that intellectually the debate has already been won – peace economics makes more sense, always, all factors taken into account, that military spending. Why is it then that the political and policy leaders have not as yet realised this ? Why is it that our governments are still spending such vast sums of our natural and public wealth on what is essentially a dead end ?

Here we can only surmise a few possible answers, and ask a few questions. One possibility is that politics as we are presented with relies on oversimplification, and in the public media and the sound bite culture in which we increasingly live, it is all too easy to present the archetypal image of an enemy as a thing to fear and despise, the alien, the refugee, the person from another background etc. All over the world we see a rise of xenophobia and racial and religious violence. Now warlordism relies on such stereotyping – gangsters since time immemorial have thrived in their own power hierarchies by opposing rival gangsters, and in this sense they need each other to reinforce each other's social roles. In this sense, in their own separate spheres, both George Bush (Jr.) and Osama Bin Laden are each other's best friends – they need each other to maintain the dreadful game of chess that they wage across continents and against ordinary peoples lives. Not surprisingly, we learn that they frequented the same sorts of ultra-rich and influential circles, and had many friends in common from among the rich and powerful, before they fell out with such disastrous consequences for mankind.

In a climate of hysteria and oversimplification, it is easy to get huge budgets diverted to military purposes, because that seems like a good thing to do, a way of being busy about security. Hence, for example, in the UK there is talk

of bringing in highly complex ID cards, hugely expensive, but “necessary for security”. And no one dares question, for example, whether Britain really needs to renew its nuclear weapons fighting potential once trident submarines reach their sell by date.

Against such oversimplification what then can we offer ? In the context of this important gathering in India, I can only offer a few philosophical thoughts and suggestions to perhaps stimulate discussion and deliberation:

1. Philosophers have for millennia argued, debated and discussed the nature of ultimate reality – different schools of thought have emphasised one aspect over another, whether Buddhist, Hindu, Jain, Christian, Jewish, Muslim etc. but on one thing they all agree – reality is complex, many sided, profound, and deep. The Jain theory of knowledge, *anekantvada*, the many sidedness of reality, the way that perceptions are mutually reinforcing and potentially infinite, and all relatively true and simultaneously untrue, is the fruit of a mature attempt by profound sages over many centuries to fathom existence’s ultimate secrets. Simplicity and oversimplification then, are not a truthful option. Even Judaism, fountainhead of monotheisms, which might seem like a simple solution to the problem of the nature of existence, had to formulate the tradition of the *Kabbalah*, with its complex system of *sefirot* denoting the many levels and realms of the Being of the Godhead and the way that he divine interacts with mankind. Esoteric thought, the inmost philosophical heart of all religions, then, is highly complex, many-sided, and although may ultimately lead to a place of purity of heart, i.e. enlightenment, yet requires a journey through complexity in order to attain it.
2. A further principle enunciated by philosophers throughout history, and in all the various and diverse schools of thought, has been an assertion that advancement in metaphysical or epistemological realisation, whether individual or group, will only be possible if accompanied by ethical commitment and practice. In other words, at some point along the spiritual path, one has to surrender or cease from ethically suspect behaviour, including above all, every form of violence and coercion, whether overt or subtle. Enlightenment cannot be coexistent with the will to harm, but rather requires what the Indian schools call *ahimsa*.
3. Now *ahimsa*, as we know from Gandhi’s example and lead, and from all those who have worked on this since him, has profound political, social and economic consequences as well as metaphysical ones; the ethical imperative for our time therefore, is to find a way in which non-violence or *ahimsa* can become the chosen primary mode of action and discourse dominating the global agenda, rather than at present, continuing to adopt the

mode of *himsa*, harm. The why and hows of this shift from an economy built on harm and violence to one built on violence and peace, requires urgent thinking through and planning and both theoretical and practical work, on many levels and many strata of society. Engaged in this task must be economists and academic theorists of social policy, as well as philosophers and social scientists in general, plus political theorists, but also military planners themselves – they have to realise that eventually their job is to do themselves out of a job, to help cause the creation of peaceful conditions on this planet such that their work is done, and the *kshatriyas* can lay down their weapons and take up the hoes and the pen instead. Saints and people of spiritual commitment, from all traditions, are also called to do their part in this work. It is vital that the theologians and people of spiritual vision think through the ways in which their own tradition can best advance peace and non-violence. Each spiritual leader needs to ask him or herself – how does my faith at its best advance and protect the path of peace and nonviolence, both practically and theoretically.

4. Furthermore, we need a dialogue, a rapidly undertaken dialogue, between the social scientists and economists and the saints and sages, as to how best to move from the ideal plane of utopian enlightenment, grasped theoretically, and the harsh reality of economic deprivation and cultural and intellectual and indeed spiritual poverty which exists in so many pockets around the world. We need a re-envisioning of wealth, and a realisation that true wealth is not the same as monetary credit. We need to take to heart the words of Jesus about Caesar and God, and their respective prioritisation, and spend a little more time thinking through how the two domains can interface to the good of all, and for the advancement of peace and nonviolence globally.
5. Love is perhaps the final answer available in the medicine chest of philosophy – for love is the bridging deity, as it was for Plato, that links heaven and earth – as *Eros*, bringing us a taste of the divine on earth, and in our bodily existence, and so love, in the last analysis has to replace fear as the driving force of our economic existence. We have to learn to change our economic systems to reward people for doing what they love not for doing what they hate. We have to rethink our monetary systems so that they give greater rewards to those who manifest compassion and love in their lives and businesses, rather than to those who pursue cut-throat or harmful practices. We need a mixture of private and state economic initiatives and enterprises that can enable a flourishing peace economy to grow, and thus show all forms of terrorism that peace is the preferable route to walk down, and can in the end add to everybody’s well being. Through love comes cooperation, working together, synergy, synthesis – and ultimately a shared, cooperative, social as well as individual enlightenment. Through love alone can the pain and fear and resentment of not being able to do

the right work, be replaced by love, joy, creativity and fulfilment, as we create enabling conditions, in which people can do not only socially useful and fulfilling tasks but also fulfil the dharma which they come to earth to human form to engage in. We need our economic systems and our metaphysical systems to link up the notions of karmic reward, with those of economic reward – somehow we have to make it genuinely more profitable to be good, to undertake sustainable and creative activity for the planet, than the converse. All this will take time. The new planetary civilisation of global enlightenment will take time to birth. But those visionaries and seers among us can at least begin to dream together what the future might be like. And although we may disagree on the details, I would like to suggest that love will be part of the final formula, however the details get finally worked out.

It is for these reasons, then, that your gathering in Delhi at this time is of such historic significance, and that we in the UK, involved in peace studies and comparative philosophy and spirituality in various forms and ways, send our best wishes for the success and fruitfulness of your deliberations.

The Delhi Symposium was a two-day conference organized by ANUVRAT GLOBAL ORGANIZATION (ANUVIBHA), a transnational center for peace and nonviolent action and IILM ACADEMY OF HIGHER LEARNING, Jaipur Campus and took place from 5th December to 7th December, 2005 in New Delhi under the auspices of His Holiness Acharya Mahapragya and Yuvacharya Mahashraman - Acharya Mahapragya being head of the Anuvrat Movement which believes that the commitment of the people to the observance of basic vows propagated by it will go a long way in protecting environment, preserving ecological and social harmony, ending economic exploitation and disparities and in abolishing hunger and violence from the planet. The conference included 6 sub-themes under its overarching one, as follows:

1. Economics of Non-violence and Sustainability
2. Globalization V/s Galloping Poverty
3. Spiritual Foundation for Developing a New Model of Economic System
4. Indian Ancient Model of Economic System-Is it relevant today?
5. A Healthy and Educated Society as the key to Economic Prosperity
6. Convergence of Values- Spiritual, Political & Economic

CALLIOPE 17: THE UNITED NATION WORLD SUMMIT took place in 2005, at a UN General Assembly World Summit at the UN Headquarters, which composed a special High Level Plenary meeting of the UN General Assembly, at which

many world leaders and heads of state were in attendance. The Meeting was convened by the Secretary General to bring heads together in a publicly visible way to address many of the complex threats and problems facing the global community at the current time. A successful meeting, notwithstanding the usual political brinkmanship and grandstanding, the Summit issued a 38 page Document, which was formally approved by the General Assembly, in which the commitment of UN member states to the ongoing task of ensuring a world society living in peace with itself was affirmed. (This document and other reports are available on the website at: <http://www.un.org/summit2005/documents.html>) In addition,

**CLIO: THE MUSE OF INQUIRY and
NABU: THE GOD OF WISDOM &
SARASWATI: THE GODDESS OF
LEARNING, HENCE THE MUSE-ANGELS OF
HISTORY, SCHOLARSHIP, HUMANITIES,
INFORMATION SCIENCES, MUSEOLOGY,
PEACE AND WORLD ORDER & EDUCATION**

Clio's name means "proclaimer", from xleiein, to tell of, celebrate, make famous, from xleios, fame, glory, from *ie. kleu=hear, OI srutih=the act of hearing, sravah=word, Welsh clod=praise, M.Irish cloth=glory, Armenian lu=know, Welsh clywaf=I hear, Armenian lur=silent, Latin inclitus=celebrated, famous, slovo=word, slava=glory, whence too Heracles, Heraclitus, Damocles, Louis, listen, ablaut, anlaut, auslaut etc. As the Muse of History she is represented holding a trumpet in one hand and a book in the other; it was her duty to record, or celebrate, the deeds of brave and courageous heroes. There are many versions of Clio's offspring, but some figures are given rather consistently. By Pierus, a son of Magnes, Apollodorus says she became the mother of Hycianthus. She was also the mother of Hymenaeus, the god of marriage, and Ialemus, a singer, although these two are also called the sons of Apollo and Calliope, or the sons of Dionysus and Aphrodite.

Nabu, whose name is related to the ancient Semitic, Akkadian, Hebrew and Arabic words for a prophet (Nabi) means literally the proclaimer or announcer. In Babylonian mythology he was the Messenger of Bel; His consort was called Tashmetu, whose name meant "hearing, listening" (related etymologically to Shem, son of Noah, and ancestor of the Semitic peoples - ie. those who listen to GodS) - he was the writer of fate, deity of Wisdom, teacher of agriculture and letters. Astrologically he was the Sun God of the Winter Sun and Autumn equinox, when the days are shortest, and ruler of Wednesday, with a planetary connection to Mercury. His shrine was veiled at the New Year in honour of his descent to the underworld. His emblems were a mason's chisel, a measuring rod, a stylus and a writing tablet. In Hebrew tradition he lived on as Nebo, the keeper of the tablets of fate, the recording Angel and the Angel of Destiny. In Egyptian tradition he was similar in function to Thoth, and to Hermes and Mercury in the Greek and Roman systems. **Saraswati** is the Hindu and Buddhist deity of learning and knowledge, patroness of scholars, colleges, schools and universities, teacher of music and the fine arts to mankind, and consort of the supreme Hindu deity of Brahma.

The following are the 11 names from the list of 99 names of God according to Sufism and Islam which seem most appropriate to this Muse: Al Barr - the Righteous; Al Basir - the Seer; Al Fattah - the Opener; Al Hafiz - the Guardian; Al Khabir - the Aware; Al Muizz - the Honourer; Ar Rashid - the Director; Ab Samad - the Eternal; As Sami - the Hearer; Al Wajid - the Finder; Az Zahir - the Evident

In Scandinavian cosmology, the Muse Clio would assist with governance over MUSPELHEIM, the earth world of fire (both creative and destructive) - ruled by Surt (bringer of Ragnarok) whose rune is DAGAZ (D) and relates to human stories, histories, sagas, and concerns the long term education of mankind; as the world of fire, the enterprise of knowledge in its illuminating and warming aspect, would seem appropriate to this world.

**CLIO 1: THE GREENING OF EDUCATION:
AN EXPLORATION AT CAE MABON,
SNOWDONIA, OCTOBER 2005** This IIPSGP event was held at the wonderful site created over nearly 20 years by Eric Maddern and friends near Llanberis in the heart of Snowdonia. Cae Mabon is both an 'eco-village', where ideas of sustainable living are put into practice, and an inspirational spiritual retreat. Against a background of increasing crisis and demoralisation in the worlds of education, this was a first attempt to use IIPSGP's contacts and thinking to explore alternative models of what it means to teach and to learn. The outline programme was as follows:

FRIDAY 30 September 2005

Opening Session: 9 pm -late: Welcomes and Introductions, followed by an Eisteddfod

SATURDAY October 1st, 2005

Morning Prayers and Meditations: 8– 8.30 a.m.

Early Morning Session: Facilitated by *Thomas Daffern* sharing ideas on the challenge of GROWING WISDOM AND THE GREENING OF PHILOSOPHY, and the urgent work needed to rehabilitate the warring ideological and religious factions on our planet through a deep ecology approach to knowledge, which can then impact on our understanding of what education is actually for, as the growing of inner wisdom.

Late Morning Session: *Eric Maddern* storyteller, musician, author and facilitator, working experientially on the theme of LEARNING FROM NATURE: TELLING OUR STORIES

Early Afternoon Session: *Mary Napper*, Secretary General of IIPSGP and an artist and poet, inviting the group to explore LEARNING AND THE ARTS: THE TRANSFORMING POWER OF METAPHOR

Late Afternoon Session: Group Sharing Facilitated by Mary, Eric and Thomas on the *Arts and Education – what role for beauty and aesthetics in growing wisdom?*

Evening Session: Group Sharing facilitated by Thomas, Mary and Eric – *What is our deepest wisdom? When where and how have we learned / taught at our best?* Group sharing of vision and empowerments for the greening of education

10 onwards: Group sharing and Eisteddfod on The Magic of Living Words (Song, Poetry, Storytelling) – facilitated by Eric, Thomas and Mary

SUNDAY October 2nd, 2005

Morning Prayers and Mediations: 8– 8.30 a.m.

Last thoughts: Growing Wisdom and the Greening of Education, Group Sharings, Questions, Projects and Suggestions

A wonderful; weekend, during which a small but energetic and inspirational group of friends old and new began to put some spark back into tired old 'education'. Everyone had something to contribute and the Cae Mabon site itself worked its usual magic, reminding us all that learning starts with experience of the real world - physical, emotional, mental and spiritual - and that teaching at its best is a guide through this experience. Particular highlights were Eric's challenge to 'lose ourselves in the woods' and new IIPSGP member Tiu de Haan's gentle but enjoyable exercise in expressing and sharing our feelings through physical action.

It is planned to continue this exploration of education in the widest sense, either at Cae Mabon or another site in Wales, so please watch this space. Meanwhile, Eric Maddern has a comprehensive programme of activity at Cae Mabon in 2006; visit www.caemabon.co.uk for details.

CLIO 2: EAST-WEST ENCOUNTERS IN CULTURE: a paper by Dr. Gulab Kothari presented to the International Culture Congress in November 2004, in Taipei, Taiwan. Dr. Kothari, an honoured member of IIPSGP, is Editor and Managing Director of Rajasthan Patrika, in Jaipur, India. He is Professor and Head of Pt. Madhusadan Ojha Chair for Vedic Studies of the Intercultural Open University, in the Netherlands, which was the organiser of this congress in Taiwan. Dr. Kothari is also Rajasthan State Chancellor of the International Association of Educators for World Peace (IAEWP.)

His paper explores the inherent differences between the cultures of Europe and Asia and warns of the dangers of a globalized culture in which the best qualities of both are lost. In Dr. Kothari's model, 'the West needs enlightenment from the East; the East must stop aping the West. The heart alone can unite the two cultures.' Perhaps his most revealing insight is into the individualism which is such a feature of the 'western' world, where many people live alone and where the cult of the self, and self-fulfillment, has replaced

notions of community, society and union with all creation. A thought-provoking contribution.

CLIO 3: FACILITATING LEARNING: PRACTICAL STRATEGIES FOR COLLEGE AND UNIVERSITY, by Christine Hogan (Eruditions Publishing 1999) Chris Hogan is a founder member and dear friend of IIPSGP and an inspiring educational innovator. She is currently a Senior Lecturer in the School of Management at Curtin University of Technology in Perth, Western Australia. She co-ordinates post-graduate courses in Human Resource Development and teaches facilitation, group process skills, conflict resolution and cross-cultural communication. This book is a set of practical strategies for facilitating learning and teaching at tertiary level. It draws on Christine's wide experience and that of fellow teachers and students, over many years. 'The only limit' she says in her preface, 'is the reader's imagination and preparedness to experiment, take risks and evaluate initiatives. Many of the processes described e.g. the use of open and closed questions, multi-sensory learning, silent demonstration, very much draw on research into multiple intelligence and are part of the 'thinking skills' now supposed to be embedded in educational practice. The great thing is that Christine Hogan has used and evaluated all the methods described; that evaluation is a key element of the book, so that it is a really useful tool for all teachers, at whatever level. In her dedication, Chris Hogan speaks of her 'wisdom friends', who have helped her over the years. This is a reminder of one of the key ideas behind IIPSGP; that we all need to have such 'wisdom partners' and to be partners to others, in relationships of trust, within which our lives can grow and develop and where we can nurture and share our own wisdom.

CLIO 4: PEACE EDUCATION COMMISSION of the International Peace Research Association (IPRA) At a meeting of the Peace Education Commission of IPRA at Tampere, Finland, in 2000, plans were launched for a professional and scholarly Peace Education Journal. This recognised that Peace Education is now a specialisation within education (perhaps we should hope that it would become a central tenet of education) and that there was no journal specifically dedicated to it. IIPSGP was asked to respond to the initiative and did so very positively, being able to point out that the Institute, and this Journal, has for many years been filling a similar, if somewhat wider, niche.

CLIO 5: ROBERT OWEN SOCIETY Earlier in 2005, IIPSGP was delighted to renew contact with the Robert Owen Society, through its Operations Director, Chris Morgan. Chris was head of the Marches Consortium, through which the IIPSGP Director recently undertook secondary school teacher training. Both organisations are founded on the mutual and co-operative

principles of the Welsh radical, Robert Owen, who came from the same part of Montgomeryshire (now Powys) within which IIPSGP is now based. The Society, through its members, runs a number of ethically-based educational, social and developmental initiatives. One of its embryonic projects is the Robert Owen Learning Academy School of Culture, Faith and Values. The Society can be contacted via www.robertowen.org.

CLIO 6: BERTHA VON SUTTNER SOCIETY Bertha von Suttner, from Prague, was the first woman to receive the Nobel Peace Prize. She was deeply convinced that 'battles cannot only be fought with cannons, but also with the weapons of the spirit, beauty, cleverness and ennoblement.' In 2003, the Bertha von Suttner Society was established and took up the work of peace education in schools in Bohemia. One Prague Primary School undertook a project called 'Children's Steps Towards a Better World', in which peace education was fully integrated into the life of the school. Pupils learnt about violence and war, talked to a psychologist, visited exhibitions and war memorials, met survivors of past wars and explored alternatives through drama, creative writing and discussion. They raised funds for and wrote to children in developing countries, assisted their own classmates from different ethnic backgrounds and went on exchanges and study visits to other European countries. The Bertha von Suttner Society is working to establish this model in schools throughout the Czech Republic and it is one which all our education systems could do well to follow.

CLIO 7: INTERNATIONAL PSYCHOHISTORICAL ASSOCIATION

The IIPSGP Director is in regular communication with this interesting academic association, which shares something of the perspective on the importance of psychohistory which he himself is developing through his own study and thought. The Association is particularly concerned to explore and expose the role of bad and abusive parenting in the cycle of violence and war. The President of the Association, Lloyd deMause, has been the prime mover in developing detailed theories of the relationship between the abused (emotionally as well as physically) child and the violent and emotionally disabled adult and how this relationship can have disastrous consequences on communities, societies and nations. It is also taking direct action to break this cycle by running intensive, ground-breaking parenting courses. IIPSGP was not able to be represented at the Association's 2005 conference, held in the Lincoln Centre, New York, in June but hopes very much to be able to attend future events and has offered to help host a future European congress in London.

CLIO 8: PEACE STUDIES RETREATS: Serious students of peace, comparative philosophy, spirituality, education and the arts are invited to apply for a study retreat at Rhos y Galt, Mid Wales. The location provides an excellent atmosphere and ambience conducive to reflection and meditation. The River Banwy is nearby, and there are beautiful walks in the neighbouring Cambrian Mountains. The beautiful landscape of Lake Vyrnwy, which provides the water supply for Liverpool, is within a short traveling distance. The farmhouse is surrounded by a rich wildlife: rabbits, foxes, hens, sheep, cattle, blue tits, house martins, crows, dragonflies, kingfishers, trout, a herd of white cattle with a bull, badgers, and magnificent trees such as ash, oaks, rowan trees, hawthorn, damsons, elderberries, apple trees. Just a 10 minute drive away up the lanes is a stupendous view from the Cambrian Mountains of Cadair Idris and up towards Snowdonia, (you can see for miles and miles in all directions) and there is a magical lake of fresh water with trout jumping in it just a little further on the track. Lakes were of course sacred to the Goddess of the land in the ancient Cymric cultural worldview. From Rhos y Galt, it is also a short drive into Snowdonia proper, to Bettws Coed and Mount Snowdon, and also to Anglesey, sacred island of the Ancient Druids, as well as to Holyhead and frequent boats to Dublin. In Dublin, Trinity College Library and the Chester Beatty Library are among the world's great cultural treasure houses. The large reference library of the Institute is available for study. Divided into 9 sections, each named after a different Muse, the library has a comprehensive coverage of all aspects of peace research, history, comparative philosophy, world religions, social sciences, politics, biography, fiction, literature, poetry, philology, Druid and pagan studies, Welsh, British and Irish history and folklore, world mythology & esoteric philosophy. There are also computers available for writing projects, plus a large garden for sitting in the sunshine, or for after dark bonfires, weather permitting. Priority for retreats is given to Institute members. Non members may, however, also apply. There is no charge to undertake a study retreat at the Institute. Retreatants are however expected to join in the Institute daily meditations, and to contribute a minimum of four hours voluntary work for the Institute per day, plus to cover their own keep during their stay, and also to contribute a small donation for energy and transportation costs. Welshpool Railway station is nearby with excellent communication links to all parts of the UK and abroad. Please apply in writing to the Director, or contact us by phone or email.

CLIO 9: HISTORIANS AND ARCHAEOLOGISTS FOR PEACE is a professional membership body connected to the work of the Institute. We are sad to announce the death of Mike Stokes, archaeologist at Shrewsbury Museum, with whom the IIPSGP Director and Secretary General co-organised an exhibition on the Arts of War and Peace in Autumn 2003. Mike was amine of information on all aspects of archaeology and indeed history, and a memorial study day

was held in his honour at the Ironbridge Institute, Telford, in November 2005, at which a number of archaeologists discussed the archaeology of the Marches. Among other talks was an excellent lecture on the living archaeology of Castell Henllys in Pembrokeshire, and the reconstruction of round houses according to various models and procedures. One of IIPSGP's longer term projects would be to refound a Celtic Christian clas (spiritual community) somewhere in the Welsh Marches as a permanent centre for scholarship, spirituality and peace work, along the lines of the early Celtic Christian Saints before the increased bureaucratisation of the churches destroyed much of their living spirit. The Clas system, which saw men and women living in equal devotion of the service of God and the community, was later abolished by the Norman conquerors of Wales, who also imposed the model of Roman priestly celibacy. During the Green Gathering events of August 2005, the Director met an old friend who has set up an Order of Bridget dedicated to the reconciliation of pagan and Christian wisdom traditions, who is obviously thinking along similar lines, and working in the Glastonbury area. A living history event also took place in the Summer of 2005 organised by the Montgomery Levy, which group re-enacts aspects of mediaeval life and warfare, and is developing a long term site near the IIPSGP base in the Powys Hills, intending to build there a small Welsh mediaeval castle./ Interestingly, during this event, it was revealed that Lord Edward Herbert of Chirbury, and the first philosopher in Britain to write of the universal nature of truth beyond specific religious revelations, and is know to intellectual historians as the founder of "deism" being so honoured by figures as diverse as Kant and Voltaire, used to come and stay for his Summer residence at a small castle in Llanerfyl, just near the IIPSGP headquarters.

CLIO 10: PAGAN ACADEMIC NETWORK - this organisation exists as a sub-project of IIPSGP to help advance scholarship into the wisdom traditions of both antiquity and neo-paganism, and we are currently planning to hold a symposium on the Astrology of War and Peace at the University of Keele, which will examine all aspects of the way that astrology can shed light on the work of conflict resolution and peacemaking. This meeting will be for primarily for an invited gathering of persons familiar with astrological work, and we are hoping to invite astrologers to represent different cultural traditions, e.g. Islamic astrology, Chinese astrology, Vedic astrology, Buddhist astrology, as well as European astrology. The projected conference in North Wales mentioned in the last issue of this journal has changed shape and direction, and now has become the coming event at Mona (Anglesey) in August 2006 to discuss setting up a Truth and Reconciliation Commission for Britain and Ireland (q.v.).

CLIO 11: The 20th INTERNATIONAL CONGRESS OF HISTORICAL SCIENCES took place at the University of Sydney, from 3-9 July, 2005 and brought together many of the world's leading historians in dialogue. Full details from their website, <http://www.cishsydney2005.org/>

CLIO 12: INTERNATIONAL PEACE RESEARCH ASSOCIATION 41st CONFERENCE, will take place in Calgary, JULY 2006: on the theme "Patterns of Conflict Paths to Peace" in Calgary, Canada June 29-July 3, 2006. As their website says: "*Waging peace is the greatest affair of mankind in the 21st century, the basis of life and death, the way to survival or extinction. Hence, it is imperative that it be thoroughly studied. (What Sun Tzu said about waging war is even truer for waging peace.) We would like to invite IPRA members and others to provide proposals for papers, panels, or other contributions. The next biennial conference "Patterns of Conflict, Paths to Peace" will be held in Calgary (Canada) from June 29 to July 3, 2006. Our Calgary team is taking the lead in organizing the meeting. The members of the Council and Commission Conveners are working hard to compose exciting panels and discussion sessions. The plenary themes for the Calgary conference will be the following: Aboriginal Canadians on peace, Peace and the environment, Peace journalism, "Professionalism" in violence prevention and peace building, Peace research and action: regional trends in the 21st century, Security with a human face, Sustainable peace building architecture. For more information on themes presented by the individual commissions, please see http://soc.kuleuven.be/pol/ipra/bodies_commissions.html Remember that the Deadline for submission of proposals is 16 February 2006*

CLIO 13. SIR EDWARD HERBERT SYMPOSIUM will take place in July 2006 to commemorate the life and work of this famous philosopher and diplomat, ancestor of the current Earls of Powis. This event follows the successful John Dee Symposium held in July last year, and will take place in the same venue, a beautiful country house no far from Powis Castle, near Welshpool. All scholars and other thinkers interested in the life and legacy of Sir Edward Herbert are welcome to apply to give a talk, or simply to attend what should be a historic occasion. We will explore the contributions that Herbert has made to the advancement of inter-faith thought and philosophy, in his proposition of the common notions underlying the apparent diversity of religious and philosophical opinions, and their implications for the advancement of peace philosophy in the contemporary global context.

CLIO 14: INTERNATIONAL DECADE FOR A CULTURE OF PEACE AND NONVIOLENCE FOR THE CHILDREN OF THE WORLD: 2000 to 2010 remains technically the INTERNATIONAL DECADE FOR A CULTURE OF PEACE AND NONVIOLENCE FOR THE CHILDREN OF THE

WORLD. A great number of new initiatives are springing up to promote non-violence, several of which have been in touch with IIPSGP (which facilitated the birth of School of Non-Violence with the Gandhi Foundation for 4 years) including the work of a peace library travelling in Palestine, based in Hebron, which makes non-violence literature available to the Palestinian community, as well the important MANIFESTO AGAINST CONSCRIPTION AND THE MILITARY SYSTEM (q.v.) If you are organising an event which you want to have registered as part of this ongoing decade of work. Please contact: International Decade for a Culture of Peace, UNESCO, 7 Place Fontenoy, F-75352, Paris 07 SP-France, www.unesco.org/manifesto2000

CLIO 15: GANDHI INFORMATION CENTER – a recent trip by IIPSGP to Berlin did not permit time to visit this Centre, but regular email exchanges are ongoing, and support has been given to their newly launched Manifesto. As their website says: *“Established in 1990 the GANDHI INFORMATION CENTER has been freely available for Education and Culture. It has more than a hundred members at home and abroad, amongst them well-known scientists, artists and authors as e.g. the Nobel Peace Prize winner Adolfo Perez Esquivel, Count Serge Tolstoy (1911-1995) and Professor Joseph Needham (1901-1995). The Gandhi Information Center became well-known all over the world on account of the distribution of the Manifesto against Conscription and the Military System. This Manifesto revives attention to two manifestoes signed by Gandhi, Einstein, Buber, Freud and Tolstoy’s assistants Birukoff and Bulgakov against military training of youth. In the meantime this Manifesto has been translated into 25 languages and has been signed by more than 200 outstanding personalities from over thirty different countries. Since 1990 the Gandhi Information Center for Research and Education on Nonviolence, has organised educational activities with publications about the Life and Achievement of Mahatma Gandhi. The Gandhi Information Center has made contacts all over the world and contributes to an international network. The nonviolent, active resistance as developed and lived by Gandhi is to serve as focus and support. Connected with this the active members wish to document the origins of Nonviolence in multifold traditions (e.g. the nonviolent doctrine of Tolstoy in Russia, the Civil Disobedience of Henry David Thoreau, the Civil Rights Movement of Martin Luther King in the USA, the Social Ethics of John Ruskin in England, the Arc communities of Lanza del Vasto in France as well as the reasons of conscience of religious conscientious objectors in Austria and Germany). Satyagraha was the title under which the Gandhi Information Center has recently published information for its members. The first two issues were dedicated to the commemoration of Gandhi’s 125th birthday and our correspondences to*

the followers of Leo Tolstoy in Russia. Support the Gandhi Information Center, P.O.Box (Postfach) 210109, 10501 Berlin Our e-mail-address is: mkgandhi@snafu.de Our internet website is: <http://home.snafu.de/mkgandhi> The annual membership is 180 Euro, reduced membership is for 60 Euro. This manifesto has been translated into more than 25 languages and it has been signed by many signatories, among them four Nobel Peace Laureates. It is aimed to have the Manifesto signed by more individuals who are publicly active in Peace, Ecology and Human Rights issues or in Scientific and Cultural spheres. Please address your signatures (with name, address and date) to the: Gandhi Information Center, P.O. Box (Postfach) 210109, D-10501 Berlin

CLIO 16: MANIFESTO AGAINST CONSCRIPTION AND THE MILITARY SYSTEM – this document has been opened for signature by the Berlin Gandhi Information Centre and is a relaunch of two previous historic manifestoes published in 1926 and 1930. All IIPSGP friends and members are invited to sign it online.

In the name of humanity, for the sake of all civilians threatened by war crimes, especially women and children, and for the benefit of Mother Nature suffering from war preparations and warfare, We, the undersigned, plead for the universal abolition of conscription as one major and decisive step towards complete disarmament.

We remember the message of 20th century-humanists:

"It is our belief that conscript armies, with their large corps of professional officers, are a grave menace to peace. Conscription involves the degradation of human personality, and the destruction of liberty. Barrack life, military drill, blind obedience to commands, however unjust and foolish they may be, and deliberate training for slaughter undermine respect for the individual, for democracy and human life.

It is debasing human dignity to force men to give up their life, or to inflict death against their will, or without conviction as to the justice of their action. The State which thinks itself entitled to force its citizens to go to war will never pay proper regard to the value and happiness of their lives in peace. Moreover, by conscription the militarist spirit of aggressiveness is implanted in the whole male population at the most impressionable age. By training for war men come to consider war as unavoidable and even desirable." (1)

"Conscription subjects individual personalities to militarism. It is a form of servitude. That nations routinely tolerate it, is just one more proof of its debilitating influence.

Military training is schooling of body and spirit in the art of killing. Military training is education for war. It is the

perpetuation of war spirit. It hinders the development of the desire for peace." (2)

We encourage all people to emancipate themselves from the military system and, therefore, apply methods of non-violent resistance on the lines of Mahatma Gandhi and Martin Luther King, as they were:

Conscientious Objection (by conscripts and professional soldiers, in war and peace time), Civil Disobedience, War Tax Resistance, Non-Cooperation with military research, military production and arms trade.

In our age of electronic warfare and media manipulation, we cannot deny our responsibility to act in time, according to our consciences. It is high time to demilitarize our minds and our societies, to speak out against war and all preparations for it.

Now is the time to act, now is the time to create and to live in a way that saves the lives of others.

(1) Anti-Conscription Manifesto 1926, signed among others by Henri Barbusse, Annie Besant, Martin Buber, Edward Carpenter, Miguel de Unamuno, Georges Duhamel, Albert Einstein, August Forel, M.K. Gandhi, Kurt Hiller, Toyohiko Kagawa, George Lansbury, Paul Loebe, Arthur Ponsonby, Emanuel Radl, Leonhard Ragaz, Romain Rolland, Bertrand Russell, Rabindranath Tagore, Fritz von Unruh, H.G. Wells

(2) Against Conscription and the Military Training of Youth 1930, signed among others by Jane Addams, Paul Birukov und Valentin Bulgakov (collaborators of Leo Tolstoy), John Dewey, Albert Einstein, August Forel, Sigmund Freud, Arvid Jaernefelt, Toyohiko Kagawa, Selma Lagerloef, Judah Leon Magnes, Thomas Mann, Ludwig Quidde, Emanuel Radl, Leonhard Ragaz, Henriette Roland Holst, Romain Rolland, Bertrand Russell, Upton Sinclair, Rabindranath Tagore, H.G. Wells, Stefan Zweig

CLIO 17: THE INTERNATIONAL DICTIONARY OF INTELLECTUAL HISTORIANS is a new project supported by the Dictionary of the History of Ideas, which held a conference in Wolfenbüttele in Germany recently to debate the parameters of the project. IDIH is a project based at the *Herzog August Bibliothek* (Wolfenbüttele, Germany) and carried out in cooperation with the *International Society for Intellectual History*. It provides a database listing twentieth-century authors with important historical works which have marked the understanding of intellectual history. Eventually the project will include up to 1000 intellectual historians, from various countries and disciplines, who will be listed with bio-bibliographical information and an article outlining their work. The IDIH project is still in

process, and they invite collaboration from other scholars, by contacting them at idih@hab.de

The General Editors of the Dictionary are Ulrich Johannes Schneider (Wolfenbüttele) and Donald R. Kelley (New Brunswick). The Scientific advisory committee comprises Constance Blackwell (London) Stephen Gaukroger (Sydney), Sandro Rogari (Florence), Naoki Sakai (Ithaca, New York), Helwig Schmidt-Glintzer (Wolfenbüttele) and their Board of consultants includes: Warren Breckman (Philadelphia): history of political thought; Vladimir Malachov (Moscow): history of philosophy; Heikki Mikkeli (Helsinki): history of science; Friedrich Niewöhner (Wolfenbüttele): history of Judaism, history of Islam; Edoardo Tortarolo (Turin): history of ideas; history of historiography; Markus Völkel (Rostock): history of historiography. In addition, the project called together a conference, *Intellectual History in a Global Age*, Oct. 14-17, 2004, funded by the *Journal of the History of Ideas* which took place at the Herzog August Bibliothek in Wolfenbüttele: among the papers given were the following: Donald R. Kelley, *Intellectual History in a Global Age*. Ulrich Johannes Schneider *The International Dictionary of Intellectual Historians. Project presentation*; Allan Megill, *Globalization and the History of Ideas*; Jerome B. Schneewind, *Globalization and the History of Philosophy*; Joseph Levine, *Intellectual history as history?* (Comment: Constance Blackwell); Naoki Sakai, Panel Introduction: *Intellectual History and Japan*, Tomiko Yoda, *Reading History Against the National Frame*, Takeshi Komagome, *Intellectual History in the Context of Colonialism: Colonial Modernity for an Elite Taiwanese*; Edoardo Tortarolo, *World history in the 21st century*; Lorina R. Repina, *Universal history in the Russian intellectual Tradition (XIX - XXI cc.)*; Matthias Middell, *The Place of Intellectual History within the History of Historiography 1850-2000*; Axel Schneider, *How ideas become history and how history feeds ideas: On the dialectics of intellectual history* Comment: Xin Chen; Xin Chen, *The Ultimate Goal: Writing Intellectual History in the Context of Globalization*, Bonnie Smith, *The commerce of ideas*; Maryanne Cline Horowitz, *Globalization in the New Dictionary of the History of Ideas. Project presentation*

Wolfenbüttele is an appropriate home for a project of this magnitude. As a town in Lower Saxony in the heart of Germany, on the Oker River, it began its life around a castle which was a favourite residence of the Guelphs, and later became the home of the Dukes of Brunswick-Wolfenbüttele until 1753. The library which houses this project was founded in the course of the 17th century, and contains some 350,000 volumes, including about 3000 incunabula and about 7000 mediaeval manuscripts, and can count as one of the most significant such libraries in the world. It was here that the philosopher Leibniz served as Librarian, and later, so did the enlightenment thinker G.F. Lessing who worked here from 1770 until his death in 1781, and near the library is Lessing's house, where he wrote his famous play *Nathan the Wise*.

CLIO 18: AVALON COLLEGE OF DRUIDRY is a new higher education initiative based in the USA intended for all those interested in pursuing higher academic research and who are likewise involved in the Druid tradition. The Chancellor of the College, Dr James W. Maertens is in contact with IIPSGP about inks between this institution and the Global Green University. For further information see their website at: <http://www.avaloncollege.org/>

CLIO 19: EUROPEAN NETWORK IN UNIVERSAL AND GLOBAL HISTORY (ENIUGH) is a new network initiated from the University of Leipzig in Germany. It is holding a conference there, as: Europäischen Kongress für Welt- und Globalgeschichte vom 23. bis 25. September 2005 nach Leipzig ein. More details on this are on their website at www.geschichte-transnational.clio-online.net. Likewise the **WORLD HISTORY ASSOCIATION**, a similar USA based network of scholars looking at macro-historical issues, will be holding its 15th Annual Conference at California State University - Long Beach June 22-25, 2006, details on: <http://www.thewha.org/>

CLIO 20: THE EUROPEAN UNIVERSITY ASSOCIATION held its annual convention at the University of Glasgow in April 2005, and included a speech by the President of the European Commission, Jose Manuel Barroso, on the theme "Strong Universities for Europe". The Association is the formal gathering of heads of European Universities, Rectors, Principals etc. Barroso begins by defining education, quoting Mark Twain, as "The path from cocky ignorance to miserable uncertainty". Rightly, Barroso says, "Uncertainty occurs when you have freedom of thought and is something that only the dogmatic mind will reject... It is my firm belief that education, culture, science and learning are fundamental values at the heart of our society... They matter, even before we begin to weigh up economic considerations..." Barroso goes on to say that he supports a revived Lisbon Agenda to breathe new energy into the European project. The tone of his talk is somewhat competitive (In 2004 Europe attracted 450,000 students from other countries while the USA attracted nearly 550,000 mainly from Asia.. and Europe attracts far fewer graduates in core subjects like engineering, informatics and maths, and ¾ of EU born students studying for their PhD in the USA say they prefer to stay there after graduating. He goes on to say that European higher education "needs 70,000 additional researchers partly to replace our rapidly ageing research workforce" Yet comments that in Europe there are some 6 researchers for every 100 in the general workforce, while in Japan the figure is 9

CLIO 21: OVERVIEW OF PEACE EDUCATION PROJECT WINPEACE-GREECE DECEMBER 2005 by Eleni Stamiris

Why the Project?:

There are enormous challenges on the global agenda, with violence and conflict increasingly permeating sub-national, national and global relations. Although there is currently a vibrant international discourse on integrating Peace Education in schools and communities as a long-term preventative measure to combat processes of conflict and war, the very concept of 'Peace Education' is still unknown in Greece.

Why Peace Education in Greece?

Greece is a country at the very crossroads of East/West and within a geopolitical region which historically has been and still is a hotbed of conflict. The high relevance of Peace Education for Greece, to address both external and internal challenges, is two-fold:

- Greece's long historical experience of tensions and conflict within the region persists in various forms to this day and is a heritage with deep roots.
- Greece's recent demographics point to one of the highest ratios of migrant/domestic population in the EU, in a society which until recently has been largely homogeneous. Now migrants make up 9% of the population and notwithstanding the labor input and cultural enrichment this huge inflow is contributing to Greece, it constitutes at the same time a potential breeding ground for internal conflict.

As a matter of urgency, therefore, serious reforms, policies and practices need to be institutionalized in Greece to strengthen the foundations of democracy and human rights, intra-ethnic understanding and relations of good-neighborhood in the region. Peace Education integrated into all subjects, classrooms, schools and communities is an answer to this call and should constitute an integral part of the reforms needed.

Why Peace Education?

Pedagogy of peace is an important long-term preventative measure investing in the rearing of the young and the continuing socialization of youth as future 'peacemakers', democratic leaders and world citizens. Peace pedagogy re-conceptualizes the very essence of education its methods and teaching, as a tool to promote a world view based on the oneness of humanity and unity in diversity. Implemented in every classroom and subject throughout the year, it equips the young with those skills, attitudes and knowledge conducive to living in harmony with others, respecting their human rights, resolving conflicts non-violently and building understanding and solidarity with those who are different in culture, religion and language. Peace Education believes in the critical role of 'education' in transforming cultures of violence (and war) into cultures of peace worldwide.

Background to the Peace Education Project

Peace Education has been one of the major areas of work of WINPEACE (Women's Initiative for Peace - Greece, Turkey). WINPEACE-Greece is one of the major Programme of the Center of Research and Action for Peace (KEDE) in Greece, working with its counterpart network located in Turkey. For several years, the Peace Education Programme of WINPEACE has implemented various activities, among which are following:

- Produced a practical Manual on Peace Education exercises to be used by teachers in schools, addressing issues such as: 'What is Peace?', 'Obstacles to Peace are within us', 'Prerequisite Skills', 'Values and Moral Dilemmas', 'The Media and its effects on us', 'Conflict Resolution Skills', etc.. The Manual is in English and has been translated into Turkish, Greek and Arabic.
- Delivered some informal training to teachers mainly in Turkish schools to use the Winpeace Manual in the classroom.
- Organized three one-day Awareness-raising Seminars on 'Integrating Peace Education in the School System: Changing Attitudes, Behavior and Structures Conducive to Violence'. The Seminars were organized in Greece, Turkey, and at the free-zone in Cyprus, with Cypriots attending from both sides of the divided island.
- The Greek and Turkish members of Winpeace undertook common projects and shared knowledge and information through a permanent online Forum (gtWinpeace@yahoogroups.com)
- Networked with other Peace Education centers and programmes internationally, such as EURED and Center for Peace Education, Austria; International Education for Peace Institute, Bosnia & Herzegovina; Education for Peace-Mostar, Bosnia & Herzegovina; Women's Peace Center, Cyprus; KAYAD, North Cyprus; Center for Peace and Justice, Lebanese American University, Lebanon; International Institute of Peace Education (IIPE), Peace Education Center, Columbia University, NY, USA; and others.

