

# INTERNATIONAL INSTITUTE FOR PEACE STUDIES AND GLOBAL PHILOSOPHY

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## IIPSGP

## 2007 NEWSLETTER

1.EDITORIAL INTRODUCTION: Firstly, I thought I'd take this opportunity of the Newsletter to let you know a little of what I have been up to in the past year (2006). All in all it's been a pretty eventful and memorable year for me, so I thought I would share it with my friends and IIPSGP members. This year (2007) there is no MUSES Journal per se; instead, members will receive a free copy of my *SELECTED PHILOSOPHICAL AND HISTORICAL ESSAYS 1985-2005* on CD rom. This is a 795 page book, which has been published in hard back form by [www.lulu.com/iipsgp](http://www.lulu.com/iipsgp) –The essays are divided into 9 sections, one dedicated to each to the 9 Muses, as is the normal Muses Love Journal from IIPSGP. I hope you enjoy them ! Next year a Journal ! In the Spring and Summer terms I was teaching still at Sherwood Hall School in Sherwood Forest, Nottinghamshire, and enjoying the regular rhythm of commuting to work, living in Nottinghamshire in the week and coming home for weekends, staying in an interesting part of Nottingham called Sherwood. Whilst living there I managed to visit many interesting places which I hadn't seen before, including Burghley House (on the borders of Lincolnshire and Cambridgeshire, where the Cecil family have lived for centuries), Woolsthorpe Manor (where Sir Isaac Newton was born and lived), Newstead Abbey (of Byronic fame), and Chatsworth House (where Thomas Hobbes acted as tutor to the Devonshire family). Sherwood Hall itself was a difficult school in special measures and I realized my talents as a teacher could be better placed elsewhere, so in September I started a new job as Head of Religious Studies and Philosophy (plus PSHE and Citizenship) at Poole Grammar School. This results in a similar weekly commute, but the school is much more academically advantaged and I am able to teach Philosophy and Religious Studies A level as well as generally running an interesting and successful department in a high achieving school. Getting to know Dorset and the South West in general again is another plus, even though I miss my friends from Nottinghamshire (and some pupils !).

**Otherwise I have also been busy doing my other teaching and research work connected to the ongoing work of my International Institute of Peace Studies and Global Philosophy, which have included running a Philosophy Day for Children (and accompanying parents) in Powys in November, running the SIR EDWARD HERBERT SYMPOSIUM on SEPTEMBER 30, 2006 (both of these events took place at Brithdir Hall, Powys). I was also supposed to go to India for an educational conference this December but it was finally agreed to postpone the trip to Summer 2007 and instead I sent the organizers an academic paper instead, entitled SCIENCE, SPIRITUALITY AND INTERCULTURAL INSIGHTS: SOME PHILOSOPHICAL REFLECTIONS. At Beltane, May 1<sup>st</sup>, I was presented with the ceremonial regalia of the Peace Officer of the Council of British Druid Orders at Avebury, at a public ceremony attended by various friends, family and assorted Druids. This consisted of an amazing Millennium Peace Sword with the words for peace in different languages carved on the blade, plus a Hermetic wand of ash wood with a dove carved on the top in silver. On May 6<sup>th</sup> I hosted a Birthday Peace Party at Rhos Gallt, Llanerfyl this year to celebrate my 50<sup>th</sup> birthday. Friends came from far and wide, including Gila Haron who flew all the way from Israel for the weekend and brought me an amazing book about Newton's esoteric studies**

by an academic in Jerusalem. We had a wonderful bonfire, poetry, music, dancing, a peace meditation, a river walk, storytelling and feasting which went on to the small hours. Thank you to everyone for making it so special !

In June I organized a symposium called PATTERNS OF HARMONY: DRAWING ON THE ENNEAGRAM AND SPIRITUAL WISDOM SOURCES FOR COLLECTIVE PEACEMAKING and ENLIGHTENMENTS which took place near Shrewsbury, Shropshire. My colleague Gayle Scott came over from the USA especially to help run this event which was thoroughly enjoyed by all concerned. Also during the Summer I gave various talks around and about which seemed to go down quite well, including one to KEELE UNIVERSITY PAGAN MOOT on May 9<sup>th</sup> called PAGANISM AND EDUCATION: DOES HISTORY HAVE A FUTURE ?, one at THE SUNRISE SUMMER SOLSTICE CELEBRATION on 21<sup>st</sup> June, in South Somerset the theme of *Cosmic Philosophy and Sustainable Peace*, another one in July at DERBY FRIENDS MEETING HOUSE on DRUIDRY AND THE PHILOSOPHY OF PEACE, and another to the HISTORIES AND MYSTERIES STUDY GROUP on June 5<sup>th</sup>, 2005, in Stoke on Trent, on RE-SEARCHING FOR THE LOST PEACE: THAT MOST OCCULT OF ALL HIDDEN MYSTERIES. I also greatly enjoyed attending the Forbidden Knowledge UK Conference in Stoke organized by Sheena McDonagh, IIPSGP International Secretary, which included a wide range of speakers, such as Michael Cremona, Hamish Millar, Nick Pope, Philip Gardener etc. On June 21<sup>st</sup> I participated in the STONEHENGE SUMMER SOLSTICE CELEBRATION and had an official day off from school to make this possible, under new legislation for religious minorities to be given sacred holidays off each year, in my case the Druid and pagan faith, for which 21<sup>st</sup> June is an important high holiday. I also took part from August 2 – August 6<sup>th</sup> in the Big Green Gathering, which was an enjoyable and memorable experience as ever. A student from Portugal was also with me working with the Global Green University. Several friends from different parts of the world also came to visit with me and experience our RURAL PEACE STUDY RETREATS during the Summer months, complete with the possibility of river bathing in the Banwy River etc. and enjoying the peace and stillness of nature in all its beauty. During the Summer another MA student followed me around and made a short 30 minute documentary about my work, which is now available on DVD (please send an SAE plus a cheque for 3 pounds to cover the costs involved, to me in Wales, if you would like a copy).

On August 5/6 at Holyhead, Mona (Anglesey), I hosted and chaired a British-Irish Peace Symposium on *Ending The Wars, Making The Peace*, whose purpose was the launch the TRUTH AND RECONCILIATION COMMISSION FOR BRITAIN AND IRELAND (TRCBI), as well as an ECO-COUNCIL OF THE ISLES. This last aspect was doubly important given that this year has also seen the release of the excellent film by Al Gore and environmental issues remain high on the global agenda. My take is that we need a collective approach across both UK and Irish governments to address specific ecological issues affecting the islands in general. The TRCBI was also well and truly launched and a film made of its opening meeting. Next year it will meet in Ireland instead, possibly at the SAOR OLLSCOIL NA H'EIREANN / FREE UNIVERSITY OF IRELAND, on whose board I remain active as a Governor. All who hold the long term interests of peace in both Britain and Ireland dear to their hearts are asked to support this new initiative (TRCBI). It is open especially to hear testimony from anyone who wishes to apologise and move on from their involvement in the times of troubles. The good news is that there has been an historic peace agreement now between Sinn Fein and Dr. Ian Paisley's , and on May 8<sup>th</sup> 2008 power will be devolved back to a new Northern Irish government based at Stormont. This new government has every good wish for success from IIPSGP, and to commemorate its formation (on the same day as IIPSGP's Director's birthday !) we will be holding a peace party and peace medication celebration at Llanerfyl, on Saturday May 5, on the bank holiday weekend. There will be a bonfire and peace medication in the garden, and all IIPSGP friends and members are welcome, in celebration of the successful new stage of peace in Northern Ireland, something to which we have worked with the work of our TRCBI and related projects over many years.

Some things I just had to *miss*, sadly, due to other commitments, including: COUNTDOWN TO PEACE at St James' Church in London on May 6, organised by long time IIPSGP friend Dorothy Forster, and also the INTERNATIONAL ASSOCIATION OF UNIVERSITY PRESIDENTS/ UN PEACE COMMISSION biannual meeting at the UN Headquarters

on May 2<sup>nd</sup> which IIPSGP friend Rebecca Klein attended instead, and also the INTERNATIONAL PEACE RESEARCH ASSOCIATION biannual conference from June 29-July 3 in Calgary, Canada (where I lived from 1978-1981) but this was attended by Dr Sean English of the Saor Ollscoil na h'Eireann who reported back at Holyhead in August, since we are both co-chairs of the IPRA Peace Theories Study Commission.

In December I gave a talk on *A Garland Of Grace: Christianity in The Welsh Marches* at Shrewsbury Museum to commemorate an exhibition on the History of the Churches of Shropshire. I also enjoyed getting to know somewhat the Bishop of Salisbury and friends in Wiltshire at an educational forum for teachers in his Diocese, and brainstorming on how we can make the spiritual message (including peace) even more relevant in our times, in the church, in schools and in the wider community. I also greatly enjoyed going to *Greenbelt* this year, an informal Summer camping event in Cheltenham of thousands of Christians showcasing all manner of networking, social justice and campaigning groups. I also went up to the *Anglican Pacifist Fellowship Summer Conference* in Yorkshire in July which was a thoroughly worthwhile event with much cause for reflection. I also organized an emergency Peace Symposium in London during the Lebanon/Israel war and am still hoping in time to facilitate a Truth and Reconciliation Commission for Israel and Palestine. I also wrote the Minister of Higher Education proposing a *Gifted And Talented Program In Higher Education* to balance that for the School sector, and sent copies to the Liberal Democrat and Conservative Education Spokespersons. I had the pleasure of meeting the Shadow Education Spokesperson, Nick Gibb, who also supported this idea on a visit to Poole Grammar School recently. I remain committed to working as an adviser to politicians of any hue who will genuinely develop *intelligent and far- seeing policies* to the best interests of the nation and the global community, particularly in relation to education and to peace and conflict resolution. I am hoping to restart the House of Lords seminar meetings, but am also hoping that a proposal to reform the way the House of Lords is selected might be seriously considered, based on merit and beyond the reaches of the party system and party corruption, and including peers from the several different faiths now living in the UK.