What are the Aims and Objectives of this Project?

The aim of the Project is to integrate peace pedagogy in the Greek school system and beyond, in order to fully involve the young in the promotion of human rights, democratic development and the prevention and resolution of conflict nonviolently. A comprehensive

approach - with two main thrusts - is used to implement this Project in Greece.

- 1) To introduce the concept and sensitize key stakeholders and decision-makers of the importance of integrating Peace Education into the Greek school system and surrounding community.
- 2) To develop technical tools on Peace Education, train teachers to use them, and train a core of 'teacher trainers' to build capacity in schools on peace education. To finalize and use a Multi-Media Training Module on Peace Education in Greece, for the further training of teachers and communities around the country.

What are some key activities of the Project?

- Form of a Task Force of influential individuals to promote and lobby relevant Ministries and decision-makers to integrate Peace Education in Greece.
- Collect and synthesize training materials from regional sources, in a flexible, multimedia training Module applicable to different audiences, i.e. teachers, students, youth, activists, academics, teacher trainers, etc. Module will include lectures, presentations, practical exercises and audio-visual materials, etc. It will present various theoretical frameworks, methods and techniques, regional case-studies and good practices. The WINPEACE Manual on Peace Education will form part of the Module.
- Conduct in Greece a first training Seminar of 40 teachers and 8 teacher trainers and a second Seminar of 20 teachers and 4 teacher trainers.
- Form a Core Group of regional trainers – from the neighboring countries of Bosnia, the two sides of divided Cyprus, Turkey and Greece - who will bring together regional knowledge, experience and expertise. Trainers will contribute training materials to the Module and deliver training in the first Seminar. A small group of teacher trainers will also be trained during the Seminars and will subsequently be used in future training.
- Develop a unique training model: A half-day awareness-raising Opening of Seminar preceding a two full-day training course. Media and special guests from government and civil society groups will attend the

Opening, which will elaborate the role and benefits of Peace Education worldwide, in the region, and in Greece.

- Follow-up in schools and impact assessment of training seminars will assess levels of success and lessons learned of applying peace pedagogy in the Greek classroom.

Future perspectives of Project

This is a one-year Project, but its longer aim is to continue beyond the first year to complete a cycle of activities that will consolidate and firmly establish Peace Education in Greece and the region at large. Several such future activities may be:

- To work towards integrating Peace Education into the school system in Greece.
- To develop country-specific curricula starting from pre-school, through primary, secondary and tertiary levels.
- To continue training a critical mass of teachers in Greece to use the new Peace Education materials in the classroom.
- To set up a Peace Center in Greece, either within a university or as an independent NGO.
- To contribute to the spread of Peace Education in the region and collaborate with other regional Peace Education centers and programmes in joint actions and projects.

**ERATO: THE MUSE OF LOVE &
ANNAEL: THE ANGEL OF LOVE &
HENCE THE MUSE - ANGELS OF LOVE,
PSYCHOLOGY, SEXUALITY & GENDER, THE
EROTIC, PARENTING, CHILDREN,
AGAPOLOGY**

Erato's name comes from eratos = loved, beloved, verbal adj. of eran, eranthai = to love, of uncertain etymology, whence erotic, erotixos, caused by love, referring to love, from eros, gen. erotos, love, sexual desire, whence too Erasmus, Erastus etc. As the Muse of Lyric and Love Poetry, she is represented as crowned with roses and myrtle, holding in one hand a lyre and a lute in the other. The name Erato refers to several mythological figures, but there is no evidence that this Muse had any children.

Annael means "the Grace of God" and was the Angelic equivalent to Venus, the Star of Love, ruler of Friday, and is the Chief Angel of the Order of Principalities. Sometimes spelt as Haniel, behind Annael there figures also the Angel Anahita, a female Angel of the highest rank in Zoroastrianism, a mother goddess, helper of women in childbirth, assistant to Ahura Mazda, and most anciently a water goddess, immaculate one and Virgin, genius of the fertilising water and the fertility of the earth, protector of seeds and animals; the Greeks identified her with Artemis, Athene, Aphrodite and Cybele; she also has similar qualities to Astarte, Anat and Nana (another wife of Nebo and sister of Tammuz), Arainrhod, Dechtire. There are also countless other angelic and divine counterparts to Erato, governing the sphere of love, whether in Hinduism (Shaktas) or Buddhism (Dakinis) which we can explore in future issues.

The following are the 11 names from the list of 99 names of God according to Sufism and Islam which seem most appropriate to this Muse: Al Ghaffar - the Forgiver; Al Ghafur - the Forgiving; Al Halim - the Clement; Al Karim - the Generous; Al Khaliq - the Creator; Ar Ra'uf - the Kind; Ar Rafi - the Exalter; Ar Rahim - the Compassionate; Ar Rahman - the Merciful; As Shakur - the Grateful; Al Wadud - the Loving

In Scandinavian mythology, Erato could be said to assist with ruling the celestial world of VANAHEIM, where dwell the deities known as the Vanir - ruled by Frey and Freya - this is a divine land of land of love, friendship, beauty, peace & plenty, whose rune is INGUZ (NG) the name is related, surely, to vann = friendship; Njord; Freya; Frey was an Adonis figure; in early times a prophet & healer; he came to dwell in

Midgard as Fridleaf 1 King of Denmark & Ingunar-Frey, eponymous hero of the group of tribes whence the Anglo-Saxons descend. The Ynglings, the earliest Swedish kings also descend from him. The old English poem Dream of the Rood calls Christ Frey, "I saw there the Frey of mankind..." Probably from the same root comes also the deity FRO, in the oldest Teutonic mythology, the Allfather and source of all created things; eternally good & long suffering who imparts strength & sweetness to mankind; he also has a magic ship called Skidbladnir which folds as cloth. . **Freya**, the Goddess ruling Vanenheim, was the Goddess of love and beauty, a mother goddess, giver of fruitfulness and love; her name, which means simply "the Lady" is related to "freedom" and to freude (joy). She was also the teacher of magic to the Gods (seidr) and to mankind - seidhmadhr being the term for a male magician and seidhkoma for a female. Freya was par excellence the Goddess of love and peace, equivalent to Isis in Ancient Egypt.

ERATO 1 PHYSICIANS OF THE SOUL (Amity House, New York, 1988) Is the title of an extraordinarily neglected work by Robert M May, subtitled *The psychologies of the World's great spiritual teachers*. May decided to make a comparative study of selected founders of great religions from a psychological perspective, and explores the extent to which each of them can be said to have completed their inner psychological growth work. The founders he chooses to examine are: Lao Tzu, Moses, Jesus, The Buddha, Krishna, Mohammed. Interestingly he argues that each of these founders embodied a psychological archetype embedded in the collective unconsciousness and as such each only partially fulfills the spiritual needs of humanity. Thus, Lao Tzu represents the old Sage, Moses the liberator, Jesus the messiah, Gautama the Buddha, Krishna the avatar, and Mohammed the prophet. One could of course go further along these lines and add further studies, for example, Plato the philosopher, Taliesin the inspired bard, Mother Teresa the saint, etc. In fact it is precisely such an approach that the Editor has advocated in his proposal for a methodological shift in historical studies namely, a transpersonal psychohistory. What is interesting about May's work is that like Wilbur he has been asking the questions which pose as comparative epistemology of enlightenment and which are still unanswered. Particularly useful is his psychohistory of Mohammed and subsequent Islamic thinkers such as Rumi and the contemporary Seyyed Hossein Nasr (whom the Editor met in London at a philosophical conference back in the 1990's) who states that "A vision of human nature will never come from the study of fragmented behaviour - this is like going around the rim of the wheel indefinitely without ever entering upon the spoke to approach the proximity of the axis and the centre ... Sufism is the direct study in oneself "the centre" ... The Sufi sees God as inward, the centre we in the modern west encounter very few people who live life in the deeper levels of their being. Our behavioral sciences reflect this ... the sacred books of human kind such as the Koran contain "a history of the

human soul” The holy prophets of humanity are a source of information about human beings vis a vis the Centre. The prophet of Islam himself says “He who knows himself knows his Lord” Islam sees the human being as the “image of God” the rebellion against God occurs not at the level of the body but at the level of the soul. It is not the body but the soul that needs healing. The fragmented “Gods” of Ka-bah, in conflict one with the other represent the fragmented state of the human soul. Healing involves the disintegrations (fana) of the inner idols, and the reintegration (ba’qa) of the soul in God the One ...” (May, 1988, p.203) The comparative study of transpersonal psychohistory is important for the light it can shed on the healing of the wars of nations and cultures such as ongoing in the Middle East, and the long conflict between European and Meta European society and Islam has at root a metaphysical dispute: The clash between unity and plurality. Ever since the early philosophers of Ionia there has been a recognition in European thought that whilst the Arche might ultimately be a Unity, the forms that the Unity manifests through are many, varied and beautiful (the Eide) European culture therefore indorses plurality as a Good, whereas Islamic culture overrides this with the Unity imperative. Christian theologians have endeavoured in the notion of the Trinity to find a formula to bridge between the Absolute and the Transient, yet it is a formula which decidedly does not work for huge swathes of the world, particularly the Islamic world. Perhaps it is time to go back to the drawing board and re-invent another formula which would retain the worthwhile insights of Trinitarian thought (That the gulf between God and man can be bridged through dialectical mystery) which would take on board the huge range of insights accrued to humanity since the era of the early church. Such a new formula would also, we submit, have not to be tied to the lineage of any one prophetic voice (be it Jesus, Krishna, whoever) but rather be a metaphysical formulation capable of application in the context of the vast panoply of Saints and Sages and Spiritual Teachers of past present and future epochs of humanity. Once we have such a formula, it can be argued we will have the secret of sustainable peace. It is to this project that our Institutes agenda needs must be directed.

ERATO 2: PASSIONATE ENLIGHTENMENT by Miranda Shaw (Princeton University Press, 1994) remains a crucial treatise on the hidden history on the feminine side of Tantric Buddhism and draws on Tantric literature including diaries and autobiographical writings which reveal the innermost thoughts and feelings of female seekers of enlightenment in the Buddhist paradigm for the female Tantric initiate sexuality is not seen as something unholy or unenlightened but rather is an immense aid and sustaining help towards the achievement of holistic enlightenment. Shaw describes one Yogini whose

“descriptions of Tantric Union are celebratory affirmative and poetic. Her language bespeaks not aggression or manipulation but playfulness and reciprocity. Mutuality is essential to the meditative aim of the practice. The loss of a sense of separate selfhood occurs through a merging of identities and is predicated upon a unitary experience wherein, in her own words ‘one ceases to know who is the other and what has happened to oneself’ through the dance of union, the partners lose their individual subjectivity and discover psychic unity or intersubjectivity. This non dual mode of experience becomes a basis for further yogic and meditative practices when the non dual awareness is stabilized, along with the bliss, by yogically disciplined partners.” (Shaw,1994, p.187) Shaw is here reporting the views of the female Tantric initiate Sahajayoginiciinti who is said to have been by profession a wine seller to the King and a palace retainer entrusted with the responsibility with providing fine wines for the royal palate often imported from as far as Arabia, Persia or Cashmere. She was a learned and highly cultured person, the daughter of a royal courtesan who later became intensely interested in Buddhism and spent many years of devoted study in Buddhist philosophy including the Abhidharma, Yogacara and Tantra, who later left the palace to become a wandering pig herder. (Shaw, p.191)

ERATO 3: PILGRIMAGE OF THE HEART: THE PATH OF ROMANTIC LOVE by John Haule (Shambhala, Boston and London, 1992) is a marvelous study of the diverse ways in which the pursuit of romantic love can become a way to the goal of Gnostic fulfillment and an exploration of the variety of cultural forms in which this has manifested. Haule received a PhD in religious studies from Temple University and is a Jungian analyst trained in Zurich and an active member of the C.G. Jung institute of Boston. He spoke at the Institute’s Darwin-Wallace Symposium in Shrewsbury in February 2005 (q.v.) and gave a marvelous talk about the evolution of consciousness and the role of ecstatic spiritual practice in pre-history and it was during this visit that he presented several of his books to the Institute library. Pilgrimage argues that the power of love is always transformative and that the sword of love as used by Tristram and Iseult is a metaphor for this separating from old truths occasioned by the insight of new love in his study of the love potion Haule sees the operation of the liquid depths of being awakened within us. Like Jung Haule is keen to integrate studies in the biology of love with its psychology. In his study of love’s wound, Haule draws a lot on literature to explore the ways in which the experience of true love is often only accessible to a heart already broken into humility and sensitivity: “*Our existential woundedness poses us the central questions not only in romantic love but in life*” Haule is not afraid to look at the dark side of love and obsession in his study of the demon lover which he examines through the stories of Dostoevsky, Byron and Sufi tales. His conclusions in many ways echo those of Sahajayoginiciinti’s, namely that love play can become a profound arena where transcendence and descendance are

mystically united in the opus of blissful union. For Haule “when love-play is completely successful, every move on love’s game board is an epiphany. Every step in our dance, every guise our beloved assumes and then drops, is a facet in the magnificent jewel of the Self, a glow from the divine spark within.” Haule quotes Rumi’s quatrain 1245 approvingly:

*Since we’ve seen each other, a game goes on.
Secretly I move and you respond.
You’re winning, you think it’s funny.*

*But look up from the board now, look how
I’ve brought in furniture to this invisible place,
So we can live here.*

ERATO 4: CRISIS IN CHINA – A recent survey by the Chinese Medical Association and the Chinese Sex Society did a sample of Chinese wives recently and discovered that the myth of Chinese sexual fulfillment is in fact simply that. How is it possible that a nation and a culture as ancient as any on earth, and which has brought to humanity the great gifts of Taoist sexual wisdom embodied in the flowing gentleness of Taoist approaches to sexuality, could have come to this sorry pass? The survey revealed that a quarter of Chinese wives were dissatisfied with the sexual aspects of their marriages and that 12.4% never or rarely experience sexual pleasure. Is there a connection here with the increasing materialism and acquisitiveness of Chinese society all the great sages of Taoist and other sexological literatures have always stressed that enlightened lovemaking requires time of a sufficient depth and intensity to enable the ego to relinquish its grip on the heart, mind and body and to enable the divine liquor of ecstasy to flow – yet in a society increasingly obsessed with getting, spending and having, even sex becomes a mere commodity, and there is no room for spiritual – sexual joy and fulfillment. It seems that the world is facing a crucial choice – we can either continue on the path to militarism, capitalism and elevating the work and money ethic to the throne of the summon bonum and in so doing relinquish the final vestiges of the lost arts of peace. Or we can abandon the ways of destructive social egotism, in which cannibalism between dogs becomes the prevailing social metaphor, and remember again what it is like to have time to stare at a tree in wonder, or to recapture the magic of the first snowfall of winter, and to celebrate again the profound mysterious beauties of love and lovemaking. Only if we dare to choose this second path might the lost Goddess of Peace once again walk among us, accompanied by her attendant Muses.

ERATO 5: SEXUAL SECRETS, THE ALCHEMY OF ECSTASY by Nik Douglas and Penny Slinger (Destiny Books, New York, 1979) is an extraordinary study of the esoteric wisdom traditions

practiced in the Arts of Love of the ancient Orient particularly in Tantric, Taoist, Hindu and Buddhist schools of thought and practice. Over 300 pages of detailed text are accompanied by Oriental style illustrations and drawings, illustrated by Penny Slinger. The work also has a detailed bibliography outlining the range of Oriental sexological literature as well as a useful glossary of Oriental terminology used in advanced sexological thought and practice. Although Nik Douglas has gone on to write many other works, this book remains a classic which should grace the shelves of all devotees of the arts of peaceful loving. The same two authors also produced an interesting pack of tarot cards entitled THE SECRET DAKINI ORACLE which draws on the Tantric tradition in particular. Published by A.G.Muller of Switzerland in 1977. The Dakini Oracle comprises 65 collage cards embodying surrealist juxtapositions of cosmic images which correlate with the traditional tarot decks in interesting and unexpected ways. Nik Douglas also is the author of a very important study of Tibetan Tantrism called *Karmarpa: The black hat lama of Tibet* (London, Luzac, 1976)

ERATO 6: NO TIME FOR LOVE was the discovery of a research project undertaken by The Times recently which revealed that the pressures of modern living, largely economic, are such that many people in modern British society lead such busy lives that they have no time for meaningful loving relationships on a one to one basis. The survey discovered that 49% of people aged between 35 and 44 spend less than 10 hours per week alone with their partners and that 34% of couples say that arguments are caused by lack of time. It is as if our society is uninventing the art of relationships and has instead become obsessed with ownership status and the outer trappings of love and communication gadgetry rather than the actual substance of heart to heart contact. In other words as The Times reveals, it is not only the Chinese who need to be reminded about the lost arts of loving.

ERATO 7: HELEN OF TROY: GODDESS, PRINCESS, WHORE by Bettany Hughes (Cape, London, 2005) Is a new study embracing what is known about the real Helen of Troy, from archaeology and history as well as a survey of the cultural and artistic inspiration that Helen’s beauty had for subsequent history. The publication of the book coincided with an extended television programme which explored the locations of the Classical world associated with Helen. The metaphysical implications of Helen’s life and legend for peace are complex: If the three Goddesses “Beauty, Power and Wisdom” had not fallen out in a contest over who was “fairest” then Helen’s abduction by Paris would never have happened, and nor would the initial archetypal clash between West and East have broken out in which Europe launched its armies against Asia for the first time. As the excellent trilogy on Alexander the Great by Professor Valerio Massimo Manfredi points out in detail, the later invasion of Asia by Alexander the Great was very much seen by him as a

continuation and fulfillment of his ancestors original involvement in the Trojan War – many people do not realize that Alexander the Great claimed direct descent from Achilles through his mother’s ancestral lineage. In the latest Euro-Atlantic invasion of Asia in Iraq we can furthermore see yet another harmonic echo of this extended archetypal clash reverberating through time. Is it not perhaps long overdue that the Goddesses themselves signed a peace treaty? That Power (Hera), Wisdom(Athena), Beauty (Aphrodite), cease to struggle in the human heart for priority but rather are all acknowledged as equally beautiful manifestations of the Primordial One? Is it not precisely this possibility that the esoteric teachings of Sufism and Islam point to? This archetypal clash between Europe-Atlantica and Asia and its contribution to the roots of the “clash of civilisations” is no doubt one of many features of peace and philosophy which will be discussed at the anticipated Institute Seminar in Shiraz (Iran) to be hosted by the new Iranian Secretary of the Institute, Farah Karimi interestingly Shiraz is not far from Persepolis the ancient capital of the Iranian Zoroastrian monarchs. It is the Institutes position, and always has been, that Interfaith Peace work must include a comparative dialogue between Christian, Muslim, Jewish, Zoroastrian, Ba’hai, humanist and pagan representatives if it is to advance the deep peacemaking that the global community requires at this time. And where better can this be found than in poetry? It is for this reason that the Symposium in Shiraz will focus on poetry, mysticism and peace. After all wasn’t Homer the main source for our Helen legend mainly a bard and weaver of poetic tales? Can we not therefore forge a new poetic myth that can presage a global civilisation of peace? Where are the Homer’s and Firdausi’s of today? Come to Shiraz and recite your poems together for peace in the city of Hafiz. For further details on the Shiraz Symposium contact Sheena McDonagh (International Liaison Officer) at sheena.mcdonagh@ntlworld.com

ERATO 8: SACREDSEXREVIVAL.COM is a campaign and a project to transform the way that sexuality is viewed in contemporary society initiated and pioneered by Bernadette Valleley of Richmond, West London. As well as running an interesting website, Bernadette has been giving talks throughout the United Kingdom to raise consciousness of the links between sexuality and the sacred and to put this debate into more mainstream political circles. To often institutional structures and political decisions are made without reference either to the domain of the sacred or without submission for approval to the realm of Eros in the constant bombardment of media images of Eros we are often presented with a desecralised Eros in which the erotic is used for commercial ends alone as a thing to possess or have rather than a sublime force to surrender to and which alone brings true love and lasting peace. Bernadette’s work is a powerful and

courageous sign that the times may finally be changing. She also launched a new Campaign Make Love Not War – to found a new Sexual Peace Corps, as she describes it, launched on February 14th 2004 to ask as many couples as possible to make love specifically for World Peace and Unity. Look up all the details of Bernadette’s work on: <http://sacredsexrevival.com/sacredsex/index.html> or contact her direct on info@sacredsexrevival.com She has also published recently an Erotic Earth Calendar which, as her website proclaims, *is the first multi-faith Erotic Earth calendar of its kind, available for the sumptuous delight of lovers everywhere. The calendar is designed by druids and priestesses and printed in full colour on a silk card finish. Not only does it hold dates for major erotic and pagan festivals, Goddess celebrations and moons until the end of 2006 but also includes, for the first time, the dates for the recently revived Feast of the Magdalene. The calendar lists every Goddess of Love honoured in cultures over two thousand years including Isis, Ishtar, Larentia, Freya and Ariadne. The Goddess energy on the planet is now more powerful than at any other time. These beautiful limited edition calendars are now available for just £12.00 including postage. If you would like to order copies of the calendar your yourself or as a gift to a friends or loved ones, please let us know how many copies you would like. Please make cheques payable to ANGEL LOVE, and send your order to Sacred Sex Revival, care of The Beacon, 42b Richmond Road, Kingston Upon Thames, KT2 5EE, UK*

ERATO 9: THE NOBEL PEACE PRIZE 2005 AWARD was given this year to Muhammad elBaradei the Director of the International Atomic Energy Agency (IAEA) and to the agency itself. This was seen by many as a choice born of the desperate hope that the IAEA might prevent future outbreaks of wars in the Middle East particularly in Iran over the claims and counter claims of nuclear weapons procurement programmes, and as a way to boost the authority of the organisation and its director. Although no doubt achieving much good in the world, the IAEA choice meant that the Nobel Committee passed up a chance to honour another perhaps more worthy cause. In August 2005 a group of 500 women were nominated for the collective receipt of the Nobel Prize as a group of pioneering peace activists and campaigners from around the world. Among the women who were chosen to be part of the 500 were the following: Cynthia Basinet, Los Angeles, CA USA - Model, actress and recording artist, Basinet understood the power of the internet to connect people when the medium rocketed her song "Santa Baby" around the world. The empowerment and self-determination experienced prompted new connections in new ways. In May 2001, she sang for a different audience-refugees living in the Western Sahara desert. "Displaced societies are of value. Their issues are our issues."

Medea Benjamin, San Francisco CA USA - Human rights and peace activist; co-founder of CODEPINK and Global Exchange. She has been drawing attention to civilian

casualties in Afghanistan and Iraq, has helped build a national coalition to oppose the war in Iraq, and is the co-editor of CODEPINK's new book, "Stop the Next War Now."

Charlotte Bunch, New York, New York, USA, - Feminist human rights activist, author, organizer and professor of women's studies. "We have to start looking at the world through women's eyes. How are human rights, peace, and development defined from the perspective of eyes of women?"

Kate Donnelly, Hampton, CT USA - Peace and Social Justice grassroots activist, nonviolence and conflict resolution trainer, and partner of Progressive Resources company. "Let's face it -- without intelligent, compassionate youth, there's not much hope for our planet, never mind our 'movement'."

Marjorie "Maggie" Hodgson, Edmonton, Alberta, Canada -- Created national and international campaigns to strengthen Aboriginal individuals, families and communities. Founder of Healing our Spirit Worldwide Gathering, National Day of Healing May 26 and National Addictions Prevention Campaign "Keep the Circle Strong." "These processes have built peace by strengthening communities through their participation and taking responsibility for community healing and reconciliation."

Elizabeth (Betita) Martinez: activist, author, educator, director of the Institute for MultiRacial Justice, San Francisco CA.

Neema Mgana, Tanzania - Co-founder of an organization assisting AIDS children in Tanzania and founder of the African Regional Youth Initiative, which mobilizes youth and community-based organizations all over Africa. "I think that obstacles represent hidden opportunities. They make one think and act differently -- often transforming our lives for the better."

Julia Morton-Marr, Mississauga, Ontario, Canada - Teacher, educational curriculum innovator and consultant, academic and system scientist. "Education into the 21st Century for schools, by developing curriculum with a focus on prevention of future wars, has consumed my time for the last 12 years. I have founded the "International Holistic Tourism Education Centre - IHTEC" and it's flagship program "International School Peace Gardens" to teach the use of Friendship Benches for conflict resolution; intercultural understanding; ecological integrity; societal integrity; duties and values on issues and concerns to ensure sustainability of the global commons. All of the global commons are in crisis which means we are beyond all wars already. Within the next 3-5 years, we need to: re-train teachers for global sustainability

education; clean up the problems we have made; and teach our youth how to never make the same mess that current societies have achieved during the Industrial Era." www.ihtec.org

Betty Reardon, New York City, NY USA - A feminist peace educator and international activist with more than forty years of experience. She lives in New York City where she was born, but spent most of her pre-college years in Rye, New York. She is a graduate of Wheaton College who holds a masters from New York University and a doctorate from Teachers College Columbia University.

Jane Roberts, Redlands, CA USA -- Retired French teacher and tennis coach, co-founder of 34 Million Friends of the United Nations Population Fund. This three year long grassroots effort asked 34 million Americans to take a stand for the women of the world and their access to reproductive health care and family planning.

Andrea Smith, Ann Arbor, MI USA - Co-founder of Incite! Women of Color Against Violence and the American Indian Boarding School Healing Project. "It is futile to try to combat interpersonal violence without addressing the fact that we live in a world structured by violence."

Barbara Smith, Albany, NY USA - Author, activist and independent scholar. "I have been committed to working for peace and justice since I got involved in the Civil Rights movement as a high school student in the early 1960s. A major focus of my work has been to open up a national cultural and political dialogue about the intersections of race, class, sexuality, and gender and to challenge the invisibility of Black and other women of color. Currently my focus is upon working for peace in my own neighborhood by finding solutions to poverty, gang violence, and the lack of opportunities for youth."

Terry Greenblatt, Berkeley CA/Jerusalem - women's human rights and just peace activist. I have been a feminist peace and women's rights activist in Jerusalem for the past 22 years. Since 2003 I have been living in Berkeley, CA as the first 'Activist in Residence' at the Global Fund for Women, convening transnational women's initiatives to explore the role of U.S. women in the global women's movement of resistance.

Hadayai Majeed (aka Dora Spencer), Atlanta, GA- Domestic Violence Awareness Activist, publisher/writer and consultant. "My work for the last nine years has been to assist women and children in my community with housing, educational opportunities and helping to build self-esteem through educational workshops, direct intervention and advocacy work. It is peace work that can be seen as a tangible commodity that helps a lot of people visual the peace process."

Doreen Spence, Goodfish, Alberta, Canada - Peace and harmony activist; teacher, mentor and healer promoting and sharing the values of the sacred teachings of the Traditional Aboriginal Peoples to native and non-natives alike. Drawing on her own experiences as an Indigenous woman as well as from those peoples across the world, Doreen's main goal is to build an understanding of peace and harmony between all Nations.

Candi Smucker, Sonoma, CA USA - Fair trade activist, store operations consultant and trainer. "My work and my passion for the past 20 years has been in fair trade. Growing fair trade sales and educating consumers in North America means underemployed artisans in economically developing areas of the world have increased opportunities to feed, educate and house their children. It's a work that promotes peace on the most grass roots level."

Cora Weiss, Riverdale, Bronx, NY President, Hague Appeal for Peace and International Peace Bureau (Nobel Peace laureate 1910) hap@haguepeace.org <www.haguepeace.org> Following a life time of activism for civil rights, human rights, women's rights and peace, I have decided that the best way to achieve sustainable change is through peace education . I am engaged with an international group of leading peace educators and publishing materials that can be used by teachers, community leaders and students. We believe that peace will happen when young people participate in and are taught about gender equality, human rights, sustainable development, international law, social and economic justice, disarmament, and indigenous peace practices. This holistic participatory approach to peace and justice will contribute to democracy.

Sadly the women did not win the Prize this year, but perhaps next year. If anything, however, they represented the power of the Muses to the conscience of mankind, and their work, both individually and collectively, deserves surely to be both better known and better honoured eventually. For further details contact their media spokesperson, Neema Mgana, (646) 491-2917 or nmgana@yahoo.com, or Margo Okazawa-Rey, 1000 Women Nobel Peace Prize nominations, North American Research Consultant. Women's Centre for Legal Aid and Counselling, P. O. Box 54262 Jerusalem 91516, Fax +972 2 234 2172 telephone +972 54 806 1126.

EUTERPE

EUTERPE 1: TURKS: A JOURNEY OF A THOUSAND YEARS, 600 – 1600 an Exhibition at the Royal Academy of Arts, London, from 22 January - 12 April 2005

The Secretary General and London Secretary of IIPSGP were two of many thousands of visitors to this exhibition of stunning and beautiful items from 1000 years of history. The exhibition traced the progress of the Turkic peoples westward from Mongolia and Siberia, across Asia to the conquest of Constantinople in 1453 and the flowering of the Ottoman Empire in Europe, the Middle East and North Africa. This journey through time is defined geographically by The Silk Road, the ancient east-west trade route. Clearly timed to coincide with Turkey's bid for membership of the European Union, the exhibition brought together magnificent items from public and private collections in Turkey, Europe, Russia and the USA. It provided a fascinating insight into the development of Turkic language, art and science and into the relationship between pre-Islamic beliefs, Islam, Buddhism and Christianity. In his introduction to pre-Islamic religion in the lavish exhibition catalogue, Peter Zieme writes:

'Modern Turkic and Mongolic-speaking peoples have a broad palette of beliefs and religions, from shamanistic practices in Siberia and Lamaism.....in the east, to the monotheistic religions of Judaism, Christianity and Islam in the west. Because Turkic-speaking tribes and communities have come into contact with other cultures throughout their history, this diversity has been long established.'

Over and over again, the objects in the exhibition bear witness to this rich cross-fertilisation of thought, art, belief and technologies. Particularly memorable were a two and a half metre high stone goddess statue from 12th century Turkestan, stone inscriptions that reminded one irresistibly of runic carvings, drawings of birds and animals that could have come out of the Book of Kells and a wealth of wonderful manuscripts: everything from astronomical maps to building plans, from the poems of Rumi to mathematical textbooks. Apart from the quality of workmanship, another feature of the exhibition was sheer ambition and scale: vast mediaeval carpets, bronze doors, photographs of ancient cave temples carved out of the mountainside. What was missing perhaps was any sense of 'ordinary' life and any social historical context. This was definitely an exhibition where the 'wow' factor was paramount ! But the artistic and intellectual sophistication and spiritual scope was a timely and humbling reminder of the legacy of Asia and its peoples and their contribution to much that we consider 'European.'

EUTERPE 2: LES ARCHITECTES DE LA LIBERTE, BY ANNIE JACQUES AND JEAN-PIERRE MOUILLESEAU
GALLIMARD, 1988

A fascinating and copiously illustrated little book, exploring architecture as one of the arts of the Enlightenment in France. To translate the introductory paragraph: *The architect of the Age of Enlightenment believed, like the philosophers and thinkers, in the god Progress and the goddess Reason ...architecture therefore contributed directly to the grand vision of destroying the old world, the better to build the future.*

The revolutionaries of the 18th century were truly trying to create a new order, where every aspect of life, including the physical environment, would reflect 'Liberte, Egalite, Fraternite.' Many of the designs illustrated never got off the drawing board – and perhaps many were never intended to do so - but they reflect an extraordinarily radical vision, in their geometry and use of materials: designs for great spheres, towers and domes, which would be startling if built today, were perhaps only thwarted by the lack of concrete technology. One of the great driving visions was the idea of the perfect city; a place which would reflect the ideals of the Republic and where all citizens could flourish; this approach to town planning, still so obvious in the streets of Paris, is perhaps one of the great legacies of the period. It is interesting to reflect on the history of architecture as perhaps the art most closely bound up with the history of ideas and social structures and to consider to what extent the oft-quoted 'crisis' in modern architecture reflects the confusion and disarray at the heart of the modern world, in contrast to the vast, if short-lived, self-confidence of these earlier practitioners.

EUTERPE 3: A HISTORY OF ICON PAINTING - A SERIES OF ARTICLES TRANSLATED FROM THE RUSSIAN BY KATE COOK Grand-Holding Publishers, Moscow 2002 An overview, by a number of Russian scholars, of the magnificent tradition of icon painting; its theology, principles and techniques. Although this is very much a book about icons as art historical objects, rather than as objects of religious devotion, it does present an historical context for their development from the Byzantium of the 6th century, through to the parallel but differing traditions of Greek and Russian Orthodoxy. In doing so, it provides an insight into the whole development of Christian iconography and the role of the sacred image.

EUTERPE 4: THE VISUAL CULTURE OF WALES: 3 Vols: Industrial Society (1998); *Imaging the Nation* (2000) and *Mediaeval Vision* (2003) by Peter Lord. Published by University of Wales Press. Peter Lord's masterly work examines Welsh imagery, the people who created it and the role it has played in shaping the Welsh nation and consciousness. Although a Welsh speaker (the

books are also published in Welsh and as a CDROM) Peter is not Welsh and - like all the best scholarship - his research and conclusions have attracted some controversy. As an historical overview of the visual arts in Wales, from the 4th century Roman milestone later re-carved as a gravestone, to the architecture and design of the mid-20th century, however, it is unparalleled and reveals the rich variety of work to be found in the country. A must-have for anyone interested in the culture and diversity of Britain's constituent nations. Peter Lord is a Research Fellow at the University of Wales Centre for Advanced Welsh and Celtic Studies, next door to the National Library of Wales in Aberystwyth. Both these splendid institutions are favourite haunts of the IIPSGP Director and the Secretary General (who incidentally was a fellow student of Fine Art with Peter Lord at Reading University.) They remind one - if the landscape itself were not enough - what a privilege it is to live in this beautiful country of Wales and what a wealth of wisdom can be found in its myths, traditions and history. In fact Peter was a student in the fine art department at Reading University at the same time as IIPSGP Secretary General, and it was nice when these old friends were brought together at a special luncheon organised in Powys by Jeremy Rye, formerly the Sotheby's expert in Wales, and now a freelance antiques valuer, who kindly hosted our John Dee Symposium in July 2005.

EUTERPE 5: THE CONSECRATION OF GENIUS: A STUDY OF CHRISTIAN ART BY ROBERT SENCOURT (HOLLIS AND CARTER 1946)

This inspiring little book was discovered recently by IIPSGP's Director. Published just after the Second World War, it is 'an essay to elucidate the distinctive significance and quality of Christian art and literature by analysis and comparison by certain masterpieces.' The author, a passionate apologist of Christianity, brings to the book both his artistic scholarship and a robust championing of beauty, faith and the aesthetic bond between them. In the preface, the author describes his contemporary world as 'rather paganized' and claims 'so to show the inspiring value of the Christian faith as to be an apology for it.'

Sencourt follows a thread from pre-Christian Greece through the Song of Songs, the writings of St. Paul, mediaeval Ravenna and Florence to the Renaissance world of Dante, Palestrina and Michelangelo. He looks at the English post-Reformation poets Spenser, Milton and Bunyan and moves rapidly on to modern times with a nod to Pascal and Bossuet. This is a selective narrative to prove a point and shares with other writing on the nature of genius and inspiration a sense of the sublime, of creativity as a spiritual force and the practice of great art as an aesthetic journey of natural

talent and technical skill, fed by reason, passion and imagination, in search of Beauty. In contrast to contemporary post-modernist, or even modernist thinking, Sencourt sees art as aspirational, transformative and mystical. Interestingly, he suggests that from the 'Enlightenment' period onwards, this energy was chiefly inspired not by Christianity or religion per se, but more by nature itself and he looks for a synthesis of Christianity and the natural world as the inspiration for 'a new consecration of the noblest genius'; an idea that resonates very closely with contemporary spirituality, both Christian and non-Christian.

EUTERPE 6: CITY MUSEUMS AS CENTRES OF CIVIC DIALOGUE, AMSTERDAM 4-5 NOVEMBER 2005

The Secretary General of IIPSGP was fortunate enough to be able to attend this conference, in the context of her post as Manager of Shrewsbury Museums Service. Shrewsbury is twinned with Zutphen in the Netherlands, because of the relationship with the Elizabethan poet and 'Renaissance man', Sir Philip Sidney, who was a schoolboy in Shrewsbury and died after a battle near Zutphen. (Sidney and his sister Mary were also students of John Dee; see reference to the IIPSGP symposium on Dee elsewhere in this Journal.). The conference, organised by the International Association of City Museums, examined the changing role of urban historical, as opposed to art or other specialist, museums in helping cities and their citizens to a sense of identity, civic life and empowerment. It took place against an international intellectual and political background in which museums, libraries and other cultural institutions are increasingly seen as having an overt social and educational function. This can be both challenging and highly manipulative and the debate is one in which all museums must engage or face accusations of becoming pawns in a process of political and social engineering. Apart from the intellectual interest of the conference and the chance to meet fellow professionals from all round the globe, one of the highlights of this visit to the Netherlands was the annual 'Museums Night' in Amsterdam, on November 5th. This is a wonderful cultural feast in which some forty institutions, many of which are not normally open to the public, open their doors one Saturday from 7pm - 2am. All provide, alongside their normal activity, extra events: everything from live music (for example, a Jewish Orthodox choir lit by 1000 candles at the 18th century Portuguese synagogue) to video performances at the Van Gogh Museum, food and drink everywhere, dance in the Nieuwe Kirke and demonstrations of tattooing at the Stedelijkmuseum - and all for the equivalent of under a tenner ! Amsterdam is the perfect setting for this sort of event, with its compact city centre and welcoming mix of narrow streets and canals but this was an exemplary event and the sort of thing that really does encourage new audiences and make 'culture' accessible to all.

EUTERPE 7: CHARLOTTE BURG, QUEEN SOPHIE CHARLOTTE AND FREDERICK THE GREAT: FURTHER REFLECTIONS ON IIPSGP VISIT TO BERLIN, SEPTEMBER 2005 Apart from the conference (see Director's report) which the Secretary General was also able to attend, the three IIPSGP representatives were able to spend some time - not enough, alas - exploring the culture and history of Berlin. As well as visiting the Pergamon Museum, Brandenburg Gate and Peace Meditation Centre, Checkpoint Charlie and the Reichstag, the London Secretary and Secretary General joined the Director for a boat trip through the heart of Berlin. This was a fascinating way to see the city which deposited us at the delightful Charlottenburg Palace on its outskirts. This was where Sophie Charlotte, Queen of the Prussian King Frederick I, entertained intellectuals and artists including the philosopher Leibniz. It was later a favourite haunt of her grandson, Frederick the Great. The Palace is an extraordinary feast of visual delights, and boasts impressive gardens running down to the River Spree, which flows through the heart of Berlin. Queen Sophie Charlotte, after whom the palace was named and for whom it was built, was not only a great lover of the arts and culture in general, but also a generous patron of learning, philosophy and science, as evidenced by her patronage of Leibniz. In Berlin, there is a pressing sense of urgency about the work of peace, and one muses that if only the Berlin of history had lived up to the vision of rulers such as Sophia Charlotte, who wanted for her city a role as patron of wisdom, rather than purveyor of power, perhaps the whole of European and world history might have moved in different directions. The Director was diverted from further sightseeing by the lure of the Berlin State Library which, apart from its excellent collection of books, was an interesting if austere piece of modern architecture, in a city rich in contemporary buildings. Altogether this trip was a highly memorable visit to take part in a fascinating educational experience. Whilst in Berlin, as well as living luminaries and sages, we felt particularly that we communed with Princess Sophia Charlotte, and managed to find out a little about her, since we were staying in the district in Berlin called Charlottenburg, and also visited the palace which she beautified. Sophia Charlotte was born on October 30, 1668 in Iburg near Osnabrück and died on February 1, 1705 in Hannover. 2005 therefore saw the 300th anniversary of her death and there were some special events throughout Germany to mark this occasion. In fact she did not live very long, and died of pneumonia in Hannover on February 1, 1705 at the age of only 36. *She had originally planned to celebrate Carnival with her family there. She calmly explained to the priest who had been called that she did not need him—she was prepared for death. Sophia's mother, Sophia of the Palatinate and later Electress of Hannover, had great things planned for her only girl. A*

beautiful, well-educated daughter was a trump on the European marriage market. In line with the spirit of high baroque ideals, the little princess was taught bienséance (propriety), contenance (manners) and gravité (dignity), one spoke only French with her, and she received the same education as her three older brothers. The effort was worthwhile: Frederick III, later to become the first "King in Prussia" and son of Frederick William, the Great Elector, and Louise Henrietta of Orange, was chosen to marry Sophia Charlotte. Just sixteen years old, in 1684 she moved to Berlin to be with him. In 1688 Frederick III succeeded his father. That same year Frederick William I, heir to the throne, was born. He would later be known as the "Soldier King" and father Frederick the Great. Now twenty, Sophia Charlotte began leading her own life. She established contact with Gottfried Wilhelm von Leibniz, a friend of her mother, and John Toland; she systematically pushed forward the construction of the Lutzenburg Castle, which was later christened "Castle Charlottenburg" after her; and she founded the Berlin Academy of Science.

Sophia Charlotte's highly regarded and cherished ladies in waiting came together here with the famous thinkers of the time. An alternative world emerged counter to the soldierly pleasures of the king, in which discussions took place about the most recent discoveries and concepts. Personal meetings led to the lively and fruitful exchange of correspondence. It is alleged that Leibniz' Theodicy was decisively influenced by the conversations the philosopher had with the queen at Lutzenburg and their exchange of letters.

Unfortunately, Sophia's spouse destroyed great portions of her correspondence because he feared they contained negative information about him. Perhaps not without good reason. In a letter dated June 11, 1703 Sophia wrote to Leibniz: "I relax while telling you of the joyless lassitude I endure in Berlin. [...] Please show my letter to no one, as I am writing to you as a friend, with no reservations." (The above text is taken from an excellent website <http://www.fembio.org/women-from/hannover/sophia-charlotte.shtml>)

MELPOMENE:

MELPOMENE 1: THREE PHILOSOPHICAL PROBLEMATICS IN HUMILIATION, DIGNITY AND PEACE STUDIES: "RECOGNITION", "SOPHIAPHOBIA" AND "PHILIAPHOBIA" - NAMING THE GHOSTS IN THE MISTS OF THE PEACE LANDSCAPE - A contribution to the 5th Annual Meeting of Human Dignity and Humiliation Studies in Berlin in 2005 "Beyond Humiliation: Encouraging Human Dignity in the Lives and Work of All People" By Thomas Clough Daffern, September, 2005, Director, International Institute of Peace Studies and Global Philosophy, Member of the Global Core Team, Human Dignity and Humiliation Studies and Co-Director, Cross-Cultural Linguistics for Equal Dignity (CCLEQ)

INTRODUCTION:

Given that *all scholarship is autobiography*, to paraphrase Nietzsche, in this case, an essay on humiliation and dignity studies from a scholarly, speculative and comparative perspective, certainly demands a brief autobiographical introduction. The current author is a product of several cultural influences, and many overlapping vectors of identity, which have together worked to produce a long professional fascination with precisely the theme posed in the topic of this paper. Born in Canada, Montreal, in 1956, the author's parents were educators, his father, George Daffern, being a leading expert in management development, and his mother a French and Latin teacher. In 1960 the family moved to Brighton, Sussex, and then ensued a period of education in the conventional school system, during which the author encountered a variety of influences: firstly his parents liberal Marxism, secondly, the British Romantic tradition of philosophical dissent, associated with Shelley, followed by an internal decision to "leave school and become a poet"; thirdly, the discovery of philosophy, particularly in the form of Camus, Nietzsche and Spinoza., following which there was a subsequent decision to "become a philosopher" and study philosophy at University (in Bristol). A year's study under Prof Korner, the famous Kantian expert, produced a decision to leave and return to Canada and study independently. This, interestingly enough, was caused by the general attitude then prevailing in British philosophical circles, of logical positivism and disdain for Eastern philosophy. Having already discovered the wisdom of Eastern thought, the author had by then become deeply interested in Buddhist philosophy and metaphysics, as well as the study of Sufism and Yoga. On sharing these interests with a philosophy lecturer at Bristol, an expert on Hume, however, he was informed

that "Buddhism isn't a philosophy" and this occasioned the author to resign from the faculty to pursue private studies. There then followed an intensive period of 4 years private study back in Canada during which the author set out on a self-directed private course of study during which a determined effort was made to become familiar with the key philosophical texts of world intellectual heritage and undertook a detailed study programme to this effect using the excellent resources of the University of Calgary in Alberta. This work was undertaken in a sense of urgency due to the pressing needs of the global community to find peace and transcend the threat of nuclear holocaust which was threatening our planet in the confrontation between the two superpowers at that time, and in a host of connected and related conflicts. Having studied in depth the great classics of world philosophy, both Eastern and Western, it became obvious, after considerable reflection and meditative thought, that the great philosophical traditions of East and West can indeed be harmonised and reconciled, and that the outer divisions, discords and conflicts are unnecessary and based on methodological and philosophical confusions. In 1981, during the USA/Iran hostage crisis, it became obvious to the author that there was an urgent need to advance philosophical reasoning and discourse between rival intellectual, spiritual and philosophical systems, so as to enable effective peacemaking and inter-faith dialogue to take place in the global community. The existence of nuclear weapons, and the ensuing renewed nuclear arms race of the latter stages of the cold war, was also a major factor in the decision to return to Europe, so as to be able to make a more effective contribution towards healing ideological conflicts, and there followed a period in London, a city chosen deliberately for its excellent communication links worldwide. In 1983, therefore, the author launched an organisation entitled Philosophers and Historians for Peace (which still exists) and began a series of open seminars in Notting Hill, an area of West London, which continued to 1985. From 1985-1988, the author decided to read a modern history degree as a mature student at the University of London, not in philosophy (which had already been exhaustively studied independently) but in history, as a way of engaging with the immediate causes of current global conflicts, especially the cold war. With parents who had been amateur liberal Marxist scholars, and as someone who had studied both Marx and Hegel's philosophical approaches to historical explanation, this three years was an important period in which the author was able to engage with the details of contemporary historical scholarship, specialising in the history of Eastern Europe, including the countries of the Balkans and the Slavonic world, at the School of East European Studies. During this period, the author attended the World Congress of Philosophy in Brighton in 1988, having made contact with another parallel organisation to his own entitled International Philosophers for the prevention of Nuclear Omnicide, and met many of the leading lights in this largely North American organisation of professional philosophers concerned with ending the threat of nuclear

war then facing the planet. In 1989, the author was employed as Research Development officer at the University of London to investigate the feasibility of establishing a major new academic centre at the University of London specialising in peace studies and world order studies. After a two year period of investigating the details of the proposal, and following some extensive travels to about 20 countries worldwide to examine what they were doing in the way of peace studies, peace education and peace research, the author published a *Feasibility Study*¹ which argued that such a major centre could and indeed should be established in London, within an interdisciplinary framework, drawing on the unparalleled scholarly resources of the London academic community (the LSE, University College, School of Oriental and African Studies, Imperial College, Kings College etc.) and providing an international networking centre for visiting scholars interested in placing the search for peace and international understanding at the centre of their academic interests.

Unfortunately not only did the funding of the establishment of such a centre proved elusive, and the political climate, which had seemed briefly favourable to such an undertaking, in the aftermath of the Treaty of Paris in 1990, bringing a formal end to the cold war, took a chillier turn with the Ist Gulf War in 1991, and the Iraqi invasion of Kuwait and the ensuing international alliance to oust the Iraqis. In 1990 the author had also attended a major international conference of philosophers interested in dialogue for peace in Moscow, just before the coup which ousted Gorbachev and began the process of the final unraveling of the USSR, during which he met philosophers from all over the world to discuss the best ways to reconcile Eastern and Western thought in the search for peace, and during which he was elected International Coordinator of Philosophers for Peace (IPPNO).

There then followed a period of 10 years work teaching in adult and higher education, during which the author taught comparative philosophy, comparative religious studies, history of ideas and peace studies, at a variety of contexts, including the University of London and the University of Oxford. Simultaneously, the author had launched an international Institute arising out of all this work, The International Institute of Peace Studies and Global Philosophy (IIPSGP), aimed precisely at creating a global dialogue for peace among philosophers from East and West, North and South aimed at replacing the rhetoric of competition, violence and alienation with one of wisdom, rationality and

¹ This Feasibility Study is still in print and is available along with others of the author's publications from his website, on www.educationaid.net. Its public dissemination was, however, effectively silenced through complex political-academic maneuvers (see final note infra)

compassion. More recently, since 2000, the author has also been teaching in the secondary school sector, and is currently serving as Head of Religious Education and Philosophy and Humanities at a large Secondary school situated in Sherwood Forest, Nottinghamshire, England.

From 1990-1997, the author also served as elected Secretary General of the World Conference on Religion and Peace for the UK and Ireland, which responsibility caused attendance at a number of interfaith peace conferences, including most particularly in the Vatican in 1995. During this time, in 1996, the author also launched a practical and unique mediation service, having trained in practical dispute resolution and mediation, called the Multifaith and Multicultural Mediation Service, which was aimed at preventing and resolving disputes between individuals and organisations in which either religious, spiritual or cultural or ethnic factors were at work. Launched in 1996 with a training in Oxford, the MMMS has continued ever since, as a project of IIPSGP, and has worked away behind the scenes to help solve and mediate in these kinds of conflicts. Simultaneously, the author has written up a large and detailed doctoral thesis concerning the intellectual history of the search for peace from 1945-2001 which is currently (2005) proceeding through the various examination stages of the University. The author was awarded an Honorary D.Sc. however in 1998 in partial recognition for work achieved to that date.

During this long period of work, the author has continued to refine and deepen a theoretical basis for the reconciliation of philosophical disagreements between different members of the global community, and which has been developed as a result of a lifetime's quest for ultimate truth and the harmonisation of different philosophical perspectives. The author has studied, traveled and lectured in approximately 36 countries worldwide, including study and teaching visits to India, as well as to Korea and the Philippines, together with similar visits to Israel/Palestine. The author has also been involved for many years with the International Peace Research Association, and following the recent IPRA conference in Sopron, Hungary in 2004, is now co-convenor of the IPRA Peace Theories Commission worldwide, and a member of the European Peace Research Association governing board, tasked with helping put together the programme of the 2006 IPRA conference in Canada. Finally, it should be mentioned that the tragedy of September 11, 2001 and the ensuing global conflicts in Afghanistan and Iraq, have only redoubled the dedication with which the author has been pursuing the elusive quest for peace through engaged intellectual research, dialogue and analysis, and there has been an ongoing activity of research and education on behalf of IIPSGP since that time including meetings in the UK Parliament. Recent bombings in London likewise only serve to sharpen one's commitment.

As part of this work, he has organised over 30 seminars in the UK parliament aimed at bringing the diverse

communities of academics, NGO leaders, and politicians into active dialogue for thinking through non-violent solutions to global conflicts. From 1993-1999 he has worked as Convenor of the Gandhi Foundation School of Non-violence, working from a building in the East End of London where Gandhi stayed during his last visit to London in 1931. Finally, the author has also published numerous works, including a variety of essays in various works, including Encyclopaedias and reference works, published both in the UK, India, Russia and the USA, and maintains a continuing presence as a lecturer, author and contributor to debates on peace and philosophy both in the UK and internationally. More recently he has authored an Interfaith Dictionary and Calendar of Saints and Sages, comprising a detailed study of lineages of advanced thinkers and mystics from all traditions, as well as a detailed study of comparative enlightenment in global philosophical traditions, plus a detailed Cultural and Historical Encyclopedia of the Welsh Marches, where he mainly lives. So much then for something of the author's background and qualifications to equip him to author this ambitious paper, and to address the theme before us.

Three Problematics in Humiliation and Dignity Studies:

What do I mean by "problematics" in this context? Basically, I am saying that there are several major issues and ideas which are problematics in the identifying of both the causes of humiliation and the advancement of human dignity, and that in this context I am choosing to focus on three of them particularly, as ideas which I think lie somewhere near the core of the field of study with which we are concerned. In identifying, naming and discussing these three concepts, I hope that a great many of my other issues and suggested research topics might also become apparent. I am not saying, I hasten to add, that these three are the only such problematics, nor that they are necessarily the most important, there are no doubt many other vital areas of concern, which other scholars here in Berlin will be concentrating on, all of which are important in their own right. What I am saying is that these three areas are also important, and have chosen to concentrate on them for several reasons. Firstly, because there has been little discussion of them in the scholarly literature of conflict resolution and peace studies, and also even in the sociological and psychological literature more generally. Secondly, the last two concepts are in fact new coinages by the author, problematics whose definition and identification is the result of considerable thought and research into the field of peace and conflict studies, some of the fruits of which I am hoping to share in this present context. Thirdly, as new coinages, and new

ways of looking at old problems from a different angle, this fits in with the author's commitment to the development of language research and comparative philology as a way of advancing discourse about peace, humiliation and dignity. Within the context of the work of our Global Core Team, I have a special responsibility for coordinating the HumanDHS Cross-Cultural Linguistics for Equal Dignity Project. As Confucius said, the first and foremost way to solve a social or indeed philosophical problem, be it conflict or violence, or humiliation and lack of dignity, is "to rectify the names". This short paper is therefore intended as a contribution to that effort: asking what names, what terms can we rectify, and what new terms we can coin, so as best to prevent the phenomena of ongoing humiliation, in all sectors and walks of life, with which our planet is so overwhelmed at present?²

1. "Recognition":

Turning therefore to the first of my problematic terms, I wish to discourse briefly about the problem of recognition. This, it seems to me, is intimately bound up with the whole problem of humiliation and dignity at its very essence. Most violent conflicts, both inter-individual and group conflicts, seem to the author to involve problems around recognition and its lack. Governments won't talk, for instance, to terrorists, because they don't "recognise" their legitimacy. Terrorists won't talk to governments because they don't recognise their authority. Indeed the entire history of diplomacy and international relations could be written from the stand point of the problematic of recognition: how country or faction or party x failed to recognise the legitimacy of claims of faction or country B. Recognition or non-recognition is at the heart of the problems of international relations and international legal behavior. The recognition or non-recognition of nationhood, and they way that boundary disputes which

² This business of the rectification of names is of utmost importance; most of our global conflicts, and micro-domestic conflicts, especially those which escalate to violence, physical and psychological, involve misunderstandings and miscommunications, as Burton and others pointed out long ago. A preliminary work prior to any kind of rectification of global violence, therefore, must involve mutual linguistic understanding *on equal terms*. It is this which has motivated the project of compiling the Multilingual Dictionary of for Multifaith and Multicultural Mediation and Education, which is available online at:

<http://www.humiliationstudies.org/documents/DaffernMultilingualDictionary.pdf>

The HumanDHS's Cross-Cultural Linguistics for Equal Dignity is an ongoing effort to expand this work to a wider sphere and to involve others in developing a global conversation about language and mutual respect. Each language, from the most globally dominant (English, Spanish, Chinese) to the smallest (Manx, Cherokee etc.) has something to offer, some philosophical insights, some wisdom, to impart, bound up in its vocabulary and syntax and etymologies. Our project is therefore one of rehabilitating the lost peace wisdom of humanity storied in its ancient linguistic formulations

lead to internal or external violence, are usually at heart caused by problems of recognition and non-recognition, leads once again to the suspicion that the problematic of recognition underlies many of the wars of human history.

Children also won't behave well for teachers or parents because they don't recognise their responsibility and authority; parents and adults in general can sometimes abuse children because they don't recognise their rights. Racial groupings can likewise abuse and humiliate one another because they don't recognise the essential humanity or legal rights of the out-group. Religious groups don't recognise the rights of other's outside the fold because they re defined as other, deviant, heretical, illegitimate. Often, paradoxically, religious groups give least recognition to the internal heretic, the deviant on the doorstep, rather than the deviant stranger, or complete other, as for example the Witches of Europe were not recognised as having any rights at all during the witch burnings of the pre-enlightenment period in European history. Likewise, in struggles within religions to affirm their authenticity, different denominations of say Christians will struggle to deny recognition to one another, as the various Catholic and Protestant denominations have always historically fought over the recognition of one another's holy orders of Priesthood or custodianship of holy places³. Families won't recognise the rights of succession or inheritance for illegitimate children, or won't recognise non-sanctioned marriages, because they may be outside the normal boundaries of social custom, or familial arrangements. In personal relationships, the politics of recognition are therefore a crucial factor in most domestic and familial disputes and violence, including the barbaric bride killings going on in some parts of the world. It is also true of quarrels between lovers: lover A does not recognise that lover B really loves them, and so becomes angry and seeks to humiliate lover B in turn; Lover B can no longer recognise that lover A is the same person they have loved truly for so long – and therefore dies of a broken heart. Of how many subtle and complex variations is the basic theme of non-recognition in love relationships at the heart of so many difficulties, and in how many works of great literature ? This is also true in gender conflicts generally; often the rights of women are not recognised by dominant patriarchal social groups; but sometimes, in matriarchal societies, the rights of men have also been not recognised. Similarly in the educational world, different academics and educators spend ages

³ Tragically, Christians even contest custodianship of Holy Places in sensitive places such as the Church of the Holy Sepulchre in Jerusalem, a matter which help launch the Crimean War; paradoxically of course, Jesus himself was not *recognised* as a teacher by the then authorities in Jerusalem, with untold consequences for world history – what would have been his attitude to the problem of *recognition*, one wonders.

quibbling and squabbling about recognizing one another's degrees, status, and legitimacy – country wide negotiations and agreements are going on all the time about recognizing one another's educational systems, and whether or not to recognise the institutions which different countries provide – and often this is a matter of complex cultural and indeed economic politics. Likewise, intellectually, academic tribes across noetic boundaries don't recognise the legitimacy or coherence of different fields of knowledge. The main split here could be said to be between broadly religious approaches to knowledge, and broadly scientific approaches to knowledge. Academics on one side or another of this fundamental split in human knowing and thinking, tend to not recognise the validity and legitimacy of each other's domains. Thinkers and researchers used to a fundamentally scientific way of thinking and proceeding will dispute most, if not all, claims to be worthy of recognition on the part of those who think theologically, or with reference to non-empirical evidence. Likewise, thinkers used to dealing with subjective and spiritual phenomenon, or who take the categories of revelation or introspection seriously, will often not recognize the findings of natural science, as not complete, or as partial or insufficient to the whole picture of knowledge about any given issue. The problem is a constant one in the way that education is structured: in schools, knowledge is usually divided into faculty or departmental systems – often different faculties won't recognise one another as having equal status or importance – and this can lead to turf wars over funding and real access to power. Similarly in academia: the recognition or non recognition of different faculties and departments, and intellectual trends within subject fields and disciplines, leads to endless turf wars and inter or intra-departmental conflicts, usually of psychological and sociological rather than overt violence. But often with highly finessed and undermining degrees of humiliation attached. The recognition or non-recognition of peace studies is a good case in point – although most countries in the world pay lip service to the ideal of peace, very few national university systems have legitimated or recognised programs of peace studies per se, and even fewer have advanced doctoral and post doctoral academic programmes in peace research.⁴ Paradoxically, at the same time that peace studies is everywhere under-recognised and under-resourced, defence studies, war studies and strategic studies are everywhere accepted and hyper funded. Similarly in politics, militarism is everywhere legitimated and recognised, and countries have huge budgets earmarked for defence spending, and intelligence services likewise work for national security with huge budgets devoted to military intelligence and espionage, while the promulgation of peaceful solutions to international conflict is everywhere disparaged and not recognised: there are very few Departments or Ministries

⁴ This is something the author is all too familiar with based on his own experience in trying to implement an advanced research centre for peace studies at the University of London, and in serving on an International Commission for Peace Studies in Universities with the United Nations

of peace or Conflict Resolution in the governments of the world, but each nation has a Department of Defence. Politically, it is as if our institutions have a kind of collective myopia, and peace is itself not recognised as important, or is somehow invisible, even though each country is technically pledged to its advancement, and the rhetoric of national identity is often based on a “peace” consciousness. Most countries in fact based their own national narratives, on an ideal somewhere of affirming and reconising themselves – nations come into being when a victorious armed force recongises itself as the legitimate authority, and manages to fight off everyone else who might dare to challenge their legitimacy and recognition. One thinks of the words of the Declaration of the Rights of Man and of the Citizen (1789) *“The representatives of the French people, formed into a National Assembly, considering ignorance, forgetfulness or contempt of the rights of man to be the only causes of public misfortunes and the corruption of governments, have resolved to set forth, in a solemn Declaration, the natural, unalienable and sacred rights of man, to the end that this Declaration constantly present to all members of the body politic, may remind them unceasingly of their rights and their duties... In consequence whereof, the National assembly recognises and declares in the presence and under the auspices of the Supreme Being, the following Rights of Man and of the Citizen....”*

Likewise the Universal Declaration of Human Rights (1948), starts by saying: *Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world....* In both these documents the phenomenon of recognition is placed high up the causal hierarchy of values which underpins the very notion of human rights as we have seen above in some detail. In other words, the positive dynamic can be represented in the following logical equation:

1. Phenomenon of mutual rights deriving from ontological reality of human condition
2. Recognition of rights arising from epistemological faculties of human condition
3. Implementation of rights deriving from political maturity

The negative dynamic however can be represented conversely into the following logical equation:

- 1 Phenomenon of denial of mutual rights and assertion of biased self-only rights arising from failure to appreciate the ontological realities of the human condition
- 2 Phenomenon of non recognition of mutual rights, or distorted recognition of self rights only, based on failure to access the full epistemological range of the human faculties

-3 Phenomenon of denial of human rights to some section of the human community, whether on the micro or macro scale (personal, group, national, racial, religious etc.) arising from non recognition

In this negative dynamic there is a further escalation which can lead to:

- 4 Active efforts at overt psychological humiliation, based on the denial of the recognition of essential humanness and human rights to the other person(s)

In extreme cases this can escalate beyond psychological humiliation to

- 5 Active efforts to inflict physical humiliation through grievous bodily harm, and in some cases extreme torture, punishment, imprisonment, starvation, beatings, and death

Tragically, in human history, there has probably never been a time when the positive dynamic has prevailed universally over the negative dynamic, and rather throughout history there has always probably been somewhere on the planet where elements of -4 and -5 have been operative, sometimes in greater and sometimes in lesser quantities. War seems to bring out the largest times of exposure to levels -4 and -5 above. During World War Two, for example, during the periods of Nazi persecution, their concentration camps were operating on level -4 and -5 with the resulting deaths and torture of millions of innocent civilians, whose rights to humanhood were simply not being recognised. At the same time the victims of mass allied bombings of German cities such as Dresden or Hamburg were likewise not recognised, and became casualties of war, as did the rights to life of the populations of Hiroshima and Nagasaki in the minds of USA military planners.

Philosophically, then, one’s opposition to war as a condition of human beings’ social interaction arises mainly from the epistemological and moral catastrophe war wreaks on the mortal, social and spiritual intelligence of humanity; and this is fundamentally about the blinkers it places across our recognition of the beauty and dignity and worth of the other.

Enough has been sketched above hopefully to indicate why this business of recognition and non recognition can be argued to underlie at deep levels the business of humiliation. One can argue that the presence of recognition equals dignity, mutual dignity and positive affirmation of both the self and the other; its lack, lack or absence or obstruction of recognition, equals frustration and humiliation and the desire to hurt and avenge oneself against the other. The development of some kind of “recognition studies” project as part of a wider

Humiliation and dignity studies programme would therefore seem to be a useful adventure.

Other areas where recognition studies could hopefully develop in the future might also include:

- recognition studies in natural sciences at the level of molecular interactions at cell biology and microbiology – for example in cell membranes interactions where compounds pass across cell walls, including at the neuronal interfaces
- recognition studies in terms of social and class disputes, including labour disputes and the recognition or no recognition so trade union rights
- recognition studies in terms of workers rights in general,
- recognition studies in terms of the recognition of the rights of teachers to teach how and as they see best, contra to the curricula control from central authorities to impose methodologies and course contents against the teachers best professional judgments (where in higher or school education)
- recognition studies in relation to psychology, which itself covers a huge field, but “*is most usually used to denote a field of psychological research involving the act or process of perceiving or identifying information as matching or being the same as information that has been remembered. It is often contrasted with “recall” which involves reproduction of remembered information without cues, and it is generally easier than recall, producing higher memory scores in formal tests*”⁵ The psychology exploration of recognition therefore involves close attention to the phenomenology of memory, and a whole cluster of aspects of psychological sciences involving the study of *memory*
- In relation to psychological peace research therefore the question of recognition studies would also involve the question of disputed memories, and the way that in conflicts, whether huge cultural conflicts or small micro conflicts between individuals, there is often a dissonance of memories at work, disputants will remember events in different ways, and with entirely different narratives; they will also old grievances and grudges and hurts, based one such differences of memory. The late Prof Frank Wright a British-Irish peace academic, developed therefore the notion of the reconciliation of memories, as part of the

⁵ This definition is taken from the Colman, Andrew M. *Oxford Dictionary of Psychology*, (Oxford University Press, 2001)

formal peace making and conflict resolution process – for example, in the conflicts in Ireland underway for centuries, different parties held the memories of their own glorious troubles and trials and tribulations, the heroic IRA defenders versus the heroic Ulster Loyalist Protestants, for example, and Frank argued that until these separate narrative could be coalesced into a common narrative or reconciled memories, the disputes would continue ad infinitum. Similarly, this work would involve therefore studying the way that institutions and social groups promulgate the non-reconciliation of memories – how they keep alive the heroic and partial and distorted memories and conversely how peace groups and mediation work can facilitate the reconciliation of memories and thus achieve peace, dignity and social harmony.

- *Recognition is also vitally important to the processes of mediation and in mediation research – in cases where disputants are locked into conflict, it is usually about not recognizing one another’s right to be heard – even the act of mutual listening is therefore of deep therapeutic power, and coupled with the rigorous and objective analysis of the problems which have caused the dispute in the first place, usually leads to a partial or complete resolution of the problem*

No doubt further and complex areas of research could be developed to add to this list. Hopefully, however, enough has been said above to show how and why the problematic of recognition needs adding to the universe of humiliation and dignity studies, in relation specifically to peace and conflict resolution education.

2. “Sophiaphobia”

This second proposed problematic I wish to raise in this forum is a new one, or rather, an old one, under a new name: sphiaphobia, the fear of wisdom. Phobias are well known to medical science, Blacks medical dictionary states “*A well known American medical dictionary lists over 200 examples of phobias ranging, alphabetically, from air to writing. Included in this list are phobophobia (fear of phobias) and triskaidekaphobia (fear of 13 at table).*”⁶ The dictionary goes on helpfully to recommend to British sufferers that there is a Phobics Society, which exists to help all such sufferers.⁷ The actual list in the American medical dictionaries can be found in Taber’s Cyclopaedic Medical Dictionary, 16th edition, ed. P.A.

⁶ Blacks Medical Dictionary, 40th edition, ed. Gordon Macpherson, (London 2002) p. 484)

⁷ National Phobics Society, Zion Community Resource Centre, 339 Stretford Road, Hulme, Manchester, M15 4ZY, 0870 770 0456, www.phobics-society.org.uk email natphobicsoc@good.co.uk

Davis, and which indeed lists in appendix 8, all phobias recognised by medical science including the psychological and therapeutic sciences, including the fear of: “*anything new (neophobia),,the devil (satanophobia)....female genitals (eurotophobia)....God (theophobia)....ideas (ideophobia)....jealousy (zelophobia)... infinity (apeirophobia)...man (androphobia)....myths (mythophobia)....pleasure (hedonophobia)....sacred things (hierophobia).....sex (genophobia)....thinking (phronemophobia).....void (kenophobia).... Hearing certain words (onomatophobia)....*”

What I proposing is that we add two words to this list, the first being *sophiaphobia*, the fear of wisdom. I am making this suggestion for various reasons, so let me try and explain some of them. For some 20 years I have been actively engaged in the pursuit of philosophical understanding and wisdom, spending literally thousands and thousands of hours poring over the great classics of philosophy, from every spiritual and intellectual tradition, from every nation and culture in the world; I have had the good fortune to meet with practitioners and profound thinkers from all these numerous traditions, and have often been profoundly moved by their sanctity, learning and indeed wisdom. Yet time and again I have witness certain discouraging phenomena: often, the genuine holders of wisdom, the true intellectual seers of our planet, are not actually in positions where they can make a real difference to immediate policy decisions; often they are marginalized or excluded, and sometimes, indeed, perhaps often, humiliated – forced to obey orders from less qualified people, forced to recant their broader views by some narrow fanatics or dogmaticians. From my extensive study of history and philosophy, particularly the history of the interplay of philosophical and intellectual ideas, including their social and political consequences, this tragedy has indeed been a feature of considerable historical timelines, on numerous occasions, and in all cultures. When the Chinese Emperor Shih Huang Ti (ruled 221-210 BC) ordered the burning of the books of the Confucian scholars, he was deliberately humiliating the philosophers, the true lovers of wisdom⁸; when Socrates was executed by order of the Athenian assembly, he was being humiliated; when Jesus was executed he was being deliberately humiliated⁹; and the same is true on countless of other occasions,

⁸ A famous Chinese feature film has recently been made featuring this Emperor in his battle against various assassins, called *The Hero*, the highest grossing Chinese film of all time; it avoids mentioning his role as burner of boos and equivocates in relation to his centralizing tendencies, but it is well worth seeing.

⁹ The same is of course true of countless Christian thinkers and Saints since Jesus’ death, who were often killed by persons wedded to brute power and violence (warlords, Kings, Emperors, bandits etc.)

whenever genuine Saints or Sages, or lovers of wisdom., have been martyred or executed or obstructed (one thinks for example of the great Sufi Al Hallaj and countless other Sufis¹⁰). The question I have been forced to ask therefore is this: is there some force operative in human beings, perhaps particularly in group processes, which actively suppresses or oppresses wisdom, knowledge, seership, enlightenment (however you wish to name the goal of philosophy)?

Much as Freud postulated a counterforce to the natural eros of life, the libido energy or life principle, by arguing forth existence of a countervailing thanatos energy, or death instinct, so I am, wondering here is there is a force counterposed to that of philosophy, the love of wisdom – which causes us all, some more than others, to shun and flee the burdens of *too much knowledge, to much wisdom*.

Folk wisdom often betrays the deepest secrets of the collective unconscious, and in this case there are numerous indications that a force of *sophiaphobia* may well be operative in our culture: “it doesn’t pay to know too much” is a common saying in English... “Keep your head down”... is another with similar overtones... “Don’t stick your head over the parapet”... “Nobody likes a tall thistle”..... “It doesn’t matter what you know it’s who you know”.... “Knowledge is dangerous”. All these and many similar sayings betray a deep anxiety in our culture about knowledge, and especially about wisdom, (which we can define here as *ultimate knowledge, or knowledge of ultimate things*.)

Some years ago I used to lecture at the Muslim College in London, the most senior post graduate Islamic training college in Britain, and recall a conversation I had with the Director, Dr Zaki Badawi, one of the leading Islamic scholars in the UK (and in Europe as a whole, and someone who has recently been knighted I believe) and he said to me the following: “*You know the trouble with European culture and Christian culture in general is this: you have a fear of knowledge.. It comes from your founding myth, your core text, which is deep inside the unconscious of all of you... You see you are afraid that it is the serpent which lurks behind knowledge, for it is the serpent which tempts you to eat of the tree of the knowledge of good and evil, and which has led, according to this story, to all our human sufferings*” I knew exactly what he meant of course, and we discussed at some length the possible strategies which we could devise, as educators, to counter this problem.

Teaching groups of Islamic students was both a privilege and a responsibility, and learning alongside colleagues such as Dr. Badawi led me to consider the following question: *do different cultural myths see knowledge and indeed wisdom, differently ?*

¹⁰ Rather than rehearse other names here an interested reader may consult my recently completed *Dictionary and Perpetual Calendar of Interfaith Saints and Sages* (2005)

Working as I then did in a senior public role in the international interfaith community¹¹, and having an opportunity to meet with intellectual leaders across all different spiritual traditions, led me to ask the following: *"what fundamental architectonic of wisdom are they pursuing, what end-goal does their belief system teach them is possible for the human mind and person, what for them is ultimate enlightenment ?"* Several years of research in this direction have culminated in a number of studies more recently¹² and in my calling for a transpersonal historiography, that is, the development of a mature historical methodology that will adopt an updated and expanded psychological framework, based on the spectrum model available in advanced transpersonal psychology (Grof, Wilber, Maslow, Jung, Houston, et al) as its basic philosophical psychology, rather than the materialistic and reductionist psychologies available to 19th and early 20th century thought (in essence, various schools of behaviourism or Pavlovism), in which man was reduced to little more than a machine with certain reflexes and drives.

The proposal to adopt the idea of Sophiaphobia as an explanatory tool for some forms of behaviour has therefore to be understood within this wider context.

Let me try and be as succinct as possible and set out my proposal in "neo-Thomistic" form, as a series of questions and possible answers:

1. What exactly is meant here by Sophiaphobia ? Can one give a general scientific definition?
2. What manifestations can be ascertained of this phenomenon?
3. What causes might be producing this phenomenon?
4. Do you think there are different forms of Sophiaphobia ?
5. What consequences are there as a result of Sophiaphobia ?
6. What are the specific linkages to peace and conflict studies of these consequences ?

7. What are the specific linkages to humiliation studies (which we are defining here as a related field to peace and conflict studies) ?
8. What solutions and therapies and healing might be available for the symptoms and manifestations of Sophiaphobia ?
9. What prognosis is there for mankind if we continue to pursue the strategy of sophiaphobic dominant cultures ?
10. What consequences might ensue for mankind if we fail to name this problem in time and to take remedial steps ?

1. What exactly is meant here by Sophiaphobia ? Can you give a general scientific definition ?

1.1. Sophiaphobia is a newly proposed philosophical and scientific term for the individual and social psycho-social condition of being afraid of knowledge and / or wisdom.

2. What manifestations do you think can be ascertained of this phenomenon ?

2.1. Manifestations could include the following:

- a. resistance to learning;
- b. unwillingness to study;
- c. desecration of places of learning
- d. lack of respect for teachers or places of learning
- e. destruction of books and other paraphernalia of learning
- f. denial of the possibility of wisdom
- g. an attitude of "eat drink and be merry" for tomorrow we die
- h. verbal insults towards learning or learned people
- i. physical assaults on teachers or people of learning
- j. belittlement of learning
- k. trivialization techniques (trivialization of life / discourse/ behaviour)
- l. barbed humour (pointed humour, sarcasm, or obscene humour, against wisdom manifestations)
- m. destruction of the signs of learning and wisdom (physical destruction of buildings, libraries, teachers, schools, monasteries, museums etc.)
- n. foul language
- o. obscene behaviour
- p. extreme intoxication to borderline consciousness
- q. avoidance of proximity to wisdom teachers or wisdom centres
- r. ignorance (ignoring) of wisdom manifestations (teachings / teachers)
- s. an over reliance on distractions to keep one away from thought

¹¹ As Secretary General for the World Conference on Religion and Peace for UK and Ireland

¹² For example my comparative study of *Enlightenments: Towards a Comparative Epistemology of Enlightenment in the World Spiritual and Intellectual Traditions* (Korea, Dongguk University, forthcoming) but also published in an on line version in 2005

- t. entertainment culture / fast food / fast knowledge / fast everything
 - u. an emphasis on information rather than wisdom
 - v. an emphasis on detailed micro knowledge rather than broad overviews of wisdom
 - w. an increasing policing of knowledge generating institutions and structures (schools, universities)
 - x. subtle or unsubtle coercive pressures to conform to received knowledge rather than questions “outside the box”
 - y. fear of the other (the immigrant, the communist, the other race)
 - z. anti-Semitism
 - aa. Islamophobia
 - bb. All kinds of racism – including Islamic and Jewish “anti-paganism”
 - cc. Classism: hatred of “other” classes perceived as having too much knowledge / wisdom
 - dd. Destruction of cultural monuments and artifacts (monasteries, cathedrals, carvings, books, pictures)
 - ee. Hatred of women (for Eve’s sin, for being too knowing)
 - ff. Hatred and fear of witchcraft (for being too clairvoyant, wise, dangerous)
 - gg. Deliberate humiliation of persons showing wisdom-loving propensities
-) magicians, thaumaturges, philosophers)
 -) part of a general fear of the sacred and the unknown
 -) perceived threats to one’s security / normality
 -) fear of madness / mental instability caused by too much knowledge / wisdom
 -) fear of one’s lifestyle becoming unsettled or challenged (e.g. overconsumption, consumerism) by the needs to adopt more socially responsible behaviour
 -) poor education, poor diet, poor upbringing
 -) innate evil in human nature (fall of man type arguments)
 -) fear of showing too much knowledge as it might create jealousy and competitiveness which in turn might generate humiliation (as one form of the “humiliation cycle”)
 -) fear of being bullied

3. What causes might be producing this phenomenon ? (possible explanations or partial explanations)

-) unwillingness to acquire self-knowledge on one’s own part
-) unwillingness to merit other’s attempts to acquire self-knowledge
-) the linkage of knowledge and power without ethics: fear that one’s own power base would be threatened by other’s acquisition of too much knowledge
-) a static model of knowledge / wisdom
-) economic factors – that one’s own knowledge is required to ensure economic survival in a competitive world and that other’s acquiring too much knowledge is therefore a threat within a competitive economic system
-) lack of emotional intelligence
-) cultural deficiencies – a general cultural reinforcement for narrowing of approaches to knowledge
-) cultural myths that wisdom is dangerous / fearful / to be avoided
-) the handing over of responsibility for the wisdom domain to experts (scientists, technocrats, shamans,

4. Do you think there are different forms of Sophiaphobia ?

4.1. Certainly, just as there are different forms of knowledge and understanding and wisdom, there will be a corresponding equivalent variety in the degrees and nature of types of Sophiaphobia. Certain types of people will be afraid of mathematical knowledge (I can’t do maths); others will be afraid of metaphysical knowledge (it’s all bunk) while others will be afraid of feelings and emotions (I don’t do feelings) and others will be afraid of practical knowledge (I can’t mend gadgets), while others will abhor reading about pathologies or the works of mass murderers (I hate that stuff) or about the inner workings of the mafia or secret intelligence services (that kind of knowledge can get you killed). Most of us will be afraid of some kinds of knowledge. Darwin hated learning medical the knowledge required to perform autopsies as he was squeamish, for example. But the generalized form of Sophiaphobia as a whole relating to the sum totality of all knowledge, or knowledge in a higher key, is probably a universal constant, to be found in all cultures at their highest / lowest level.

5. What consequences are there as a result of Sophiaphobia ?

- a) Loss of creative energies both individual and social
- b) Loss of cultural achievements
- c) Destruction of cultural artifacts and monuments
- d) Death and extreme suffering of wisdom persons
- e) Suppression of discourse on ultimate values in our culture leading to general cultural impoverishment
- f) Surrendering of the arena of discourse on ultimate values and meaning to religious “experts” thus

disabling the common birthright of thought and reflection on these matters

- g) Impoverishment of institutional life
- h) Loss of freedom of thought in education (at all levels) and a climate of control and fear
- i) Loss of creative research possibilities in higher education
- j) Economic advancement of companies and businesses involved in the mass circulation of trivia
- k) Dulling of the overall intelligence of the society leading to mass immorality and ethical failure (moral burn-out)
- l) Apathy and lack of political engagement
- m) Danger of totalitarianism as apathy leads to disengagement from social and political issues
- n) Feelings of the overwhelming impossibility of changing anything for the better and therefore allowing technocratic experts to run society
- o) Surrendering control of our lives to machines and technology
- p) Reliance of militarism as the solution to human problems (communication problems)
- q) Reliance on militarism as a way of inflicting maximum humiliation on “the enemy” (or the threat) and its “dangerous wisdom”
- r) Reliance on terrorism as a way of inflicting maximum humiliation on the perceived oppressors
- s) Escalation of violence all round (both psychological and physical)

6. What are the specific linkages to peace and conflict studies of these consequences ?

- a) The cycle: sophiaphobia – suppression – humiliation – violence
- b) Countless acts of violence and destruction, documentable in history, including: destruction of libraries (Alexandria, Sarajevo, Baghdad, Celtic Ireland and Wales during the Viking invasions)
- c) Destruction of holy places (countless churches, temples, mosques, synagogues etc.)
- d) Destruction of wisdom teachers (killing of saints in countless faith traditions)
- e) Destruction, humiliation and killing and “heretics” (witches, shamans, pagans, Gnostics, Catholics, protestants, Sufis, Jews, etc.) whoever is defined as “other” by the dominant orthodoxy of the time and place

5. What are the specific linkages to humiliation studies (which we are defining here as a related field to peace and conflict studies)?

- a) The role of humiliation in this cycle of sophiaphobia – suppression – humiliation –

violence would seem to be a key link in this causal spiral

- b) Humiliation seeks to neutralize the threatened wisdom-source (a humiliated wisdom-teacher is obviously no threat to anyone)
- c) Humiliation seeks to negate the possibility of wisdom arising and being a threat in the future (something humiliated once has trouble rising again)
- d) Once started, the humiliation cycle tends to self-perpetuate in a thanatistic impulse all of its own – since the fear of the person (or thing) humiliated then leads one to wish for its final destruction so it can never be a threat in the future

8. What solutions and therapies and healing might be available for the symptoms and manifestations of Sophiaphobia ?

- a) The recognition (that word again) that wisdom is an ally and a friend not a threat
- b) The realization that true power cannot be bought or maintained unethically
- c) The cultivation of states of compassion and love as an antidote to feelings of fear or the desire to hurt or humiliate either oneself or others
- d) The cultivation of self-knowledge as an antidote to ignorance of self – leading to the desire to undertake actions beneficial to both oneself and others
- e) The cultivation of self-love as an antidote to self-hatred or other-hatred
- f) The realization of the beauty of wisdom, that it is not a threat, but rather something priceless and wonderful which is of inestimable value
- g) The realization that true wisdom does not create a dualism (this world versus the other world, matter versus spirit) but rather affirms the innate human dialectic of both/and and thus affirms the human condition of being a bridge builder¹³

9. What prognosis is there for mankind if we continue to pursue the strategy of sophiaphobic dominant cultures ?

It is likely we will continue for some time further to revel in the manufacturing of threats, conspiracies, rituals of thanatos, and humiliatory cycles, unless and until we can name and comprehend the phenomenon of what we are actually doing, and step back from the brink

If we can begin to leave behind the antiquated epistemology of competitiveness, threat, humiliation, rivalry, and fight and flight – in the struggle for knowledge, intelligence and ultimately wisdom, and begin instead to develop a more mature and sophisticated epistemology of wisdom – one which is about sharing, co-birthing, co-creativity, about joy rather than fear, about

¹³ Not for nothing was the Roman term for a (pagan) priest that of Pontifex, bridge-maker; and the supreme Priest was called the Pontifex Maximus a term still used by the Bishops of Rome

love rather than hatred – then we might, just might turn the great ship of this planet around into calmer waters¹⁴.

In order to create such a new epistemology, one which is immune to the sophiophobic tendencies of mankind, we will need to have built into it a multidimensionality, and a multifunctionality, - which embraces all the various domains of knowing – which manifests the full range of wisdom’s potential – in a cooperatively arrived at endeavor – the era of the lone knower, the heroic thinker, would thus be subsumed by the wisdom-lover, in a social and relational context, in short, in a state of dynamic and creative peace.