The situation in Iraq has continued to rumble on in utter chaos and distress, and Mr Blair and the current British administration have continued to refuse my (or any) offers to help mediate an end to the religious aspects of this conflict, drawing on IIPSGP contacts in the Islamic intelligentsia and the work of the Multifaith and Multicultural Mediation service. As a Sufi and philosopher inter alia, I abhor all violence and believe that the Middle East could sort out its complex political and religious problems with genuine love and goodwill on all sides, and that Sunni and Shiia, Jew, Muslim, Christian secular and pagan can all live together in peace and amity – but that for this to happen we have learn to listen to one another again, and put away the weapons of war.

It has also been a good year for family and friends: my mother is well, aged 93, still active in peace work in Brighton in her own way; my eldest daughter, Helen, has started reading Human Sciences at Sussex University and celebrated her 21<sup>st</sup> birthday on Halloween; my youngest daughter Shanti-Grace has been awarded a place in the Academy of Gifted and Talented Youth, and my middle daughter Sophia did well in her Art A level and has been further developing her expertise in the arts in Sussex, taking part in various performances as a singer and creative artist. I am also deeply grateful to all those who have helped support my work this year in numerous ways too wonderful to itemise, (although usually involving some kind of typing !) with special thanks to Mary Napper, Lyn Shailer, Sheenah McDonagh, Nisa Saiyid, Uschi Buchanan, and Felicity Redman among others. Bless you all so much !

Finally, just to say that IIPSGP hosted a peace party and peace meditation on May 5<sup>th</sup> 2007 at Llanerfyl, Wales, to which several IIPSGP friends and colleagues came. The party was called to celebrate several things, as well as IIPSGP Director's birthday, not least the resumption of sovereignty by the new peace-sharing government in Northern Ireland on May 8th, as well as the exercise of democracy by the citizens of the UK. Interestingly, the Labour government received a strong rejection by the British people, and lost their overall majority in Scotland, where their leadership is now taken over by the Scottish National Party under Alex Salmond, who strongly opposed the war in Iraq. Likewise, in Wales, Labour has lost any overall majority and will have to govern in coalition with others. Likewise, in France, democracy has done its work and the citizens there have elected

a new president who now has the task of living up to his self-declared ambition of forging a new France. Before long, the USA, and perhaps Israel, will likewise have her chance to elect a new leader. IIPSGP wishes all the newly elected leaders good luck in their important work, and urges them, philosophically speaking, to prioritise peace at the expense of war and violence, wherever possible. And finally, as this newsletter is published, Tony Blair has announced he is stepping down as Prime Minister. He said some interesting things in his farewell address, that a) "I ask you to accept one thing - hand on heart, I did what I thought was right" and b) "I give my thanks to you the British people for the times I have succeeded and my apologies to you for the times I have fallen short." Firstly, doing what you believe to be right is not an acceptable defence if what you do is blatantly wrong, illegal, immoral and either corrupt or open to corruption. Hitler obviously did what he believed to be right - but this is no defence for his actions. If you have also given pledges to the head of a foreign power and then kept them over and against the interests of the British people, we are also probably talking high treason. You have presided over the worst foreign policy disaster in international relations for a very long time. As a philosopher, I would argue one has to believe in the possibility of a moral world, and a world governed by international law, and by launching the invasion of Iraq against international law and against the wishes of the United Nations, you have promoted a world in which force alone is seen as important. It is unlikely therefore that the British people will accept your apology, for you have brought our nation into ill repute and dishonor, and fostered enmities where there need not have been any, and which will last a long time. I urge you, since you intend to get involved with interfaith work, and especially in the Middle East, by all accounts, to attend the forthcoming Truth and Reconciliation Commission for the Middle East, and attempt in that forum to justify and explain your actions, as a normal citizen.

May all beings be happy ! May all beings be free from suffering ! May all beings be enlightened !  
May there be peace on earth !

2.THE TRUTH AND RECONCILIATION COMMISSION FOR THE MIDDLE EAST (TRCME) - We Invite All Peace, Educational, Religious, Social, Moral, And Intellectual Activist Groups Throughout The Middle East To Become Partners Of This Project - The Project will address several outstanding issues:

1. Resolving the Ongoing War And Conflict In Iraq and restoring order, prosperity, freedom, security and well-being to the long suffering people of Iraq
2. Afghanistan: how to stop the fighting and restore order, prosperity and justice throughout the country ?
3. Palestine: how to provide a decent quality of life for all Palestinians in their own autonomous country ?
4. Israel: how to secure the long term future of Israel living in peace and prosperity with her neighbors, free of all terrorist attacks ?
5. Lebanon: how to ensure the long term stability and prosperity of the country, living in peace internally and externally ?
6. Chechnya and the Caucuses region: how to resolve non-violently the civil wars and conflicts in the region ?
7. How to protect minority rights and the rights of religious and ethnic minorities throughout the Middle East region, from whatever background ?

It will provide a forum for discussion for all parties to come up with non-violent solutions to the problems of the region. It will address primarily the intellectual, moral, ethical and philosophical dilemmas which are preventing the discovery of non-violent solutions to the crises of the region. It is an interfaith, academic and philosophical initiative premised on the possibility of cultural harmony and coexistence, but open to the wider community. We hope that a launch meeting for this project will take place in Israel and Palestine in August 2008 but we seek to find partners to work with inside Iraq, Afghanistan and other Middle Eastern countries to organise local chapters of the overall

TRCME. The launch meeting establishing the TRUTH AND RECONCILIATION COMMISSION FOR THE MIDDLE EAST (TRCME) Will take place at Galilee / Bethlehem August 6-12, 2008, at an ISRAELI-PALESTINIAN PEACE SYMPOSIUM on Ending The Wars, Making The Peace And announcing the formation of an ECOCOUNCIL OF THE MIDDLE EAST. This gathering is open to all whom have the long term interests of peacemaking in Israel and Palestine and throughout the Middle East, and particularly in finding a solution to the philosophical, cultural and religious aspects of the conflict. It is being held in both Israel and Palestine to make it possible for participants to come both from both sides of the dispute. The Sea of Galilee is a sacred place for Jews, Christian and Muslims, and Bethlehem is also an important spiritual centre for all sides. Among other participants we hope a number of Islamic scholars, Sufis, Rabbis, Kabbalists, Christian clergy, Christian mystics, Bahais, secularists and peace activists from both contemporary Israeli and Palestinian society as well as internationally will be in attendance. With the peace process in the Middle East having stalled for too long, having moved so far, it is the hope of this symposium to encourage a healthy debate between both Israeli and Palestinian peace thinkers, activists and spiritual leaders, so as to vision together a long future for both Israel and Palestine, and one which will be beyond the threat or fear of violence. We also intend to launch at this gathering a new body, an Eco-Council for the Middle East which will serve as a forum for representation of all those interested in the ecology of the wider Middle East region: with 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 The Middle East environment, who love and care for this magical and mysterious heartland of the world, and who have the protection of its people and its sacred places at heart, and / or who have specific news of peace and environmental issues and campaigns in their part of the world, are invited to attend or send representatives. Hosting the meeting is Dr. Thomas C. Daffern, Director of the International Institute of Peace Studies and Global Philosophy, founder of the Global Green University, and Convener of the Truth and Reconciliation Commission for Britain and Ireland (on whose work the new TRCME is being modeled) We ask for your support and prayers for the success of this initiative, and to circulate and disseminate this call throughout all men and women of good will, with peace at their hearts, who wish to see a peaceful, just and compassionate solution to the outstanding problems of the Middle East region, in which all parties can feel they have "won", without humiliation or abasement. We at IIPSGP firmly believe that with spiritual support and help, a lasting solution to the problems of the region can and will be accomplished, and that non-violence is the only way to ensure the lasting peace and prosperity of the region. We ask therefore that all groups currently engaging in jihad or violent struggle against "occupation forces" return to the work of the greater jihad, and that those allied forces currently in the region work towards returning to their own countries as soon as possible. We pray that peace and non-violence, reason and sanity, love and goodwill, replace the fear, terror and grief that have affected this beautiful part of the world for far too long. If you are able to attend, or send a representative, or if you can help with the administrative work involved in establishing the new TRCME, or if you can help with funding, or prayer work, please contact: The International Institute Of Peace Studies And Global Philosophy, Nr. Welshpool, Powys, Wales, United Kingdom, SY21 OER, Tel/Fax. 01938 820586 (m) 07951 600959 Email:[iipsgp@educationaid.net](mailto:iipsgp@educationaid.net) Website:[www.educationaid.net](http://www.educationaid.net)

3. SELECTED HISTORICAL AND PHILOSOPHICAL ESSAYS 1985-2005, BY THOMAS CLOUGH DAFFERN This collection of essays comprises a survey of the author's academic and philosophical output over a period of 20 years. Already by my late teens and early 20's I was involved in the study of intellectual history, history of religions, esoteric history, trying to find peace by studying all world philosophical cultures and spiritual teachings. Born in Montreal, Canada and raised in the UK, resident in London for many years. Formerly a lecturer at the Universities of London and Oxford, now based in Wales and Dorset, I have been involved in education at all levels for many years, as a teacher and academic specialising in interfaith approaches to peace and conflict resolution, historian of religions and philosophy, and founder of the field of "transpersonal history". The emphasis of my work has shifted, from an earlier involvement in the ending of the cold war, and the East-West split of Marxism v. liberal idealism and conservatism, to involvement in religious conflict resolution work. During the course of my intellectual adventures I have traveled to over 33 countries, and visited innumerable libraries, museums and cultural centres, in London, Jerusalem, Tel Aviv,

Fez, Moscow, New York, Bethlehem, Scandinavia, Russia, India, the Philippines, USA, Canada etc... I remain optimistic as a philosopher because of our imaginative capacity, our spiritual and intellectual resources, which we can and hopefully will draw on individually and collectively to heal our current tragic circumstances – but we need to get on with this work urgently. I hope this book will inspire you in turn to get involved in the vital work of education for peace in our times. It is the first time I have managed to collate into one publication the whole range of my work, both published and unpublished, into one context, and as such represents a major leap forward in terms of making my thought more widely available. It is also useful in providing the intellectual background to the work of the Institute.

**4. ALFRED RUSSEL WALLACE MEMORIAL LECTURES 2007:** A new lecture series started in Dorset in March 2007, featuring the first of what will be the A.R. Wallace Memorial Lecture Series. Alfred Russel Wallace (1823-1913) was the co-discoverer with Charles Darwin of the Theory of Natural Selection, and was an esteemed Victorian naturalist and scientist. He is buried in Broadstone, Dorset, where an ancient fossilized stone marks his grave. While there is already an annual Darwin Festival in Shrewsbury, and a huge industry of Darwin events, lectures and commemorative memorabilia around the world, as yet there is nothing commemorating Wallace's work. Unlike Darwin, Wallace did not believe that the Theory of Natural Selection was a complete explanation for the evolution of human psychology. He was keenly interested in the phenomenology of consciousness and spirit, and was interested in the observations he had made at spiritualist events, which he had attended. He was convinced that there were phenomena connected with human nature, which could only be explained by reference to some kind of supernatural or spiritual order of existence. He did however believe that these phenomena should be investigated with as much rigour and objectivity as the world of outer evolution and the development of different animal and biological types should be. He was also a keen social critic and wanted a world in which peace and justice prevailed – and he thought this was indeed within our grasp provided we seized our evolutionary destiny in our own hands, guided by wisdom. This new A.R. Wallace Memorial Lecture will take place annually at Poole Grammar School, which is one of the most successful schools in the West Country. It has a consistently high achievement ranking, and has a strong Department of Religious Studies and Philosophy. The Department will be responsible for hosting and organizing the Memorial Lectures. The lectures will be recorded and published, both in a pamphlet form, and also in an eventual book publication at the end of every 5 years.

The themes of the lectures will specifically address the following questions, all of which were dear to Wallace's heart:

1. How can we reconcile the evidence of natural selection occurring in the natural world with some kind of spiritual explanation for biological existence?
2. How can scientific explanations for the nature of consciousness, connected with our understanding the nature of the human brain, be reconciled with more traditional spiritual explanations of the nature of mind and soul?
3. How can science begin to explain the nature of the survival of consciousness after death, apart from the survival of the physical brain? What implications does this research have for learning, memory, identity, healing?
4. What social and political implications can we draw from our philosophical, scientific and spiritual studies of evolution and consciousness: is it possible to develop towards becoming a more altruistic, less violence and more peaceful species?

Taking over as Head of the Department of Religious Studies and Philosophy at Poole Grammar School, I have long been interested in the work of A.R. Wallace myself and have been researching and teaching in these and related areas over many years.

The first lecture took place during National Science Week, from 9 – 18 March 2007, on Tuesday 13 March. The inaugural lecture was given by Dr. Peter Fenwick, Prof of Neuropsychiatry at the

Maudsley Hospital, University of London, and one of the world's leading experts on Near Death Experiences, followed by tea and informal discussion, in the hall at Poole Grammar School, Dorset. Prof Fenwick spoke eloquently about his researches into the nature of consciousness, and presented evidence that the standard model of consciousness as a product of brain generated activity failed to take account of certain anomalous phenomena, such as telepathy, precognition, clairvoyance, the premonition of death, near death experiences, and similar phenomena. Prof Fenwick spoke in detail about the life and work of Alfred Russel Wallace and the ways in which he had pioneered some of the first researches into such phenomena himself. Fenwick argued that perhaps the evolutionary thrust of mankind was now moving in the direction of evolving greater degrees of compassion and spirituality in our basic apparatus of intelligence, and that scientists in the future will be able to map in greater detail how our minds actually work on many levels of awareness and cognition beyond the realms available to scientific study at the current time. The lecture was a fascinating exposition of both Wallace's thought and also of contemporary research into the phenomenology of consciousness, presented by a neuroscientist and philosopher of consciousness of considerable expertise. Following the lecture, and questions from the boys and visitors, a smaller party made a brief visit to Wallace's grave site in Broadstone Cemetery just around the corner from the school for a memorial toast in honour of Wallace's life and work.

The Headmaster, Ian Carter made an introductory speech and co-chaired the event with Thomas Daffern. There was some interest in the local press and the Evening Echo carried a full page article on the subject of the lectures. The event was well attended, not only by the pupils of Poole Grammar School but also by teachers, 6<sup>th</sup> form pupils from other neighboring schools, school governors and other interested educators and academics in the south west region. There will be another such lecture in Poole at the Grammar School in March 2008. Please contact the IIPSGP Director for details in due course.

**5. PHILOSOPHY DAY:** Thomas Daffern ran a day school devoted to Philosophy for Children at a country house near Welshpool in January 2007. About 20 children ranging in age from 12-17 came to learn about the basics of philosophical questioning, reasoning and discovery, and in many cases brought their parents along with them ! We split up into several groups in the large facilities offered by Brithdir Hall, and were able to examine several interesting objects from different angles of questioning, and held some fascinating philosophical inquiries concerning them. It was a thoroughly enjoyable day. The children who came are all in home education, and sowed a great aptitude for questioning and philosophical thinking. In the UK home education is indeed legal, and some parents who have the time and inclination are able to organise for the education of their own children. For most parents of course this is not an option as earning a living takes precedence and the vast majority of children need to be educated in formal schooling outside of the home. In Germany, apparently, home education is not yet a legal right, and a sad case has recently made the headlines, of a pupil in Southern Germany who has been taken into the custody of the social services because the parents were insisting on home educating their child. Hopefully this Philosophy Day will become an annual event in Wales, so anyone with children who would like to come along in future please get in touch with IIPSGP. It is also probably the case that children and teenagers have a large reservoir of undiminished enthusiasm for peace and non-violence, since to them it is obvious that the wars and conflicts they are set to inherit from their parents and grandparents generation are outmoded and senseless. Perhaps IIPSGP needs to set up a youth section. Anyone interested in helping with this, please get in touch.

**6. SIR EDWARD HERBERT SYMPOSIUM – SEPTEMBER 30, 2006:** This special event was organised by IIPSGP to commemorate the life and work and influence of Sir Edward Herbert, one of the unsung heroes of the history of global philosophy and the early Enlightenment. The Symposium took place at a Welsh Country house in Montgomeryshire, near Welshpool. Researchers with an interest in Herbert as a historical figure were invited to attend to this historic event on the subject of his life and thought. Herbert was one of the great figures of the rise of rationalist philosophy and proposed a 5 fold universal system of common notions as underpinning all faiths and religions. His



most famous work was *De Veritate* (On Truth) which almost single-handedly launched the European Enlightenment. He was esteemed by later figures such as Kant, Voltaire, Hegel etc., The current Earl of Powys is a direct descendent of Herbert. Sir Edward was also brother to George Herbert the famous metaphysical poet, who later moved to Bemerton and became an Anglican Priest, writing the famous volume of metaphysical poems, the Temple, for which he is regarded as one of the great figures of English literature. There is also a famous portrait of Herbert in Powys Castle which is well worth seeing. Coincidentally, Herbert had a summer palace at Llanerfyl, in the small castle there (now ruined) close to the IIPSGP's base. He was also a diplomat and friend to King Charles, Prince Rupert, but also Parliamentary intellectuals such as John Selden. Above all he desired peace instead of the civil war then ravaging Britain, and his philosophy was intended as a contribution towards a philosophy of peace. The day was a great success, with a small but intense gathering of minds devoted to the examination of Lord Herbert's life and legacy. We hope to follow up this event with a day in September 2007 on *DONNE, HERBERT AND THE NATURE OF METAPHYSICAL POETRY* devoted to the memory of his brother, Edward Herbert, and their mother's Magdalen Herbert's friend, John Donne and the history and nature of Metaphysical Poetry in the 17<sup>th</sup> century. Anyone interested in coming to this event please contact IIPSGP for further details.

7. **AN INCONVENIENT TRUTH:** this worthwhile film showing the science behind Global Warming won the award for best documentary at the Oscar's in Los Angeles in 2006, and was enjoyed by pupils at Poole Grammar School. David Milliband, UK Environment Minister sent free copies to every secondary school in the country, and the Conservative Party leader, David Cameron, arranged for Al Gore to personally address the entire shadow cabinet at a special seminar in March 2006. It is certainly an important and frightening film, and shows some of the facts behind global weather destabilization, which lay behind IIPSGP's project to establish the Global green University, as an international network of scholars working for environmental education and research on a cross-cultural basis. What it does not touch on however is the link between environmental issues and peace, which to IIPSGP are of paramount importance.

8. **MUSINGS: AUTOBIOGRAPHICAL STUDIES** have been published in three volumes so far: **Volume two** is the intellectual autobiography of half a life of study, writing, teaching & research, dedicated to the achievement of intercultural and inter-philosophical peace and spiritual understanding, this volume documents an important period of the author's life in Canada and in London, working on a comprehensive study program in response to the threats to global peace and security occasioned by the cold war and ongoing international conflicts. Volume three documents a crucial period of the author's life in London and the UK, working on a peace studies project at the University of London and its follow through phase, during the first Gulf War. Having been elected as coordinator of International Philosophers for Peace in Moscow in 1990, it was with a growing sense of unease and dismay that he witnessed the breakdown of international relations both in the Middle East and the Balkans region. The International Institute of Peace Studies and Global Philosophy was launched during this time to try to marshal the world's leading minds in the cause of conflict resolution and peace-making, and inter-philosophical dialogue, at a critical time in our planetary history. This work documents in full the story of these developments. Volume One which covers the first part of the author's life, from 1956 to 1981, is currently out of print. **Details of all these, plus how to order them, are to be found from [www.lulu.com/iipsgp](http://www.lulu.com/iipsgp)**

9. **TRUTH AND RECONCILIATION COMMISSION FOR BRITAIN AND IRELAND (TRCBI)**  
This project of IIPSGP will be meeting in Ireland, in Dublin, in August 2008, to which all those concerned to review developments in the peace process in Ireland since our meeting last year are welcome to attend. The meeting will take place in the last week of July.