10. What consequences might ensure for mankind if we fail to name this problem in time and to take remedial steps ?

If we fail to either name or remedy the problem of sophiaphobia, then the consequences are obviously that we will continue thrashing around on the outer margins of human potential; that many of us will continue to experience wasted and broken and unfulfilled lives; that many of us will continue to experience lesser and more profound degrees of frustration, pain and suffering in our lives; that many of us will continue to experience regular periods of humiliation of varying degrees of intensity, along with other assorted forms of psychological unpleasantness (jealousy, anger, hatred, grief) etc. – to all of which wisdom is traditionally the antidote, and yet if the possibility of wisdom is itself denied, then naturally there can be no antidote to these either – without wisdom, then, one enters the downward spiral of the inferno and remains there as long as this process continues

11. What are the most dangerous and worrying forms of Sophiaphobia in manifestation at the present time ?

In relation to the problem of Sophiaphobia, one might add an ecological observation, concerning: resistance to ecological knowledge. Whilst the evidence for human factor involvement in the advent of global warming and increasing weather destabilization, such as tragically in the most recent devastation caused by Hurricane Katrina in the Gulf of Mexico, resistance to ecological knowledge on the part of bureaucratic elites and the military industrial complexes around the planet, most notably but not only in the USA, has become perhaps the most interesting and potentially dangerous form of sophiaphobia. Such sophiaphobia takes the form of denial, challenging the legitimacy of others’ forms and sources of knowing, withdrawing

¹⁴ This was the purpose of a paper written by the author entitled: *Joyism not Terrorism: Towards an Alternative Non-violent Revolutionary Epistemology*, published in the Muses Love Journal, Issue 6 (2000)

support for research, silencing, political manipulation, threats, and sometimes, actual acts of violence¹⁵ and sabotage. There is another irony at work here: in mankind’s denial of nature’s rights, and in *advanced urban industrial mankind’s* refusal to acknowledge the active spirit within nature, within animals, within the landscape, and within, let’s face it, even human beings themselves, – there is perhaps a kind of desire to humiliate nature at work here. Animals are only good for food, on an industrial scale, or for experimentation, to make our human lives more secure and to “conquer disease”. Landscapes are only good for extracting minerals or other natural resources, to fuel the engines of industrialism, and to generate profits for manufacturers. Landscapes don’t have rights, or value in and of themselves – so says mercantile consciousness, so says urban industrialism, which has created wastelands, and called it “progress”. But it is progress bought at the dubious price of humiliating the living world, reducing it to a landscape for either pseudo-romantic weekend breaks, or simply for controlling, possessing, owning. For urban mankind, all it knows how to treat nature is to “own it” and to deal in it, parcel it up and make claims to it. In the UK this split between urban and rural conscience and consciousness was brought home horrifically during the outbreak of foot and mouth disease, when civil servants sent teams of white coated “experts” throughout the rural landscape to butcher, on industrial scale, animals which had caught a mild virus. Refusing to take sensible precautions and inoculate, they preferred to slaughter over 3 million live animals, who had caught the equivalent of a cold. Imagine if that was done to humans every time they got a runny nose ! As someone who lived through this, in the midst of the rural landscapes where this happened, and with the stench of burning animal carcasses in my nostrils for days, and who received over 3000 agonised emails from several hundreds of small scale farmers scattered throughout remote British farming environments, protesting against this senseless slaughter, but powerless to stop it, or to stop the literal “closure” of our countryside, for fear of spreading the virus – I was shocked to point of incredulity. Having lived in urban landscapes in London for over 10 years, it was a rapid re-education in how divorced from actual rural reality most urban planners, government officials and ministers actually are. This was the deliberate and wanton humiliation of nature, and indeed of rural populations, on an industrial scale. Indeed, intrinsic to the myth of the industrial revolution was this “taming of nature” which inevitably involved a degree of humiliation. This myth also sits at the core of the myth of industrial America and the USA. It sits at the core of what it is to be a superpower in today’s world, indeed the only one in town. A superpower which can bomb from the air (at a safe distance) any country that dares to say boo or think there might be alternatives to the American capitalist and consumer-driven free market and intensely competitive way of life. Superpowers don’t negotiate with terrorists, or

¹⁵ Karen Silkwood, Hilda Murrell, Chico Mendes etc. See *Eco Wars* by David Day (London, 1989)

indeed with anyone who disagrees with them – they eradicate them. They humiliate them. Witness Abu Ghraib and Guantanamo Bay. And yet the global body politic is uncomfortable with all this. Those of us who are critical of aspects of US American foreign policy, and yet dearly love America and Americans, feel that this whole policy has been unwise from the beginning – and has been pursuing a policy of blind and misplaced revenge and retribution for 9/11 rather than seeking to solve the root causes of that catastrophe, in a compassionate, loving and genuinely intelligent way. So then, enter nature, triumphant, sweeping across the landscape in the form of Hurricane Katrina – and at a blow, the USA herself is humiliated, by nature. As indeed is all human arrogance and hubris, ultimately. King Canute couldn't stop the waves – and nor can any amount of industrial economic techno power. For a moment the world stands in awe of the powers of nature, as she humiliates us in return – and has been doing so more and more, with the Tsunami, and with extreme weather conditions (droughts, forest fires etc.) How many more natural disasters of this magnitude will it take for us to realize that the sapiential response is for us humans to call a truce in the long war against nature – to cease taking her for granted, to recognise that Nature herself has rights, wisdom, spirit, and meaning. That values inherently do reside in landscape, wildness, animals, plants, biodiversity, clean rivers, clean seas, clear skies, breathable air, upright and replenished trees and forests, healthy soil and agricultural systems. That the eco-system itself may well be a living breathing and sentient Being as a whole, Gaia – and until we are certain, we better act “as if”, just in case. The only antidote to the desire to humiliate is to feel the pain it causes, in return, and to desist. The only antidote to following down the wrong trail is to retrace your steps and get back on the right one. It is for this end therefore, to advance this truce between mankind and nature, that the author launched a new project in international higher education, The Global Green University, disillusioned at the shrinking space within conventional, higher education for research outside the box, when funding constraints control and govern to many of the research agendas according to the interests of big business and corporate profit lines.¹⁶ Resistance to ecological wisdom, then, or just plain old ecological common sense, is a highly toxic and dangerous form of sophiaphobia. But power corrupts, as Lord Acton observed, and we are witnessing the fascinating spectacle of the world's only remaining so called “superpower” in the act of deliberately inflicting humiliation on the United Nations system itself, the mechanism the world devised at the end of the tragedy of two world wars, to prove a

¹⁶ More details about the work of the Global Green University can be obtained from our website on www.educationaid.net or by emailing the author on iipsgp@educationaid.net

failsafe mechanism to prevent such an unthinkable catastrophe happening ever again. Many UN agencies have battled long and hard, through programmes such as UNICEF, or UNEP or UNESCO, to call a peace treaty in the war of humiliation between man and nature; the work of the UN in the Sustainable Development agenda has been highly significant, as likewise in supporting the attempts to understand and counter global warming. Yet all this work the USA current administration is about to call into disrepute, in deliberate acts of sabotage and undermining. Of course the UN is not perfect, and many flaws, and some corrupt individuals, bedevil all major international organisations – but it is a time honoured practice of bullies, that when challenged, they attack someone weaker in the park, to try and divert the attention of their own accusers onto someone else weaker and unable to take it. This tactic might be called “the diverted humiliation strategy” and it has been evidenced again and again in history. The solution to this ? The solution to this form of eco-sophiaphobia ? It has to be only love, non-violence and education – the absolutely wrong tactic is counter-violence or any form of terrorism. The USA is still a largely traumatized nation, after 9/11, and only patient dialogue and enduring conversation can help heal the tragedy. But also evidence, and hard scientific facts, and soft (loving) philosophical formulations !

Another pernicious and dangerous form of sophiaphobia is resistance to peace knowledge, resistance to peace wisdom. It seems a fairly common malady in our intellectual circles, and particular in the administrative circles that run educational systems, worldwide. It gratifies itself on advancing military and strategic knowledge at the expense of peace wisdom; it puts funds into highly technological military industrial developments, such as the nuclear weapons programme, or chemical and biological weapons, or new generation riot control and subversive disabling technologies, or espionage devices – at the expense of funding real communication or knowledge enhancement, or conflict prevention programmes. And tragically, the sophiaphobes who administer and devise such programmes still run the bulk of our educational and governmental systems worldwide.

And the solution to all this of course, has to be love – something miraculous, something transcendental, yet also something so human, something which Goethe has save Faust even at the 11th hour, something which for Ibsen saves Peer Gynt in like manner....

Yet, what if love itself is subject to the same problem as with sophiaphobia – what if there is another thanatistic force needing to be named and overcome before we can progress or achieve redemption namely, *philiaphobia*

3. Philiaphobia

This brings me then to the third problematic which I want to highlight in this paper – the notion, again a new coinage, that secretly many of us, perhaps all of us, are actually afraid of love – and that this blockage, this resistance, is also connected in some way with the related phenomenon of sophiaphobia, and also with the humiliation / violence cycle in general.

In many ways the ideas here is similar to that sketched above for sophiaphobia, and I will limit my remarks to a few general comments and also to asking a few questions about the idea of philiaphobia, which can hopefully stimulate others to think through the answers, or rather to allow us to think through the answers together.

Philiaphobia then, the fear of love – why is there such a thing ? It does surely exist, and its ramifications are profound. There are of course different types: Erophobia is the fear of erotic love, which would be a sub-division of philiaphobia, which is the term I am using for the overall phenomenon. Why does Erophobia exist ? Because surely it reminds us of mortality, because sex reminds us of mortality and of the powers of the female both for giving life and taking life, for the fact of death. It also reminds us of impermanence. The minute we have love we also have parting, we have death. Therefore erophobia is an understandable terror. It is the reason, perhaps, why Buddha ran away from his partner on the eve of the birth of his son. In its most pathological forms it probably leads to crimes of passion, Jack the Ripper dismemberments and disfigurements., all acts of violence against the partner, or against sexual nature itself, including perhaps sexual self-disfigurement. Nor is it just men who have philiaphobia, women do also although probably less, women understand biologically the innate rightness and inevitability of the love/death cycle/ They seem to have an inner knowing of that, and the ability to transcend, accept and embrace the pain that comes from life as a necessary part of life. They also understand this through the physiology and meta-physiology of childbirth. Experiencing the pain of childbirth leads them to know the costs of loving, but it doesn't put them off, on the whole, although sometimes it can. Men seem to be programmed with this fear of loving, which goes very deep. It can become sublimated by religion. The religious impulse can become a kind of channel or vehicle to rationalize a way for this philiaphobia and it becomes transferred onto the love of God or the love of the Guru, of another male, or intellectual love or platonic love, which may also be a kind of fear of actual complete loving, because of the vulnerability that it causes. This can be manifest as impotence, for one reason for impotence might well be the fear of loving, the fear of the risks involved – all such causes interlock to produce the end

result – fear of love, a sad condition for any of us to be in.

We need therefore to look at this problem and its ramification, to see how complex and deep a problem it is. It is about denying interconnectiveness and denying inter-relationship. It is manifest in the terrorist who refuses and denies his connection to his adopted abode. It is manifest in the terrorist who is prepared to murder innocent victims, denying love and the responsibility that comes with love¹⁷. It is somewhere deep in the inner workings of the psychology of terrorism, I suspect, and needs analyzing, and that quickly, because it is a phenomenon already too prevalent in our world.

Institutions such as marriage are ways of channeling erophobia into safe structures. We are afraid of loving, afraid of the risks involved, afraid of the extensions of wisdom that too much loving could bring. So we invent structures and mechanisms and institutions whereby these energies can be safely channeled and contained and harnessed and tamed. We are a wild as well as a domestic beast and yet in such ways we have tried hard to domesticate the human being.

There is also a counter force, more positively, we have within us each a love of loving, a philophilia, which is the secret wisdom within us all, the secret wildness within us that loves unfettered and free, the resolute love of wisdom at its highest. The fear of wisdom, sophiaphobia, is part of this fear of love, not just the fear of wisdom, but the fear of the love of wisdom. We are afraid to love in general, and we are afraid to love wisdom in particular, because we think that it is transcendent and denying of our living experiences as human beings¹⁸. If we could recapitulate

¹⁷ As this paper was being rewritten a posthumous video message has surfaced from the ringleader of the London July 7 2005 bombings, in which he comes across as highly articulate, intelligent Muslim, not so much denying love, as rather explaining that his actions were motivated by his partial or special love for the Muslim community, and were intended as a warning or defensive/aggressive action against the non-Muslim dominant culture in Britain, which he regards as being engaged in war against Islamic culture and values. A full counter analysis of these ideas from a peace perspective, would have to take into full consideration the history of the arising of Islamic teachings on Jihad, and their standing in current international law and the philosophy of law in general. It is part of this author's contention that legal teachings in whatever faith which stem from fundamentally sophiaphobic or philiaphobic tendencies need to be superceded by countervailing legal and moral teachings which demonstrably stem from sophiaphilious (wisdom-loving), philophilious and irenophilious principles, and that this is one of the most urgent tasks facing legal thinkers today

¹⁸ It is worth pointing out how important this problem is in relation to comparative religion and the study of eschatology – both persona and collective, and the apocalyptic stories of the coming into being of evil. In Islam, Iblis, the Devil, refuses to acknowledge mankind as being worthy of much adulation, and cannot see why God (Allah) should be taking such an interest in him. Satan sees himself as far too otherworldly to be bothered much about the human condition, after all, is he not leader of all

and reformulate our notion of what wisdom actually is, such that we are no longer afraid of it, then that would also remove the fear of loving it, (and which we are however compelled to go on doing, in spite of the fear.)¹⁹ If we reformulate the architectonic of wisdom such that the wisdom is grounded in life, something tangible and practical, then surely this would advance peace and international understanding, which was surely the tragic point e.g. of Marxism and other similar humanist insight- traditions. We need to develop a vocabulary to articulate this kind of wisdom that is at once transcendent and grounded, that is supernatural, supernal and also natural. Instead we have split up, broken strands of wisdom, scattered in different domains and dimensions, with different experts who monitor and police different aspects of it. Very few people actually embrace or understand the possibility of a whole or holistic approach to wisdom.²⁰

Connected with the exposure and antidote to philiophobia is the concept of non-absolutism, a concept found in Jain philosophy, and brought to the West within the skeptical and academic tradition. Absolute certainty in one's own dogma or one's own truth is another manifestation of philiophobia, because if you uphold only your own truth, only your own knowledge or wisdom, it is denying the interconnectedness between what you know and believe and what other people believe, which is interconnected. Interconnectedness is of course another

the angels ? Right hand assistant to the most high ? For Satan, the creation of mankind, a pitiable creature subject to aches and pains and all manner of foibles, must have been due to a momentary lapse of reason on the part of God. Yet it is precisely this arrogance on Satan's part that is the curse from which he has to be set free; and it is precisely man's role to do this, by showing Satan that it is possible to be truly human, and truly divine (or transcendent) at once. Yet this is precisely this huge responsibility of the path of wisdom that we humans are most afraid of, since it involves integrating our own Divine and Human nature, along with our dark side, or "Satanic" nature. It was in this precise dynamic that Jung laboured so long and hard, and opened the way for future researchers. See *Satan's tragedy and redemption : Iblis in Sufi psychology* by Peter J. Awn (Studies in the history of religions, Supplements to Numen, 44; Leiden : Brill, 1983) for an important account of the Islamic perspective on this process. For a study of the shadow side of religious tracts, see Ludemann, Gerd *The Unholy in Holy Scripture: the dark side of the bible* (London : S.C.M. Press, 1997)

¹⁹ There is of course the paradox that we might well be excited and attracted precisely to what we are afraid of: the modern fascination of the horror movies, the actual pleasure that can be experienced in being afraid – this is a problem for any simplistic attempt to solve the problems of sophiophobia and philiophobia – perhaps we like to fear them exactly because their fascination and power are thereby affirmed?

²⁰ Not of course through one's own fault, or lack of intelligence – there is the whole question here of the political sociology of knowledge and the ways that agencies suppress or distort information either consciously or unconsciously

form of love, the premise indeed on which love is founded. Without interconnectedness there can be no love²¹ and furthermore there also has to be the interconnectedness of independent beings, interdependent but nevertheless independent beings, individuals who are connected but separate. The absolute dogmatic assertion of one's own truth at the expense of another's views is a form of philiophobia, because it is saying: "*I dare not acknowledge there is some truth in your views. Why ? Because I am afraid I might then have to love you ? Why ? Because I choose instead to hate you ? Why ? Because I am afraid to love you ? Why ? Because it shows weakness. Why does it show weakness ? Because I acknowledge in loving you that I am not perfect, complete and entire unto myself. I acknowledge in loving you that I am human, that I am mortal, that I have edges, that I bruise, and in doing that, in my imperfections, I dare not acknowledge that. Why not ? Because I want to be Superman, I want to be a God, because part of me is, and I know that, and therefore I cannot acknowledge my mortality, my humanness, or any imperfectness. Therefore I will deny that you have any right to say or believe or exist or anything. I will say that I alone am right, that I alone have rights, that you have none. I can't allow you to have any rights because if I grant you rights then the next thing that will happen is I will have to love you and if I love you, then I will become weak and I cant allow that*". And that is how the psychological game goes on, how the fear of love rules our world, among many people who have extreme views: that is what runs the outer world, or rather, misruns the world. BUT it is people with broad views and tolerant and holistic views, on the contrary, that actually, secretly sustain the world, and they are found everywhere, scattered in every country, religion, school, and college and institution, and in each family. Basically, these are people who have secretly accessed their deepest minds, who have surrendered to peace itself, who have who woken up their minds to some degree, and who are without prejudice and who are humble and who recognise the wisdom in others, as in themselves, and who love life and who known life and who are not afraid of love, because they know that the very thing that is doing the being afraid is the same as the thing which it is being afraid of²² i.e. love through and through. And that love is felt emotionally as *love*, intellectually as *mind*, physically as *body*, and there is pleasure, or happiness, in and for, all three. Pleasure could

²¹ In a sense this is a way of articulating the reconciliation, in Indian philosophical terms, of the path of jnana yoga (which asserts the identity of phenomena) and Bhakti Yoga (which asserts the differences, the gaps, the space, without which love cannot breathe)

²² This was of course Shankara's point, and Buddha's also, albeit expressed in slightly different expository ways – "*the demons are in your own mind, generated by your own mind, therefore there is nothing to be afraid of... the demons may even be real, i.e. they may have an independent subjective phenomenal existence – but they are generated from the same mind stuff as your own consciousness is generated and therefore can have no power over you once you have liberated your own highest innate wisdom*"

here be defined as the harmonization between needs and wants and capacities that all three require; spirit would be the integration of all three, the synthesis, the source, the spark of all perhaps. Love therefore is what keeps the whole system of life, both in our micro individual lives, and in our macro social lives, in balance and harmony and continuance.²³

When this love system works in harmony, the human being is complete; but when it is blocked, out of fears, and love is denied, including most importantly self love, then the humiliation / violence cycle can start up – like a negative engine cycle backfiring, once grit gets into the engine somewhere.

For two thousands years it has been a theological statement staring out at us from our gospels, the saying that God is Love – and the point has been emphasised by religious and philosophical reformers ever since then at intervals. Recently those who tried to emphasise non-violence over violence, brought us back again and again to this core text: Gandhi always argued that the best way to translate ahimsa was as love, not nonviolence.²⁴ Tolstoy also argued that without remembering this core text and its full implications, we will neither be able to save Christian civilization, nor to actualize the best of world civilisation. Martin Luther King also took the implications of “God is Love” as the core insight determining his own meteoric trajectory over the American firmament. Yet the positive affirmations of this insight have not proved sufficiently strong. There must therefore, it is my contention, be some blockage, some countervailing force, some counterforce to the natural love of Reality²⁵ which we ought to have within us by our own nature.

I have argued in this section that perhaps there is a fear of love and a fear of loving which is blocking us from properly experiencing this reality, and have tried to indicate something of the nature and derivation of this phenomenon, which I have termed “philiaphobia”. Whilst medical science recognises several terms which have bearing on philiaphobia, such as “the fear of anything new (neophobia²⁶),,,,the fear of the devil

²³ Hindu theology has it well conceptualized as the spiritual domain of Brahma counterposed to the material realm, of Siva/Kali, and synthesized by the emotional realm of Vishnu/Lakshmi.

²⁴ The author worked for several years in Britain as Convenor of a School of Non-Violence inspired by the work of Gandhi – which work still carries on today in various forms, and as a result spent some time in intensive study of Gandhi and the Gandhian tradition

²⁵ I use the term in its Sufi sense of Al Haq, as a synonym for the God of philosophers, for ultimate reality, the Tao, or Dharmakaya, rather than the popular God of theism

²⁶ love normally brings a sense of newness which can be quite scary, whether its love for some or some new thing – often people say “I am afraid of falling in love.. it’s so new....”

(satanophobia²⁷)....the fear of female genitals (eurotophobia²⁸)....the fear of God (theophobia²⁹)....the fear of ideas (ideophobia³⁰)....the fear of jealousy (zelophobia³¹)... the fear of infinity (apeirophobia³²)...the fear of men (androphobia) and women (gynophobia³³)....myths (mythophobia³⁴).... the fear of pleasure (hedonophobia³⁵).... The fear of sacred things

²⁷ one fears but secretly admires the devil for his rebellion; as Awn points out, it was precisely out of love that Iblis rebelled, because all along Iblis has been God’s most profound and sacred admirer – it was because of Iblis’s deep love for God that he refused to bow down and worship the merely human, and thus suffered the pangs of being outcast into the nethermost regions; hell could therefore almost be defined as absence from the beloved – a condition that all true lovers sadly have on occasion to experience as part of the package of being-in-love

²⁸ presumably medical science also has a term for fear of the male genitals; both sets of genitals are powerfully awesome reminders of our mortality and our immortality simultaneously – no wonder that in some ancient and undisturbed cultures, temples are constructed around their icons, and rituals which honour them about

²⁹ if God is indeed love, then this could be another term for Philiaphobia – but not everyone of course is comfortable with theistic language

³⁰ lovers often love nothing more than sharing ideas, is it not part of the wonder of being in love ? Fear of loving would therefore seem to involve degrees of ideophobia; likewise, institutions often reject incomers with new ideas (there is an almost sociologically measurable process at work here it would seem) such that rejection of new ideas often equals rejection of incomers. Groups and institutions usually ossify around old ideas, which they capitalize on, and seek to do their best to prevent the growth of new approaches, new ideas; “yesterday’s heresy becomes today’s theology and tomorrow’s orthodoxy” which must in turn combat (and humiliate) tomorrow’s heresy and so on ad infinitum

³¹ Love seems to involve at least some degree of jealousy, unless one can adopt a very enlightened approach – and so zelophobia and philiaphobia would seem to be close bedfellows: no doubt therefore the attitude to both will likewise be similar – in Buddhist metaphysics it is called mudita (joy in other peoples joy) or “sympathetic happiness” – intellectually it would be “sympathetic enlightenment”, a process which would first have to leap across the sophiaphobic divide

³² love can often seem infinite; one gets lost in it – the fear of infinity would therefore seem to have a great deal in common with a fear of love – whereas a true lover would be a lover of infinity, an apeirophile, by definition

³³ inability to allow love into ones being would seem to be close to having a fear of one’s fellow men and women in general

³⁴ Love is usually something mythical in nature – indeed, most of the great myths of mankind are in some way something to do with love, and its quests and transformations – thus a fear of love would seem to be related to a fear of myths in general

³⁵ love seeks pleasure of its devotees, and the pleasure of love is multidimensional, not merely genito-sexual; for someone truly open to love, pleasure can be found from all the sense, visual, touch, breath, and also from thought itself. Intellectual pleasure, to Spinoza, Plato, Epicurus and G.E. Moore, the highest of all pleasures, can itself be an almost sensual experience; what true lover of wisdom does not feel a tingle of excitement and anticipation when sitting down to a good conversation with a long lost wisdom-friend, or to opening up some rare book or

(hierophobia³⁶).....the fear of sex (genophobia³⁷).... The fear of thinking (phronemophobia³⁸).....the fear of the void (kenophobia³⁹).... etc. My argument is that the fear of love encompasses and is fuelled by several of these in turn and is the more corrosive for being unnamed and unrecognized.”

To conclude this section on the third problematic, can we maybe agree at least the following proposition: *that the continued presence of active and subtle violence, humiliation, suffering and grief in large parts of humankind, may be connected with their ongoing difficulties in loving, either themselves or each other, or their transcendent Source or Origin and that this inability to love effectively and strongly and powerfully may be in turn connected to the fear of loving (philiaphobia)*. What we have done subsequently therefore is to try and illustrate some of the issues that arise if this proposition is taken seriously.

CONCLUSION:

manuscript, never before seen, in some far distant library, or, nowadays, finding some new, intellectually satisfying website, and sensing a warm and profound presence behind it ?

³⁶ In so far as love is true, then it is always sacred; hence to fear love, is at the same time to practice hierophobia

³⁷ As discussed above, this would seem to be triggered by the fear of mortality; for example by the Laius complex on the part of male psychology (the fear of being supplanted by one’s offspring)

³⁸ this would seem to be a common problem in our society. With constant reinforcement from the media – we deal in one line rejoinders, position statements, PR sound bites; and agreed policy directives; or party lines. True thinking, true dialectic, which is open-ended, mercurial, adventurous, and can move mountains – is in danger of becoming a dying art, it would sometimes seem. But true love demands thought, delights in thought, lovers delight in thinking together, in sharing ideas and thoughts – as their subjectivities intermesh and interweave – anyone who is afraid of thinking, will find it hard not to be also afraid of real love, surely

³⁹ For Buddhists it is precisely the void which masks the secret nature of absolute reality; shunyata is nirvana; and is the locus of enlightenment and compassion; to be afraid of the void is therefore to block out the possibility of enlightenment or karuna (transpersonal compassion). Theists talk of the same idea in terms of negative theology – the dark face of God – and the paradox that where God seems most absent he is simultaneously most present within. The ultimate humiliation God could inflict on man would be not to be there after all; but likewise, the ultimate humiliation man could inflict on God would be, not to show up when called. Perhaps both sides of this metaphysical love-tangle need to grow up, and simply be there for each other, in love, finally, like a long lost absent lover finally and triumphantly coming back into one’s life...

Let us revisit our aims in this brief paper and see how far we have achieved them. Firstly, we discussed the nature of recognition, and agreed that it was an under-recognised problem. We saw many ways in which the problem of recognition or non recognition, which could be called the disputed **politics of recognition**, is perpetually at work in the conflict dynamics that underlie the deliberate infliction of humiliation on one another, from both micro and macro perspectives

Secondly, we have seen how, underlying some of the great conflict dynamics of our current clashes of cultures and civilisations, and religiously-fuelled conflict, there is what could be called the *problematic of sophiaphobia* at work: whilst each culture, each institution, has a rhetoric of “philosophy”, there is actually at work in us a counterforce, a deep seated *fear of wisdom* – and we have examined some of the ways in which this force might be operative and how it might be turned around and transformed. We have also seen some of the specific ways in which sophiaphobia is at play in the dynamics of the humiliation / violence cycle. Finally, we have gone on to examine what may be the most fundamental and all encompassing of all phobias, although hitherto unnamed: philiaphobia⁴⁰.

One final observation is in order: in the above comments, considerable mention has been made of the linkages between our three problematics and the phenomenon of humiliation – we have talked of a humiliation / violence cycle. Not enough attention has been paid however to the parallel challenge, more positively put, of *dignity* – and of the fostering and achievement of human dignity, as the end product of breaking the humiliation / violence cycle. It should however be made explicit that the author’s main intent here in this paper is precisely to advance the replacement of the humiliation / violence cycle with a dignity /peace cycle of interrelated consequences. It is believed that by considering in depth the question of recognition and non-recognition, we might begin to be

⁴⁰ In 1993 when working on creating a peace studies Institute at London University, and having traveled widely throughout Europe, Scandinavia, North America and Asia seeking out optimal ways of teaching and researching peace and non-violence, the author was determined to seek out any academic studies on the nature of love, specifically love as studies in relation to non-violence, only to find an enormous lacuna; apart from a few psychological monographs, and some denominational religious studies (mostly Christian) there was a near total silence from academia on the nature of love in all its profundity and variety (philia, agape, eros). There was no academic journal anywhere in the world devoted, for example, to the study of the nature of love in all its many dimensions. In 1993, therefore, the author’s newly born International Institute of Peace Studies had the temerity to launch such a journal, *The Muses Journal: Love, Peace and Wisdom: An International Journal of Education for Peace and Global Responsibility*, which is still in publication and soon to be published in its 8th issue. The comments above on the nature of philiaphobia therefore arise from a detailed examination of the matter over some 12 years active reflection and research

able to move towards an understanding of how the first glimmers of the humiliation cycle begin to take spark, and conversely, how the first seeds of a dignity / peace cycle might be able to take light. The proposition underlying this section would go something like: *mutual recognition = mutual dignity*. Secondly, by examining the problematic of sophiophobia, we have simultaneously been seeing how the suppression of our true identity, of the core of living wisdom within us by definition as homo sapiens, in being flouted: by institutions, economic systems, militarisms, worn out structures, unethical working and living conditions, and that this is leading to a constant feeling of being humiliated, which in turn generates conditions of violence, both against self and against others.⁴¹ The same could be said of the rise of Hitler after World War One; the military defeat, the chaos of the post war situation, the over-draconian terms of the Treaty of Versailles, the almost deliberate desire for the humiliation of Germany on the part of long suffering France, all this contributed to the burning sense of injustice and humiliation that Hitler came to articulate on behalf of the German body politic. But again, in this case, we see the desire to overcome a feeling of humiliation being worked out through inflicting violence and suffering against one's neighbours, and in Hitler's case with terrifying and monstrous consequences. The trick that humanity is desperate to discover, is to find a way of moving beyond the sense of humiliation and the desire for violent revenge, and towards a sense of mutual dignity, and peacefulness, brought about by mutual recognition of one another of each other's wisdom. What I am arguing here is that by acknowledging the wisdom of the other, one simultaneously affirms the wisdom of oneself- and that in so doing, one transforms a situation of humiliation into a situation of mutual dignity and respect.

Finally, we have also examined the ways in which the fear of love (philiaphobia) is also preventing this final recognition from happening, is blocking the dignity that alone real love can confer on us as humans, as persons, half way between animals and Gods.⁴² In examining a few of the ways that philiaphobia may

⁴¹ To give an example of this: the destruction of the Soviet Union has led to almost an entire generation of Russian men becoming alcoholics, according to some reports – humiliated in the international arena, they have retreated to the bottle as a solace. This is simply a scientific observation, not a political comment. The ensuring question, would be, what force, apart from violence (it has not worked in Chechnya) would give back true self respect and liberation from suffering to the contemporary male Russian psyche? The same example could be given for most other cultures. The problem is that most cultures seem to have a reflex action: when feeling humiliated, lash out, and humiliate, possibly violently, those nearest to you, including yourself. Perhaps an in depth re-reading of Tolstoy is in order.

⁴² It is as Burton in his *Anatomy of Melancholy* who likened man to an amphibious creature, half at home in the spiritual and half in the material plane, in this wise

arise, and some of its consequences, we have begun a probably long and troublesome task, and one that will need many helpers, of merely beginning to clear away some of the brambles that occlude the path to the sleeping princess, fallen victim to the long silence⁴³ and the long forgetting that the failure of loving can bring about.⁴⁴

⁴³ Silence has different flavours, different qualities: there is the long silence of the hidden Imam; the silence of divine prayer; the silence of Jesus before Pilate when asked what is truth; but there is also the silence of collusion, of not speaking up against obvious injustice, the silence of Pius XI against the Nazi holocaust; there is therefore a silence of courage and a silence of fear – and fearful silence can be therefore one way of detecting sophiaphobic or philiaphobic tendencies in a group or an individual; in the case of the sleeping princess in the fairy tale, it was induced by a curse, and a long nursed sense of injustice. There is an excellent history of the Sleeping Beauty / Briar Rose fairy tale on line by Heidi Anne Heiner at www.surlalunefairytales.com/sleepingbeauty/history.html: which explains: "*Sleeping Beauty's earliest influence apparently comes from "Perceforest," an Arthurian romance which was first printed in 1528. [A prose romance, printed at Paris in 1528, and said to have been discovered in a cabinet hid in the massive wall of an ancient tower on the banks of the Humber, named Burtimer, from a king of that name who built it. The MS was said to be in Greek, and was translated through the Latin into French - <http://www.bibliomania.com/2/3/255/frameset.html>]The next known version of the tale came from Giambattista Basile's "Sun, Moon, and Talia" also known more formally as Il Pentamerone, Day 5, Tale 5 (1636). This is the tale which is thought to have influenced Perrault's Sleeping Beauty, the version I have annotated on this site. Perrault included his version, the first to use Sleeping Beauty as a title, as the first tale in his Histories ou contes du temps passe (1697). After Perrault, the Grimms wrote down "Briar Rose" for their own collection of tales. This version is the tamest and does not involve any of the cannibalism, adultery or rape that is found in some of the earlier renditions. The Grimm version is thought to be derived from the Perrault version which preceded it, although the Grimm brothers would have vehemently denied such a connection. The Grimm's tale is the most well-known version, barring Disney's animated feature, although Perrault's title is more commonly used. The Grimm tale ends earlier than the others with Beauty awaking with the Prince's chaste kiss. The former versions like Perrault's continued the story with the marriage and the events that followed. In many variations, the king or prince impregnates Beauty in her sleep and then leaves. She wakes up when she gives birth to her twin children."* One of the author's current projects is a study of the Phenomenology of Silence which explores these different nuances and aspects of silence, including their political implications. Certainly, deliberate silencing, is an act of primary humiliation engaged in whenever instruments or agencies or individuals of power deliberately obstruct or silence those in less powerful positions. It is engaged in worldwide by many vested interests and has been for millennia. The trouble with it is that silencing cuts to the quick of who we are as human beings, namely, Homo Noeticus Communicans, and therefore deeply offends our basic instincts as people, which therefore leads in turn to protests and revolutions and reformations; one of the great cries of revolutionaries and reformers has always been, "to speak up for the silent majority" and it also perhaps why, traditionally, in political or revolutionary demonstrations, the crowd chants or shouts aloud.

Hopefully then enough ideas have been discussed here to indicate some of the ways that focusing some attention on these three problematics might help advance both the task of humiliation and dignity and studies and also that of peace studies, and indeed philosophy more generally. It is to be hoped that by naming at least some of the ghosts in the mists of the peace landscape, we might be able to prepare to see more clearly once the mist has lifted, and without needing to be fearful anymore.

APPENDIX:

Since completing the above text⁴⁵ which can only and ever be a provisional text, in the sense with all new theories⁴⁶, further examples of the 3 problematics discussed above may continue to come to light, and their role in the humiliation / conflict / violence cycle become revealed. In this appendix therefore a list will be kept of such examples for future study and analysis. No doubt pother readers can think of their own such additions, or speak of examples of these dynamics at work in their own lives and circles of experience

1. RECOGNITION

1.0. The case of St Anselm and his attempts to seek **recognition as** Archbishop of Canterbury, when, having been appointed by King William 2nd of England as Archbishop of Canterbury, and having been enthroned in Canterbury in 1093, he went to Rome in 1095 to receive the Pallium (official authorization as Archbishop from the Pope) but since there were two rival candidates for the

⁴⁴ The problem of memory in relation to the three problematics of this paper is important, and almost deserves a section all to itself – but a footnote will have to suffice: it was perhaps Freud who first began to speculate that the memory may be strategic in its forgetting; and that the task of therapy may be connected with the art of remembering. The antidotes to lack of recognition may often times lie in remembering that what one thought one didn't recognise one actually, at last, remembers... Similarly, the problems of Sophiaphobia may be resolved, as it were Socratically, by remembering that one doesn't fear wisdom after all, in fact one rather likes it. because it is what one is, fundamentally... And similarly, the problematic of philiaphobia may likewise be solved by remembering that one's heart has never actually forgotten to love after all, and that loving comes as naturally as breathing, if only you allow it to do so....

⁴⁵ September 2 2005

⁴⁶ New words to describe old phenomena in new and useful ways can often be classified as new theories – this is both a linguistic and a conceptual observation

papacy at the time, it was not straightforward, especially since neither candidate (Urban and Clement) was **recognised** by King William 2nd of England. In fact Anselm acknowledged Urban. He went back to Rome in 1097 in order to continue trying for **recognition**, which he finally won. One of the most important Christian philosophers, he formulated a classic proof for the existence of God known as the ontological argument for the existence of God.⁴⁷ This one case is cited from what would literally be thousands of examples of such Papal and Monarchical and Priestly squabbles over recognition: power and authority and hierarchy always seem to try to create a monopolistic log jam on recognition, and then police access to it, usually in a process which involves a degree of humiliation. Keeping Anselm waiting is just a minor example. Of course, Popes, Christian thinkers and lay Christians, as well as Christian political leaders, have for centuries contested each other's rights to recognition; while Christ himself, supposedly the fount and source of the authority underlying this whole dispute, was himself also largely unrecognized in his own lifetime, while Protestants usually fail to recognise Catholics and vice versa, and Gnostics likewise refuse to recognise exoterics and so on. Perhaps the point is to acknowledge that the validity of a person's worth is no so much in the outer trappings of whatsoever office they may hold officially authorized from whatsoever power, but rather their own internal ability to recognise the good within themselves, and hence within others – heir enlightenment quotient, so to speak. Recognition implies literally, a knowing over again – it is that name we can finally put to a face whose image has haunted us, or that long lost friend we finally meet up with again. To really settle the metaphysics as well as the psychology of humiliation, we are going to have to ask: what is that knowledge it demands ? Where doe the memory come from that enables recognition to happen ? Is it, in Platonic terms, something that we can access from a past life, or from a pool of shared knowing in the collective unconscious? And how do we forget anyway ? What is there in us that fails to recognize things and people and qualities? Why do we so often repeat ou mistakes as people (in whatever context)? here the failure to grant or receive recognition, dovetails over into the problem of sophiaphobia –

⁴⁷ Anselm was a friend of Hugh (d 1101) of Avranches; Ist Earl of Chester; Anselm was invited by him to help him found his Monastery of St Werburgh's at Chester. In 1652 Henry Vaughan the poet published a small book of devotions the Mount of Olives with the Excellent Discourse Of The Blessed State Of Man In Glory by Anselm, which he translated from Latin into English. Anselm was the author of many important writings in theology and is regarded by many as the most important theologian in the Western church between Augustine and Aquinas. This data is from my *Cultural and Historical Encyclopedia of the Welsh Marches: a Microcosm of Conflict and Its Resolution* (forthcoming)

because deep down, we often know what we need to do to get / grant the recognition that could heal a situation, but often hide from that knowledge (too difficult / too complex / too costly)... Why ? We need to ask: what knowledge do we need, as people to really grant recognition to each other, fully, in our true multidimensional power – what would it really cost we were to do this ? Would it not cost, and demand, that we love one another ? That we recognise the stupendous and extraordinary achievement of being human ? Yet here the problem of philiaphobia kicks in.... see above ! But even here there is a solution: as Rumi said,

“The minute I heard my first love story
I started looking for you, not knowing
How blind that was.

Lovers don't finally meet somewhere
They're in each other all along”⁴⁸

2.SOPHIAPHOBIA

A number of other manifestations and instances of the problem of Sophiaphobia have also occurred to the author since the paper was finished, which are appended hereby as a stimulus hopefully, to further thought and reflection.

2.1. *Odin legends*: there are the complex series of Germanic and Scandinavian (including Anglo-Saxon) legends regarding the primary wisdom deity of their pantheon, Odin or Woden – how he managed to steal, or trick, the secrets of wisdom, in the form of three jars of poetic mead, named Bodin, Odrorir and Son, from Gunnlad, who was guarding them under the sacred tree, and how her father Suttung thereby thought to avenge her, which events will eventually cause the entire sequence of Ragnarok, the destruction of the entire world of humanity and the Gods alike. This myth shows among other things that Odin felt guilty about his knowledge, that deep down he knew he had obtained it unethically, or in contest and against others who obstructing his attaining it. Plenty of Sophiaphobia material to work with here then. Likewise, in his obtain in further knowledge form the Well of Mimir, which led to his knowledge of the runes, there is a similar story attached, with Mimir ending up having his head cut off by jealous giants. Even when Mimir's head is cut off, he goes on prophesying (as does the Welsh deity Bran) Mimir is the owner of the hill on which Líf and Lífthrasir will finally survive global winter / global warming. Again, for anyone that knows and loves the runes, it is always

sobering to recall the warning on the packet “this knowledge will cost you an eye” – minimum. Given the fact that the genuine rune masters were imprisoned and murdered by the Nazis, who were content to appropriate their knowledge, but at the same time to kill the teachers, this Sophiaphobic tragedy continues to run its course into modern times....

2.2. *Prometheus legends*: In Greek mythology, Prometheus has an even worse time of it than does Odin. In return for giving knowledge, light, fire and intelligence to mankind, he is tortured abysmally on a daily basis by Zeus, who wants among other things to get out of him the knowledge of his own doom, i.e. when the tyrant of the deity will finally be ended. Prometheus is the kind of shadowy patron saint of Greek and later European humanism, therefore, and as such was invoked by Marx as the patron saint of all Philosophers. Zeus acts the Sophiaphobe in this myth; society seems to be too often fond of recapitulating the physiological dynamics of this story – endless Zeus characters using power to block insight. But the whole of Greek thought and mythology is bound up in this story. It finally took Heracles to release Prometheus, another character from Greek mythology who showed the struggle and cost of knowledge, and who had to suffer the humiliation at being killed by his wife.