10. FILM BY PAUL ANGELL - a young documentary film maker spent part of the Summer of 2006 following Thomas Daffern around to various venues and as a result produced an interesting 30 minute documentary film, called Truth and Reconciliation, which is available for purchase directly from Paul, by sending him a cheque for 5 pounds to: Paul Angell, 71 Bellenden Road, Peckham, London SE15 5BH, telephone 07811288183.

11. IIPSGP LIBRARY: a large number of newly published books have come out on all aspects of peace, history, education, philosophy and spirituality, some of which have been acquired for the IIPSGP library. This remains an excellent resource for visiting scholars who are free to book a study retreat with us here in Wales at appropriate times. The library is dedicated to the 9 Muses, guardians of the original Academy in Athens, and is divided into 9 sections, each one dedicated to a particular Muse. A list of recent publications acquired by or noted for the IIPSGP library, available for study by scholars on visiting, can be sent by email as an attachment to IIPSGP members or prospective members. Please note the IIPSGP library is a reference library only, not a lending library. We are also always open to receive review copies of new works which fall within the compass of our intellectual interests, including scholarly journals and reference works. The library can also do with further assistance from a part time volunteer librarian, which would be an ideal placement for a student or trainee.

12. **BIG GREEN GATHERING 2007 will be taking place from August 1-5<sup>th</sup>, near Cheddar in Somerset. Thomas Daffern will be speaking on a couple of occasions in the Ethics Spirituality and Philosophy area (ESP) as well as being around the site generally for interesting socratic conversations ! The subject will be on *Putting the P back into ESP – Towards the Greening of Philosophy*.** Tickets for the five day event cost £110, Children 5-15 £30 and concessions £85 inclusive of all on site entertainment. You can also get a single day ticket if required at the entrance. Check out the website on <http://www.big-green-gathering.com>

13. NEGOTIATE PEACE has been set up by [ministry for peace](http://www.ministryforpeace.org) and was launched at the meeting in Parliament on March 1st 2006 in response to the call from the [People's Initiative for Departments of Peace](http://www.peopleinitiative.org) for governments to use proven non-violent conflict transformation methods to resolve this situation. Their website offers resources to individuals and organisations wishing to call on governments to adopt this non-violent strategy – see <http://www.negotiate-peace.org/>

14. FRIENDS OF WISDOM NETWORK – this is a new academic initiative launched by Dr Nicholas Maxwell, Reader Emeritus in the Philosophy of Science at University College London, see <http://www.knowledgetowisdom.org/> for further details. Nicholas is the author of numerous texts which propose that the philosophy of science in general has taken a wrong turning in restricting the scope of its academic inquiry too much; instead, he proposes that philosopher need to recommence a living but rational debate on the nature of wisdom itself, not just technical and scientific knowledge. His publications include: Another useful resource linked to Nicholas Maxwell's is that of <http://www.cop.com/info/wisdompg.html> produced by [Copthorne](http://www.cop.com) ("Cop") Macdonald who in 1995 created THE WISDOM PAGE to provide Internet access to wisdom-related resources. One very useful resource there is the text of a thesis called *The Scientific Approach of Wisdom* by Richard Hawley Trowbridge which is available as a download in Word and includes a very detailed literature search on the nature and history of approaches to wisdom. All this newly developing academic interest in the nature of wisdom is very heartening to those of us at IIPSGP who have long argued that peace in the world will not be possible until we have developed a further degree of wisdom in both our dealings with each other and with ourselves.

15. THE SCIENTIFIC AND MEDICAL NETWORK is another related project, and its website is at: <http://www.scimednet.org/>. The Network was founded in 1973 by George Blaker, Dr. Patrick Shackleton and Sir Kelvin Spencer, based on their collective desire to reconcile scientific investigation and scientific models of reality with the spiritual dimension of life, and so to open dialogue between scientists and spiritual luminaries of all backgrounds. The vision of the SMN founders was a profoundly holistic one: an organisation confined by no "fences of thought", but instead open to insight from every kind of human enquiry. The founders believed that neither orthodox religion nor conventional science were, in their current forms, sufficient to answer pressing questions about our existence and about the mysteries of the cosmos, and that new ways of thinking, and new interdisciplinary approaches were needed to build bridges and to search for new approaches. The Network was initially an invitation-only club, as it developed into its early form as a place for scientists and medics to debate and dialogue about questions and ideas that were considered taboo in orthodox departments, on issues such as non-local consciousness, alternative forms of healing and paranormal phenomena. The Network has now developed into an internationally recognised organisation providing incisive conferences and publications on themes that traverse science and spiritual concerns, with an open membership policy for anyone who agrees with our aims and values. 30 years on from our birth as an organisation, scientific and medical orthodoxy is still compartmentalised, reductionist, atomistic, and still dismissive of spiritual or non-material dimensions to human experience or cosmic reality. And as yet there has developed no meta-subject in which all disciplines in science, medicine, theology and spirituality may be brought together. In this context, the SMN still has a unique and an important role to play in providing a truly trans-disciplinary, truly progressive, place to discuss, dialogue and learn about the universe in which we live and which gives us our being.

Thomas Daffern, Director of IIPSGP, met George Blaker back in the early 1980's and joined the Network, as has been a member ever since. John-Francis Phipps, with who Thomas collaborated in forming Philosophers for Peace back in 1984, was also a friend and colleague of Father Glazewski, who played a key role in forming the network. Here is a remembrance from George Blaker about how the network came into being:

*The incidents surrounding the birth of the Network that now, some 20 years later, stand out most sharply in my memory, occurred in the period of struggle, before the birth, when two or three friends discussed what we thought was needed but could not see how to get it started in practice. I longed for people in the world as a whole, and particularly in the West, to adopt easily and naturally a view of the Universe that embraced the reasonableness of the possibility - or the certainty as it seemed to me - that forms of intelligent life exist that are invisible to us and operating in a quite different environment of their own, some of it interpenetrating ours but all of it undetected by our ordinary bodily senses. Such an expansion of the unspoken but compelling assumptions confining human thought would be bound to lead, it seemed to me, to a new renaissance of human creativity in all directions and in particular, and most crucially, to an understanding of the paramount importance of the utterly neglected spiritual dimension which alone could transform intellectual knowledge into wisdom. In the climate of that time, around 1969, it seemed obvious that neither orthodox religion nor science could possibly take such a concept seriously, let alone accept it or promote research designed to investigate it. We tried to look through the mist into the future. It appeared to be a blank wall, with scarcely a chink of light showing through. I wrote a poem about being enclosed in four brown walls. But the probing went on without a break. After about three years of this preparation, things suddenly got precipitated onto a practical level. The telephone rang and a voice at the other end said, in effect, "I am Andrew Glazewski. You don't know me, but I have heard what you are trying to do. If I have got it right I also know someone else trying to do the same thing. His name is Dr Patrick Shackleton, Dean of Postgraduate Medical Studies at the University of Southampton". I had never heard of either of them. Andrew Glazewski gave the same message to Patrick, and Patrick nobly came over from Winchester to my home in Surrey. A whole day's intensive discussion convinced us both that we really were trying to do the same thing, he in medicine and I in science. We resolved on the spot that it would be ludicrous to compete and that we had to join forces. From that moment the brown walls began to lose their rigidity. They could be pushed. Almost immediately another key figure appeared for the first time on the screen of my memories and has remained there intermittently ever since, I am glad to say, - Sir Kelvin Spencer. Patrick had already been working*

*with him for some time. He brought to bear on our problems a warm and generous personality, outspokenness, originality, and a skill at picking out the essential features of a situation. He summoned two meetings at Exeter University and by the time the second of these had ended the Network was in being, with its first handful of members. It intended to remain, for some years at least, strictly informal, with no structure and no name. Thereafter Patrick and I met often, at a hotel on the Hog's Back, roughly half way between us, to discuss how to progress. Kelvin occasionally came too and there the deliberations were joined once or twice by Dr Peter Leggett, Vice-Chancellor of the University of Surrey. My memories of the early days of the Network are inextricably intertwined with other recollections of Peter Leggett, who has been a pillar of strength of the Network from those days to this. I met him just once in 1932 when we were both undergraduates at Trinity College, Cambridge. Then again just once, probably about 1965, at the Government's Council for Scientific Policy. The next occasion was when we were discussing, under the auspices this time of the Churches' Fellowship for Psychical and Spiritual Studies, some of the problems that the Network was later to be involved with. In the light of later events it seemed entirely appropriate that one day about 1938 when I was driving South along the A243, past the end of Fair Oak Lane, I looked along the Lane and said to my wife: "Funny, I feel as though we have a close friend living in that road, round the corner out of sight on the left. I wonder who it could be?" I did not know then that it was to be Peter or that he would come to live there. If any one of these star players in the drama of the formation of the Network, Andrew, Patrick, Kelvin or Peter had not accepted the parts that had been prepared for them, the plot would have had to be changed and the impact of the production would have been less. There have been many other accomplished actors too on this stage, notably, in those early days, Eileen Noakes. May the pattern they have set be maintained and extended until the barriers of thought with which we fence ourselves in have been moved so far away as to be no longer constraining us.*

Prof. Peter Fenwick, who is currently President of the Network, spoke recently at Poole Grammar School and launched the A.R. Wallace memorial Lectures (see Number 4 above).

16. TEACHING PHILOSOPHY is a Journal for Philosophy Teachers at all Levels, with Michael Goldman as its Editor. It is the only journal devoted to the practical and theoretical discussion of teaching and learning philosophy. Since 1975 it has provided a peer-reviewed forum for the exchange of ideas about the challenges faced by philosophers in the classroom, and has published the largest body of original work on philosophy teaching in the English language. Each quarterly issue offers support for all levels of philosophy instruction with a unique mix of articles, reports, case studies, and reviews. Regularly covered topics include: Innovative teaching methods, classroom strategies, and the use of new instructional materials; Experimental and interdisciplinary courses with philosophical content, and courses that develop the philosophical aspects of other fields; Evaluation of teaching and assessment of learning in philosophy, as well as philosophy faculty development and student counselling; Theoretical issues in the teaching of philosophy and the critical examination of pedagogical problems; Reviews of books, software, instructional media, and Web-based resources of interest to philosophy teachers. Electronic access to *Teaching Philosophy* is provided through POIESIS: Philosophy Online Serials, and the full text of all issues published since 1975 (volume 1-present) is available to libraries that subscribe both to the journal and POIESIS. Tables of contents, searchable by author and title, are freely available through POIESIS to anyone who registers here. For customers with limited access to the Internet the first 25 volumes of *Teaching Philosophy* are available on CD-ROM. This fully searchable CD-ROM is available to all individual subscribers at a 30% discount. Abstracts and tables of contents are available through EBSCO's Current Abstracts. Tables of contents for recent issues of *Teaching Philosophy* are also available here. *Teaching Philosophy* is indexed in Academic Search Premier, Article@INIST, ArticleFirst, *Contents Pages in Education*, Current Abstracts, Expanded Academic ASAP, FRANCIS, Index Philosophicus, InfoTrac OneFile, International Bibliography of Periodical Literature (IBZ), International Bibliography of Book Reviews of Scholarly Literature (IBR), International Philosophical Bibliography, the MLA International Bibliography, Periodicals Index Online, Philosopher's Index, and the Russian Academy of Sciences

Bibliographies. Published authors include Myles Brand, Peter Caws, Angela Davis, Jorge Gracia, Samuel Gorovitz, Virginia Held, Larry Hinman, Alison Jaggar, John Ladd, Paul K. Moser, Janice Moulton, Robert Neville, Wesley Salmon, Ofelia Schutte, Robert Solomon, Anita Silvers, Patrick Suppes, Olufemi Taiwo, and Rosemarie Tong. Information for authors regarding the submission of articles and reviews is available [here](#). All manuscripts and editorial correspondence should be addressed to: Michael Goldman, Editor Teaching Philosophy, Dept. of Philosophy, Miami University, Oxford, Ohio 45056 USA E-mail: [goldmam@muohio.edu](mailto:goldmam@muohio.edu) 2007 Subscriptions: Institutions \$75, Individuals \$30 · Single/Back Issues: Institutions \$20, Individuals \$8 · All subscriptions start with the first issue of the volume year; subscriptions outside the U.S. add \$8 shipping

17. SARAH MILES, IIPSGP Patron, has been busy recently with various literary and cinematographic projects as well as a revisiting India recently. She has been involved in various peace mediation projects connected with the work of IIPSGP, and hopefully in 2008 we will be hosting one or two private meetings to discuss peace policy, metaphysics and wider global environmental issues at her beautiful manor house in Chithurst, West Sussex.

18. BRITISH SOCIETY FOR THE HISTORY OF PHILOSOPHY The British Society for the History of Philosophy (BSHP) was launched in 1984, and exists to promote and foster all aspects of the study and teaching of the history of philosophy. *The specific aims of the BSHP include:* the provision of a forum for communicating research, collating information, disseminating news and exchanging ideas through a programme of conferences and meetings, an electronic newsletter, and a quarterly journal, cooperation with historians of science, politics, theology, law, literature and other kindred studies, and with historians of philosophy from overseas, on matters of common interest, the reappraisal of all aspects of the 'received tradition', exploring new approaches to the subject and new or neglected aspects of it; the raising of historiographical questions, including questions about the history of the teaching of philosophy and about the teaching of its history; the study of the relation of philosophy to its past, exploring the insights to be derived from both analytic and historical approaches, and raising the awareness of continuing developments in the history of philosophy among philosophers and historians and more generally among students of the humanities and sciences The BSHP regularly holds two main conferences a year – one in the Easter vacation, during which its AGM is held, the other in the Summer. These focus on a major figure or theme, and are sometimes organized in conjunction with other professional groups such as the Hume Society or the British Society for the History of Science. A number of smaller, usually one-day conferences are also held each year. More details about the work of the Society can be found at its website: <http://www.york.ac.uk/depts/phil/bshp/>

19. BRITISH ASSOCIATION FOR ROMANTIC STUDIES (BARS) was set up in 1989 by academics to promote the study of the cultural history of the Romantic period. Since then, BARS has organised eight International conferences at various locations in the UK, has published the BARS Bulletin and Review twice-yearly, and currently has more than 3509 members, including IIPSGP Director. BARS has also extended its activities into a number of important new fields: it supports a series of annual BARS postgraduate conferences, which offer postgraduates an informal arena in which to give and listen to academic papers and discuss their work, and incorporates sessions given by experts on issues which concern postgrads in academia today, including publishing, writing cvs and applying for jobs. BARS also funds the [Stephen Copley Postgraduate Bursaries](#); applicants can apply for sums of up to £200 to help them in their research expenses. There is an electronic mailbase for BARS members, informing them of worldwide conferences and events in the field as well as relevant new publications. See for further details the website at: <http://www.bars.ac.uk/index.htm>

20. ROMANTICISM DAY ON SCHELLING AND THE ROMANTIC PHILOSOPHY OF HISTORY—this is a project which is in the pipeline as a follow up for IIPSGP after its successful workshop on

Romanticism in Wem, Shropshire. We anticipate organizing a similar seminar once IISPG Secretary General Mary Napper has moved to her new home in the splendid location of old Church Stoke overlooking Montgomery and Offa's dyke path. This will be a small seminar by invitation only, for IISPG members. Further details on application.

21. REBUILDING OF THE MONASTERIES AND ABBEYS OF GREAT BRITAIN AND IRELAND. This is a project which IISPG has put of the Prince of Wales, following a dream, as made clear in the following letter, which was posted to the Prince on 20<sup>th</sup> February 2007, and to which his Secretary has replied on 6 March (see below). Hopefully the idea of the project should be self-explanatory and also the reason why IISPG has put it forward: the idea of having a whole network of ecumenical retreat centres throughout the British Isles, loosely administered by the Church of England, on behalf of the wider community of spiritual seekers (of all Christian denominations and indeed of all faiths) seems to me to be a self-evident Good, that only the hardest hearted, or dogmatically anti-religious, of human beings would oppose. Such centres could be self-supporting communities of spiritual seekers, cultivating both the *praxis* and the *theoria* of spiritual peace, for the benefit of future generations, and avoiding politics in the narrow and petty sense of the term. The letter was handwritten as a calligraphic masterpiece, by Felicity Redman, herself a direct descendent of Bishop William Lloyd (1627-1717), Bishop of St Asaphs and Worcester, who assisted at the coronation of William 3<sup>rd</sup> and wrote a Life of Pythagoras.

Dear Prince Charles,

I would like to share with you a dream and vision that recently came to me, which I think you will like.

It is simply this: -

That you should establish a commission to rebuild the abbeys of Britain (CRAB) consisting of:-

Historians

Architects

Stonemasons

Church leaders

Monks, nuns and other spirituals

Interfaith representatives

English Heritage

Representative Bishops of the Church of England in whose diocese the abbeys are situated

Representatives of youth groups and the unemployed

The Prince's Trust

The purpose of the Commission would be to consult widely with the community into the feasibility of rebuilding the marvelous abbeys of Britain.

In a great many cases the land remains available and there is nothing to prevent them being rebuilt. As they are on crown land, (managed by English heritage often), and as you are soon to become head of the church, it is both technical and legally feasible.

I also submit that it is a morally beneficial project for the whole nation for the following reasons:-

- 1) It would provide work opportunities for large numbers of unemployed youths in our cities over many years.
- 2) It would maintain and increase the demand for a wide range of traditional craftsmanship skills, including carpentry and stone masonry to a high level of precision.
- 3) It would provide a whole series of retreat centres for the deep spiritual hunger which is growing in our land (and which is not satisfied by the trappings of a technologically driven rat-race), by making available a network of exquisite retreat centres in places of supreme natural beauty.
- 4) Once rebuilt, the abbeys could be governed by an ecumenical board managed loosely by the Church of England, but would be open to members of all Christian denominations (and indeed other faiths).
- 5) The rebuilding of the abbeys could be financed by local groups of businessmen, financiers, industrialists, landowners and wealthy patrons, in the locality in which each abbey is situated.
- 6) Once rebuilt the abbeys would have a core community of a small number of persons, who could spend their lives in prayer, study and work, including gardening, book-making, publishing, arts and crafts. After a time the abbeys would become self-sustaining economic communities in their own right, generating tourist income and all round wealth for the benefit of local economies.
- 7) Each abbey would also boast a fine library of reference and study materials in Christian theology and spirituality (and other faiths), and they could become havens of scholarship and prayerful reflection, where, hopefully, new ideas and insights into the mysteries of the Divine could be generated for the benefit of future generations.
- 8) Each abbey would above all be a haven of "peace", a place of fine gardens and tranquil walks, of meditative gazebos and splendid vistas; a place where residents and pilgrims alike could have their souls restored to the experience of that deep peace which is our birthright as children made in the Divine Image.
- 9) Spiritually, the rebuilt abbeys would be flagships for the possibility of an ecumenical and holistic Christian ethos, fit for the third millennium, in which men and women working together could pioneer an open, non-dogmatic, non-exclusive approach to spirituality which would be welcoming of all genuine seekers and pilgrims.



Let me conclude by saying that this vision was vouchsafed to me in a dream, and that as a philosopher of the Spirit I take dreams seriously.