2.3. *Taliesin and Ceridwen legends*: similar myths occur in the Celtic Druid pantheon, associated with the work of Taliesin. Taliesin was born at Llanfair Caereinion, a small town in mid Wales near where I happen to reside. He had an ordinary childhood, was at first known as Gwion, until, one day, walking in the woods, he was asked by an old woman to help tend a fire underneath a cauldron, where a liquid was set to bubble for a year. This liquid contained a potion which would grant the old woman's son great beauty and omniscient wisdom, unbeknown to Taliesin (who was at this point called Gwion). Just at the end of the year, a drop of the liquid spilled out onto Taliesin's hand, and he at once attained omniscience, and in a flash, saw that the old woman was none other than the Great Goddess Ceridwen, and that she would be furious with him for accidentally stealing what should have been reserved for her own son. He fled, but Ceridwen, who came back just after, chased after him across the Mid Wales landscapes (I fancy they ran past my cottage door): using the power of wisdom given him by the magic potion, he transformed himself into a hare, swiftest of creatures, but Ceridwen became a greyhound and nearly caught up with him; he changed into a salmon swimming in a river, but Ceridwen became an otter and came after him; he became a bird and soared above the stream, but Ceridwen became a hawk and again caught up with him; so Taliesin became a tiny seed of grain and fell to earth, and hid amidst a huge pile of other seeds of grain, but Ceridwen became a hen, and pecked and pecked until she found him. Whereupon, Taliesin became a seed inside the belly of the pregnant Goddess, and was then, 9 months later, reborn into the world all over again. Ceridwen was determined to kill the

⁴⁸ Open Secret, No. 1246, Rumi, translated by John Moyne and Coleman Barks, (Threshold Books, Vermont, 1984)

baby by finding it so fair, she sewed it into a bag and threw it into the sea. 9 months later the bag of skins into which he had been sown was cast up on a river estuary in West Wales, and he was eventually received by Elffin, who went on to become his foster father and raised him as a his own son. Taliesin, for now he was so named, grew up became one of the greatest bards of Britain, and his poetry follows a traditional Celtic and Druidic pattern, revealing a depth of knowledge unusual among poets.

“ *Primary Chief Bard am I to Elffin*

And my native country is the place of the Summer stars...”

So begins his poem “Primary Chief Bard” and many of his other verses, of which a few dozen have survived in Ancient Welsh, dwell on wisdom, Sophia, and the struggles to attain it. They read as the triumphant song of one who has triumphed over Sophiaphobia, and won through. But the cost had been immense – a life and death struggle with a Goddess, which he could only win by becoming her child, accepting his own powerlessness, and deep down a secret knowledge that all his wisdom was somehow illicit, not really meant for him. How many of us have had this experience, this sense of inner humiliation and shame ?⁴⁹

2.4. *Fionn MacCumhaill and the Salmon of Knowledge*: another Celtic myth about knowledge and its difficulty of obtaining, is from Ireland, which has a different variant of the Taliesin / Odin tales: Fionn MacCumhaill as a young boy enters the service of a Druid called Finn Eger (or Finegas) and for seven long years they watch beside a pool of the River Boyne (Fec’s Pool, near Slane). Finegas had been waiting himself to obtain a special Salmon which swam there, the eating of which would bring wisdom. After 7 years of waiting, the salmon was caught by Finegas, and he gave it to Finn to cook, but warned him not to eat of it. Of course, Fionn accidentally caught a spot on his thumb which he licked, and again, gained magical wisdom as result. Differently, in the Irish tale, the old Druid, asked him for his real name (hitherto he had been known as Demna) and on learning it was actually Fionn, willingly gave him the rest of the salmon to eat, since he had long ago heard a prophecy that the salmon was indeed for one who would come and who would be called Fionn. Now Fionn MacCumhail went on to become the greatest and wisest warrior Ireland has even known, and to lead the Fianna, the war band that

⁴⁹ Further details on Taliesin as well as excellent translations of his extant poetry are contained in Matthews, John, *Taliesin: The Last Celtic Shaman*, (Vermont, Inner Traditions, 1991/2002). Robert Graves in *The White Goddess: A Grammar of Poetic Myth*, also reconstructs in his own way the inner meaning of the Taliesin narrative, as well as attempts to decipher the meaning of Taliesin’s poem *The Battle of the Trees* (Cad Goddeu). Grave’s work remains a seminal feat of scholarship, and one which certainly raised the sophiaphobic hackles of innumerable “experts”.

protected the shores and sovereignty of Ireland from all invasions. Here again, we see the same mythological motif at work, invoking Sophia and Sophiaphobia – the inadvertent taste of too much knowledge, although here, Finegas acts as a proper teacher, and facilitates the birth of this wisdom in his pupil, rather than acting out the angry and cross teacher of the Ceridwen or Suttung versions.

2.5. “*Ignorance is bliss*”: this is another Sophiaphobic saying common in English: if we don’t know something, we can be happy. The modern entertainment industry and indeed much of our education system seems to be premised on his false insight.

2.6. *The absence of and difficulty of access to wisdom deities*: Athena, Minerva, Sophia, Ahura Mazda, and Brahma: this is another recurring motif in the world’s spiritual and mythological systems – there are deities of wisdom, but they are mighty hard to contact. They are distanced divorced and alien to our normal life on earth.

2.7. *The absence and relative difficulty of access to wisdom teachers*: Hidden Imams, Jesus, (Messiahs), Buddha, Saoshant, Prophets, Hidden Masters etc. – this is another problem – finding the difficulty of accessing deities of wisdom direct, we then had recourse to accessing teachers of wisdom, or representative wisdom deities in human form, but they too are remarkably hard to get access to. Buddhas, for example, are traditionally only born once in a blue moon, and the next one (by tradition) won’t be coming for millions and millions of human earth years. This recurring motif in the collective mind of the planet seems to me to betoken sophiaphobic resistance to the possibility of their greater proximity than we had thought – and the reason ? Because by tradition, such wisdom teachers will judge humanity, and we are afraid of their judgment. Yet all this surely is a profound metaphysical and theological error on the part of official religious understanding which needs updating in the light of modern transpersonal psychology.

2.8. *The “hiding” of hidden masters*: What are they hiding from ? Why ? Do Masters have their own complex forms of Sophiaphobia ? Why have elaborate mythologies built up around such ideas (e.g. Shiaa Islam, Sufism, Kabbalah, Theosophy) – here again we have another great story going on in the collective imagination of mankind – that yes, there are hidden wisdom teachers, hidden masters etc. but they are all in *hiding* – you can’t access them – only via me, the Ayatollah, or what have you.⁵⁰ The problem of course arises, not in having the myth, which is beautiful, and underlies much great mystical expression and insight, but in the intolerance that foolishly might accompany it

⁵⁰ In Shiite Islam, the office of Ayatollah meaning a reader of signs, is someone who is in contact with the hidden Imam, the true leader of the faithful. Imam Ayatollah Khomeini, founder of the modern Iranian theocratic Republic, based his claim to theological power on this tradition. All theocracies, it would seem, have some sort of variant of this story at their root.

sometimes – i.e. I am the ONLY representative of the ONLY hidden master, and unless you accept our authority and wisdom, you will be negatively judged /cast into hell etc. This ideology seems to fuel not a few Islamist and other terrorists in our day, and presumably a version of it inspires Osama Bin Laden and Al Qaeda's attack on the West. Were the accomplished German scholar of Sufism alive today, Anne-Marie Schimmel, she might be someone to enter into dialogue with at this point. Paradoxically, however, a version may also inspire the West's resistance to Islamic knowledge and our secular society's fierce repression of metaphysical dissent. The Bush Blair "family" presumably also have their own version of the hidden master myth; in fact orthodox Christianity seems to be really a developed form of this myth, and one capable of justifying just about anything. "I am only answerable to my messiah, and that only at the end of all time" and meanwhile I can do exactly what I choose.... Including ruin the world, engage in unchecked power rampages etc. And my Messiah's better than yours.... (Kafka had an interesting take on this: he said, "the Messiah will only come when he is no longer necessary" i.e. we have to do it ourselves....)

2.7 *"Too clever by half"*: this is another saying common in English, which warns people not to attempt to find too much wisdom in life; it is often used of bright pupils in school, as a warning by teachers, who are trying to explain that educational institutions and systems are not really about disseminating enlightenment, whatever Kant and the other philosophers might have thought, but actually places for repressing and silencing originality, and for ensuring ideological conformity to whatever ruling ideology is in power.

2.8. *"Ignore", "ignoring" and "ignorance"*: there are countless possible insights to be gained, by the etymological and conceptual analysis of these terms – for in most metaphysical systems, ignorance underlies all evil and suffering, but ignorance itself is a kind of denying, a kind of sophiophobic reaction to the possibility of some kind of knowledge, which is rejected as dangerous, or fearful. Confronted by the harsh duty of knowing, which is the human condition, we often prefer "ignorance", which is a gentle form of sophiaphobia – rather than actively combating knowledge, we simply avoid it, turn away, **ignore it**. How many great teachers, how many wise insights, how many profound thinkers – have simply been **ignored** ? In Buddhism, they are called *pratyekabuddhas* – unknown or ignored Buddhas.

2.9. *The dangerous Magus*: this is another historical myth that speaks to our theme of Sophiaphobia – in Tudor and Jacobean Britain, the figure of Dr. John Dee hovers over the intellectual landscape, as one who was

feared and despised both by the mob and also by the ordinary Tudor apparatchiks – when he went to Europe for his intellectual travels (into alchemy and proto-Rosicrucianism) his library and home was partly dispersed in his absence. Another figure that this happened to later, was Joseph Priestly, the scientist and Unitarian, and member of the Lunar Society – whose house in Birmingham was also destroyed by a mob for his sympathy of some aspects of the cause of the French revolution. (It could be argued that resistance to revolutionary thought and praxis of all kinds, whether American, French or Russian, has something Sophiophobic about it – the primary epistemological response of conservatism as a political ideology could be summed up as "it is not for the likes of us, a perfect society, or to change human nature" – but alongside such Sophiophobic conservatism, perhaps there is a wiser, philosophic conservatism, which would argue that authentic wisdom is indeed home grown, and you don't need to man the guillotines or the barricades to practice ever expanding degrees of authentic learning and insight....

2.10. *Knowledge and responsibility* – this is another aspect of the problematic of Sophiaphobia – don't tell me too much, or I'll be responsible – I don't want to know. How human is this response. If it goes wrong, and someone gets humiliated, if I don't know, it won't be my fault.. I won't have to take the blame...

2.11. *Heresy and Sophiaphobia* are other all too common bedfellows: we are secretly afraid of being accused of heresy, so we won't say too much; we will mask our knowledge. This same reflex is operative in all theocratic or dogmatic systems. One therefore denies one's own knowledge in order to conform to whatever orthodoxy is defining itself as such and is holding power at the time. In Cathar country, for example, to permit oneself to adhere to Cathar doctrine, meant ending up sharing the fate of the 200 perfecti who chose to be burned alive when the castle of Montsegur surrendered, rather than conforming to Catholic teaching. Philosophically, this problem, of course, needs addressing, and untangling. We need to reconsider the whole notion of heresy and why human beings ever invented the idea, and to ask whether it has ever served any useful purpose, and if not, then how we can get rid of it. For starters, I would suggest a new approach: whatever philosophical systems counsel love, non-violence, peace, dignity and non-humiliation, and wisdom and learning and scholarship, can be given a relatively "heresy free imprimatur". Ironically, many intellectual path breakers end up being accused of heresy in their time: one thinks of Jesus, Moses (surely heretical to the Pharaoh's Priests), Buddha (heretical to the orthodox Brahmins), Guru Nanak (ditto), Muhammad (dangerous to the established powers who ran Mecca), Marx (a threat to the established capitalism powers of the day) etc. But the heretics are usually needed, and their

insights often stand the test of time. As Kant said, “Sapere Aude” – we must “dare to be wise”.

2.12. *In Christian thought, Gnosticism* saw the god of the bible as not the real deity, there was beyond that an authentic god of wisdom, and it was this deity which had incarnated in Jesus – this distant wisdom deity did not counsel war, violence, hatred, etc. as did the reported God of exoteric religion. But to admit to such a view, to be accused of being a Gnostic, was tantamount to a kind of death sentence in former times, and even now, it is fashionable to study Gnostics or to know about it, but to advocate it or practice it as a Christian branch of universal wisdom, would raise eyebrows in most academic circles. There is something Sophiaphobic going on here, surely, some kind of denial based on fear...⁵¹

2.13. *The overspecialization of academia:* perhaps this is itself a kind of sophiaphobic reaction to the possibility of gnostic enlightenment – by cluttering up our faculties and academic institutions with “research”, and the minutiae of specificities, we lose sight of the generals. The higher education sector of New Orleans, for example, may well have been studying the minutiae of everything under the sun, and simply failed to realize what would happen if the levees broke, or failed to ask the right questions about the actual situation confronting them in the round. Usually, in my experience as a frustrated peace academic, functioning in the climate of UK academia, if one tries to ask big questions, or sketches out larger terrains of thought, the inevitable answer is “that’s not my specialism”, “I cannot comment” which seems to me to illustrate the mechanisms of defensive sophiaphobia perfectly. If I say I don’t know, I won’t be responsible... If I say it’s outside my area of expertise, I won’t have to do anything about it...

2.14 *Criminality and sophiaphobia:* there is of course a huge area of thought to tackle here, in the problem of actual criminality and criminology: some people don’t want you to know about them, because they are actual criminals. They are sophiaphobic twice over, firstly, in that they have committed crimes in the first place, and secondly in that they then want to cover over the knowledge of those crimes from leaking out. This raises the problem of guilt and sophiaphobia – and poses the metaphor of the sword of truth, which cuts through the cloud of sophiaphobia, and the linkage between wisdom and righteousness, or *asha*, which in Persian and Zoroastrian theology, are seen as natural helpmates. True wisdom is about action, life, and combines epistemological insight, with ethical and

⁵¹ See the work of German theologian Ludemann, Gerd, including his *Heretics: the other side of early Christianity* and also Ludemann, Gerd and Martina Janssen *Suppressed prayers: Gnostic spirituality in early Christianity* (SCM Press, 1998)

moral behaviour. The irony of Christ being tried alongside criminals, and having a criminal set free instead of him, is perhaps doubly painful in this regard. But in a world where the prisons are filling up, and where laws and legal process do not always seem to reflect or uphold dharma, or cosmic justice, there is room for a huge conversation here. Ironically, I have ended up teaching in a school in Sherwood Forest, ruled over by the memory of Robin Hood – also of course defined as a criminal – but one who was on the side of cosmic right, according to the story. Be that as it may, Sophiaphobia and the philosophy of law would no doubt have some interesting avenues to explore together.

2.15. Closely connected to this is the *whole problem of guilt* – all of us have secrets, all of us have committed things in our life we are perhaps humiliated by remembering, and wish we hadn’t done – or can’t decide if they were right or wrong, and live in a kind of state of suspended moral torment – and in this sense, we might think that Sophiaphobia is a natural reaction “lest the truth comes out” - but in fact, this seems to me a less skillful psychological reaction to the complexity of the human condition. Better to share the pain and grief of half done things (with trusted friends and counselors) and that way, you can work out the negative experiences and outcomes, and permit healing and forgiveness, and eventually love, to arise again.

2.16. *Gods Wrath:* this is another Sophiaphobic myth which runs much of our psyches: in monotheistic Western religious cultures, God is noticeably jealous and protective of his own omnipotent superiority, as in the Book of Job. In the Genesis myth itself, God does not want mankind to progress to knowledge, and banishes us from paradise as a result of our drive to know. It is because of this primal fall that the subsequent incarnationism of Christianity becomes necessary. Sophiaphobia is therefore at the root of much of our cultural (mis)understandings. We must live in fear of God, rather, and attempt to know as little as possible, or at best, practical knowledge, something useful, a trade maybe, something technical... No wonder it was the Protestant reformation, obsessed as it was with primal guilt and the fall and redemption of man, that gave us technology – as a diversionary tactic from holistic ecstasy ! The Story of Babel is another myth that speaks of the God of Monotheism’s angry rejection of our possibly ending up knowing too much, specifically, in being able to make sense of each other’s speech. Interestingly, in the Celtic Legends of Ancient Ireland, the founder of the Gaelic race, one Feinius Farsaidh, set up a language school in the Plain of Shinar just after able to try to preserve the original language that we had spoken before that unity was scattered by God’s wrathful jealousy, and it was this original language of unity and peace which the Druids of Ireland believed they guarded and preserved....

2.17. *Ancient theology:* it was not however only in Monotheistic cultures that the Gods sowed a fear or anger

against mankind's knowing too much – in Sophocles and other Greek tragedians there is a constant sense that true disaster is willed upon us mortals out of hubris, for attempting to know too much, to dare to much – the simple man who accepts his fate in piety, and leaves to God the knowing of the ins and outs of it, is more successful than the person who challenges and questions. The Gods do not have to give an accounting of their own behaviour or morality to mankind – they have the power – and we have the humble position of supplicant or worshipper, who at best might be able to discern some way of appeasing them. Classical religion in both Greece and Rome was premised on this kind of attitude, and from there it spilled over into Christianity, and even into aspects of modern secularism. But the myth, the attitude is profoundly Sophiaphobic – and involves the acceptance of our humiliation as people from the beginning. Perhaps however, it is possible to reframe this whole narrative and see a different way to make sense of our obvious frailty and morality, and one which can remove the need for humiliation of either self or others once and for all. But there will be work involved – and it might be risky.... Be careful of those mists – the ghosts might well get us before we have time to name them after all...

2.18 *Masking*: many spiritual systems also permit one to mask enlightenment, to pretend one knows nothing, especially in dark and dangerous and cruel times – and hence arises the tradition of the holy fool, whether in Sufism or Russian spirituality or in King Lear and Shakespeare⁵². Only the Holy fool knows, and he dares to speak truth, so he masks his insight with bitter asides. One thinks here also of Socrates, whose wisdom consists in this: he knows he knows nothing, and admits it. Socrates is the Holy Fool at the heart of European civilisation, just as Nietzsche was his echo. This is important – the essence of philosophy insists on our starting from ignorance in a positive way and from there proceeding to lay sure foundations for true knowledge, eventually. Descartes attempted something similar, as did Bacon. But perhaps we must fight fire with fire, and ignore, eventually, our own ignorance – and allow the soft singing of the Muses to call us all home....to a place we thought we had forgotten....and, if the Gods will permit, a place free of humiliation...

⁵² How much of the complexity of modern academic scholarship is actually a complex form of *masking* e.g. many modern and postmodern schools of philosophy seem to be saying something else continuously, which they can never permit themselves to actually say – is this perhaps due to sophiaphobic pressures ?

POLYHYMNIA:

POLYHYMNIA 1: DALAI LAMA VISITS RUSSIA. Around a year or so ago, His Holiness the Dalai Lama visited Southern Russia in a remarkable and unprecedented visit to Buddhists in the region. The Russians had previously denied His Holiness entry as they didn't want to upset China. He began his visit in Elista, Capital of the Republic of Kalmykia, where over half the population is Buddhist. His Holiness was only allowed to visit the region as a pastoral visit, and not to mention the Tibetan cause, which was a great shame, but understandable considering Russia's relationship with China.

POLYHYMNIA 2: A PEACEFUL NEW WORLD – WILL IT COME? Is it really too much to ask for, a peaceful world in which we can all live? When it seems all hope is lost many people turn to the Bible for solace and advice in these troubled times. The Bible tells us that God will create a “new heavens and a new earth” and that “the former things will not be called to mind neither will they come up into the heart.” – Isaiah 65:17

The idea behind the new earth isn't a material earth, but a righteous society of people living together harmoniously, and that the “heavens” spoken of will be the perfect government to rule over society. God wanted people to populate the planet, and also expected them to live in harmony with one another, but sadly we humans are all too frail when it comes to doing so.

Paradise is promised us, apparently, and God's Kingdom will mean that peaceful relations will exist between man and the animal kingdoms. Scripture actually says, “The wolf will actually reside with the male lamb, and with the kid the leopard itself will lie down, and the calf and the maned young lion and the well-fed animal all together; and a mere little boy will be leader over them.” – Isaiah 11:6-9; Hosea 2:18.

Imagine a world without illness, and where physical infirmities will be healed!

The requirements for being able to live this way are found in the Tanakh, the Old Testament and the New Testament. And contain the promise that God “will wipe out every tear from people's eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away.” – Revelation 21:4; see also Hosea 14:14. Jehovah's Witnesses are taking these scriptures as the true word of God, and use the scriptures as the basis for accurate knowledge of God's true will, and therefore believe that we're all capable of living in a Peaceful New World.

POLYHYMNIA 3: THE WORLD PEACE PRAYER SOCIETY

The World Peace Prayer Society is a nonprofit, non-sectarian, member-supported organization dedicated to spreading the message and prayer *May Peace Prevail on Earth* all over the world. It was founded in Japan by Masahisa Goi in 1955, and in 1988 the world headquarters moved to New York. In 1990 the Society was accepted as a Non-Governmental Organization (NGO) in affiliation with the Department of Public Information of the United Nations. The Society has offices in Tokyo, Munich, Santiago and San Francisco, as well as headquarters at the beautiful World Peace Sanctuary in Wassaic, New York, home of the Annual World Peace Festival. Volunteer Peace Representatives in many countries organize activities such as Peace Pole plantings and World Peace Prayer Ceremonies. People of all backgrounds are welcome to join the World Peace Prayer Society. Membership is free; all that is asked is to take the prayer *May Peace Prevail on Earth* into your heart and make it part of your life. They hold an annual gathering in different parts of the world, the past one being in September in New York. For further information: <http://www.worldpeace.org/wpps.html>

POLYHYMNIA 4: CHRISTIAN SOLIDARITY WORLDWIDE is a human rights organisation specialising in the right to religious freedom, it works for those persecuted for their Christian beliefs and promotes religious liberty for all. Founded in 1979 in Switzerland, following the imprisonment of Russian Baptist Pastor Georgi Vins. It concentrates its efforts in fact finding missions, to collect up to date information and to stand in solidarity with those who are persecuted. They also act as advocates and present details of persecution to various International bodies. They produce the excellent magazine “Response” (online version available), and produce a daily prayer dairy, to encourage people to pray for the alleviation of suffering for those who are persecuted. Their website is: www.csw.org.uk

POLYHYMNIA 5: DRUIDS FOR PEACE Druidry speaks for both war and peace, but specifically the idea of conflict resolution, when all else has failed. Some of the lengths that druids today will go to are no real laughing matter, some have started their own campaigns, and others perform plays for peace and yet more get naked for peace! Druids value love above all else, love of the earth and its inhabitants, animal, vegetable and mineral. Druidism fosters a care for the environment, for the earth's resources, endangered species, for the children, the sick, the poor and the elderly. They appreciate the abundance of everything, yet understand the difference between creativity and consumerism, and between the wealth represented by an abundance of health and happiness as opposed to the accumulation of possessions and money. It pains many druids to see conflict around the world, so

much needless violence that could have been prevented, had only the warring parties sat down and spoke to one another, and reached some kind of solution around the table. For further information on Druidry:

www.druidry.org

POLYHYMNIA 6: IRAQ'S 'DEVIL-WORSHIPPERS' SEEK CONSTITUTIONAL RIGHTS A group of non-Muslims in Iraq are looking to enshrine their community's rights in a new constitution. The Yezidis, long regarded by Muslims as "devil-worshippers" actually worship Malak Taus, a pre-Islamic peacock angel. It's thought that this religion was founded in the 12th Century by Sheikh Uday bin Masafel al-Amawi, though many scholars link it to the ancient Zoroastrian religion. "As Kurds and as Yezidis, we were doubly victimised by Saddam Hussein," says Mil (Prince) Hazem Tahsin, "Discrimination against the Yezidis must end, and our political and religious rights must be recognised in the constitution." The Yezidis do not believe in heaven or hell, and don't regard Satan as evil, In fact, they worship him. "Please excuse me, but I cannot say this word (devil) out loud because it is sacred. It's the chief of angels," He continued, we believe in Allah (God) and in the chief of angels." Unlike Muslims, Yezidis can eat pork. Though they are prohibited from eating lettuce or wearing the colour blue. They are fierce guardians of their faith and do not permit outsiders to convert to their religion. It has six distinct levels of initiation – princes, sheikhs, senators, seers, ascetics and the community of the faithful, which comprises about 70% of the Yezidi population. They are a distinctly different ethnic group to the Sunni Kurds. They are looking not to be repressed again and to be able to follow their beliefs in peace.

POLYHYMNIA 7: BISHOPS TAKE FRESH LOOK AT FINDING A CASE FOR WAR In light of international terrorism, Church of England and Roman Catholic theologians are looking to come up with a new definition to define what is a "just war". The churches are saying that they have lost the initiative to the Government and that the church's opposition to war in Iraq has weakened a traditional role of providing advice at times of crisis. Changes to just war theory, drawn up in the 13th Century by Thomas Aquinas, were debated by theologians who met international lawyers and ethicists at a private symposium called "The Price of Peace". It was decided that these older models needed readdressing and that the issue of how Christians can go to war, and still teach that murder is wrong was first addressed in the 5th century by St Augustine, who said that defence of a nation's peace had to be the prime justification for going to war. Before the invasion of Iraq Church of England leaders gave warning that it would be "ill-judged and premature" to launch an attack without the

authority of the UN. The just war criteria was being addressed to seek a way in which it could be used against weapons of mass destruction, rogue regimes and terrorism.

POLYHYMNIA 8: INTERNATIONAL SEMINAR ON BUDDHIST ECOLOGY AND THE CRITIQUE OF MODERN SOCIETY On February 17-18 2005, the Director of the Institute was fortunate enough to travel to London to speak at the above event. The theme for this year's event was Buddhist Ecology and Critique of the Modern Society. International speakers such as Jeong-Yeon Yang from Dongguk University, John Pickering from Warwick University and many others gave their own interpretation on Ecology from a Buddhist perspective. The Director himself spoke on Enlightenments: Buddhist, Eastern and Western Enlightenments and the Search for Holistic Enlightenment Suitable for the Contemporary World. The talk was well received and respected due to the content, while the vast majority of the speakers were approaching things from a Buddhist perspective, The Director chose a multi-faith approach, and gave good detail as to how each enlightenment is similar to the next, and in reality how it isn't a matter of how good someone's enlightenment is, but that we all have them regardless of culture. Other British speakers included Peter Harvey, Philip Henry, Damien Keown, Stewart Mcfarlane, John Pickering, Will Tuladhar-Douglas. Korean contributors included: Jeong-Yeon Yang, Chang-gyu Ji (Environmental Pollution an Mental Pollution), Sang-Hoan Bae (4 Noble Truths as Solution to Ecocrisis), Yong-Kil Cho (The Function of Social Integration through Buddhist Ethics in the Modern World), Geo-Lyoung Lee (Green Buddha and Clean Min), Sung-Hyun Shin (Biological Diversity[s Decrease and Not to Take Life), Koung-Joon Park (The Buddhist Perspective of Cultural Progress), and Jong-Wook Kim (Buddhist ecological Reflection on Modernity). For further information on SOAS who hosted the event:<http://www.soas.ac.uk/> The Co Host was Dongguk University in South Korea, <http://www.dongguk.edu/english/> who have plans to publish the entire proceedings in a bilingual edition in the near future.

POLYHYMNIA 9: DIOGENES is a journal produced by The International Council for Philosophy and Humanistic Studies, with the support of UNESCO. On the website is a whole list of back issues from 1952 to present, and was created by Roger Caillois as an international transdisciplinary journal. Since its beginning, it was conceived as a large organ for wide scientific information and international synthesis. Many great thinkers have contributed to Diogenes and we urge you to check out their website at: <http://www.unesco.org/cipsh/eng/diogene.htm>

POLYHYMNIA 10: THE THEOSOPHICAL SOCIETY was founded in 1875 and at the time considered startling and revolutionary, but supported by intellectuals, spiritually-minded and forward thinking

people, The Theosophical Society is now a worldwide concern, with its headquarters in Adyar, Chennai (Madras), India. There are 48 national Sections with each having its own autonomous branches. It has no creed, no obligatory set of beliefs; however its members are in sympathy with the Society three objects: To form a nucleus of the Universal Brotherhood of humanity without distinction of race, creed, sex, caste or colour. To encourage the study of comparative religion, philosophy and science. To investigate unexplained laws of nature and the powers latent in man. Members are free to take on which teachings are viable for them. Theosophy is not a religion, it does not align itself with any religious teachings. It isn't a society with specific rituals, nor is it a spiritualistic, nor does it include spiritual or psychic development in its teachings. It is not a vegetarian organisation. It is not political and does not advocate any particular social or financial system. For further information on The Theosophical Society: www.theosoc.org.uk

POLYHYMNIA 11: WCRP SOUTH EAST EUROPE: IS GOD A PACIFIST? Within Christian doctrine, we find that God sometimes has a dual purpose. He is seen as a vengeful God, full of contempt for humanity, yet at the same time and in other parts of the Bible he's shown as benevolent. We know that God represents the creative impulse, and is the source of all life, but we also know that God destroys too. Human beings sometimes go with Darwin's "Survival of the fittest", and therefore are inhumane to one another without necessarily realising their reasons for doing so. Humans possess free will, and by doing so, the pain and suffering inflicted on others, by some is seen as necessary, so does that mean God isn't watching over us? And that God is allowing evil to exist? Philosophers have shown that the problem does not make logical sense: God can be neither omnipotent nor perfectly good. The former fails because God cannot do everything, therefore choices have to be made, and the latter follows the fact that the best outcome sometimes requires actions which are not intrinsically good. The Israelites for centuries have used the name of God (in their case Yahweh) as the God of war, they righteously believe that their God is the one true God and that therefore they can inflict suffering upon their enemies in the name of God. In contrast Jesus appeared as the face of God's non-violent side. In spite of suffering aggravation from all sides, he remained calm and never used physical force against another. Because of war and violence worldwide many people feel like they have been deserted by God. In some respects it could be said that through the making of war, we find the peace offered by God. World Conference of Religions for Peace. On the 16-18 November 2005 an important Interfaith milestone was reached at the second conference of

South East Europe Inter-religious Network (SEEN), in Tirana, Albania. Religious leaders from over 50 countries attended, and allowed its delegates to address their shared experiences and develop joint strategies for strengthening the role of religious communities and in building peace and stability in the region. The religious leaders committed to strengthening SEEN, in partnership with Religions for Peace (including its European branch). They also supported the Women of Faith Network; the religious leaders of Albania, in order for them to develop their own Inter-religious Council; and to build Inter-religious Councils throughout the region; to work towards equal treatment by law for all communities and religious leadership; call on governments to promote and protect religious theological institutions; to work in solidarity with governments to make restitution of real and moveable property including those confiscated from religious communities. In addition to those already represented were representatives of the Pan European religions for Peace bodies and Ambassadors from various countries including the USA and the United Kingdom.

POLYHYMNIA 12: AMERICAN DRUIDISM: A GUIDE TO AMERICAN DRUID GROUPS – Daniel Hansen. This book published by Peanut Butter Publishing in the USA is a comprehensive, who's who, or should I say, which group is which in American Druidry. Not just this but the author describes his own journey through Druidry and a history of Druidry covering paleo-druids, meso-druids and neo-druids. This book also covers neo-Druidry today, with its emphasis on ecology and the environment and the steps taken by druids to ensure the survival of the planet. The second part of the book is a list of the assorted druid and druid related groups operating in the USA, and would provide anyone in the US with a comprehensive guide as to each group, what they stand for and how one can join. An extensive reference list at the end details many currently available druidic texts. This book gives anyone even vaguely interested in Druidry a unique overview from the perspective of the author.

POLYHYMNIA 13: REVIEW: THE SHAMAN'S LAST APPRENTICE – BY REBEKITA the author began her journey to Peru after consulting a psychic after a dream she had. The psychic warned her not to go to Peru, but to stay in her job in banking, and she would be successful. She ignored the advice of the psychic and went to Peru to study under an Ayahuasquero. The Shaman's Last Apprentice details her journey, from being a young girl, incensed by the suffering in the world, through her journey into depression, and out the other side towards her journey to Peru. Whilst in Peru she became apprentice to Don Juanito, Ayehuasquero, taking the sacred plants and listening to their messages. This book is written in an easy to read style from the perspective of the author herself and while at times seems a little emotive, this is a necessary part of the text and in understanding her journey of self-discovery and her

discovery that the only way we can solve the problems of the world is through unconditional love.

POLYHYMNIA 14: REVIEW: WESTERN ESOTERIC MASTERS SERIES: JOHN DEE – SELECTED AND INTRODUCED BY GERALD SUSTER

John Dee (1527-1608) was considered a Master in many fields, he led the 16th century revival of Hermeticism, was a philosopher, mathematician, geographer and navigator. He was also an adept in the Occult arts and had a lifelong interest in astrology, alchemy and Kabbalah, later practicing rituals in order to gain nature's secrets. He went from national hero to obscurity, dying in abject poverty in 1608. Detailed within this book are letters Dee sent to various establishment figures, his "Monas Hieroglyphica", some of his geographical works, his diaries from 1577-83, his spiritual diaries 1583-7 and his personal diaries from 1589-95 and 1600-1. We get a picture of Dee being a man very much ahead of his time, someone who believed he should have received more recognition for his work and often felt unappreciated by those around him. Notes and appendixes go some way to describe the Enochian Magical system, and a description of what Kabbalah (spelt Kabbalah in the book) is. Overall this book gives some insight into the character of this illustrious man, through his writings, and is a perfect introductory book. A complex bibliography contains many more texts by Dee himself, as well as a range of texts from other authors.

POLYHYMNIA 15: INDEPENDENCE DAY CELEBRATIONS IN BETHLEHEM, 15 NOVEMBER 2005

The Independence Day celebrations in Bethlehem this year were aimed at "Breaking the Silence", surrounding the occupation of Palestinian territory. Organised by the Holy Land Trust, the celebrations were simple and yet symbolic. A tent in the Square was covered with signs declaring Palestinian right to self-determination and calling for a peaceful settlement to the conflict, it began with a remembrance service to the late Yasser Arafat. A minutes silence for those who had suffered in Palestine under the occupation was followed by the Palestinian National anthem and a reading of the Declaration of Independence. Children from Palestine spoke of their difficulties during the conflict. A video about daily life under the occupation "To Live with Dignity" was screened in a tent, and a DJ played Palestinian music throughout the day. The day ended with a candlelit procession through the main street of Bethlehem. HLT was joined by the

International Palestinian Youth League and representatives from the Palestinian Commission for Citizen's Rights. It's hoped that this event will lead to more events like this and the continuing development of a peaceful resolution to the difficulties in this area.

POLYHYMNIA 16: IIPSGP JOHN DEE SYMPOSIUM

This special event was organised by IIPSGP to commemorate the life and work and influence of Dr John Dee, one of the unsung heroes of the Elizabethan Renaissance. The Symposium has been organised on the Saturday closest to his birthday, which was on 13 July 1527. Dee was born in London to a Welsh father (Rowland Dee) from Radnorshire and an English mother (Joanna Wild), and all his life was interested in the peaceful symbiosis of his Welsh and English heritage. Dee was a friend of Guillaume Postel in France, Mercator in the Netherlands, and many of the leading scientists and philosophers of his day. He was a hermetic mystic at the court of Queen Elizabeth 1st, who sought through his learning and his studies to bring into being a new world based on peace and wisdom. His students included Sir Philip Sidney. Sir Walter Raleigh, the Earl of Northumberland and even Queen Elizabeth 1st herself. Educated at Cambridge, where he was a student at St John's College, he became a founding fellow of Trinity College when it was founded in 1546, and became an under-reader in Greek, which tongue he knew well. The Symposium took place at a Welsh Country house in Montgomeryshire, near Welshpool, whose owner possesses a rare oil portrait of Dee on a wood panel which has been dated to not long after his time, and which may well contain an original likeness. During the symposium a number of talks were given, including one by Mary Napper, our Secretary General on the Images of Albion in relation to Dee's Life and Work, as well as a talk by Jeremy Rye on the Portrait of Dee in his possession. During the day we felt we further confirmed it as being Dee himself by finding a Greek letter, delta, in the shape of a triangle, hidden away on the portrait, and further discovering that this was the way Dee often signed his name for brevity. Tapes recordings were made of the day's proceedings and for those IIPSGP member unable to attend in person can be ordered from the office at cost. Nigel Blair, the founder of the Wessex Research trust, had wanted to attend and give a paper on Dee and Raleigh, since Raleigh had founded the School of Night at his base in Sherbourne, but ill health preventing his coming (in fact Nigel died later this same year) The talk by Thomas Daffern is reproduced here in rough outline, since it consisted of an overall chronological account of Dee's life and works.

DEE, JOHN (1527 - 1608) was born in London on July 13 1527, descended from an old Welsh family of the Dees of Nant y Groes in Radnorshire - and possibly from Roderick the Great, Prince of Wales, son of Rowland Dee. He was a native of the parish of Beguildy near Knighton in Radnorshire, which is most probable - his

father Rowland was a vintner from near London - or possibly a swere to Henry 8 – his mother was Johanna, daughter of William Wild. By 1531 his education was proceeding and included Latin in London and also at Chelmsford in Essex. In 1542 Dee was sent to St Johns College Cambridge in November to study maths and Latin etc. By 1543 he was studying 18 hours daily, and only had 4 hours sleep and two meals and recreation. In 1544 he received his BA from Cantab, and the following year in 1545 became a foundation fellow of St Johns. In 1546 Trinity College was founded by Henry 8 - as one of his last acts - and Dee was nominated one of the original fellows - and assigned to be there an under reader in Greek. He set forth a comedy of Ariostophanes - Pax - with special effects designed by himself. In 1547 he went abroad to the Low Countries to confer with learned men, and in 1548 was awarded his MA from Trinity. In 1550 he went to Paris and gave a celebrated series of lectures on Pythagoras and was offered but refused the Regius Professorship at the University of Paris. In 1551 he met Cecil & King Edward 6 and was awarded as state pension to support his studies. In 1553 he was also awarded the Rectorship at Upton on Severn in Worcestershire. In 1554 he was offered a teaching post in Oxford University but declined. 1555 he proposed a documents commission to Queen Mary, and in 1556 he was briefly imprisoned in the Tower of London as a suspected heretic, but was released on closer examination by Bishop Bonner, Bishop of London. In 1558 Queen Mary died and Elizabeth became queen and Dee was recognised and introduced to the Queen by William Herbert Earl of Pembroke and Lord Dudley Earl of Leicester. In 1562 Dee was in Europe & found his copy of Trithemius' *Steganographica*, a book about secret codes and angel magic. In 1563 he went to Hungary, and in 1564 published his key text, *Monas Hieroglyphica* and this led Queen Elizabeth to come and to study under him in Mortlake. In 1567 the Queen offered any Bishopric he chose but he said no, preferring to pursue his own studies. In 1570 he published a translation of Euclid with his famous Mathematical Preface. In 1571 he went to Lorraine and got ill en route home and was kindly sent a doctor by Queen Elizabeth. In 1572 he was studying astronomy in depth, and in 1574 he wrote to Lord Burghley for aid and his first wife died sadly on 16 March. In 1575 Queen Elizabeth visited Mortlake to see his library and also his famous mirror used for scrying. In 1576 he was given his Rectorship for life. In 1577 he published *General and Rare Memorials* and went to Windsor to discuss a rare comet sighting with Queen Elizabeth, and they held close talks for 3 days. In 1578 he acted as physician to Elizabeth and then went to Germany for health advice. He next married his 2nd wife Jane Fromond on 5 February with whom he later has a son Arthur and ten other children. In 1580 Elizabeth visited him again to discuss her title to the countries of the world discovered in North America

and Dee made two rolls outlining her rights of tenure in international law (somewhat suspect one might add from a North American Indian perspective). In 1581 he held his first séance, and this work to contact the spiritual worlds became a regular feature of his life hereafter. In 1582 the Gregorian calendar was established and Dee tried to publish it in England but it was to be a further 170 years before it was adopted there. Kelley next appeared at Mortlake, and so he became skryer to Dee with some challenging consequences. Perhaps the moral here is o rely on oneself as one's own skryer rather than going to mediums ! In 1583 Dee became more and more interested in both alchemy and the spiritual world and later that year he was visited by Count Laski from Poland, who was seeking the philosopher's stone. At Laski's invitation he went to Poland on 21 September 1583, and in 1584 Dee went to reside in a castle near Cracow. From there they went on to visit with Holy Roman Emperor Rudolph 2 in Prague, but no he was rewarded with no second interview, due to the influence of the Jesuits in the court, who were suspicious of Dee, due to his continued loyal Anglicanism and devotion to Queen Elizabeth. Indeed, he and Kelley were banished from the domain o the Empire, and Dee went back with his wife and children to Poland and met the King of Poland, Stephen, through Laski and this King later attended some spirit sessions, but in fact he was not impressed. In 1586 they returned to Prague again but the Papal Nuncio got them outlawed from there in 6 days so they fled to Erfurt in Thuringia and from there went on to Hesse Cassell and then to Bohemia under Count Rosenberg and again they were invoking and consulting the angels. At this point the Tsar of Russia sent for Dee and offered him a huge armed escort and a salary for life, but Dee again said no out of loyalty to Britain. Presumably he felt it would have been like a kind of treason to share his knowledge with a foreign monarch rather than his own sovereign. In 1587 it is claimed by some that he managed to make some gold in alchemical transmutation... His son Arthur Dee acted as skryer to the angels for 1st time but the operation was unsuccessful. The angels went so far at this time as to say he ought to share his wife Jane with Edward Kelley, but this was really the beginning of the end of his relationship with Kelley. In 1588 Dee was in Bremen and broke up with Kelley and they never met again. On Nov 10 1589 he returned to Queen Elizabeth, a year after the successful defeat of the Spanish Armada. During his time abroad a mob had partly destroyed his house in Mortlake and his library had been partly scattered, but when he came back in December 1589 he went straight to Mortlake and eventually managed to regather about 3/4 of his books, and soon after he met up with Elizabeth again. By 1591 however he had fallen on hard times – his angel magic was not in vogue in a world increasingly dominated by the shift towards science per se, and he was seen as a somewhat dangerous and perhaps eccentric old man from a bygone era. In 1595 however, the Queen did assign him to the post of Warden of Manchester College, an educational foundation in Manchester whose exact whereabouts is still not clear. In 1603 Queen

Elizabeth died and James became King, bringing with him a dislike for the occult and the esoteric in general, as well as a profound distrust of witches. Dee was certainly out of fashion now, as being someone deeply versed in the white magic of the early Elizabethan Renaissance of an altogether kindlier time (as portrayed for example in the atmosphere of Shakespeare's *Midsummer Nights Dream*). In 1604 Dee petitioned James to be tried for conjuring since he wanted to clear his name, a most unusual legal procedure, but James refused to make a martyr of him. Weak and exhausted, Dee lived a few more years in Mortlake and even did some more quiet angel magic with a circle of close friends during 1607. The next year, 1608, Dee died on December 8 (in the same year that young philosopher Sir Edward Herbert set out on his foreign tour of European countries). The very next year, in 1609, the *Fama Fraternitas* was published in Cassell, bringing to the world's attention the existence of the Rosicrucian Order and its esoteric history. Soon after that, the 30 years war broke out in Europe and led to huge bloodshed between Catholic and Protestant for dominance in European affairs, a conflict still going on in Ireland to this day with untold tragic consequences. Even the Cold War between Protestant Marxism and the Catholic West can be seen in some sense as a continuation of the 30 years war and its unresolved conflict. Dee on the contrary stood for the possibility of the synthesis of Catholic and Protestant, within the wider perspective of a Christian esotericism which linked back to the pre-Christian roots of ancient philosophy, as well as to the wisdom traditions of all other faiths. Dee had many Jewish and Muslim books in his library for example, while his disciple Walter Raleigh and he had discussed the newly discovered religions of Buddhists and Hindus etc. To sum up his achievements then, one could categorise Dee's contributions in a number of headings, as follows:

1. Dee was a peacemaker: as reported by Aubrey, he was a man of pleasant and mild disposition who was always tirelessly trying to reconcile conflicts both great and small.
2. Dee was an advisor and in effect in functional terms, a Druid to Queen Elizabeth and other monarchs, including Mary 1, and Edward VI, and also to James I and Emperor Rudolf and Emperor Maximilian.
3. He was also a pioneer scientist and mathematician and in this sense a forerunner of Francis Bacon, and Newton etc.
4. He was pioneer of psychical research – in that he wanted to establish through proper observation and experiment the existence and utility of contacts with a world beyond this plane of existence, which he understood to be populated by angelic beings as well as departed spirits.
5. He was an inspirer of the Rosicrucian movement, and as claimed by Dame Francis Yates, one of their chief inspirers.