I believe that you, as our king in waiting, have the vision, the wisdom and the courage to respond favourably to this proposal.

I would welcome the opportunity to present my thoughts concerning this matter to you in person at your convenience.

Yours in Peace and Service,

Dr. Thomas Clough Daffern

Director,

International Institute of Peace Studies and Global Philosophy

The Princes Secretary replied as follows:

*Dear Dr. Daffern*

*The Prince of Wales has asked me to thank you for your letter of 20<sup>th</sup> February outlining your ideas for a Commission to look into the feasibility of rebuilding the Abbeys of Britain. His Royal Highness is grateful to you for taking the trouble to write and you can rest assured that your comments have been noted. The Prince of Wales always appreciates receiving the views and comments of individuals and has asked me to pass on his best wishes.*

*Yours etc.*

Hopefully now that the seed idea has been sown, the fruit may gradually grow. If anyone would like to help IIPSGP to develop this project, and assist with the necessary administrative and organizational work to get this going, please contact us.

22. PEACE HISTORY CONFERENCE - PEACE HISTORY: ENCOURAGEMENT AND WARNINGS is taking place on Friday 13 and Saturday 14 April 2007 at the Imperial War Museum, Lambeth Road, London SE1 Organised by the International Peace Bureau and the Movement for the Abolition of War, in association with the Imperial War Museum This conference aims to bring to the general public aspects of peace-building history which have been overlooked or even forgotten. Yet it is on the foundations laid by those who preceded us that we now struggle for a world of respect for law and nonviolent conflict resolution. The focus will be on 19th and 20th century examples of practical peacemaking. The speakers, from different countries, are all experts in their own field. There will be plenty of opportunity for general discussion, especially about lessons to be learnt from history for today's peacemaking. Speakers include Peter Van Den Dungen, Verdiana Gropssi, Shireen Shah, Joseph Fahey, Terry Chapman, Kate Hudson, Clive Barrett and Guido Grunewald. See for further details see the website: <http://www.abolishwar.org.uk/peacehistory.shtml>

23. HOUSE OF LORDS REFORM – IIPSGP Director has recently (January 2007) proposed a solution to the vexed question of the reform of the House of Lords in the UK. This is a subject dear to IIPSGP's heart since we organised some 36 meetings in the House of Lords over the period from 1993-2001 on the themes of ethics, peace, conflict resolution and general policy.

The Editor,

Dear Sir,

In view of recent, and ongoing, political discussion about the reform of the House of Lords, I would like to make the following proposal:

1. Lords to be nominated by interest groups, representative of the whole nation, on a quota basis e.g. doctors, teachers, nurses, lawyers, farmers, religious leaders, media and the arts, industry, etc.
2. Members of the House of Lords to be forbidden by law to be members of any political party, to ensure their independence.
3. Diverse religious communities in the UK also to be given a quota of seats, including both Christian and non-Christian faiths.
4. House of Lords to act as a genuine guardian of the nation's interests above and beyond party politics, comprising the genuine intellectual and moral 'aristocracy' of each specialist sector of the community.
5. Prime Ministerial patronage powers to make new Lords abolished forthwith, due to blatant corruption in the process hitherto.
6. Each sector to select or elect their quota through a mixture of democratic and selective processes e.g. the selection of medical peers could be by nomination and election through the British Medical Association, with, however 10% from the complementary medical sector. Sensitive handling of this in each sector.
7. A special commission of the existing House of Lords to be set up to establish this machinery and its protocols and to arrange a transfer to the new system.
8. Advantages of new system: Resistant to corruption; reintroduces a genuinely *aristocratic* element into the constitution, in harmony with Aristotle's theory of mixed governance systems; builds on, affirms and continues the most excellent work of the House of Lords in blocking, monitoring and revisioning all too often ill-digested, incompetent and faction-originated legislation, emanating from the other house.

Perhaps some of your readers might care to comment on an ideal sectoral distribution for a theoretical 700 seats? Surely such a scheme as this would be of more genuine benefit to the nation than any of the ill-thought-out ones currently being debated.

Yours sincerely

Thomas C. Daffern

As yet the letter has been sent to the Times and Telegraph and appears not to have been published by either. Readers of the IIPSGP newsletter may care to comment in their own right, and also to republish the proposal in appropriate media

**24.GIFTED AND TALENTED IN HIGHER AND FURTHER EDUCATION:** This project of IIPSGP is another parallel initiative to several mentioned elsewhere in this newsletter. Whilst there is a successful scheme running in UK schools for Gifted and Talented pupils, there is nothing like it in higher education. IIPSGPO Director wrote a letter to the Minister of Higher Education to redress this balance in 2005, and sent a copy to the Academic Director of the Academy of Gifted and Talented Youth at Warwick University, as well as copies to the Shadow Ministers of Higher Education for both Liberal Democratic and Conservative Parties. Replies have been received from both the Government Minister and the Liberal Democratic and Conservative politicians concerned. But of course, nothing as yet has actually been done by anyone concerned ! The letter concerned is as follows:

July 18 2005

Dear Bill Rammell M.P (Minister for Higher Education),

I am writing to you with two projects to suggest, as a matter of public record and as a matter of public duty:

Firstly, whilst the move towards the recognition of Talented and Gifted Pupils has been moving far apace in the Secondary School and Primary school sectors, I believe I am right in saying that in the field of Higher education there has as yet been zero provision made for this category of student.

This is not only a great shame, but also morally indefensible. It means that many of our most talented students get alienated from the higher education process, because their ideas are often not appreciated or recognised, and also because the processes of higher research are often unable to cope structurally with brilliance and ingenuity. Our system of higher research degree funding and validation runs the risk of excluding the more gifted students from its net, because of in built biases towards mediocrity, obeisance and hack work.

To correct this, we need a genuine thinking through of how higher education institutions and research and teaching formulae can accommodate and fertilise with the more gifted and talented of the next generation of young academics who are coming through, and also any who have managed to still survive within the current constraints of the present system. Perhaps a first shot would be to conduct a compar-

ative study to see whether and how this matter is dealt with in other countries, on a comparative basis ? Perhaps a feasibility study might be funded to so inquire ?

With the drift towards the commercialisation of higher education, there is the danger than money alone can appear to buy academic credentials and prestige, whereas in a genuine democratic meritocracy, the brightest and most gifted and talented are not always the wealthiest, and do not always operate solely for the profit motive. We run the risk of alienating precisely the brightest (both intellectually and morally) and most altruistic from higher education, whereas it is precisely such people who are needed to inculcate the moral perspective much of our higher educational world too often lacks. Nor should it overlooked that a Gifted and Talented Programme for Higher Education should and could also include the whole question of moral intelligence and indeed spiritual intelligence. Giftedness is not merely about numeracy and formal literacy, but about the ability to be fluent in the whole range of *multiple intelligence*.

As someone who has worked in peace studies and peace research in higher education for years, both formally and informally, I would also add a further footnote: if the brightest and best, the most gifted and talented, are not accommodated within the formal higher education sector, and their ideas put to the service of society in some way, they find themselves alienated, on the fringes, and turn all too easily to terrorism and the path of violence. The humiliated or excluded can too easily turn into the humiliators, using their intelligence for dark purposes. Someone with considerable intelligence worked out the recent London bombings – but it was someone lacking in basic moral and spiritual intelligence. The real intelligence net that can catch all such future bombers, is not an intelligence net at all, but a *wisdom net* – and in that weaving our Universities are the first and primary field of operation. The introduction of a gifted and talented programme in the University sector is therefore not only an idea whose time has come, but an idea whose coming is long overdue.

2. My second proposal is not unconnected to my former point, namely that in higher education there are too often disputes and conflicts of one sort or another, involving both staff disputes and staff-student and student-student disputes – one reads about such things in the Times Higher Education Supplement constantly. Why is it therefore that there has as yet been established no formal or informal mediation service for such cases in higher education ? Many schools now run peer mediation schemes (I introduced one of the first such schemes into the UK basic in 1992 having been trained in California in educational mediation) but as yet there is no such scheme operative in the higher education sector. Why ? Could we perhaps begin to open up a dialogue as to how this might be rectified ? I would certainly have myself the necessary skills and expertise to advise on the setting up of such a service for the UK (although as a full time teacher would not have time to actually service it at present) and could also point to other colleagues who could assist. Such a scheme would be far cheaper than encouraging litigation, which no one working in higher education can afford, neither universities nor students nor university staff.

Can I finish by saying that I imagine that whichever government, of whatever political hue, introduced these two schemes as outlined above, would attract considerable support and encouragement from many members of our society. I have felt it appropriate therefore to copy this letter to the relevant shadow opposition leaders for their own responses in due course. I am also able and willing to sketch out the two proposals above in greater detail, and to provide a fully referenced position paper for both ideas, if requested.

Yours truly,

Thomas Daffern

The Minister's reply was blandly affirmative but in effect ignored the central thrust of the letter and claimed that the government was doing it all already – which is blatantly untrue ! The Shadow Minister of High Education, Boris Johnson, also gave his general support to the idea, as did the Liberal Democrats.

25. PAGAN FEDERATION SUMMER CAMP is taking place in Shropshire on 15-17 JUNE 2007 and will feature talks and presentations by numerous pagan speakers and intellectuals. Thomas Daffern will be giving a talk on the SIGNIFICANCE OF THE 9 MUSES with a wide ranging survey of the history of pagan education and scholarship, including ancient Greek, Latin, Celtic, Germanic, Slavic, Indian Chinese, African and Asian educational systems. To attend this event and book a place please contact PF committee member, (and IIPSGP International Secretary) Sheena McDonagh, on [Sheena.mcdonagh@ntlworld.com](mailto:Sheena.mcdonagh@ntlworld.com)

26. CELEBRATING DIVERSITY IN MANCHESTER is the name of a new interfaith educational programme in Manchester being organised by the Center for the Study of Jewish-Christian Relations funding from the Home Office to provide an educational resource in interfaith education and citizenship, the CCJR has developed a series of flexible educational outreach programmes being run in Manchester and in Newcastle in 2007, followed by Birmingham and London. For further details contact Trisha Kessler, [t.kessler@cjcr.cam.ac.uk](mailto:t.kessler@cjcr.cam.ac.uk), 01223 742352. CJCR produces a series of published papers entitled "Themes in Jewish-Christian Relations" to which CJCR's Visiting Fellows have contributed. So far, there are five titles with a further two in preparation. CJCR is soon to publish the proceedings of its first conference (September 1999) as: J.Aitken, E. Kessler (Eds.) *Challenges in Jewish-Christian Relations*, Paulist Press, Chicago. The revised proceedings of its second conference in March 2001 were published in the following year as: E. Kessler, J.T. Pawlikowski, J. Banki (Eds.) *Jews and Christians in Conversation: crossing cultures and generations*. Orchard Academic, Cambridge 2002. CJCR also developed a *Dictionary of Jewish-Christian Relations* with contributions from a range of distinguished international scholars in the field. This project was carried out at the Centre For Advanced Religious and Theological Studies (CARTS), at the Faculty of Divinity, University of Cambridge. CJCR is the only educational institution in the UK dedicated to the study, teaching and consideration of the Christian-Jewish encounter. It is the only organization that is pro-actively developing the field of Jewish-Christian relations as an academic discipline in its own right. CJCR has a distinguished Academic Advisory Committee including respected academics from Oxford, Cambridge, London, Durham, and Southampton Universities. AAC members also include religious leaders such as Rabbi Dr. Louis Jacobs and Bishop Basil Osborne of Sergievo. The CCCJR is a member of the Cambridge Theological Federation

27. THE POLITICS AND ECONOMICS OF TRIDENT REPLACEMENT is causing division and debate in British society, with some forces accepting Tony Blair's attempt to push this measure through parliament without adequate discussion, and others opposing it. IIPSGP's position is that a thorough debate needs to be had on the subject, with the full actual costs involved being laid on the table. We also believe that the matter should be put to the British people in a referendum., and that it should not be up to the largely self-selecting cabal of party-political parliamentarians to decide on

such a major ethical matter of public concern alone. Finally, we believe that both sides of the debate should be put fairly before the public in such a referendum campaign, with spending limits for both pos and antis capped at the same level of funding. If Britain did decide to gradually phase out its nuclear deterrent however, and not to replace Trident, IIPSGP also argues that this should be in the context of major new multilateral nuclear disarmament initiatives through the United Nations in which the other leading nations and player in the nuclear club should be encouraged to also phase out their nuclear weapons. One of the arguments against nuclear weapons in principle is the damage that is done by testing them: Just for example, there is a region in Kazakstan, in Central Asia, known as the Polygon. Here Soviet scientists conducted some 550 nuclear tests from 1949-1991 and nearly all of the 2600 inhabitants of the region today suffer from illnesses. The explosions which took place in the region, known as the Polygon, and which measures 18,000 square kms, were the equivalent of one Hiroshima bomb for everyone in the nearby village of Sarjal, just 30 kms from the test site. The radiation levels in the area often reached up to 100 times greater than normal. In December 1998 the UN commission a report on the region, which confirmed the high incidents of cancer and other nuclear related diseases in the region. IIPSGP's view is that unless nuclear weapons are phased out of human history, new nuclear arms races, perhaps involving Middle Eastern countries, will inevitably lead to further testing and further contamination of wilderness regions, at the very least, and at the worst case scenario, could lead to the destruction of human life on earth (in the event of a full blown third world war using nuclear weapons and other weapons of mass destruction). Ethically then, the dangers posed by these weapons would seem not risk the arguable advantages gained by possessing them, and Britain could show the world a moral lead in announcing a phased multilateral nuclear weapons disarmament programme. We could also pledge, for example, that the money that would have been spent on such a new weapons programme, could be diverted to educational causes instead, including a peace education programme worldwide. The estimated cost of Trident replacement, 25 billion pounds, could fund an awful lot of peace educational work for a long time ! From a philosophical point of view, it is always better to invest in the prevention of war and the resolution of conflict rather than investing in the advanced technology of death and killing and warfare, just as health education programmes aimed at preventing illness and disease are a better investment than expensive post trauma recuperative surgery. If some future government of the UK does therefore, after a referendum, finally approve a Trident replacement programme, at the very least there should be a mandatory clause attached to the legislation, requiring that a proportion of its total replacement budget should be mandated towards the work of a future Ministry of Peace, and a new National Institute of Peace based in London, to do their best in preventing the actual use of whatever Trident replacement machinery eventually comes into play .

28. MY SOCIETY is an innovative website which hosts citizens advocacy groups <http://www.mysociety.org/> *It is with great sadness that I must report the death of Chris Lightfoot, mySociety's first developer and a good friend to all of us. He was found by friends at his flat on February 11th. The main announcement can be read in [this post on his blog](#). Chris was perhaps the pre-eminent example so far of what polymath means in the Internet age. His contributions to the world are more than just a formidable legacy of computer code of the very highest quality, for mySociety and many others. They also include substantial contributions to applied statistics, geographic information systems, economics and a range of public policy issues from identity cards to [speed cameras](#). Everything Chris did in these fields combined an incredulity-inducing array of technical and analytical skills with a wickedly funny, savage turn of phrase. To understand what a remarkable intellectual outlier he was, simply [sift through his blog](#) and marvel at the quantity of primary research and original coding that went into it. Documenting and exploring his work would provide material for many years of research, and yet all this was accomplished by the age of 28. Within mySociety he was involved right from the start through the development of [WriteToThem](#), [HearFromYourMP](#) and [PledgeBank](#), building some amazing underpinning geographic and political web services like [Gaze](#), [MaPit](#) and [DaDem](#). These components make all our sites work and make a raft other tools and sites possible in the future. For the last three or four months he was working at another employer, [Media Molecule](#) four days a week, but still helped the full time staff with the petitions work. The last major thing he built for us was the system that serves up the maps for*



*Neighbourhood Fix-It*, a site which was only just soft launched before he died, but of which he was apparently fond for its WriteToThem-like habit of getting simple things done that mattered to normal people. Building mySociety's major sites involved mighty team efforts, something which can obscure even huge individual talent. So perhaps the sort of work for which Chris will be most remembered is his wonderfully individualistic, virtuoso forays into scholastic areas in which he had no formal training. He wandered into differing disciplines, made a mark, and wandered on again like a giant that had no idea he had just trodden on a village. The political survey work he did both hugely illuminates our understanding of our own political world, whilst raising the question "how come none of the professional political analysts thought of this?" In addition, his travel-time maps should make everyone in government wonder if they are sitting on information which could be reused to such amazing, potentially life changing effect. Chris' intellect and appetite for knowledge was surpassed by only one aspect of his character: his integrity. If you have ever wondered why WriteToThem goes to such lengths to protect users' data it is largely because of his rock solid belief in the dignity and social indispensability of privacy. Chris was an energetic campaigner in this field, notably for No2ID, who have posted a tribute. It doesn't stretch the truth an inch to say that with his death the whole of the UK's citizenry, not just his family, friends and colleagues, will be worse off. Rest in peace, Chris. (This tribute can be found on the MySociety website by Tom Steinberg)

29. SHREWSBURY MUSEUM is going through a phase of development and has been closed for part of the Spring, but will be reopening in the Summer season. Consultants are currently planning a move for the Museum to larger and better premises in the Old Music Hall in Shrewsbury, and Mary Napper, IIPSGP Secretary General, has been busy helping with the planning and development of this major new move. The current building the Museum is housed in, Rowley's House, which in parts is a fine Tudor building, and where we hosted the memorable Arts of Peace and the Art of War Exhibition to commemorate the 1403 Battle of Shrewsbury, was originally intended for sale, but this has now been removed as a possibility following vigorous protests from the citizens of Shrewsbury who insisted it remain in public ownership. For the time being therefore one hopes the Museum will continue to function as normal, until such time as the Music Hall actually becomes vacant and is in a fit state to receive a new Museum. All of this of course depends on successful lottery funding being obtained ! So at least in the meantime it looks as if Shrewsbury will retain its excellent Museum service after all ! IIPSGP Director wrote to the Chief Executive of Shrewsbury and Atcham Borough Council expressing dismay at the original course of action (closure of the Museum for an indefinite period, sale of Rowley's House etc.) and it looks like there has finally been an outbreak of common sense in the local corridors of power ! Let us pray it long continues.