6. He was an inspirer of freemasons and figures such as Elias Ashmole who looked on him as an important link in the chain which led to the formation of organised freemasonry in Britain and the world.

7. He was an inspirer of the Golden Dawn and the magical revival of the 19th and 20th century including the work of Alesteir Crowley, who claimed to have been the reincarnation of Edward Kelley (which would have put him somewhat at odds with Dee in fact, given that Kelley fell to his death in Europe after being incarcerated at the behest of the Emperor, and never made it back alive to Britain).

8. He was also a friend of Guillaume Postel who was an equivalent figure in France at the time, and adhered to the idea of a transnational learned wisdom school which would operate beyond the artificial national boundaries created by war or religious differences.

9. He coined the phrase the British Empire, with all its consequences

10. He was an admirer of Welsh and British culture and represented that fusion of England and Wales which gave birth to the notion of Britain,

11. He was an enthusiastic advocate of King Arthur, was a pioneer in the restudy of the more mythical roots of British culture. In some ways perhaps, he consciously modelled himself on the figure of Merlin, who was in turn an archetypal Druid figure, like Taliesin.

12. He was a pioneer of navigation and particularly in relation to the Americas, and often produced maps for Raleigh and Drake and other sailors.

13. In some ways he was a pioneer of new attitudes to relationships and was overall a most loyal friend to many people.

13. He was a mystic alchemist and Hermeticist and an important link in the chain of transmitting these ideals on to future generations.

14. He was almost certainly involved in some way with the early work of the British intelligence services as a friend of Sir Francis Walsingham, its leader, but he was also in effect operating at a higher level, as a pioneer of a Wisdom Service, arguing that by cultivating the highest wisdom and searching out the arcane mysteries behind the universe, he was also benefiting his country

15. He was a pioneer of calendar reform

16. He was a pioneer of the idea of a national library and for a commission of ancient monuments many centuries before this actually finally happened.

17. He was a pioneer Kabbalist and Hebraist in Britain at a time when few people learned the Hebrew tongue or its more esoteric secrets.

18. He was also a pioneer of Sufi knowledge and knew the work of Ramon lull for example and Roger Bacon, even if his admiration for aspects of Islamic learning did not prevent him from urging a further crusade by the Holy Roman Emperor against the Ottomans.

19. He was an inspirer of the whole movement in Britain of what became antiquarianism, with its interest in the ancient and the mediaeval.

20. He was an inspirer of cartographers and a great collector of maps and a friend to Mercator.

21. He was an inspirer of literature and may be the source of the character Prospero in Shakespeare, and was himself a poet and bard.

22. He was an important librarian and collector of books and manuscripts who amassed one of the greatest book collections then extant in Britain.

23. He was a devoted teacher and counted many famous and influential people among his students over the years.

Each of the above 23 fields could be explored and expounded in greater length, but this much will have to suffice to show something of his influence and significance.

24. Finally, he was a Hellenophile and a lover of Ancient Greek thought and literature and was fluent in his knowledge and study of ancient Greek, especially his love for the Ancient Greek wisdom traditions, and as such can be counted a genuine devotee of the Muses.

TERPSICHORE

TERPSICHORE 1: MUSICIANS AGAINST NUCLEAR ARMS CONCERT FOR PEACE

On 20th May 2005 a “Concert for Peace” was held at St. James’ Church in London W1. Featuring Gemini, directed by Ian Mitchell, who were marking their 30th Anniversary of the ensemble’s foundation. Mitchell who is also a member of the Albanian folk band “Liria” and performed with fellow musicians Caroline Balding, Yuko Inoue and Robin Michael in this amazing event. Gemini are renowned for their work for the BBC, and have been prize winner in the music category of the Prudential Awards for the Arts, and have been a recipient of an Arts Council Incentive Award. Music performed included: Mozart’s Clarinet Quartet Op. 79 and Divertimento in Eb, Ravel’s Sonata for Violin and Cello, and performed the first performance ever of Nicloa LeFanu’s “New Work: and delivered the English Premiere of Paul Maelor’s “At the Still Point in Time” which was composed in 2004. This event also featured the guest speaker Sheila Triggs, who is the President of the Women’s International League for Peace and Freedom. The event was well attended and hopefully more of these events will be held in future to continue the good work already done for the disarmament of nuclear arms.

TERPSICHORE 2: SHAMAN VOICES BRIDGE THE DIVIDE

During May 2005 CMN (Contemporary Music Network) presented “Shaman Voices” which was performed at assorted venues across the United Kingdom. Writer Michael Ormiston used the techniques of three ancient vocal traditions to re-connect the listener to the world of Spirit through the medium of music, bringing both ancient and modern together in a fusion of subharmonics and individual cultural identity.

Okna Tsahan Zam, from the Republic Kalmykia, was given his name Tsahan Zam by his grandmother, and means “The White Road” .. the way to freedom. He was inspired to sing via dreaming that a man had told him to sing the Djanger Epic and finally in 1987 began to sing in public, then in 1990 received the title of “National Kalmyk Djangartschi” (Djanger singer).

The djanger is an ancient source of wisdom, giving rules for living, a life model and is a source of

information for the Kalmyk people. amongst the Kalmyk’s , the stories being translated from the Tibetan language when the Kalmyks converted to Tibetan Buddhism in the 17th Century. It tells the story of Djanger, the Khan (King) of the Universe, the man who loves all. The main idea behind it is that everyone lives in peace and understanding on earth.

Wimme Saari is a Finnish singer who has rediscovered the Yoik, and ancient Sami chant, which is a blessing, a healing or an honouring. Wimmes delivered modern interpretations of the Sami Yoik, which combined the earthiness of the traditional Yoik, with improvisations, with words and wordless, and delivered them in a contemporary fashion, fusing the old with the new in elegant fashion.

Tanya Tagaq Gillis is from the Cambridge Bay, Nunavut in Alaska. The vast majority of the Inuit traditions have been lost to the world, however, in 2000 the territory of Nunavut was created, which gives Inuit the right to self-government and covers about half of the Northwest Territory of Canada. Tanya learned Katajaq (Inuit Throat singing) through listening to tapes. This is described as an ancient art of “a game in which one makes noises”. Her style is instinctual and she delivers an emotional variant to the throat singing of the other artistes.

The CMN, were established in 1971 by The Arts Council to bring a range of new music to audiences across the country, that presents a cross-section of the latest developments in music performed at the highest level. For further details of CMN and Shaman Voice: www.cmntours.org.uk www.dotcog.co.uk/cmnn/shaman/site.htm

TERPSICHORE 3: THE COSSACKS

Earlier this year The Bulava Chorus performed their rendition of “The Cossacks” a seminal work of Ukranian song and music, in various styles including folk, eastern orthodox liturgical works, classical songs and opera. Pavlo Hunka in an International opera singer, and was guest soloist, he was born of an English mother and Ukranian father, he comments “...the deep resonant sound of Eastern European voices speaks to my soul more expressively than, perhaps, any other music ...” The Bulava Chorus are all men who hail from England, Germany and the USA, and are all successful in their own field, but through the Chorus combine the dark resonant tones of the Slavic cultures with a free Western Spirit.

“The Cossacks” itself took us on a journey through time from the 16th Century through to finding peace within the self. The Cossack people’s received much in the way of persecution from other cultures, and to find that sense of inner peace through the beauty of the Chorus is indeed an inspiration. For further information: www.bulavachorus.co.uk

TERPSICHORE 4: OUTCAST SINGER RETURNS HOME

Souad Massi, Algerian singer-songwriter is to return home to Algeria after spending many years in France. This versatile vocalist, whose music

is a fusion of Arabic flourishes tempered with flamenco guitar has recently released a new album 'Mesk Elil'. She grew up in Bab el Oued, supported by her mother and condemned by her father. Massi's mother struggled to pay for guitar lessons, which was unconventional in 1990's Algeria, as was her wearing of jeans. As she grew in popularity she was recognised in the street and became a target of disapproval. Massi was not being overtly political, just wishing to express her artistic side, which was inspired by the music and style of the Western world. Massi first came to Paris as part of "Femmes d'Algerie" concert package, which performed at the Cabaret Sauvage, after which she was signed to Island records. Massi sings of returning home to Algeria in her songs, and reminds us of her hardships in her native country. She is, however about to return to Algeria to play some concerts, a clear sign that democracy is now becoming a reality for the Algerian people. Most of her songs are sung in Arabic, with occasional forays into French and English, capturing the essence of her varied life. Though Arabic is preferred as one word can be sung a multitude of ways to convey many meanings. Her work is melancholic, rooted in both personal and societal issues. It's a sharing of problems, between artist and audience, as they journey together through the trials of life.

TERPSICHORE 5: FOOTBALL FOR

PEACE Jose Mourinho wears two caps, his one as turbulent football manager of Chelsea Football club and the other one. He is an active supporter of the Peres Centre for Peace, set up to bring together the Palestinian's and Israeli's in the arena of football. Shimon Peres said: "Football is war without bloodshed". The coaching system of the Centre began with 80 novice players,, the boys play twice a week on their own turf, then get together every three weeks. Project Co-ordinator, Gal Peleg stated, " We don't presume that these kids will bring peace. We're not aiming that high. It's enough to see the human face of the other side". The boys wear the same football strip, the Israelis with the Hebrew Insignia and the Palestinians with Arabic. "They never play against each other," Mr. Peleg said, "They're always in mixed teams". It, however, is not quite as idyllic as it may seem, the Palestinians cross into Israel, but the Israelis don't cross over into Palestinian territory. The boys fraternise, their parents do not. This is terrible shame, because if the parents of these children, and their friends and families could only set aside their differences, then peace in the Middle East might not be such a hard thing to achieve.

TERPSICHORE 5: BELIEVING IN GOD IS THE NEW FASHION STATEMENT!

It would seem that Christianity is having somewhat of a revival these days, but not in the pulpits in churches but in stadium concerts by the newest flavour of pop

star, who rather than sing about it from the rooftops, choose to quietly celebrate their beliefs. Natasha and David Bedingfield, both played in the band DNA Algorhythm at Christian music festivals. Natasha even to this day is known to say her prayers before going on stage. The band Athlete keep very quiet about their Christian rock past, they met at the religious music festival "Greenbelt", and are choosy about who they let know about their beliefs. It's strange to think that the new rebellious teenagers might actually be quietly Christian, rather than look to the "Anti-Christ Superstar" himself Marilyn Manson for guidance. Al Green, a Christian Minister, demonstrates how you can find God and enhance your career at the same time, songs such as "Love and Happiness" and "Lets Stay Together" suddenly take on new meaning when applied in the context of finding God. Obviously when one thinks of Christian and music, immediately one thinks of Cliff Richard, whose career has spanned longer than most, and who's endless Festive songs have been the source of much derision. Other stars who have "found God" include; Bob Dylan, Sinead O Connor, and even the foremost Little Richard. But its not just Christianity which is coming into vogue amongst our popular singers ... Madonna found "Kabbalah", The Beatles found Transcendental Meditation, Richard Thompson became a Sufi Muslim and of course Yusuf Islam, Cat Stevens to you and me, found Islam. Spirituality is all around us, and its diversity appeals to musicians as much as the rest of us, one could even say that spirit and music are one in the same thing, each inspiring the other in equal measure.

TERPSICHORE 6: STRAW BEARS AND ENGLISHMEN COME OUT IN THE

MIDDAY SUN On the first Monday of Epiphany, Whittesley in Cambridgeshire holds a curious festival, harkening back to our cultural past. The Straw Bear Festival is a strange and wonderful event where Morris Dancers, Molly Dancers and all and sundry turn out to greet the arrival of the Straw Bear. For those of you that don't know the difference, here's a little lesson on differences between Morris and Molly dancing. Morris Dancing features men dressed usually in white shirt and trousers (though some sides wear knee breeches), waving hankies and jingling because they wear bells (though there are variations on this, I won't go into it here). The dance they do usually takes place around 6 inches in the air and are rather complex. Molly dancers are slightly different they usually have black faces (or black and white, or blue .. depending on what side they're on). They wear big boots and their dances take place around six inches beneath the earth. (Lots of stomping). Anyway, back to the Straw Bear Festival .. It takes place on the First Monday after epiphany, also known as Plough Monday, the usual day in which Molly dancers went out to dance for money, as the cold winter months could prove harsh for them. (Most Molly dancers were made up of teams of Plough boys). So the Straw Bear festival was first mentioned in newspapers in the 1890's, and even then the event was shrouded in

mystery, though the straw bear himself could be the key to the mystery ...The Straw represents warmth of the Summer Seasons, when the crops are cut, and his warmth reminds us that Summer is indeed coming.

For further information on the Straw Bear Festival:
www.strawbear.org.uk

TERPSICHORE 7: SACRED ARTS CAMP

Is the annual peace through the arts camp that takes place in Dorset and is the largest international gathering for dancers of universal peace. Dancers and signers from across the globe come together for this wonderful event, which is packed full of workshops and events to take part in, or just sit and watch. The idea behind the camp is to bring together people from all over the world, in a co-operative and empowering way, through spirituality. The 2006 event is to be on from May 26th to June 4th and a venue, possibly in Gloucestershire has yet to be decided. The dances are led by Muiz Brinkerhoff, Matin Mize, Amida Harvey, Devi Silje Seppik, Sitara Enders, Daren Messenger, Mary Rabia and Ralph Nimmann. With voices being led by; Carola and Roland Vogtsberger, Emma Harris, Bruce Knight, Sarah Pennington with circle dances led by Rosa James. For further information: www.sacred-arts-camp.org.uk

TERPSICHORE 8: WALES OPENS TOP SPOT ON WORLD ARTS STAGE

The Wales Millennium Centre opened for business last year and has put Europe's youngest capital city on the cultural map of the world. Nicknamed locally "The Armadillo" due to its curious hump-backed design and is home to seven resident companies, including the Welsh National Opera.. After 20 years of design wrangling, the centre was finally completed, with its slate clad front walls and an inscription window featuring " In these stones horizons sing" and in Welsh " Crev Gwir Fel Gwydr O Ffwnais", written by the poet Gwyneth Lewis, which roughly translates as: "Creating truth like glass from the furnace of inspiration". The idea behind the centre is to bring worldwide audiences to see International arts being performed. Free events sit alongside paid events and provide a venue for all manner of events. For further information: www.wmc.org.uk

TERPSICHORE 9: THE FLAME BURNS BRIGHTLY

Ashera Hart is the visionary behind the creation of "Shamanic Sonics", she has over 15 years experience in the music world and has studied the healing effects of sound. She says, "We live in a very dissonant world which has become very disconnected with nature. We've been in our heads instead of in our bodies and in our hearts. We need to heal this separation and feel our connection again with the Earth, ourselves and each other in order to ensure our survival and harmonising your body with sound is a

beautiful way to feel it." So, sound, can be used for healing all manner of situations, via using music, words and sounds to create peaceful environments to aid healing. Alongside this, and someone recommended by Ashera is Fabian Maman and his Tama-Do, Academy of Sound, colour and movement. Maman has cultivated a synthesis between sound, colour and movement to create a truly holistic approach to healing, linking humanity to the stars. Ashera has also taken her sound work into Stonehenge at the time of the Summer solstice and shown the power of pure sound in creating a magical space for healing and spiritual attunement. Further details can be found at: www.theflame.net and www.tama-do.com

THALIA

THALIA 1: HAROLD PINTER – NOBEL LECTURE, ART, TRUTH & POLITICS

In 1958 I wrote the following:

'There are no hard distinctions between what is real and what is unreal, nor between what is true and what is false. A thing is not necessarily either true or false; it can be both true and false.'

I believe that these assertions still make sense and do still apply to the exploration of reality through art. So as a writer I stand by them but as a citizen I cannot. As a citizen I must ask: What is true? What is false?

Truth in drama is forever elusive. You never quite find it but the search for it is compulsive. The search is clearly what drives the endeavor. The search is your task. More often than not you stumble upon the truth in the dark, colliding with it or just glimpsing an image or a shape which seems to correspond to the truth, often without realising that you have done so. But the real truth is that there never is any such thing as one truth to be found in dramatic art. There are many. These truths challenge each other, recoil from each other, reflect each other, ignore each other, tease each other, and are blind to each other. Sometimes you feel you have the truth of a moment in your hand, and then it slips through your fingers and is lost.

I have often been asked how my plays come about. I cannot say. Nor can I ever sum up my plays, except to say that this is what happened. That is what they said. That is what they did.

Most of the plays are engendered by a line, a word or an image. The given word is often shortly followed by the image. I shall give two examples of two lines which came right out of the blue into my head, followed by an image, followed by me.

The plays are *The Homecoming* and *Old Times*. The first line of *The Homecoming* is 'What have you done with the scissors?' The first line of *Old Times* is 'Dark.'

In each case I had no further information.

In the first case someone was obviously looking for a pair of scissors and was demanding their whereabouts of someone else he suspected had probably stolen them. But I somehow knew that the person addressed didn't give a damn about the scissors or about the questioner either, for that matter.

'Dark' I took to be a description of someone's hair, the hair of a woman, and was the answer to a question. In each case I found

myself compelled to pursue the matter. This happened visually, a very slow fade, through shadow into light.

I always start a play by calling the characters A, B and C.

In the play that became *The Homecoming* I saw a man enter a stark room and ask his question of a younger man sitting on an ugly sofa reading a racing paper. I somehow suspected that A was a father and that B was his son, but I had no proof. This was however confirmed a short time later when B (later to become Lenny) says to A (later to become Max), 'Dad, do you mind if I change the subject? I want to ask you something. The dinner we had before, what was the name of it? What do you call it? Why don't you buy a dog? You're a dog cook. Honest. You think you're cooking for a lot of dogs.' So since B calls A 'Dad' it seemed to me reasonable to assume that they were father and son. A was also clearly the cook and his cooking did not seem to be held in high regard. Did this mean that there was no mother? I didn't know. But, as I told myself at the time, our beginnings never know our ends.

'Dark.' A large window. Evening sky. A man, A (later to become Deeley), and a woman, B (later to become Kate), sitting with drinks. 'Fat or thin?' the man asks. Who are they talking about? But I then see, standing at the window, a woman, C (later to become Anna), in another condition of light, her back to them, her hair dark.

It's a strange moment, the moment of creating characters who up to that moment have had no existence. What follows is fitful, uncertain, even hallucinatory, although sometimes it can be an unstoppable avalanche. The author's position is an odd one. In a sense he is not welcomed by the characters. The characters resist him, they are not easy to live with, they are impossible to define. You certainly can't dictate to them. To a certain extent you play a never-ending game with them, cat and mouse, blind man's buff, hide and seek. But finally you find that you have people of flesh and blood on your hands, people with will and an individual sensibility of their own, made out of component parts you are unable to change, manipulate or distort.

So language in art remains a highly ambiguous transaction, a quicksand, a trampoline, a frozen pool which might give way under you, the author, at any time.

But as I have said, the search for the truth can never stop. It cannot be adjourned, it cannot be postponed. It has to be faced, right there, on the spot.

Political theatre presents an entirely different set of problems. Sermonising has to be avoided at all cost. Objectivity is essential. The characters must be allowed to breathe their own air. The author cannot confine and constrict them to satisfy his own taste or disposition or prejudice. He must be prepared to approach them from a variety of angles, from a full and uninhibited range of perspectives, take them by surprise, perhaps, occasionally, but nevertheless give them the freedom to go which way they will. This does not always work. And political satire, of course, adheres to none of these precepts, in fact does precisely the opposite, which is its proper function.

In my play *The Birthday Party* I think I allow a whole range of options to operate in a dense forest of possibility before finally focussing on an act of subjugation.

Mountain Language pretends to no such range of operation. It remains brutal, short and ugly. But the soldiers in the play do get some fun out of it. One sometimes forgets that torturers become easily bored. They need a bit of a laugh to keep their spirits up. This has been confirmed of course by the events at Abu Ghraib in Baghdad. *Mountain Language* lasts only 20 minutes, but it could go on for hour after hour, on and on and on, the same pattern repeated over and over again, on and on, hour after hour.

Ashes to Ashes, on the other hand, seems to me to be taking place under water. A drowning woman, her hand reaching up through the waves, dropping down out of sight, reaching for others, but finding nobody there, either above or under the water, finding only shadows, reflections, floating; the woman a lost figure in a drowning landscape, a woman unable to escape the doom that seemed to belong only to others.

But as they died, she must die too.

Political language, as used by politicians, does not venture into any of this territory since the majority of politicians, on the evidence available to us, are interested not in truth but in power and in the maintenance of that power. To maintain that power it is essential that people remain in ignorance, that they live in ignorance of the truth, even the truth of their own lives. What surrounds us therefore is a vast tapestry of lies, upon which we feed.

As every single person here knows, the justification for the invasion of Iraq was that Saddam Hussein possessed a highly dangerous body of weapons of mass destruction, some of which could be fired in 45 minutes, bringing about appalling devastation. We were assured that was true. It was not true. We were told that Iraq had a relationship with Al Qaeda and shared responsibility for the atrocity in New York of September 11th 2001. We were assured that this was true. It was not true. We were told that Iraq threatened the security of the world. We were assured it was true. It was not true.

The truth is something entirely different. The truth is to do with how the United States understands its role in the world and how it chooses to embody it.

But before I come back to the present I would like to look at the recent past, by which I mean United States foreign policy since the end of the Second World War. I believe it is obligatory upon us to subject this period to at least some kind of even limited scrutiny, which is all that time will allow here.

Everyone knows what happened in the Soviet Union and throughout Eastern Europe during the post-war period: the systematic brutality, the widespread atrocities, the ruthless suppression of independent thought. All this has been fully documented and verified.

But my contention here is that the US crimes in the same period have only been superficially recorded, let alone documented, let alone acknowledged, let alone recognised as crimes at all. I believe this must be addressed and that the truth has considerable bearing on where the world stands now. Although constrained, to a certain extent, by the existence of the Soviet Union, the United States' actions throughout the world made it clear that it had concluded it had *carte blanche* to do what it liked.

Direct invasion of a sovereign state has never in fact been America's favoured method. In the main, it has preferred what it has described as 'low intensity conflict'. Low intensity conflict means that thousands of people die but slower than if you dropped a bomb on them in one fell swoop. It means that you infect the heart of the country, that you establish a malignant growth and watch the gangrene bloom. When the populace has been subdued – or beaten to death – the same thing – and your own friends, the military and the great corporations, sit comfortably in power, you go before the camera and say that democracy has prevailed. This was a commonplace in US foreign policy in the years to which I refer.

The tragedy of Nicaragua was a highly significant case. I choose to offer it here as a potent example of America's view of its role in the world, both then and now.

I was present at a meeting at the US embassy in London in the late 1980s.

The United States Congress was about to decide whether to give more money to the Contras in their campaign against the state of Nicaragua. I was a member of a delegation speaking on behalf of Nicaragua but the most important member of this delegation was a Father John Metcalf. The leader of the US body was Raymond Seitz (then number two to the ambassador, later ambassador himself). Father Metcalf said: 'Sir, I am in charge of a parish in the north of Nicaragua. My parishioners built a school, a health centre, a cultural centre. We have lived in peace. A few months ago a Contra force attacked the parish. They destroyed everything: the school, the health centre, the cultural centre. They raped nurses and teachers, slaughtered doctors, in the most brutal manner. They behaved like savages. Please demand that the US government withdraw its support from this shocking terrorist activity.'

Raymond Seitz had a very good reputation as a rational, responsible and highly sophisticated man. He was greatly respected in diplomatic circles. He listened, paused and then spoke with some gravity. 'Father,' he said, 'let me tell you something. In war, innocent people always suffer.' There was a frozen silence. We stared at him. He did not flinch.

Innocent people, indeed, always suffer.

Finally somebody said: 'But in this case "innocent people" were the victims of a gruesome atrocity subsidised by your government, one among many. If Congress allows the Contras more money further atrocities of this kind will take place. Is this not the case? Is your government not therefore guilty of supporting acts of murder and destruction upon the citizens of a sovereign state?'

Seitz was imperturbable. 'I don't agree that the facts as presented support your assertions,' he said.

As we were leaving the Embassy a US aide told me that he enjoyed my plays. I did not reply.

I should remind you that at the time President Reagan made the following statement: 'The Contras are the moral equivalent of our Founding Fathers.'

The United States supported the brutal Somoza dictatorship in Nicaragua for over 40 years. The Nicaraguan people, led by the Sandinistas, overthrew this regime in 1979, a breathtaking popular revolution.

The Sandinistas weren't perfect. They possessed their fair share of arrogance and their political philosophy contained a number of contradictory elements. But they were intelligent, rational and civilised. They set out to establish a stable, decent, pluralistic society. The death penalty was abolished. Hundreds of thousands of poverty-stricken peasants were brought back from the dead. Over 100,000 families were given title to land. Two thousand schools were built. A quite remarkable literacy campaign reduced illiteracy in the country to less than one seventh. Free education was established and a free health service. Infant mortality was reduced by a third. Polio was eradicated.

The United States denounced these achievements as Marxist/Leninist subversion. In the view of the US government, a dangerous example was being set. If Nicaragua was allowed to establish basic norms of social and economic justice, if it was allowed to raise the standards of health care and education and achieve social unity and national self respect, neighbouring countries would ask the same questions and do the same things. There was of course at the time fierce resistance to the status quo in El Salvador.

I spoke earlier about 'a tapestry of lies' which surrounds us. President Reagan commonly described Nicaragua as a 'totalitarian dungeon'. This was taken generally by the media, and certainly by the British government, as accurate and fair comment. But there was in fact no record of death squads under the Sandinista government. There was no record of torture. There was no record of systematic or official military brutality. No priests were ever murdered in Nicaragua. There were in fact three priests in the government, two Jesuits and a Maryknoll missionary. The totalitarian dungeons were actually next door, in El Salvador and Guatemala. The United States had brought down the democratically elected government of Guatemala in 1954 and it is estimated that over 200,000 people had been victims of successive military dictatorships.

Six of the most distinguished Jesuits in the world were viciously murdered at the Central American University in San Salvador in 1989 by a battalion of the Alcatl regiment trained at Fort Benning, Georgia, USA. That extremely brave man Archbishop Romero was assassinated while saying mass. It is estimated that 75,000 people died. Why were they killed? They were killed because they believed a better life was possible and should be achieved. That belief immediately qualified them as communists. They died because they dared to question the status quo, the endless plateau of poverty, disease, degradation and oppression, which had been their birthright.

The United States finally brought down the Sandinista government. It took some years and considerable resistance but relentless economic persecution and 30,000 dead finally undermined the spirit of the Nicaraguan people. They were exhausted and poverty stricken once again. The casinos moved back into the country. Free health and free education were over. Big business returned with a vengeance. 'Democracy' had prevailed.

But this 'policy' was by no means restricted to Central America. It was conducted throughout the world. It was never-ending. And it is as if it never happened.

The United States supported and in many cases engendered every right wing military dictatorship in the world after the end

of the Second World War. I refer to Indonesia, Greece, Uruguay, Brazil, Paraguay, Haiti, Turkey, the Philippines, Guatemala, El Salvador, and, of course, Chile. The horror the United States inflicted upon Chile in 1973 can never be purged and can never be forgiven.

Hundreds of thousands of deaths took place throughout these countries. Did they take place? And are they in all cases attributable to US foreign policy? The answer is yes they did take place and they are attributable to American foreign policy. But you wouldn't know it.

It never happened. Nothing ever happened. Even while it was happening it wasn't happening. It didn't matter. It was of no interest. The crimes of the United States have been systematic, constant, vicious, remorseless, but very few people have actually talked about them. You have to hand it to America. It has exercised a quite clinical manipulation of power worldwide while masquerading as a force for universal good. It's a brilliant, even witty, highly successful act of hypnosis.

I put to you that the United States is without doubt the greatest show on the road. Brutal, indifferent, scornful and ruthless it may be but it is also very clever. As a salesman it is out on its own and its most saleable commodity is self love. It's a winner. Listen to all American presidents on television say the words, 'the American people', as in the sentence, 'I say to the American people it is time to pray and to defend the rights of the American people and I ask the American people to trust their president in the action he is about to take on behalf of the American people.'

It's a scintillating stratagem. Language is actually employed to keep thought at bay. The words 'the American people' provide a truly voluptuous cushion of reassurance. You don't need to think. Just lie back on the cushion. The cushion may be suffocating your intelligence and your critical faculties but it's very comfortable. This does not apply of course to the 40 million people living below the poverty line and the 2 million men and women imprisoned in the vast gulag of prisons, which extends across the US.

The United States no longer bothers about low intensity conflict. It no longer sees any point in being reticent or even devious. It puts its cards on the table without fear or favour. It quite simply doesn't give a damn about the United Nations, international law or critical dissent, which it regards as impotent and irrelevant. It also has its own bleating little lamb tagging behind it on a lead, the pathetic and supine Great Britain.

What has happened to our moral sensibility? Did we ever have any? What do these words mean? Do they refer to a term very rarely employed these days – conscience? A conscience to do not only with our own acts but to do with our shared responsibility in the acts of others? Is all this dead? Look at Guantanamo Bay. Hundreds of people detained without charge for over three years, with no legal representation or due process, technically detained forever. This totally illegitimate structure is maintained in defiance of the Geneva Convention. It is not only tolerated but hardly thought about by what's called the 'international community'. This criminal outrage is being committed by a country, which declares itself to be 'the leader of the free world'. Do we think about the inhabitants of Guantanamo Bay? What does the media say about them? They pop up occasionally – a small item on page six. They have been consigned to a no man's land from which indeed they may never return. At present many are on hunger strike, being force-fed, including British residents. No niceties in these force-feeding procedures. No sedative

or anaesthetic. Just a tube stuck up your nose and into your throat. You vomit blood. This is torture. What has the British Foreign Secretary said about this? Nothing. What has the British Prime Minister said about this? Nothing. Why not? Because the United States has said: to criticise our conduct in Guantanamo Bay constitutes an unfriendly act. You're either with us or against us. So Blair shuts up.

The invasion of Iraq was a bandit act, an act of blatant state terrorism, demonstrating absolute contempt for the concept of international law. The invasion was an arbitrary military action inspired by a series of lies upon lies and gross manipulation of the media and therefore of the public; an act intended to consolidate American military and economic control of the Middle East masquerading – as a last resort – all other justifications having failed to justify themselves – as liberation. A formidable assertion of military force responsible for the death and mutilation of thousands and thousands of innocent people.

We have brought torture, cluster bombs, depleted uranium, innumerable acts of random murder, misery, degradation and death to the Iraqi people and call it 'bringing freedom and democracy to the Middle East'.

How many people do you have to kill before you qualify to be described as a mass murderer and a war criminal? One hundred thousand? More than enough, I would have thought. Therefore it is just that Bush and Blair be arraigned before the International Criminal Court of Justice. But Bush has been clever. He has not ratified the International Criminal Court of Justice. Therefore if any American soldier or for that matter politician finds himself in the dock Bush has warned that he will send in the marines. But Tony Blair has ratified the Court and is therefore available for prosecution. We can let the Court have his address if they're interested. It is Number 10, Downing Street, London.

Death in this context is irrelevant. Both Bush and Blair place death well away on the back burner. At least 100,000 Iraqis were killed by American bombs and missiles before the Iraq insurgency began. These people are of no moment. Their deaths don't exist. They are blank. They are not even recorded as being dead. 'We don't do body counts,' said the American general Tommy Franks.

Early in the invasion there was a photograph published on the front page of British newspapers of Tony Blair kissing the cheek of a little Iraqi boy. 'A grateful child,' said the caption. A few days later there was a story and photograph, on an inside page, of another four-year-old boy with no arms. His family had been blown up by a missile. He was the only survivor. 'When do I get my arms back?' he asked. The story was dropped. Well, Tony Blair wasn't holding him in his arms, nor the body of any other mutilated child, nor the body of any bloody corpse. Blood is dirty. It dirties your shirt and tie when you're making a sincere speech on television.

The 2,000 American dead are an embarrassment. They are transported to their graves in the dark. Funerals are unobtrusive, out of harm's way. The mutilated rot in their beds, some for the rest of their lives. So the dead and the mutilated both rot, in different kinds of graves.

Here is an extract from a poem by Pablo Neruda, 'I'm Explaining a Few Things':

And one morning all that was burning,
one morning the bonfires
leapt out of the earth
devouring human beings
and from then on fire,
gunpowder from then on,
and from then on blood.
Bandits with planes and Moors,
bandits with finger-rings and duchesses,
bandits with black friars spattering blessings
came through the sky to kill children
and the blood of children ran through the streets
without fuss, like children's blood.

Jackals that the jackals would despise
stones that the dry thistle would bite on and spit out,
vipers that the vipers would abominate.

Face to face with you I have seen the blood
of Spain tower like a tide
to drown you in one wave
of pride and knives.

Treacherous
generals:
see my dead house,
look at broken Spain:
from every house burning metal flows
instead of flowers
from every socket of Spain
Spain emerges
and from every dead child a rifle with eyes
and from every crime bullets are born
which will one day find
the bull's eye of your hearts.

And you will ask: why doesn't his poetry
speak of dreams and leaves
and the great volcanoes of his native land.

Come and see the blood in the streets.
Come and see
the blood in the streets.
Come and see the blood
in the streets!*

Let me make it quite clear that in quoting from Neruda's poem I am in no way comparing Republican Spain to Saddam Hussein's Iraq. I quote Neruda because nowhere in contemporary poetry have I read such a powerful visceral description of the bombing of civilians.

I have said earlier that the United States is now totally frank about putting its cards on the table. That is the case. Its official declared policy is now defined as 'full spectrum dominance'. That is not my term, it is theirs. 'Full spectrum dominance' means control of land, sea, air and space and all attendant resources.

The United States now occupies 702 military installations throughout the world in 132 countries, with the honourable exception of Sweden, of course. We don't quite know how they got there but they are there all right.

The United States possesses 8,000 active and operational nuclear warheads. Two thousand are on hair trigger alert, ready to be

launched with 15 minutes warning. It is developing new systems of nuclear force, known as bunker busters. The British, ever cooperative, are intending to replace their own nuclear missile, Trident. Who, I wonder, are they aiming at? Osama bin Laden? You? Me? Joe Dokes? China? Paris? Who knows? What we do know is that this infantile insanity – the possession and threatened use of nuclear weapons – is at the heart of present American political philosophy. We must remind ourselves that the United States is on a permanent military footing and shows no sign of relaxing it.

Many thousands, if not millions, of people in the United States itself are demonstrably sickened, shamed and angered by their government's actions, but as things stand they are not a coherent political force – yet. But the anxiety, uncertainty and fear which we can see growing daily in the United States is unlikely to diminish.

I know that President Bush has many extremely competent speech writers but I would like to volunteer for the job myself. I propose the following short address which he can make on television to the nation. I see him grave, hair carefully combed, serious, winning, sincere, often beguiling, sometimes employing a wry smile, curiously attractive, a man's man.

'God is good. God is great. God is good. My God is good. Bin Laden's God is bad. His is a bad God. Saddam's God was bad, except he didn't have one. He was a barbarian. We are not barbarians. We don't chop people's heads off. We believe in freedom. So does God. I am not a barbarian. I am the democratically elected leader of a freedom-loving democracy. We are a compassionate society. We give compassionate electrocution and compassionate lethal injection. We are a great nation. I am not a dictator. He is. I am not a barbarian. He is. And he is. They all are. I possess moral authority. You see this fist? This is my moral authority. And don't you forget it.'

A writer's life is a highly vulnerable, almost naked activity. We don't have to weep about that. The writer makes his choice and is stuck with it. But it is true to say that you are open to all the winds, some of them icy indeed. You are out on your own, out on a limb. You find no shelter, no protection – unless you lie – in which case of course you have constructed your own protection and, it could be argued, become a politician.

I have referred to death quite a few times this evening. I shall now quote a poem of my own called 'Death'.

Where was the dead body found?
Who found the dead body?
Was the dead body dead when found?
How was the dead body found?

Who was the dead body?

Who was the father or daughter or brother
Or uncle or sister or mother or son
Of the dead and abandoned body?

Was the body dead when abandoned?
Was the body abandoned?
By whom had it been abandoned?

Was the dead body naked or dressed for a journey?

What made you declare the dead body dead?
Did you declare the dead body dead?
How well did you know the dead body?
How did you know the dead body was dead?

Did you wash the dead body
Did you close both its eyes
Did you bury the body
Did you leave it abandoned
Did you kiss the dead body

When we look into a mirror we think the image that confronts us is accurate. But move a millimetre and the image changes. We are actually looking at a never-ending range of reflections. But sometimes a writer has to smash the mirror – for it is on the other side of that mirror that the truth stares at us.

I believe that despite the enormous odds which exist, unflinching, unswerving, fierce intellectual determination, as citizens, to define the *real* truth of our lives and our societies is a crucial obligation which devolves upon us all. It is in fact mandatory.

If such a determination is not embodied in our political vision we have no hope of restoring what is so nearly lost to us – the dignity of man

THALIA 2: KATARINA JOVCEVSKA AND THE ORDER OF WANDERING PEACE POETS

The work of the OWPP continues to the present time, from its founding in Struga Poetry Festival in 1999, as a far flung network of poets, bards and other word smiths, dedicated to the advancement of world peace and social justice and freedom for all mankind. Is the pen really mightier than the sword? Can the work of the Muses really triumph over that of war machines and terrorist machinations? This is the challenge which the OWPP has set itself to explore. Katarina is currently helping IIPSGP to consolidate the work of OWPP in numerous ways, by research and networking, and by some editorial work. If you are interested in renewing or confirming your membership of the OWPP particularly, as a sub-project of IIPSGP, please get in touch with us. We hope to publish an anthology of poems for peace from Order members before too long. Kumanovo, which the town where Katarina lives, is named after the Kumans, a Turkic tribe who came to the area in the 6th century. *The town's metal-processing, tobacco, agriculture, footwear and textile industries have made it an economic, trading and cultural center of approximately 135,529 people. The Church of St. George at the Monastery of Staro Nagoricane is the best known cultural and historical monument in Kumanovo. It was built in the 11th century and was reconstructed in the 14th. During its reconstruction, the fresco-painters Mihailo and Evtihij painted its walls with frescoes of exceptional skill. The anti-fascist insurrection of Slavic Macedonians and the struggle for national and social liberation began in Kumanovo and Prilep on October 11, 1941. At 4:45 PM, on December 27, 2002, a bomb went off in front of Kumanovo's Goce Delcev High School while classes were*

still in session, killing one and injuring five bystanders. Goce Delcev is Kumanovo's biggest high school and is located near the central square. Shrapnel was found as far as 100 meters away from a trash can in front of the school where the bomb had been concealed. Shortly after the detonation, police arrived and blocked off adjacent streets. The identity of the perpetrators and their motivation is still unknown.

Katarina Jovcevska was born on 23.03.1977 in Malmo, Sweden, but moved to Yugoslavia at a young age. Her primary and secondary school education was undertaken in Kumanovo where she has lived from 3 years of age. She has been writing poems from her 12th year of age. The themes in her songs are mostly written for: the love, nature, nostalgia, patriotism, her dreams and constant struggles and poems for the victims of the wars and for a better and happier world. Her poems have been published in many magazines for literature in Macedonia. In addition to poetry she writes prose and every kind of text for music in Macedonian, Serbian and English language and some of them until now are already realized. In one period of her life she was a journalist for some magazines from Kumanovo, Skopje and Struga. She has participated on poetical and musical festivals in Macedonia with her songs. Katarina is a member of "Association for science, culture and art Miladinovci Brothers" from Struga," Writers association from Kumanovo and "Union of journalists "from Kumanovo. She has published 3 books of poetry on Macedonian language: "Sighs and dream", "In duel with the wishes" and "Odyssey of Minds". With other young poets she has published several books.

Meanwhile, here is small sample of Katarina's own poetic work:

YOUR NEARNESS

From the book "*Odyssey Of The Minds*"

With steps full of passion
you have come quietly
as a gazelle
but you don't notice me
you live me in restless
you and your coldness
beautiful woman.

Yours nearness
everywhere it's feels
wave of heat
to every men's soul..

To dissolve icy hills
simple beauty
your face to persecute me now.

You are smiling or to see me
restless dreams in the nights long.

I kneel down on the square
with blood on my knees
with tiny stones cut up
with a big love for whisper I pray.

Give me your heart on palm
tonight with full moon and swarm stars
to bend me on yours nest
in your silk hug
even you stay dumb of my call.

Upon your steps on the sidewalk
I write "be my love"
and I give to myself false hope
to appear gentle feelings
in your stone heart.

Touch with hands
my eyes
to find sun
for my blindness
after you.

The winner of the Struga Poetry Festival Prize for 2005 has been William S. Merwin, a poet from the USA. He joins a list of distinguished former victors: 1966 Robert Rozdestvenski (Russia) 1967 Bulat Okudzava (Russia) 1968 Laslo Nadz (Hungary) 1969 Mak Dizdar (Bosnia and Herzegovina) 1970 Miodrag Pavlovic (Yugoslavia) 1971 Wystan Hugh Auden (USA) 1972 Pablo Neruda (Chile) 1973 Eugenio Montale (Italy) 1974 Fazil Hisni Daglargar (Turkey) 1975 Leopold Sedar Sengor (Senegal) 1976 Eugene Guillevic (France) 1977 Arthur Lundkvist (Sweden) 1978 Rafael Alberti (Spain) 1979 Miroslav Krleza (Croatia) 1980 Hans Magnus Enzensberger (Germany) 1981 Blaze Koneski (Macedonia) 1982 Nikita Stanescu (Romania) 1983 Sachidanand Hiranand Vatsjajn-Agjej (India) 1984 Andrej Voznesenski (Russia) 1985 Janis Ritsos (Greece) 1986 Allen Ginsberg (USA) 1987 Tadeusz Ruzhevich (Poland) 1988 Desanka Maksimovic (Yugoslavia) 1989 Thomas Shapcott (Australia) 1990 Justo Horhe Padron (Spain) 1991 Joseph Brodsky (USA) 1992 Ferenzs Juhas (Hungary) 1993 Genadi Ajgi (Chuvash Republic, Russia) 1994 Ted Hughes (Great Britain) 1995 Jehuda Amichai (Israel) 1996 Makoto Ooka (Japan) 1997 Adonis (Syria) 1998 Lu Juan (China) 1999 Yves Bonnefoy (France) 2000 Edoardo Sanguineti (Italy) 2001 Seamus Heaney (Ireland) 2002 Slavko Mihalic (Croatia) 2003 Thomas Transtroemer (Sweden) 2004 Vasco Grassa Moura (Portugal) and 2005 William S. Merwin (USA)

See the Struga website for details on <http://www.svp.org.mk/>

THALIA 3: TESTAMENT TO LIFE is the name of an autobiography written by EILEEN DAFFERN, now aged 93 and living in Kemp Town in Brighton, where for many years she ran the Sussex Alliance for Nuclear Disarmament (SAND) now renamed the Sussex Peace Alliance (67 Summerheath Rd, Hailsham, East Sussex BN27 3DR, 01323 844269 see website:

<http://www.escis.org.uk>) She studied French at the University of London in the 1930's traveled extensively to South Africa, New Zealand and Australia after that, returned to Britain in time to help with the war effort as a personnel management expert (having retrained in this field at the University of Edinburgh) and during the war met and fell in love with George Daffern, also working in the same field of management science. They traveled together after the war extensively in the USA, interviewing labour leaders and management experts, and eventually settled in Canada, in Montreal, a French speaking city which suited Eileen's love of French culture. Three children came along (Michael Jane and Thomas) of which the Institute Director is the youngest, being born in Montréal. In this (as yet privately published) work, Eileen recounts not so much a detailed chronology of her life story, but rather a thematic overview of significant stages or fields of activity she has been involved in for over 9 decades, each of which occupies a chapter at least. The subtitle of her work is posed as an answer to the riddle of Gauguin's famous question (used as a title to one of his works): Whence do we come from ? What are we ? Where are we going ? In essence, the work is her attempt at an answer to these riddles – and explains to the reader her attempt to understand *where she comes from, what she is, and where she is going*. Chapter 1 comprises a study of Landscape, and reflects on the way that landscapes imprint much on a child's character formation, and includes a summary of the landscapes in which she has lived over the years, including growing up in West Yorkshire Pennine region on the edge of the moors, and also her love for the Sussex downs and coastal views of Sussex. Chapter 2 is a study of *Place* and describes in details the now largely vanished world of a Yorkshire woolen mill village, Sutton in Craven, where she was born in 1914, and lived until leaving home to study at University in London. Chapter 3 explores the theme of *Ancestors* and explores all she could find out about the Clough family, whose tree is known to at least 1625, and who were a devout Baptist Protestant family with plenty of Biblical names like Ebenezer, Elijah etc. Her mother's family, the Cowgills, were from farming stock, and ran a large farm on the Lancashire/Yorkshire borders at Colne, which also served as an Inn for passing travelers, where they could stay the night and stable their horses. Her mother was from a more high church background, and an Anglican. She reproduces a wonderful photograph of the Inn with three fine horses standing outside, that must date from the turn of the century or the Edwardian period perhaps. In Chapter 6, *On Being a Woman*, she explores something of the extent to which her awareness of femininity and the politics of gender had shaped her life and views as a feminist thinker and activist, for whom peace activism has always been interlinked with feminist activism. She talks about the influence of figures such as Virginia Woolf, and Simon

de Beauvoir, and later the Greenham Common women. Chapter 5 is devoted to the theme of Work, and explores the long history of her professional career, which centred mainly around education in one form or another, mainly teaching, including a period teaching at the University of Sussex in the 1970's, but earlier on included working at a senior level in the personnel management industry and as a secretary. During World War Two, for example, she worked as a Secretary to the Director of the Wool Commission, who was charged with ensuring an adequate supply of wool into Britain from the overseas colonies, in spite of the German submarines. She also includes here her work as a peace activist which although largely unremunerated, she has always regarded as a professional undertaking like any other serious endeavor. Chapter 6 explores her love of traveling, and includes details of her journeys throughout Australia (where she reached fame as the first to hitch-hike across the country from North to South along with her friend Peggy Jones), New Zealand, North America, Europe and France especially, and also her beloved Crete, to which she has repaired for a refreshing holiday of two weeks duration for the past 15 years or so. Chapters 7, 8 and 9 are taken up with exploring what political commitment meant her, and cover *Joining A Political Party (Communist Party), Working For Nuclear Disarmament, And Making An Overall Political Balance Sheet*, respectively. The work concludes with 2 further chapters, *Growing Old and Facing Death*, which are essentially philosophical reflections on the processes of ageing and the eventual inevitability of death. She reports having attended a Buddhist Day Conference on Death and Dying, which was all about life at its very end, a good death... Much was made of near death experiences of people who have, as it were, come back from the grave and how all of them speak of light shining, of whiteness, "the clear light of death, of a radiance which surrounded them. The possibility was raised of this being a biological phenomenon because it is so general. The Roman Catholic burial service prays that the dead may be granted "refrigerii sedem, quietis beatitudinem et lauminis claritatem (a place of coolness, the blessing of calm and radiant light), something which is echoed in one of Samuel Beckett's plays: *Imagination, Dead Imagine* – places of calm, of coolness, lit with a light that makes all so white, no visible source, all shines with the same white shine". For anyone interested in a rare glimpse into the history of all aspects of the British peace movement, seen through the lens of the life story of someone who has dedicated some 50 years of her life's work to the cause of peace, the work is well worth obtaining a copy, via the Institute.

THALIA 4: INTERVIEW WITH DR. EVELIN LINDNER, founder of the INTERNATIONAL HUMAN DIGNITY AND HUMILIATION STUDIES NETWORK - following our meeting in Berlin in September 2005. This interview was originally intended to be done face to face, but in the end time ran away with us during the Berlin Conference, and Evelin very kindly

agreed to hold an interview at a distance so to speak. The format consists of a series of written questions, to which she has kindly given the following answers. The interview forms part of a corpus of interviews which IIPSGP is keen to place on record, of leading thinkers and activists in the international peace research community, particularly those of an older generation, who might not be with us much longer. So far, we have also managed taped interviews with Brigit Brocke-Utne (in Hungary in 2004) Dr. S.L.Gandhi (in Hungary in 2004), Dorothy Forster (London 2002), Douglas Lyne (London 2004), Svetlana Olyeinikov (Wales, 2005).

QUESTIONS FOR INTERVIEW:

Please tell us where and when you were born and a little about who your parents were and what their lives were like, especially their intellectual, educational and spiritual aspirations

I was born in 1954, into a so-called *Flüchtlingsfamilie* or rather a displaced family in a little village near Hameln, Lower Saxony, in what was West Germany at that point in history. Together with millions of others affected after World War II, my parents did not flee German Silesia voluntarily in 1945 but had been forced out when Poland assumed control. I grew up with an acutely painful outlook: here where we live, we are unwelcome guests, yet, we have no home to go back to. Interestingly, this sense of alienation was intense, even though it was not made worse by overt antipathy in the host environment. Subsequent to being confined to a Hameln during the school years, at the age of twenty I began to construct my life as a global citizen, creating a new identity - a different home, as it were, in the world at large. Whenever I visit my mother and father, I am greeted by their silent agony and the sad short-hand description of their ordeal: Hitler has destroyed our lives. As a result, the debate about the atrocities of the two World Wars has always been central to my life and work. In this article, I am drawing most particularly on interviews in Germany with members of the aristocracy who had opposed Hitler, with other members of German society, and, not least, with my family, some of whom had advocated Human Rights in the middle of World War II and paid a high price for their compassion.

My father has studied the recent history that surrounded World War II intensely, in an attempt to understand why his and his family's life had been destroyed in such a tragic way. 'The tragedy of Hitler's rule should teach us all,' he explained in a conversation (4th September 2005) that 'the human being is a social creature and easily influenced, manipulated and seduced. In order to prevent disaster, one must swim against the current - and do so before it becomes far too late. Many ask: "Why did you do nothing?" The

reply is that at a certain stage, nothing could be done anymore.'

Please tell us about your own early years, your education, first memories from childhood and youth, what do you remember positively from your schooldays? What were your favourite / best subjects? Teachers?

My parents lived as refugees (or rather as displaced people) on a farm, with me and my one-year younger brother, until I was six years old. I intensely enjoyed farm life that at that time still was filled with wondrous adventures for children. A wide variety of animals, large fields, and many people working together provided an ideal environment for children. In hindsight I conclude that I gathered much of the strength that later helped me during these first years. I was free to explore the farm, not subjugated to any 'children's-only-schedule' (Kindergarten, etc.), and was able to become physically very strong, much stronger than other children (the unavailability of junk food played a role, too, I think). At the same time I was exposed to books and pictures of the Holocaust. Among my first memories are my long reflections on what I would do if I was in a concentration camp. When I was six, my parents moved to a village that was closer to the little city of Hameln. I started to go to school. School was like prison to me. It was as if life and freedom painfully ended. I usually was the best pupil in class, at least number two, however, often despite of the school's humiliating structure that hurt pupils and humane teachers alike. I was a good student due to my own capability to uphold my curiosity and joy of learning. I believe that we need to deeply restructure educational approaches. I had no favourite subjects, I basically loved everything. I loved learning in itself, curiosity, the feeling of not-yet-knowing. I was awarded a special prize when I left school for university.

I only realised later how important my parents' refugee-background was for me. It permeated my life to a point that I was able to identify its influence only many years later. Religion played a large role in my family. My parents found consolation for their traumatic past in religiosity. For me, this religiosity represented existential agony. It led me into a long period of what I would call 'social death.'

Please tell us what you studied in higher education, and where and when? What has been your academic and professional career since then?

I take the following text from ../whoware/evelin.php:

When I finished school, I studied for ten years, first psychology and then medicine. I used both studies for my own anthropological explorations. I studied and worked in New Zealand, China, Thailand, Malaysia, Israel, West Africa, USA, Germany, and Norway, as a student of psychology and medicine. I graduated in psychology in 1978, and in medicine in 1984, both from Hamburg

University in Germany (later I gained my doctorate in medicine in 1994 from Hamburg University, and my doctorate in psychology from Oslo University, Norway, in 2001).

From 1984-1987, I was a clinical psychologist and psychological counsellor at the American University in Cairo, and from 1987-1991, I had my own private practice in Cairo. I offered clinical psychology and counselling in English, French, German, Norwegian, and, after some years, also in Egyptian-Arabic. My clients came from diverse cultural backgrounds, many from the expatriate community in Cairo, such as Americans, Europeans, Scandinavians, Palestinians, and citizens of other African countries, as well as from the local community, both Western-oriented, and traditionally-oriented Egyptians. Part of my work was 'culture-counselling,' meaning that foreign companies working in Egypt asked me for my support in understanding Egyptian culture, Arab culture, and Islam. My doctoral thesis in medicine (1994) systematised this quest and addressed the topic of quality of life in a comparative manner: I asked how the notion of a 'good life' is being defined in Egypt and in Germany. In 1991, I found myself again in Europe. Perplexed by the lack of a sense of global responsibility in Germany, I founded the NGO Better Global Understanding in 1993 in Hamburg, Germany, and organised a festival with 20 000 participants under the motto 'Global Responsibility.' In 1994, I stood as candidate for the European Parliament, again with the wish to further global understanding.

The more than 25 years of learning how to be a global citizen were no easy years. Particularly my failed attempts to integrate having a family were extremely hurtful and exhausting. Yet, more so, renouncing old yearnings and beliefs, building a global identity and making the planet my home, not only theoretically, but also in practice, was hard. It is like building a ship while at sea. However, there is a growing number of people today, who, like me, are developing a global or at least multi-local identity and become citizens of the world. I feel that I have learned valuable lessons on the way that are relevant not least for scientific inquiry. I have learned that human beings share deep commonalities and are thus perhaps much less divided and different than is often assumed by those who are residents in one country and 'visit 'others' as tourists, for business, diplomacy, or fieldwork. As long as one 'visits' 'others,' or lives in expatriate ghettos, one stays 'outside.'

Please tell us what brought you into the field of medical studies?

'Never again' was to become central for my life. My life has turned out to be a 'project' rather than a 'normal life,' a project with the aim to learn about the world in

order to apply lessons for 'never again.' My medical studies are part of this larger project. Already as a schoolgirl, I was interested in the world's cultures and languages and I eventually learned to familiarise myself with around 12 languages, among them the key languages of the world. My aim was to become part of other cultures, not only 'visit' 'them.' I wanted to develop a gut feeling for how people in different cultures define life and death, conflict and peace, love and hate, and how they look at 'others.' As a medical student, I was able to work in many parts of the world and immerse myself into various cultures.

My 'abuse' of my medical studies for my 'private' anthropological studies as part of my 'life-project' does not mean that I do not value the contents of medical studies. For the first part of my life project of 'learning-about-the-world' it represented learning about the micro cosmos, the cell, and the body. Later, I increasingly moved to meso and macro levels. I feel, however, that the medical world, like schools, is permeated with humiliating practices and institutional structures. It lags behind the rest of society with respect to reform. Particularly for women, working as a medical doctor is still a humiliating experience, at many levels. Space does not permit me to expand on this point here.

What made you interested in psychology? What schools of psychology influenced you?

When I left school for university, I began with studying Law and Sinology. Later I changed to Psychology, which was followed by Medicine. I had no particular preference for any academic field but was interested in all of them. For my 'life-project' any field is helpful. I could have studied Physics or Mathematics or languages as well. In hindsight, I value my current field, Social Psychology, because it is positioned somewhat in the 'middle' of my 'life-project.' It links micro, meso, and macro levels. My main orientation, though, is transdisciplinarity.

What made you become interested in humiliation studies? Why do you think this question had been neglected before you began your research?

I take the following text from ../whoweare/evelin.php:

The more than 25 years of learning how to be a global citizen were no easy years. Renouncing old yearnings and beliefs, and building a global identity not only theoretically, but also in practice, was hard. For me it was often a painful process. It is like building a ship while at sea. However, there is a growing number of people today, who, like me, are developing a global or at least multi-local identity and become citizens of the world. I feel that I have learned valuable lessons on the way. I have learned that human beings share deep commonalities and are thus perhaps much less divided and different than is often assumed by those who are residents in one country and

visit others as tourists, for business, diplomacy, or fieldwork. As long as one visits others, or lives in expatriate ghettos, one stays outside.

Over the years my intuition grew that basically all human beings yearn for recognition and respect, and that the withdrawal or denial of recognition and respect, experienced as humiliation, may be the strongest force that creates rifts between people and breaks down relationships. Thus, I believe that the desire for recognition unites us human beings, that it is universal and can serve as a platform for contact and cooperation. I suggest that many of the rifts that we can observe stem from a universal phenomenon, namely the humiliation that is felt when recognition and respect is lacking. I do not believe that ethnic, religious, or cultural differences create rifts by themselves; on the contrary, diversity can be a source of mutual enrichment however, diversity is enriching only as long as it is embedded within relationships that are characterised by respect. It is when respect and recognition are failing, that those who feel victimised are prone to highlight differences in order to justify rifts that were caused, not by these differences, but by something else, namely by humiliation.

I began developing this intuition already when I started working as a clinical psychologist in Germany (1980-1984) with individuals and families. My experience indicated that humiliation is of crucial importance in human relations both as act and experience and that cycles of humiliation may permeate peoples lives with an all-consuming intensity. Vogel & Lazare (1990) illustrate this point in *The Unforgivable Humiliation a Dilemma in Couples Treatment*. Later, particularly during my time in Egypt, I understood how relevant these dynamics are also at the group level, or even at the macro-level, between nations or whole world regions. The example of the Treaties of Versailles, humiliating Germany after World War I, is but one example, perhaps among the most known ones.

During the years, I increasingly felt that the severity of rifts caused by humiliation called for research. I started designing a research project on humiliation in 1995, and conducted it at the University of Oslo, beginning in 1997, and concluding in 2001 with a doctoral

dissertation in social psychology. The research project was entitled *The Feeling of Being Humiliated: A Central Theme in Armed Conflicts. A Study of the Role of Humiliation in Somalia, and Rwanda/Burundi, Between the Warring Parties, and in Relation to Third Intervening Parties*. In the main phase of the four years of research I carried out 216 qualitative interviews, addressing Somalia, Rwanda and Burundi and their history of genocidal killings. From 1998 to 1999 the interviews were carried out in Africa (in Hargeisa, capital of Somaliland, in Kigali and other places in Rwanda, in Bujumbura, capital of Burundi, in Nairobi in Kenya, and in Cairo in Egypt), and from 1997 to 2001 also in Europe (in Norway, Germany, Switzerland, France, and in Belgium).

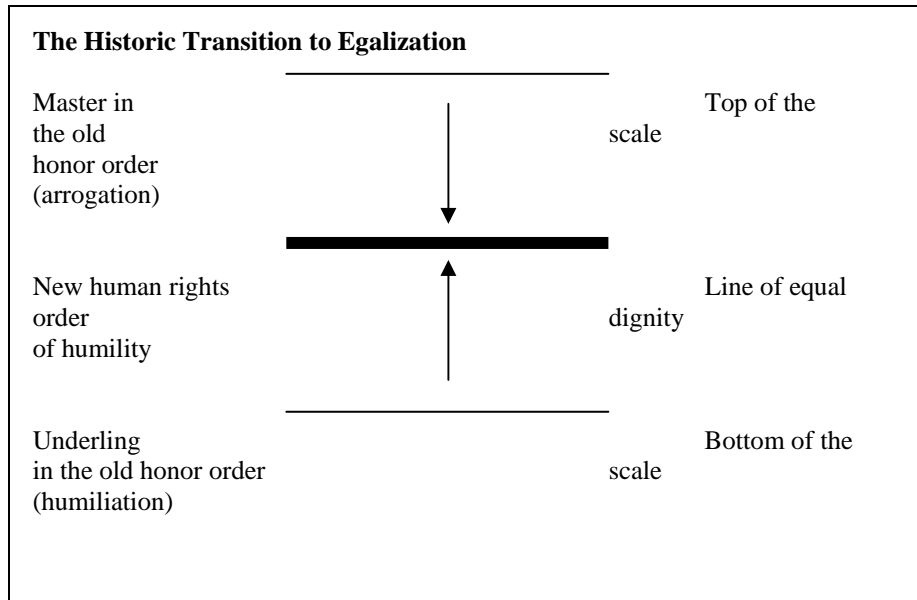
I think that the reason for why humiliation has not been studied widely so far, is three-fold. Firstly, it is a phenomenon that requires a multidisciplinary approach that is difficult to bring about in an academic world that 'disciplines' its members. Secondly, globalisation introduces new qualities into the world, a new significance of relations and relational approaches. And humiliation is deeply relational. Related to the dynamics of globalisation is the weakening of what political scientists call the *Security Dilemma*. The Security Dilemma forces people into fear. The current weakening of the Security Dilemma brings other feelings to the fore, such as the desire for recognition with humiliation as response when recognition and respect for equal dignity are wanting.

In your talk in Berlin you sketched out a third type of world civilisation, one based neither on honour, nor on power/status. Was not this the same vision however that fuelled the pioneers of Marxism and Communism for a world based on peace and brotherhood? Have you looked at the study of humiliation in terms of theoretical Marxist discourse and research? Why do you think that the founders of Communism overlooked the dynamic of humiliation and what were the consequences of this?

I attempt to explain the Human Rights revolution graphically by drawing three lines: the line of the top-dog, the line of the under-dog, and the line of equal dignity in the middle. See Figure 1.

Figure 1: The Historic Transition to Egalisation

Figure 1: The historic transition to egalisation



The Human Rights revolution could be described as an attempt to collapse the master-slave gradient (or lesser beings / higher beings gradient) to the line of equal dignity and humility. The practice of masters arrogating superiority and subjugating underlings is regarded as illicit and obscene, and human rights advocates invite both, masters and underlings, to join in shared humility at the line of equal dignity. Feelings of humiliation, felt by the downtrodden and those who identify with them, serve as the ‘fuel’ for the human rights revolution.

In other words, the Human Rights revolution no longer condones what was common practice before, namely that underlings, when rising, would merely displace the master and not dismantle the system of hierarchical ranking. Most revolutionaries so far, communists included, used the rhetoric of equality to invite followers for them to get established as new masters. The ideal of equal dignity that is at the core of the in the Human Rights message can be found in a number of thought and belief systems, both religious and ideological, however, until recently they usually were translated into institutions that did not ‘walk the talk.’ This is why we in our work are extremely aware of the necessity to walk the talk. We give as much attention to the contents of our work as to *how* we conduct it. We do not accept dominating styles, or attempts to build institutions that condone unequal dignity within our realm.

You spoke in Berlin of being a post-Christian, after having had a conventional Christian upbringing tell us about you views on religion and theology what is it about Christianity that you would most like to change if you had the power?

What I just wrote about communism, to my view, applies also to Christianity. So far, religious institutions, rather than promoting equal dignity for all, have – more often than not – promoted unequal dignity.

To me, fundamentalist religiosity is the futile attempt to tackle fear in ways that limit the dangers of the world by obedience to narrow dogmas that ‘squeeze’ the world into simplified categories such as those of punishment and reward. Spirituality, on the contrary, as I define it, is an attempt to go beyond fear, an attempt to broaden one’s horizon.

Asked about my religion, I usually reply: ‘My religion is humility.’ I find it obscenely arrogant to claim that I know the only truth, that I have access to what alleged divine forces think and want, and that you are wrong if you disagree. I deliberately keep question marks in my life. I am proud that I collect the courage to say: ‘I do not know the answers.’ I do not know whether there are divine forces somewhere, and if yes, how they look like. There might be a system around us that is more intelligent than us – I am open for every intuition, however, I do not wish to pour those intuitions into any dogma.

What 5 books or authors have had the greatest influence on you? 5 films and composers? What is your relationship to the arts in general?

When I was 14, I started reading all authors, novelists, philosophers, psychologists, historians, that the local library in Hameln had in stock, from Heinrich Heine to Erich Fromm, to Freud, Buber, or Frankl. Later the list grew and comprises all Western and Eastern writings in the fields of literature, philosophy, psychology, history, etc. There is no way for me to say who influenced me most. I resonate with all attempts to conceptualise meaning

and fullness of life not as clinging to false securities but as a fluid process – meaning as swimming in the stream of life so-to-speak, as riding the waves of fear and not avoiding them by building fortresses that will always betray their promise of security.

The same is valid for films, composers, and art. I basically love everything and could not identify five films or composers or artists.

What do you think, honestly, happens when people die and before they are born ? Do they come from somewhere and go somewhere, or is this a once off experience ? What exactly do you think mind or soul might be ? Have you found any answers for your own spiritual quest ?

I personally am deeply spiritual, however, as I mentioned earlier, with humility at the core of my spirituality. My aim is to live life in a way that expresses my wish for meaning, fullness and excellence, all within relationships. For me life is a piece of existential art. In my own life, I look for *meaning, fullness and excellence in relationships* – I do not look for such things as a *job, work, vacation, a car, a house*, and so on. All the latter is secondary.

Why is the world economy so skewed away from peace interests, do you think that we spend millions on weapons of war, and there is never enough money for peace research? What can we do about this?

I resonate with anthropologist William Ury (1999) and his argument that we currently are in the midst of a historic transition toward a more benign global knowledge society, away from ca. 10,000 years of rather malign complex agriculturalism.

If we combine Ury's insights with the conceptualisations of political science, and when we take the term 'global village' as blueprint, then we can state that we currently move from a world of many 'villages' which forced us into the Security Dilemma (which in turn coerces everybody into amassing weapons) towards a completely new framing of the human condition in *One* single global village. In the process of this transition, the old Security Dilemma is being replaced with a new global relational framing. This renders numerous changes. For example, we move away from the fear that emanates from a Security Dilemma, toward the desire for mutual respect for equal dignity for all and feelings of humiliation when this respect is lacking. This is lived out by every citizen of the globe – no longer by elites who define global relationships between nations. Furthermore, in an increasingly interdependent world, common interest is increasingly identical with self-interest. These are insights that have to be introduced into old 'Realpolitik' that is still caught in the old world of the Security Dilemma and has not yet adapted to new times. We need a new 'Realpolitik.'

Education, explanation, awareness rising, these are the path-ways that I believe we have to attend to in these crucial transition times. The world will tip fully towards self-destruction within a few decades unless we succeed in turning our conceptualisations of how the world works around. Never have generations living on planet earth had as much responsibility as the currently living generations, namely to safeguard both, the social and ecological sustainability of the world in times of emergency and profoundly new challenges, for which history has not prepared us.

Which 5 people you have met would you say are the most enlightened, and who have influenced you for the good ? 5 people you have heard of / studied but not met ?

Usually we think of Mahatma Gandhi or Nelson Mandela, when we think of peace-rendering larger-than-life individuals. However, I do not wish to cling to persons. Both, Mahatma Gandhi and Nelson Mandela also meet criticism. I wish you highlight what is constructive in their approaches.

I believe that we need to restructure the entire global village and build a *Decent Global Village*, following Avishai Margalit (1996) and what he writes about the need for a *Decent Society*. Currently we live in a world where some of us engage in charity, meaning that we put bandages on the wounds of the needy. I suggest that we take on the entire world and change the overall framework so that a *Decent Global Village* is the result.

Which 5 places in nature do you think are the most beautiful that you have travelled to or lived in? Do you like nature?

Again, I love all nature and would not be able to highlight five places. I believe that the Norwegian fjords and mountains are particularly beautiful, as is the Egyptian desert which I explored and learned to love. However, my personal list is as long as the places around the world that I lived in and enjoyed. I basically love and admire planet Earth. It is where I am at home.

Do you accept the theory that violence, aggression and the need to inflict humiliation on others to assert ones place in the pecking order are a legacy of the animal evolutionary legacy of mankind, and that they are therefore hard wired into the human mind and if not, why not ?

William Ury (1999) makes a point that often escapes attention, namely that human history teaches us that 'human nature' is not as inevitably 'aggressive' as many believe. The past 10,000 years, roughly, from the time of the introduction of complex agriculture onwards until recently, were indeed characterised by rather malign systematic war between hierarchically organised societal units, embedded in a win-lose frame (and caught in the above mentioned Security Dilemma). However, 10,000 years are a relatively short time period compared with the 90% of human history that humans spent in a comparably benign win-win situation of egalitarian hunting-gathering.

There is no archaeological evidence for systematic war prior to 10,000 years ago. There is no proof of organised fighting among hunters and gatherers. ‘The Hobbesian view of humans in a constant state of “Warre” is simply not supported by the archaeological record’ (MacArthur, 2003). Even though the absence of evidence for homicide is no evidence for its absence, yet, the *educated hunch* may be dared that organised killing indeed started later and that ‘human nature’ does not force humans unavoidably into destructive Hobbesian competition; on the contrary, older evolutionary roots seem to favour relationships and cooperation. As Ury indicates, the ingathering of humankind and its heading for a global knowledge society re-opens the door to the more benign frame of an egalitarian win-win era.

A primordial ‘desire to dominate,’ (see, for example, Waller, 2002), or ‘inherent will to power’ (Nietzsche, 1989/1887) or ‘animus dominandi’ (Morgenthau, 1946) is being conceptualised at the core of many a theory about human evil. However, these characteristics may appear to be elemental to human nature only during the relatively short historic period of complex agriculture, not before and not subsequent to it, particularly not in current times of ingathering. Instead of accepting ‘evil’ as ‘unexplainable,’ or resort to ‘pathological narcissism,’ or to a ‘desire to dominate’ – all rather daunting diagnoses – Lindner suggests that it may pay to first ask whether not humans may have a ‘desire to relate,’ or, more precisely, ‘a desire to mutually connect and be recognised in a context of equal dignity,’ with feelings of humiliation emerging in case of disappointment, with ‘evil’ as possible response. This view is not only more amenable to ‘treatment,’ but seems more appropriate in current historic times.

What books are you working on for the future ? What do you want to accomplish in the next 5 years of work, say? How will you do this?

I have many books in the pipeline. *Making Enemies Unwittingly: Humiliation and International Conflict* will come out next year (Praeger, Greenwood). *Heart & Minds: How Globalisation and Human Rights Transform Emotion in its Relation to Conflict, Globalisation and Humiliation, Gender and Humiliation, The Middle East and Humiliation*, are but a few examples. Basically I am desperately trying to find more time for writing.

Have you ever found time to raise a family, get married, do all that traditional domestic stuff? What do you think about the traditional family structures why do so many relationships end in fracture, humiliation, divorce etc. How could we remake them in a wiser and less humiliating mould? What about the gender aspects of humiliation? Do men and women both inflict humiliation equally? In similar or different ways?

The following text is adapted from an early draft of the chapter ‘Emotion and Conflict’ written for the new edition of the *Handbook of Conflict Resolution* edited by Morton Deutsch, Peter T. Coleman and Eric Marcus:

Let me begin with an example: Envision yourself as a social worker with a client named Eve who is severely and regularly beaten by her husband, Adam. Neighbours describe scenes of shouting and crying and the blue marks on Eve’s body are only too obvious. You are afraid Eve may not survive and visit her as frequently as your schedule permits. You try to convince her to protect herself, by leaving her unsafe home to seek refuge in sheltered housing, at least at times of crisis. In your mind, you define her as a victim and her husband a perpetrator. You explain to Eve that ‘domestic chastisement’ has long been outlawed. You suggest that Adam utterly humiliates her and that she ought to develop a ‘healthy’ rage as a first step towards collecting sufficient strength to change her life. To you, this situation clearly represents a destructive conflict loaded with hot and violent emotion and you wish to contribute to its constructive resolution.

Eve stubbornly undermines your efforts and thwarts your dedicated and well-intentioned attempts to help her. She argues along these lines: ‘Beating me is my husband’s way of loving me! I am not a victim. I bring his anger on myself when I fail to respect his authority!’ Her husband adamantly refuses to be labelled a ‘perpetrator,’ accusing *you* of viciously disturbing the peace of his home and claiming that you violate his male honour.

From the perspective of Eve’s husband, there is no destructive conflict, no suffering victim, and no violent perpetrator. It is you, the social worker, the human rights defender, an uninvited third party, who introduces conflict. The definition of love and benevolence is crucial here. You define love as the meeting of equal hearts and minds in mutual caring, a definition embedded in the human rights ideal of equal dignity for all. Eve and her husband, on the other hand, connect love with female subservience. You introduce conflict by drawing Eve’s attention to a new definition of love, one that is in total opposition to the couple’s definition.

Prior to the human rights movement, the relational emotions (such as love, empathy, warmth, loyalty, devotion) were usually used to describe the subservient services of underlings to their masters. Underlings were expected to guess, with all the empathy at their disposal, their superiors’ needs, and warmly and lovingly attend to them. It was extremely unwise for underlings to express (or even feel) anger towards their masters. A wife behaved ‘lovingly’ when she was docile and deferential, when she wielded power only indirectly. In return, underlings hoped to receive caring patronage from their superiors.

This is the traditional frame of Eve’s and Adam’s marriage. As long as everybody adheres to this set of

beliefs, as is the case in many collectivist societies with traditionally arranged marriages, the situation remains relatively free of conflict (albeit not necessarily free of pain). After seven years as a clinical psychologist in Egypt, I can testify to the fact that the traditional values can work. Rules tend to be clear, with intense emotions primarily invested between parents and children, an arrangement to which we have adapted quite well through human evolution.

Human rights defenders, however, promote a profound change, with mutuality as the goal in relationships. We want mutual respect and equal dignity for all to characterise the relationships in couples, between parents and children, between employers and employees, between countries and all human beings on this planet. For human rights defenders the definition of love as coercion into subservience with the promise of patronage is obscene.

What is going on as part of the larger current transition toward equal dignity for all is a total re-definition of one of the most profound – and positive – of human emotions. Suffering occurs when people are caught in an oscillation between old and the new ways – as in the case of Eve and Adam. It is equally hurtful when the news ideals are not lived to their full potential, a widespread state-of-affairs at a time when the new definitions are not yet completely understood. Why do so many partners regard each other as ‘enemies,’ preferring to memorise the daily newspaper than talk to one another?

In the West, we behave as if love is an invitation to turn into children again and regress to our old brain structures. We expect our spouses to attend to our most secret needs, automatically and magically undoing the wounds inflicted by our caretakers. Unconsciously, we ‘fall in love’ with people who resemble those self-same caretakers. When our spouses deepen our childhood wounds, we throw tantrums or withdraw. A moment of mature reflection should make us aware that we cannot elicit love by withdrawal and certainly not with tantrums. We merely alarm our partners and trigger fight or flight. We have not yet inserted in our popular culture an understanding of mature love, and the realisation that love has to be built, not fallen into. A truly human-rights based concept of a love relationship between equals offers a great potential for personal growth, however, only if we can maximise our reliance on our higher brain structures and regulate our emotions as mature adults.

Nowadays, human rights awareness is on the rise and love defined as submission/domination is losing acceptance. However, sadly, instead we expect love, fondness, or trust between us and our global neighbours to be feelings that befall us, or that we bump into, or that others must supply us with. We are

blind to the fact that we have to carefully build and nurture these feelings. And ‘tantrums’ bring love and peace not in our private lives and neither on the political stage.

Probing feelings of love and re-defining our scripts for the cluster of positive relational feelings – loyalty, devotion, caring warmth, and so on – might hold an important key to peace. Mayhem born out of loyalty, tantrums born out of disappointed love, are useful material for scholarship because they may provide better explanations and hold greater promises for constructive transformation than concepts such as ‘blind hatred,’ or ‘unexplainable evil.’ ‘Heaven has no rage like love to hatred turned’ (English poet William Congreve, 1670-1729). Currently, our scripts for positive emotions promote dangerously immature emotional processing that almost guarantee an eventual slide from love to hatred. This can be changed. We have to make new insights part of our cultures, locally and globally. This is particularly important since we tend to let our guards down, make ourselves vulnerable, and work up extremely high expectations when we engage in these feelings – a recipe for disaster if we are badly prepared.

Your question whether I ever found time to raise a family, get married, do all that traditional domestic stuff, and whether men and women both inflict humiliation equally, are related. I was married and have attempted to have a family, in vain, for 25 years, 25 years-of-tears, as I call them. Please see our Non-arrogant Elite Women project on <http://www.humiliationstudies.org/intervention/nonarrogantwomen.php>. What you read there also applies to my life:

Draft prepared by Lindner in 1999:

The ‘Network for Elite Non-arrogant Women’ idea was forged in 1999 in Nairobi, Kenya, by three women, a European, a French, and a Somali national.

The network ‘Elite non-arrogant women’ envisages to address the dilemma of highly educated women who face discrimination in their private lives because of their education. It seems that an educated man has all women with less and more education as his ‘partner-market,’ while an educated woman has exclusively those men with more education as her ‘partner-market,’ if any at all. A man who climbs the ladder of education and career seems to increase the size of his ‘partner-market,’ while for a woman who climbs the ladder of education and career, the ‘partner-market’ seems to shrink (many educated women report that they might be perfectly comfortable with a partner with less achievements education- and career-wise than her, but that the partner would not be comfortable with this, at least not after a while).

It seems that a woman pays a very high price for endeavouring to have a higher education and

successful utilisation of this education afterwards, she often pays with being victimised in her love relations with men. Her hope to have a supportive husband, her desire to have children, short, her hope of having a family which gives her emotional rooting will in many cases be disappointed.

Many such women experience that a man might be 'fascinated' by her, and interested to have an affair with her, if she is at all open for affairs, but it seems that serious commitment is difficult. When he marries, he marries another woman, a woman of less 'fascination.' Those women, who marry early, before venturing out into higher education and career, might be spared. But those women who think that they should concentrate on education and professional life first, meet a difficult situation when they look for a partner in their 30s and 40s.

Many women are not prepared for the difficulties which then arise; they therefore might attribute rejection from a man as rejection aimed at their core of personality, instead of interpreting it as being aimed at their education which intimidates a man. A woman who attributes rejection from a man wrongly as being a proof of her shortcomings as a human being or her lack of attractiveness as a woman will lose self-confidence and eventually suffer also in her professional life.

Perhaps there are partners somewhere 'out there' for those highly educated women who are in their 30s or more, partners who are not married already, partners who are able and willing to love and respect a woman with high hopes and achievements. But these partners are few. They cannot be found by walking around in town, or visiting the health club. There might be one or two suitable men in town for such a woman, no more. Her 'partner-market' is very small, and a suitable partner extremely difficult to find. How can this search be improved?

Let us start with forming a network of people, men and woman, who share these thoughts. We then could come up with ideas of how to address this issue. We should perhaps not focus too directly on searching for a partner, but rather create a network of women and men, who share the reflections above touched upon. Great care should be taken to preserve a high level of sincerity, dignity, and quality, since there are already enough agencies around which try to match partners. These agencies, we feel, will never reach the potential partner who might be suitable for us, because he would not turn to those agencies to begin with.

We call our network 'Network for Elite Non-arrogant Women,' because we feel that there is the cliché of women out there (and some women indeed resemble the cliché) who try to be more 'male' than 'male,' displaying a kind of fake self-confidence, putting up a show of assertiveness. We feel that we are rather very 'normal' women, insecure sometimes, caring, competent, but not fake. We have a lot of friends, many of us have friends in every corner of the world - but the one partner is not among them. We could start with collecting ideas using email as a transport vehicle, posting all contributions to all of us, then we could consider collecting texts on this internet page, and perhaps link up to our private homepages. This is the first text produced after the emergence of the idea on 11th January 1999 in Nairobi. Anybody who reads this is invited to contribute with improvements. Evelin Lindner, 12.1.1999, Nairobi, Kenya.

What do you see as the link between humiliation and jealousy? Also in the dynamic of sophiophobia, is not jealousy also a powerful factor? Why? Why do we feel there is a shortage of love? A shortage of wisdom? Is it perhaps the deliberate creation of scarcity by powerful love-and-knowledge-monopolies who wish to hold us in thrall and subservience?

Yes, I believe you are right. Powerful knowledge-monopolies wish to hold us in thrall and subservience and attempt to limit knowledge, not help it grow. The most extreme expression is the typical practice of dictators to imprison intellectuals.

Have you ever been tempted to get politically active ? What do you think about politics generally? It often seems to involve the humiliation of ones opponents? Is this inevitable? How could it be different, wiser, loving, compassionate?

I was a Candidate to the European Parliament in Hamburg in 1994, however, I left politics shortly after. Not only did I experience the humiliating machinery of 'power-play' within the party that I had joined - it did not stop at harassment in the service of what you call sophiophobia - but was also disappointed by the slowness, repetitiveness and high degree of manipulation as part of the party dealings. I do not think that humiliation of ones opponents is inevitable and in my work I attempt to raise awareness for the need to be wiser, more loving, and more compassionate also in politics. Many believe that this would amount to softness and appeasement; however, I am convinced that equating respect with softness is a profoundly dangerous misconception.

Do you think human beings are designed for the effective and sustainable ability to love ? And does Love always end in humiliation - and if so, why ? And if not, why not ?

Please refer to what I wrote earlier on love.

What do you think of the current schooling systems? If you were given power to change the school system, what would

you do differently, both about institutional structures and about curricula?

Please refer to what I wrote earlier on schooling.

You have a phenomenal degree of discipline and dedication to your work, and in building up the work of the Human Dignity and Humiliation Studies Network, what is the secret of your strength? What would you say to others who look at the huge amount of work that needs doing in the world, and say, it's too much, I can't do it, therefore I won't do anything?

Many people, after near-death experiences, turn to new definitions of what makes life meaningful. In my case, my family's experiences and my own biography have provided me with a number of related insights. I, personally, do wish to live life to the fullest. I do not wish to have a 'summary' written over my life such as 'she always waited for life to begin at the next cross-road.' So, I do not wait for life to begin tomorrow, I live it today, to the fullest. This includes that I attempt to tackle fear by 'swimming' and not by 'clinging' and by valuing relationships and not things. All these elements taken together turn the work and life that I conduct into an utterly intense and enjoyable experience. Our world is in crisis. In times of emergency, we have the task to cooperate and gather whatever strength we can muster. I do that. Whether we succeed to save the world from tipping towards full self-destruction, we cannot know. We might not succeed. However, tipping points are minute. Every little push is important. Every little drop of energy, invested into the right (or wrong) direction, counts. What is my strength? I merely try to walk the talk.

URANIA

URANIA 1:

ASTROLOGY AND HEALTH: Apparently most of us look at the horoscope columns of our newspapers and view the column with either disdain or joy at the prospects for the day ahead, there is however significant research within The British Medical Journal that indicates the month of your birth can affect the incidences of Multiple Sclerosis! The research also looks at psychological trends associated with the month of birth and apparently there is also a connection between mental health issues and the exposure of foetus to influenza! Apparently young adults who are born in the Southern Hemisphere between September and November (Virgo, Libra and Scorpio, and possibly Sagittarius), showed a higher level of depressive illness. The reason for this is that flu affects neurotransmitter systems, patterns of cell connectivity and central nervous system morphology. There has already been significant research done into the affects of Winter births and Schizophrenia, which was first reported in Switzerland in 1929 and was further studied by researchers in the US and Europe. Dr Brian Kirkpatrick and Dr Erick Messias, who found that there was a category of deficient schizophrenia was twice as likely to occur in those born in the Summer months compared to nondeficient schizophrenia, what it would hopefully lead to is specifically tailored treatments for those patients, as they would have different treatment needs.

In Denmark a study was performed on the height of children and it was found that those born in the Spring and Autumn were tallest and those born in December were shortest. Longevity is also affected, with those born in the Autumn generally living longer than those in the Spring. However much more research is needed into these areas before any hard and fast associations can be made. So, if you're a Leo, does that mean you'll live longer than say your Aries cousin? Possibly not, but surely diet, exercise and a multitude of other factors need to be considered before we look to our birth charts as a means of necessarily predicting certain illness trends.

URANIA 2: REIKI HEALING FOR CHILDREN

Middlesex Hospital in London has appointed its first spiritual healer. Graham King, a Reiki Healer, has been allowed to use Reiki in special clinics set up in the paediatric oncology Unit of the hospital. He currently treats around eight children a week, during the thirty minute sessions. Patients are always fully clothed and have full consent of their parents. Reiki healing was first established in the 19th Century by Dr. Mikao Usui, a Japanese Christian who retreated to Mount Kurama and entered into meditation for 28 days whereupon he received the symbols and energy to be utilised in the Reiki system. Reiki, means Universal Life Force Energy, basically the energy that permeates the Universe. Reiki Healers believe that they channel this "chi" energy through their hands and place them on the body to relive all manner of illness, including physical, mental and emotional, returning the body to a natural balanced state. One particular patient receives the treatments twice a month and has reported reduction in the side-effects of his medication, the child's mother was all for the treatments, and believes that if it helps her child then it must be a good thing. Mr. King's wife, Angie Buxton-King, is also a spiritual healer and has been working in the haematology department of University College Hospital, and delivered healing to children who were afraid of needles, which when received made them feel calmer. Obviously reactions to the use of Reiki within the NHS are mixed at this current time, but there's every hope that more Complementary Services will become available and a truly holistic approach to health will become commonplace.

URANIA 3: HERBAL APPROACH TO DEPRESSION TREATMENT

It has been reported in the National Institute of Clinical Excellence report that British GP's have been over prescribing anti-depressants such as Prozac. Because of the high incidence of their use, the NICE, has requested that GP's look into alternatives to prescribing anti-depressants. Counselling was considered an alternative, but many commentators felt that this was far from practical, a spokesman for the Royal College of GP's said that there simply not enough trained counsellors to cope with demand, and therefore GP's often feel that they are better off prescribing anti-depressants. Another suggestion has been put forward, that of the herb St. John's Wort, which has been popularly used for the treatment of depression for many years. More research is needed, as it is known that St. John's Wort can interact with some drugs, but the efficacy of its results against depression are well known and documented. However, St John's Wort is useful on its own. It has no known side effects, and that has to be a good thing. Studies and trials conducted in America have found that St. John's Wort is effective in the treatment of depression, when compared directly to other drugs in clinical trials. In fact those who trailed St. John's Wort had significant improvement in their symptoms compared to those who trailed synthetic drugs! So, the case is that St. John's Wort should be one of the first choices for GP's when they are presented with

patients with depressive illness, rather than reaching for the synthetic drugs with their side effects.

URANIA 4: BRAZILIAN FARMING CAUSING ECOLOGICAL DISASTERS The Amazon Rainforest in Brazil is under increasing threat from a huge surge in demand for agricultural products. More than 26,000sq km of virgin forest were lost in the year to August 2004, an increase in 6% over the previous year. According to the Brazilian Government's own estimates Amazon rainforest the size of France and Portugal has now been destroyed, this represents 18% of the original forest. Environmentalists are urging that more action needs to be taken, yet the Government are concerned that the country needs to balance the destruction against the need for Brazil to repay its national debt. Mato Grosso is the centre of soy production in Brazil's booming soy industry, it accounted for half of the loss of rainforest in this last year. Brazilian Beef is high amongst its country's exports, so ranchers, trying to cope with demand from country's such as the United States are forced to cut into the forest to provide grazing land for their cattle. Environmentalists are not the only people to have issues with the loss of rainforest. Many indigenous tribes are affected as their lands are getting swallowed up by developers. And plans to develop a gas pipeline through the Amazon can only serve to produce more destruction of this, the very lungs of our planet.

URANIA 5 EINSTEIN YEAR: 2005 is the 50th anniversary of Einstein's death in 1955, and the 100th anniversary of his revolutionary paper on relativity in 1905. Internationally organised, the Year is being celebrated in many countries around the world; in Germany, see <http://www.einsteinjahr.de> In the UK, see the Institute of Physics at <http://www.einsteinyear.org> Throughout his life Professor Albert Einstein received countless letters. Many were from educated intellectuals, yet he received many more from worldwide fans, interested in hearing his views, and sharing their own with him. One adorable letter from a six year old girl reads: "Dear Mr Einstein I am a little girl of six. I saw your picture in the paper. I think you should have a haircut, so you can look better. Cordially yours, Ann G. Kocin."

Einstein was seemingly hero-worshipped by an adoring public and always found time to reply to them. One of his last letters thanking school children for sending him a birthday present a month before he died reads: "Dear Children, I thank you all for the birthday gift you kindly sent me and for your letter of congratulation. Your gift will be an appropriate suggestion to be a little more elegant in the future than hitherto. Because neckties and cuffs exist for me only as remote memories. With kind wishes and regards" With seemingly insurmountable dedication to those who wrote to him, as to the dedication he made to

science, Albert Einstein is still one of the most fondly remembered scientists of our time.

Fifty years after the death of Albert Einstein, there are many and varied people who pay homage to Einstein within the varied fields of expertise, not just through the medium of physics, but via the arts. To mark the 100th year of his 1905 seminal paper on relativity, Institute of Physics has called together an eclectic bunch to prove that physics isn't anywhere near as boring as it was in the school classroom. Strategists mixed with BMX stunt riders. A ballet was commissioned called "Constant Speed", which focuses on how molecules interact.. Art and science also combine in the Harry Potter movies, their computer generated anomalous beasts have to conform to the laws of physics too. The use of complex modeling techniques are also being used to prevent money laundering, the same techniques that are used in defence work! The rapper Vader even composed an Einstein inspired love song, relating how "when a man sits with a woman an hour becomes a minute". Play station programme developers, science communicators and Glaciologists all had a part in the Institute's celebrations. Long may their work continue to inspire young people into taking an interest in physics?

Soon afterwards, it was announced in the British press that fewer and fewer young people are taking A level Physics and also that there is a shortage of Physics teachers in secondary schools. The phenomenal success of the movie "What the Bleep do we know" however demonstrates that there is still a hunger and a seeing after the truths of physics, in a way which might perhaps be more compatible with a spiritual world view.

URANIA 6: WISEMANN'S PARAPSYCHOLOGICAL STUDY OF EDINBURGH - Edinburgh, one of the most haunted cities in Europe, with its miles of nooks and cranny's, narrow alleyways and ghost-infested castle is a Mecca to those with an interest in the paranormal. Now, however the psychologist Dr. Richard Wiseman, says that he's uncovered the truth about the city's ghostly phenomena. An investigation focussing on Mary King's close, where volunteers were sent to discover what phenomena they could find, and a report was conducted to see what results were found. Professor Wiseman has stated that the hauntings are caused by environmental and psychological factors 70% of the people who took part in the study reported some phenomena, with 48% exploring the locations not reputed to be haunted had spooky experiences. The experiments showed that two of the haunted locations were significantly less humid than the other locations, generating a feeling of coldness. Photographs taken at the haunted locations were reported to seem spookier than those taken from the other locations; it was thought that the "haunted locations" had visual features that were conducive to psychological perceptions of what a haunted location might look like. Professor Wiseman collated all the results and submitted it to the

British Journal of Psychology, which has previously published his research into this area.

URANIA 7 PHOTOGRAPH OF “FAIRY” IN SPACE 55 TRILLION MILES TALL -

The Hubble Space Telescope has been in orbit for fifteen years this year, and to mark this, NASA and the European Space Agency released some of the clearest images yet received. The Eagle Nebula, which looks something similar to a fairy, is a column of dense gas 9.5 light years (55.9 trillion miles) tall that is being constantly re-shaped and eroded by ultra-violet radiation emitted by a string of hot, young stars. There's a blue upper region colored by glowing oxygen and a red lower region colored by hydrogen. The image is so clear that it could be blown up to the size of an advertisement hoarding and no detail would be lost. Hubble has taken more than 750,000 images, but without repairs to its gyroscopes and batteries it will stop taking pictures in 2008.

URANIA 8: CLEAN MOTORING - A motor being developed by IMP, a Welsh engineering company in Neath, may herald a new age of rapid, pollution free electric transport. The motor is an unusual design as it contains no permanent bulky magnets. Instead it relies on transmitting electric pulses across up to seven rotors. So, the future of travel could well be here before we know it.

URANIA 9: EARTH FROM THE AIR EXHIBITION

Yann Arthus-Bertrand presents a unique photographic portrait of our planet throughout various locations, with free open air exhibitions. Not only can Yann's photographs be appreciated by the sighted, the optical designer Alain Mikli has been commissioned to produce several tactile pictures that interpret the original images for those who are blind or partially sighted. The pictures are produced from a cellulose acetate made mostly from cotton, so does not have the same environmental impact as that made from pvc. Yann produced the exhibition as a record of the world's environments to provide a benchmark for the future, our landscape has been altered due to population growth and technological progress, so this exhibition seeks to freeze in time some of our most beautiful environments which have received an imprint of humanity. This exhibition is the beginning of more work in this field to chart the “progress” of humanity's impact on its planet. Equipped with his Canon EOS 1N, the photographs were taken in a helicopter at an altitude of 100ft to 10,000ft. More information on this spectacular display detailing humanity's impact on its environment can be found at: www.earthfromtheair.com

URANIA 10: OBITUARY : MURRAY RAMSEY Murray Ramsey died on November 11th

2004 aged 76, and was most remembered for his work in the development of Fibre Optics, the glass fibre used to carry telephone messages or television pictures, in place of the copper wires previously used. Ramsey became lead of a team of scientists at STL (Standard Telecommunications Laboratory) in Harlow, which found that using a laser, which can be flashed on and off very quickly, as many as 100 television pictures could in theory be transmitted at one time through the same glass fibre. A friendly and open man, Ramsey inspired his team with his enthusiasm, and kindly encouragement. The work they produced led to many patents for ITT. The first area to benefit from the breakthrough in optical communications were submarine links between Europe and North America. These days fibre optics have become the standard method of transporting a wide range of telecommunications signals around the globe. Ramsey was born in South Africa on May 22nd 1928, the family moved to London when he was seven. He chose not to enter medicine (as his father had before him) but to read physics instead at University College London. Upon graduating he joined STL, and continued his work there until his retirement 48 years later, after which he worked as a consultant. Ramsey also carried out work on heat seeking technologies, low light television and the effect of radiation on micro circuitry. Most of his work was classified during the Cold War. He was an active member of the Liberal Party and served as a magistrate on the Harlow bench. He married in 1953, Patsy Donohue, with whom he had a daughter

URANIA 11: 200 YEARS OF ROYAL SOCIETY OF MEDICINE

In the last two hundred years the Royal Society of Medicine has seen many changes, from the barbarism of the Barber surgeons to the innovative technology that now graces our hospitals. The RSM has actively disseminated knowledge across a wide range of medical and surgical professionals. Founded on May 22nd, 1805, to bring together branches of the Medical profession for “conversation on professional subjects” and to set up a library, the society is one of Britain's best kept secrets, despite being at the forefront of medical breakthroughs. Anne Grocock, the executive director, says “Our focus has always been the improvement of human health. Continuing professional development for healthcare professionals is our core business. Our advantage is that we provide a neutral ground for discussion with a broad spectrum of medical and healthcare professionals from cardiologists to pediatricians and dentists to veterinary surgeons all bringing knowledge of their separate specialties to the debate. “We have no role in political lobbying for any of the healthcare professions” There was a gala held at the Banqueting House, Whitehall to celebrate with the theme of “Reflections on the first 200 years”. On June 12th the RSM opened to the public, to allow guided tours and health related talks. In the future the society plan to have more contact with the public. Grocock says “The public is increasingly interested in health and wellbeing and we're trying to put on more events as well as publishing booklets

on common conditions, giving slightly more information about medical aspects than that provided by patient support groups” Sir John Lilleyman, the president says; “Much has happened since May 1805 when the Medical and Chirurgical Society of London was formed but its primary purpose remains the same. It is still a forum of exchange of professional knowledge and it continues to be supported by a library, now the best in Europe.”

URANIA 12: TOP NUCLEAR ADVISOR

QUITS The governments plans over the disposal of nuclear waste have been thrown into turmoil by the resignation of one of the country’s top advisors. David Ball, Professor of Risk Management at Middlesex University has left the panel who advise the government over safety issues, due to the government’s “open antagonism” to the views of nuclear specialists. The Committee on Radioactive Waste Management (CoRWM) had become obsessed with public consultation at the expense of expert advice. The Committee had spent a year considering the options that were disregarded by the nuclear specialists, he had said that the Committee’s cavalier attitude to safety had severely affected their ability to decide on the safest options for disposal. Keith Baverstock, a former head of radiation protection at The World Health Organisation, and the panels only health expert had been sacked by Elliott Morley, the Environment Minister, after attacking the Committee as dysfunctional and amateurish. Several of the Committee have also been accused of having “conflicts of interest” as some of their companies have won contracts from the committee. CoRWM is chaired by Gordon MacKerron, an economist from the University of Sussex, and was founded in 2003 to review Britain’s options for the disposal of nuclear waste and is due to report its findings to ministers in July 2006. Ball has criticised the Committee over their flagrant disregard for the findings of the experts, and that they have wasted trials and money on discovering what specialists had been telling them all along.

URANIA 13: REINVENTING MEDICINE - Larry Dossey MD’s new book Reinventing Medicine details that there were three era’s to the development in perception of health and illness. Era I known as “mechanical medicine” began in the 1860’s and reflects that illness and health are physical in nature and thus should be treated by physical means. Following World War II, physicians began to realise that disease has a “psychosomatic” aspect; that emotions and feelings can affect how the body relates to stress, this was Era II. The recently developed EraIII goes further by proposing that consciousness is not confined to the body. Nonsocial mind, mind that is boundless and unlimited is the hallmark of Era III. Thus we are affected by one another. If one person is sad then it will affect others, and so on. Larry Dossey

grew up in the deeply religious Texas, where praying is an active part of everyday life. Influenced by this Dossey began to research the affects of prayer on the general well-being of people and came to some startling conclusions. Those patients who were prayed over, or sent distant healing got sick less often and recovered faster than those not receiving prayer or healing. His research has pioneered more research into these fields are more and more physicians begin to look into alternative aspects of healing. It could even be said that Era III leads to the idea of “Do good unto others because they are you” For further information: www.dosseydossey.com

URANIA 14: THE SPACEGUARD CENTRE

THE SPACEGUARD CENTRE The Spaceguard Centre in Knighton, Powys is a working astronomical observatory. Sited on top of a hill, it offers outstanding panoramas in all directions and has a clear 360° horizon. It was established in 1996 as an information node for the monitoring of Near Earth Objects, and the threat they pose to life on Earth. Since 2001 the Centre has become The International Spaceguard Information Centre, and is the hub of the Comet and Asteroid Information Network (CAIN). If there were any chance of us being hit by anything from Outer Space, then the Spaceguard centre would know in advance! For further information on this awe inspiring project: www.spaceguarduk.com

URANIA 15: THE CONTINUING CANNABIS

DEBATE While governments the world over continue to debate the illegality of the humble Cannabis Sativa plant, Medical researchers in Canada and the UK have discovered yet more uses for Cannabis derived drugs. We’re all aware that there have been drugs developed from Cannabis, which are used in the treatment of Multiple Sclerosis. A team from the University of Bath and the Royal United Hospital are researching the effects of Cannabinoids on patients with Inflammatory Bowel Diseases (IBD) such as Crohns, as its believed that certain molecules from the plant can be used to help heal the lining of the gut. The researchers took samples from IBD patients and focussed on two receptors known as, CB1 and CB2. Researchers found that while CB1 was present in healthy people, the presence of CB2 increased as the disease progressed. It is believed that CB2 receptor is linked to suppression of the immune system, this means that the body is trying to heal itself, also CB1 helped to promote healing in the gut. The molecules naturally occur in the plant and resemble molecules that occur naturally in the body. Canadian researchers have discovered that rats who were given potent cannabinoids showed increases in brain power, causing neurons to regenerate in the hippocampus. Other drugs trailed included opiates, cocaine and nicotine have been proved to destroy nerve cells. The researchers from Saskatchewan, Canada say “The present study suggests that cannabinoids are the only illicit drug that can promote adult hippocampal neurogenesis following chronic administration”. This research suggests that the dosing is crucial, where lower

doses can cause psychosis and memory impairment, high doses of the artificial cannabinoid HU210 were associated with anti-anxiety and antidepressive effects. Once more the medical researchers are proving the efficacy of this wonderful little plant, if only bureaucrats and politicians would allow the free availability of Cannabis, allow people to grow their own, or even follow the example of the Netherlands and sanction the distribution of the plant, then I'm sure that the world would become a healthier and happier place to live. There is also however some research recently issued showing that Cannabis use can be dangerous to some people, and can lead to psychosis. Perhaps the answer is to exercise common sense and to suspend judgement pending further tests, trials and research – but meanwhile, given its widespread use in contemporary society, some kind of licensing system, with taxes payable to the treasury, might generate some useful revenue for government and also decriminalise a whole segment of the population exercising their hominid prerogative to experiment with forms of acquiring knowledge and inspiration, on a “suck it and see” basis. From a peace studies perspective the debate is an important one to have out in the open – since it is likely that a culture which criminalises Cannabis while legalising high alcohol intake, is more likely to be violent than vice versa.

URANIA 16: NHS TO EMBRACE COMPLEMENTARY MEDICINE The use of Complementary Therapies in the NHS is at times much maligned, yet it could save them millions, according to a new report. The inquiry, commissioned by HRH Prince of Wales, who's long held objective is to extend the use of complementary therapies in combination with orthodox treatments carried out by the NHS. Christopher Smallwood, who carried out the inquiry sates, “This is a completely independent report. The Prince had nothing to do with it beyond commissioning it. We have taken absolutely as fair-minded a view as we can of all the therapies.” The inquiry focussed on the four disciplines of; Acupuncture, homeopathy, manipulative therapy (osteopathy and chiropractic) and herbal medicine. Studies were carried out all over the UK, and it was suggested that the use of these therapies helped psychological problems such as stress and anxiety as well as musculo-skeletal problems. Overall they reduced GP consultations by one third and made savings on drugs bills of as much as 50%. Smallwood added, “Our main conclusion is that there appears to be sufficient evidence to suggest that sine complementary therapies may be more effective than conventional approaches in treating certain chronic and psychological conditions and that specific treatments offer the possibility of cost savings, particularly where they can be provided in place rather than in addition to orthodox treatment.” Once the therapies have been assessed by the National Institute for Clinical

Excellence, for cost effectiveness, then more of these therapies might become available on the NHS.

URANIA 17: AMERICAN GOVERNMENT TO BE SUED OVER GLOBAL WARMING In a landmark judgement, a California Court has allowed a coalition of environmental groups to sue the US government over global warming – the first time ever that a court has recognised the potentially damaging impact of climate change. The lawsuit was brought by Greenpeace and Friends of the Earth, along with the cities of Boulder, Colorado, and the Californian cities of Oakland, Santa Monica and Arcata. In the filing the cities argued that the impact of global warming – including rising sea levels and ocean temperatures – would have a negative impact on their communities. Jerry Brown, Mayor of Oakland said, “Tragically, the federal government is violating federal law, which requires an assessment of cumulative impacts. This injures the citizens of Oakland and every person in this country.” The lawsuit names two government agencies – The Overseas Private Investment Corporation (Opic) and the Export-Import Bank of the United States. It claims that 8 per cent of all the world's greenhouse gases come from projects supported by these two agencies. The projects listed include the Sakhalin oil field off the coast of Russia, the Chad-Cameroon oil pipeline which stretches around 600 miles from Doba to the Cameroon port of Kribi and the Cantarell oil fields in Mexico. The lawsuit argued that the National Environmental Policy Act - which requires environmental assessments of projects in the US – should apply to US backed projects overseas. The law should apply because they contribute to the degradation of the US environment as a result of global warming. Kent Davies, research director of Greenpeace said, “ This case once again highlights the fact that global warming pollution doesn't recognise political borders.” Spokespeople for the organisations Opic and Export-Import Bank declined to comment on the litigation.

URANIA 18: HOMEOPATHY EFFECTS “ALL IN THE MIND” According to new research published in the Lancet, homeopathy has come under fire once more, as clinical trials have suggested that the effects of homeopathy are “all in the mind”. When tested with placebo drugs, the report in the Lancet stated that there was no difference in the results of the trials, adding to the debate over whether complementary therapies should be available on the NHS. Researchers from the University of Berne in Switzerland studied the results of 110 trials involving homeopathy and placebo treatments for a range of problems. They also looked at 110 trials that used conventional medicine against placebo treatments. The benefits of homeopathy over placebo was low, but the benefits of conventional medicine were seen over all the trials. The study concluded, “ When the analysis was restricted to large trials of high quality there was no convincing evidence that homeopathy was superior to placebo, whereas for conventional medicine an important effect remained.” According to Professor Matthias Egger

of Berne University he suggested that homeopathy works if you believe in it. The Lancet was scathing about homeopathy, it commented, "Doctors need to be bold and honest with their patients about homeopathy's lack of benefit, and with themselves about the failings of modern medicine to address patients' needs for personalised care." However, despite suspicion from some quarters of the medical establishment, many family doctors are embracing alternative therapies, with some practices now offering acupuncture and homeopathy in their surgeries.

URANIA 19: THE GREATEST INVENTIONS OF THE PAST 2000 YEARS BY JOHN BROCKMAN

The website www.edge.org was launched in 1997, in order to look at the views of an invitation only list of scientists and thinkers of the current age, and for them to air those views not only to the public, but to one another. John Brockman asked these thinkers, and scientists, "What is the most important invention of the past 2,000 years?" This book is the response to that question. Some of the views contained within its pages revolutionary, others everyday objects that we in the Western World take for granted. But nonetheless it's an entertaining read. The reader may agree or disagree with the ideas contained, but the cases put forward by the writers themselves are convincing and believable. It is an extremely eclectic book, with a wide range of scientific discoveries, and even giving some rather fresh perspectives on the past. It provides the reader with an easy to read style, and can be dipped into and out of at a glance. Something for the coffee table to inspire discussion, definitely.

URANIA 20: CURRENT PASSION FOR HERBAL MEDICINE THREATENS SOME PLANTS

- With the current trends for herbal medicine gaining in popularity by the day, environmentalists are warning that some rare plant species are under threat, according to a report in The New Scientist. Two thirds of 50,000 medicinal plants used are harvested from the wild. Dr Alan Hamilton of the global environmental network WWF research suggests that between 4,000 and 10,000 species are endangered. Many of these plants are harvested in India and China whose livelihoods will suffer if the plants die out. His study is also to be published in "Biodiversity and Conservation", has also helped to compile another report, "Herbal Harvests with a future", for the conservation group Plantlife International. Its spokesman, Martin Harper, said; "With demand and commercialisation growing fast, the future of wild plants is now more uncertain than its ever been." Plants known to be under threat include tetu lakda, saw-wort and the tendrilled fritillary. Plantlife has suggested the need to implement

sustainable supplies, and that awareness of environmental problems was limited amongst companies supplying herbal remedies. Another leading expert on medicinal plants, Gerard Bodeker of Green College, Oxford, believes that the assessments of the situation are conservative. The process involved in supplying the growing market were the result of unsustainable and often destructive practices driven by poverty. Cr Bodeker said, "They are eating their own nest. They are not replacing what they take." Already one remedy has suffered due to unsustainability - that of African Cherry bark, used to treat prostate enlargement.

URANIA 21: ROYAL FORESTRY SOCIETY

The Royal Forestry Society was founded in 1882 and brings together anyone interested in trees; woodland owners, foresters, arboriculturalists, planners, scientists, woodmen, landscape architects, land managers, conservationists and keen amateurs. It promotes good forest stewardship, and takes into account woodland wildlife, landscapes, recreational and socio-economic values. It comments and advises, through representation on influential environmental boards, education committees and safety councils at all levels. Conducts examinations for the Professional Diploma in Arboriculture and the certificate in Arboriculture. They also provide opportunities to extend everyone's knowledge and appreciation of trees, woodlands and forests. For further information: www.rfs.org.uk

URANIA 22: OBITUARY – THEOPHILUS

GIMBEL

Born in Eichstatt, Germany on October 9th 1920, Theophilus Gimbel spent his childhood in Switzerland. Rudolph Steiner was a family friend, and Gimbel was drawn to his eclectic principles of philosophy. His mother played in the theatre of Steiner's Goetheanum building, while his father a stage designer, worked with Steiner on productions. Gimbel himself remained a lifelong member of the Anthroposophical Society. In the early days of the Second World War he was an unwilling conscript to the German army and was captured outside Danzig at the end of the war, when he was interred in a Russian PoW camp, where he stayed until 1949, he maintained that during his stay there he was saved from the firing squad through the power of prayer and visualisation. Released in 1949 he came to Britain to continue his interest in Steiner's Waldorf schools, and taught at Michael Hall in Forest Row, Sussex, and the first Steiner School in the English speaking world. In 1950 he married his first wife, Honor Simpson, a concert cellist. In 1968 Gimbel set up the Hygeia Institute for Colour Therapy where many of his projects took shape, including the study of the use of illumination and colour in infant and primary schools, hospitals and prisons and the role of colour when treating problems with sight, some contemporary technologists take their inspiration from Gimbel's work. He was a member of the Parliamentary Group on Complementary Therapy and gave many lecture tours around Europe and Japan, and ran many courses

around the world. He is survived by his second wife Carmel Dunleavy and his daughter and son from his first marriage

URANIA 23: MARY SOMERVILLE - WOMAN SCIENTIST During the 19th Century it was rather uncommon for women to discuss subjects such as, astronomy, optics, chemistry, medicine, geography and geology, yet Mary Somerville was different, she was the first woman to be acknowledged as a serious scientist in her own right. She shared this world with her husband Dr William Somerville, and their contemporaries Sir John Herschel, Canon William Buckland and Thomas Young. At the time the only people who were paid to do science either worked in its middle to lower ranks and usually as assistants, rather than being taken seriously as professional scientists. Mary Somerville became a self-funded amateur, specialising in mathematics, astronomy, and physics. She was the first woman to win an international reputation in her own right, rather than being the assistant of someone else. She was the daughter of a knighted Royal Navy Admiral, and descended on her mother's side from several generations of Scottish Clergy and Edinburgh lawyers. As Miss Fairfax she had a lifelong passion for numbers. Her father disapproved of her enquiring mind and banned her from reading. She married her first husband, a sea-captain in 1804, but he died from a fever three years later, it was only then that she, as an independent widow, began to have private lessons in mathematics. Later she married Dr Somerville. In 1834 she wrote "On the Connexion of the Physical Sciences" which explored the mathematical foundations of astronomy, laboratory physics, optics, magnetism and mechanics. Two other major books followed, Physical Geography (1848) and Microscopic and Molecular Science, which she completed when she was 89. She was also responsible for translating scientific texts so that they could be read by the layperson. She died suddenly in Italy in November 1872. In 1879, Oxford's new college for women was named after her.

URANIA 24: DANTE AND THE GRAMMAR OF THE NURSING BODY This book takes a look at Dante's relation to Latin grammar and the new "mother tongue" – Italian vernacular- by exploring the cultural significance of the nursing mother in medieval discussions of language and self-hood. Inspired by Julia Kristeva's meditations on the maternal semiotic, Cestaro's book uncovers ancient and medieval discourses that assert the nursing body's essential role in the development of the mature linguistic self. The book traces the motifs in Dante's work, through the development of language in the growing individual and makes for inspired reading.

URANIA 25: NATIONAL TREE WEEK National Tree week takes place between 24th November and 5th December, and is the perfect time to plant new trees. The Tree Council is running more than 2,500 events with organised tree-planting ceremonies throughout the country. Up to a million trees are planted as a result of this annual winter festival. Many tree species are at threat both at home and abroad and it's a positive step towards the pollution in our cities and world wide environmental destruction. Many older varieties of trees are being saved from extinction by the actions of these events. It includes walks, talks and tree related activities throughout the country. The Tree Council is a conservation charity dedicated to "inspiring, initiating and enabling effective action for trees in towns and countryside" It is an umbrella body for more than 150 organisations working together to plant, care for and enjoy trees. For further information: www.treecouncil.org.uk

URANIA 26: THE ILLUSTRATED ENCYCLOPAEDIA OF ANCIENT EARTH MYSTERIES BY PAUL DEVEREUX - Paul Devereux is the one of the world's foremost researchers on ancient Earth mysteries and in this encyclopaedia he explores some of the more diverse and less commonly explored alongside some old favourites and comes up with something uniquely Paul Devereux. The book is set out alphabetically in an easy to follow style, with beautiful photography and illustrations. All manner of subjects are discussed and presented in a balanced way, bringing together many different strands of human understanding. There is simply so much information in this book, it would warrant more than a cursory look, though it does lend itself to coffee table occasional reading. Each subject can be dipped into at random and many insights can be gained from viewing this book this way. In my opinion, simply one of the best books of its kind currently available. Published by Cassell and Co, London.

URANIA 27: NOBEL PEACE PRIZE, OSLO, DEC. 10, 2005 - The world should stop treating the nuclear ambitions of Iran and North Korea as isolated cases and instead deal with them in a common effort to eliminate poverty, organized crime and armed conflict, the director general of the United Nations' nuclear monitoring agency said Saturday in accepting the 2005 Nobel Peace Prize. The director general, Mohamed ElBaradei, said a "good start" would be for the United States and other nuclear powers to cut nuclear weapon stockpiles sharply and redirect spending toward international development. *"More than 15 years after the end of the cold war, it is incomprehensible to many that the major nuclear weapon states operate with their arsenals on hair-trigger alert,"* Dr. ElBaradei, 63, said. Despite some disarmament, he continued, *the existence of 27,000 nuclear warheads in various hands around the world still hold the prospect of "the devastation of entire nations in a matter of minutes." Feelings of insecurity and humiliation, exaggerated by*

today's nuclear imbalance, are behind the spread of bomb-development programs at the national level, said Dr. ElBaradei, who has led the International Atomic Energy Agency since 1997. *No less dangerous, he added, are the presumed efforts of extremist groups to acquire nuclear materials. With goods, ideas and people moving more freely than ever, the containment of nuclear technology must be part of a broad global effort, he said. "We cannot respond to these threats by building more walls, developing bigger weapons or dispatching more troops," he said. "These threats require primarily multinational cooperation."* Dr. ElBaradei said the manufacture and sale of nuclear fuel for power generation, which can also be enriched to make bombs, should be placed under multinational control, with his agency operating as a "reserve fuel bank" for accredited nations. The Norwegian Nobel Committee divided the 2005 award between Dr. ElBaradei and the atomic energy agency as a whole. Dr. ElBaradei and Yukiya Amano, the agency's board chairman, were awarded diplomas and medals in a colorful ceremony before more than 1,000 dignitaries at Oslo City Hall. The committee chairman, Ole Danbolt Mjos, lauded Dr. ElBaradei and his agency for resisting "heavy pressure" in 2003 to fall in line with an American contention that Iraq had an active nuclear weapons program despite the failure of the agency's inspectors to find hard evidence. "As the world could see after the war in Iraq, the weapons that were not found proved not to have existed," Mr. Mjos said. In what appeared to be an allusion to that episode, Dr. ElBaradei said: "Armed with the strength of our convictions, we will continue to speak truth to power, and we will continue to carry out our mandate with independence and objectivity." For the Nobel committee, this year's choice of winners was a return to basics after last year's untraditional award to Wangari Maathai, a Kenyan environmentalist whose tree-planting campaigns are only tangentially related to war and peace. When Alfred Nobel, the Swedish industrialist who helped develop dynamite, died in 1897, he left money in his will to honor someone each year "who shall have done the most or the best work for fraternity between the nations, for the abolition or reduction of standing armies and for the holding and promotion of peace congresses." Dr. ElBaradei and the agency will split this year's prize money of 10 million Swedish kronor (about \$1.3 million) and have promised their shares to charitable causes. During his acceptance speech to the Nobel Foundation, Mohammed elBaradei said the following: *"Imagine what would happen if the nations of the world spent as much on development as on building the machines of war. Imagine a world where every human being would live in freedom and dignity. Imagine a world in which we would shed the same tears when a child dies in Darfur or Vancouver. Imagine a world where we would settle our differences through diplomacy and dialogue and not through bombs or bullets. Imagine if*

the only nuclear weapons remaining were the relics in our museums. Imagine the legacy we could leave to our children. Imagine that such a world is within our grasp".

VALEDICTORY AND IIPSGP NEWS OF COMING EVENTS:

Considerable thanks are owed as ever to colleagues and friends, both for help with this issue of our Muses Journal, and also in keeping IIPSGP alive during this past year. Among the many IIPSGP Secretariat who deserve heartfelt thanks are Mary Napper, Sheena McDonagh, Nisa Saiyyid and Lyn Shailer, and Gordana Netkovska and Katarina Jovcevska in Macedonia. In Israel, Gila Haron has sent in some insightful and important news updates of peace work underway there, and will hopefully be helping bring our conference in Galilee into focus in 2007/2008. Rowena Stone has also been busy with her Green networking as ever. Krystyna Stevenson, recently appointed International Ambassador for IIPSGP, has been busy as ever travelling the world, including a visit to the Philippines this year where she travelled with the English Speaking Union and helped set up a branch of the ESU in that country. She has also been recently to Ethiopia and Vietnam, where she has also been taking the IIPSGP message and vision and sharing it where appropriate with scholars and interested parties. In Afghanistan, our Patron and former student of the Muslim College, Fatima Gailani has been working as President of the Red Crescent and helping to heal the tragic wounds of her country. She has been visiting London in February 2006 at the time of the visit of the Afghan President, Mr. Karzai. Mr. Shapur Amini, also from Afghanistan, and friend of IIPSGP for many years, who participated in our IIPSGP conference on peace building in the Middle East held at the Muslim College in 1999, and referred the case of the Taliban to the MMMS, leading to some mediation attempts behind the scenes, is a TV media expert based in London, and is trying to found a Satellite television station for Afghanistan, which would have the promulgation of a peace message as one of its core objectives. Shapur writes to IIPSGP that he might be travelling to Afghanistan in March

2006 to investigate the feasibility of creating the project and that "Afghan Satellite TV Channel can go on air this year if the funding is available. We can have the Licence and the 24 hour channel on air by June 2006 if funding for the first few years is approved.... I am trying to get the support and fund for this June and even 3 months earlier if we can to secure the June deadline. The International Community are giving so much support to Afghanistan and they have done so for the last few years. This project needs serious attention. The Afghan government and the Afghan people themselves at this stage can not solve many problems and can not even talk about important issues with which people are concerned. The government influence is not visible in most parts of the country. Television is not a new phenomena yet a unique TV Channel can address many issues in the Afghan arena. I strongly believe that this project can play a vital role now and for the future of Afghanistan. The government simply can not do much. We have children still dying from cold, hanger and lack of very essential things in life. Dear IIPSGP please support and help us and let us have this dream come true. Like Dr, Luther King, we all have a dream. I can see what this dream can do for people in Afghanistan....." Needless to say IIPSGP will indeed do all we can to support this important project, and anyone with contacts in the TV world is urged to get in touch.

In Australia and around the world Chris Hogan has been busy as ever with her educational networking and travelling tirelessly around the world as a fomenter of educational debate and action. In England, Lyn Sedgmore, IIPSGP Honorary Co-Chair, has been appointed to led the new Learning Executive Agency in charge of training and development throughout the Further Education Sector, and took part in a major conference in early 2006 year with the Minister of Higher and Further Education, Bill Rammell as one of the speakers, discussing multicultural and Multifaith diversity in the education sector in the UK. We were also especially pleased when Lyn and old IIPSGP friend Jesvir Kaur managed to meet up for some useful exchanges about diversity in education. Sarah Kennedy, who has been helping with the work of the Multifaith Dictionary, has successfully

received her MA in Translation Studies from Swansea University (passed with distinction) and is hoping to progress on to a PhD at the same university. Roy Sadler has likewise continued with his dramatic work and played in the Stourbidge performance of Ibsen, as well as attending the Big Green Gathering. Di Stubbs, former Secretary General of IIPSGP, has continued with her work for the Visionaries Project of the Rowntree Trust which in many ways is a close parallel project to that of IIPSGP itself although limited only to inspiring and funding 6 visionaries over a three year period.

Mr. Jehangir Sarosh, the Zoroastrian European Chairman of Religions for Peace (WCRP Europe), and old friend to IIPSGP, has been involved recently in drafting a moving response to the religious conflicts caused by the Danish cartoons published showing Muhammad,. Issued by the whole European Committee of WCRP (World Conference on Religions for Peace).

Meanwhile, there is some very important news out of Israel: "Chief Rabbi Asks Dalai Lama to Help Set up Religious UN in Jerusalem" Jerusalem, Israel - Israel's Ashkenazi chief rabbi, Yonah Metzger, meeting with the Dalai Lama, a Buddhist monk who is the leader of Tibet, suggested that representatives of the world's religions establish a United Nations in Jerusalem, representing religions instead of nations, like the UN currently based in New York. "Instead of planning for nuclear war and buying tanks and fighter jets, it will invest in peace," Metzger said. He later reported that the Tibetan leader was very excited about the idea and offered to help advance it. Also at the meeting was Chief Sephardic Rabbi Shlomo Amar, Rabbi David Rosen of the American Jewish Committee (who is on good terms with the Roman Catholic Church), Rabbi Menachem Froman ("Arutz Sheva," February 20, 2006) IIPSGP will be doing a it can to hep this project take shape. It follows closely the idea by Tibetan Buddhist Lama Gangchen mooted a few years ago, for a Spiritual Assembly of Religious Leaders to work alongside the UN, and to which we have already given support in the past.

Eleni Stamiris continues her important work in Athens and is helping direct a Greek peace education project, as well as continuing to serve as IIPSGP Co-Chair. To all these friends of IIPSGP, and many others, many congratulations, and keep up the good work this

coming year !

COMING EVENTS 2006 - (see www.networkforpeace.org.uk for peace events details)

May 9th - Keele University, Staffordshire
Pagan Moot – a talk by Thomas Daffern on *Pagan Wisdom Teachings and Academia: Towards a New Paradigm for Academic Life*

June 6th - North Staffordshire Histories
Mysteries and Discoveries Society in Stoke
on Trent, *Actual Peace: The most ancient and
suppressed of Forgotten Mysteries*

June 9-11, 2005. GAYLE SCOTT from the USA is coming to teach a workshop with IIPSGP and Thomas Daffern on PATTERNS OF HARMONY: DRAWING ON THE ENNEAGRAM AND SPIRITUAL WISDOM SOURCES FOR COLLECTIVE PEACEMAKING. Gayle is a profound spiritual teacher from Colorado who, as well as a twenty-five year career in film and television production, has been working with the sacred psychology of the Enneagram as an essential resource for understanding human behavior and motivation, and dynamizing spiritual potential since 1989. She holds it to be one of the most profound and powerful tools for self-knowledge and personal development available today. She is also a student of the Ridhwan Diamond Heart psycho spiritual system, and teaches at the Naropa Mahayana Buddhist University in Boulder, Colorado, founded by Chogyam Trungpa. This workshop is taking place at Lammas Barns, Near Shrewsbury, Shropshire, where there is space for camping in the extensive grounds. This workshop is being hosted at a private venue, Lammas Barns, a converted 17th tithe barn near Shrewsbury, Shropshire, and costs £120 pounds for the weekend including healthy and nutritious cuisine. There are a few bursary places available for those who are able to help volunteer with the work of IIPSGP generally or who are able to contribute to the running of the weekend. These charges are themselves

subsidized heavily and are mainly to bring Gayle over from the USA. For those wishing to stay overnight there is space for camping in the delightful grounds, and there are also excellent bed and breakfast facilities nearby. For further details of camping and accommodation please contact Kate on 01952 770191 or email clanartia.events@virgin.net

INCORE International Summer School 2006 12 - 16 June 2006, Derry, Ireland. school@incore.ulst.ac.uk Web address www.incore.ulst.ac.uk/courses/ss

June 21st – Stonehenge Summer Solstice Celebration, Wiltshire, U.K.

June 29 to July 3, 2006 International Peace Research Association Conference, on “Patterns of Conflict, Paths to Peace” will be held in Calgary, Alberta, Canada, including a roundtable on Peace Theories and Peace Philosophy, co-convened by Thomas Daffern and Sean English of the Saor Ollscoil na h’Eireann (please contact us to propose a paper) or look on the IPRA website at: <http://soc.kuleuven.be/pol/ipra/calgary.html>

July 1st – Forbidden Knowledge Conference (FKCUK) with Philip Gardner, Andy Collins, Lionel Fanthorpe, Graham Philipps, Paul Devereux, etc. in Stoke on Trent, Staffordshire, organised by IIPSGP International Secretary, Sheena McDonagh (details via the website www.gardinerborn.com)

July 25th - Stoke on Trent Pagan Moot, talk by Thomas Daffern

August 5-6, British-Irish Peace Symposium on Ending The Wars, Making The Peace , and establishing an Ecocouncil Of The Isles, at Anglesey (Mona) – Holyhead Town Hall

October 2006 - Sir Edward Herbert IIPSGP Annual Symposium to commemorate the life and work of this famous philosopher and diplomat, pioneer explorer of the transpersonal unity behind varying religions in the history of philosophy, and who lived from 1583-1648 at Montgomery Castle

2007 - Interfaith Peace Conference Of The Holy Lands (Israel / Palestine) Late Summer / Early Autumn (Galilee)

2008 – March 19-22 Philosophers And Poets For Peace Gathering: *Celebrating The Poetry Of Life - Creating Philosophies For Peace*, Shiraz, Iran. A gathering to bear witness to the possibility of peace. Depending on the then political situation in the region, we hope to gather to express our solidarity with all peoples in the region, in the spirit of the universal wisdom of Hafiz, the great Sufi poet of Shiraz.