30. ERIS SOCIETY is an interesting project based in Aspen, Colorado, founded by Doug Casey back in 1981. Starting out as a regular party gathering for intellectuals and mavericks, the group now features both a regular gathering and a linkage of people out to make a difference in their several fields of expertise. Eris is the name of the Greek goddess of discord, whose golden apple was marked Kallisti — "to the fairest". The squabble over this apple created the jealousy that led to the Trojan War. The Eris Society have adopted that name to describe a group of free thinkers who meet once a year to discuss the arts and sciences, philosophy and theology and any other subject which may lead them "to the world of ideas beyond our workaday lives". There has however been a recent change of focus for the Eris Society, as Doug Casey has made plain in his recent letter: *So Eris is striking a discordant, yet global, note: A U.S. venue will no longer be considered for Eris until the membership is more on the order of 50% non-American and much more active. Eris was founded in the 20th century -- no question the 20th was the American century. Equally obvious, at least to me, is the fact that the 21st century will belong to China or India. Just as it did through much of history prior to the industrial revolution and the brief Asian flirtation with socialism. Eris, from its very first meeting, has always had an international flavor. But that flavor has become a bit diluted. Meanwhile global change and opportunity is off the charts in both velocity and scope: soaring to the upside where Eris is not; and unfortunately seemingly accelerating on the down-slope where Eris seems stuck. Aspen was good to us years ago, but we are now missing people we should know. My*

recent experience is that many interesting people abroad decline to participate in Eris because they simply refuse to travel to the U.S. to be fingerprinted and brazenly informed that they should not expect formerly self-evident rights. In addition, I have already accumulated a lifetime of people to keep up with who are from that 20th-century world of Western dominance. I have not been truly motivated by Eris in a while. However, I am inspired by what I have been seeing elsewhere on my own travels. There are people we should be meeting but are not getting the opportunity. It's time to understand what the most interesting individuals in Brazil, China, Malaysia, Eastern Europe, the Middle East, and even Africa are thinking, planning, and already achieving under the radar. How the world evolves from here is not going to be dictated by smart Americans — the terms and trends are going to be set by smart Chinese or Indians or Brazilians. Eris may return to the U.S., perhaps when its membership is majority non-American or non-Western — thus realigned with its credo. Eris is about gaining the connections that are missed without the Eris nexus. It is a unique forum — not a reunion. I greatly appreciate seeing you all every August, but I'm not sure I'm even going to spend much time in Aspen in the future; for buddy time, please come see me in Argentina or New Zealand privately — where we can spend quality personal time reminiscing and reuniting or discussing favorite speculations and the drive for a new, truly global Eris. Eris is leaving the U.S. until it breaks out of its Western-centered inertia. This has been a long time coming." IIPSGP has a question for ERIS – why promote the Greek Goddess of Discord ? Simply taking here away from the USA hardly helps, does it. The symbolism of this should be noted perhaps – having arisen in a culture devoted to gun violence and economic competition, Eris now to be let loose on the rest of the world ? Hardly the recipe for world peace, is it ? Let the Muses rather educate Eris how NOT to spread discord, and how instead to spread harmony between the facets of the collective psyche of humankind and all the various archetypes of divinity which abound... See more details about the work of the Society on: <http://erissociety.org/>

31. MEISTER ECKHART: the famous early German theologian who lived from 1260-1328, has a society based in the UK devoted to promoting understanding of his life and works. The Eckhart Society was formed in 1987. Its current aims are: To promote the understanding and appreciation of Eckhart's writings and their importance for Christian thought and practice. To facilitate scholarly research into Eckhart's life and works. To promote the study of Eckhart's teaching as a contribution to interreligious dialogue. The Society holds an annual conference, publishes a Review, and works to facilitate communication between individuals and with other societies. Past conferences have hosted an international array of speakers, including scholars foremost in the field of Eckhart scholarship and representatives of different religions. In its intention to conform to the spirit of Meister Eckhart, the Society commits itself to the highest and best, both in theory and in practice; in scholarship and in spirituality. It welcomes all to whom Meister Eckhart is of interest. The **Twentieth Annual Conference is on Meister Eckhart and the Mystical Imagination** and will take place on 24-26 August 2007 at St Hilda's College, Oxford. The following papers will be given: **Hyme Wyse on The Sensuous Imagination: Embodying Meister Eckhart, Joseph Milne on The Linguistic Imagination: Meister Eckhart's Poetic and Speculative Use of Scripture and John O'Donohue on The Epistemological Imagination of Meister Eckhart.** Among the books on Eckhart reviewed by the Society are:

Duclow, Donald D. **Masters of Learned Ignorance: Eriugena, Eckhart, Cusanus** published in the Ashgate Variorum Series; hardback 346 pp \$124.95 / £65.00; ISBN 0 86078 995 0

The author views the thought of Eriugena, Eckhart and Cusanus through the lens of contemporary philosophical hermeneutics. He highlights the interplay of creativity, symbolic expression and language, interpretation and silence as they comment on the minds work in naming God. This work itself becomes mystical theology when negation opens into a silent awareness of God's presence, from which the Word once again 'speaks' within the mind. Comparative studies with Gregory of Nyssa, Pseudo Dionysius, Anselm and Hadewich suggest the books wider implications for medieval philosophy and theology.

A new printing of **The Way of Paradox: Spiritual Life as Taught by Meister Eckhart** by Cyprian Smith, with a re-designed cover, has just been published (November 2004) by Darton Longman and Todd: paperback 133pp price £9.95

Schurmann's, Reiner **Wandering Joy: Meister Eckhart's Mystical Philosophy**

ISBN 0970109717 Published 2001 by Lindisfarne Books, Great Barrington, Mass. U.S.A.

This remarkable work is a reissue of *Meister Eckhart, Mystic and Philosopher* and shows Meister Eckhart, the thirteenth-century Western mystic, as the great teacher of the birth of God in the soul that shatters the dualism between

God and the world and the self and God. It is at once an exposition of Eckhart's mysticism-perhaps the best in English-and, because Eckhart is a profound philosopher for whom knowing precedes being, it is also an exemplary work of contemporary philosophy. Writing as if from experience, the author describes the threefold movement of detachment, releasement and "dehiscence" (splitting open) that leads to the experience of "living without a why" in which all things are in God and which is sheer joy. Going beyond that, he describes the transformational force of approaching the Godhead, the God beyond God

Pierce, Brian, OP **We walk the Path Together: Learning from Thich Nhat Hanh and Meister Eckhart**: Maryknoll, New York, Orbis Books, 2005, as an invitation to live differently. There is a journey to be made quietly and calmly, not rushing as one sprints for the next plane, but dwelling in each succeeding moment, knowing that the Kingdom of God is now or never.'

Timothy Radcliffe OP, former Master of the Dominican Order.

'This book witnesses to the central importance of inter religious dialogue in the development of modern Christian identity. In simple but insightful ways Brian Pierce shows that this dialogue is not only conducted at the academic level but - and more importantly - at the level of meditation practice and the friendship that grows from it'

Laurence Freeman OSB, Director of the World Community for Christian Meditation

Demkovich, Michael OP **Introducing Meister Eckhart** with illustrations by Robert Staes OP; Forward by Timothy Radcliffe OP; Published by Novalis Ottawa, Canada, November 2005; paperback 178pp price £10.99

ISBN 2-89507-597-2

Who was Meister Eckhart? How do his teachings speak to readers to-day? Hille-Coates, Gabi **Lux und Lumen in den Bibelkommentaren Meister Eckharts, Goettingen 2003**

Howells, Edward **John of the Cross and Teresa of Avila: Mystical Knowing & Selfhood**

ISBN 0824519434 Published by Crossroads early 2002

Meyers K. & Nijs P. (Eds): **Minne is al: Pareltyes van Nederlandse en Rijnlandse Mystieck**

(Love to all: Pearls of Rhineland Mysticism) ISBN 9042911298 published Peeters, Leuven

McGinn, Bernard **The Mystical Thought of Meister Eckhart: The Man from whom God Hid Nothing**, xiv + 305 pp.

ISBN 0824519140 Published by Crossroad-Herder, New York, September 2001

This work is a full interpretation of the mysticism of the great Dominican author of the early fourteenth century. Surveying the whole range of Eckhart's Latin and German works, and building on the intensive new research of the past decade, It shows how Eckhart's mysticism centers on his radical conception of the "ground (grunt)", the fused identity of God and human. Demonstrating Eckhart's genius as a philosopher, theologian, exegete and preacher "*The Mystical Thought of Meister Eckhart*" weaves the various aspects of the Dominican's mystical teaching into a detailed interpretation of how all things within and without God proceed out of the hidden divine ground by way of "exitus" or "uzbruch" and return to it ("reditus", or "durchbrechen") through the realization of fused identity in the human intellect.

Milem, Bruce **The Unspoken Word: Negative Theology in Meister Eckhart's German Sermons** 191 pp. ISBN 0813210194 Published by The Catholic University of America Press 2002

Lanzetta, Beverly J. **The Other side of Nothingness: Towards a Theology of Radical Openness** Published by The State University of New York Press, spring 2001

Schurmann's, Reiner **Wandering Joy: Meister Eckhart's Mystical Philosophy**

ISBN 0970109717 Published 2001 by Lindisfarne Books, Great Barrington, Mass. U.S.A. This remarkable work is a reissue of *Meister Eckhart, Mystic and Philosopher* and shows Meister Eckhart, the thirteenth-century Western mystic, as the great teacher of the birth of God in the soul that shatters the dualism between God and the world and the self and God. It is at once an exposition of Eckhart's mysticism-perhaps the best in English-and, because Eckhart is a profound philosopher for whom knowing precedes being, it is also an exemplary work of contemporary philosophy.

Writing as if from experience, the author describes the threefold movement of detachment, releasement and "dehiscence" (splitting open) that leads to the experience of "living without a why" in which all things are in God and which is sheer joy. Going beyond that, he describes the transformational force of approaching the Godhead, the God beyond God

Nijs, Piet & Meyers, Kathleen **De onbereikbaarheid van de geliefde: Pareltyes van Nederlandse en Rijnlandse Mystiek** Published by Peeters, Leuven: 2000

Benoit Beyer de Ryke, **Maitre Eckhart: une mystique du detachment**

Published Editions Ousia, Bruxelles (diffusion Vrin) 2000

Poggi, Colette **Les Oeuvres de Vie Selon Maitre Eckhart et Abhinavagupta**

Published Les Deux Oceans, Paris 2000

32. EDUCATION AID – This long term project of IIPSGP to develop a global fundraising event in schools, colleges, universities and learning organizations worldwide, on a single day per year, to fundraise for education through putting on extra-curricular events has been ticking away slowly, but as yet being taken up at the level of support it needs. One way to launch it would be for the COMMONWEALTH Education Ministers to adopt it as a pan-Commonwealth initiative, and to inaugurate it simultaneously in all 53 Commonwealth countries worldwide. Perhaps Canada would be most likely to take the lead in moving forward on this ? Any Canadian educators, or indeed other Commonwealth educators, who have access to their Education Ministers, please get in touch with IIPSGP to discuss timings and strategies. IIPSGP Director wrote to Gordon Brown, UK Chancellor about the project, and notes with interest that he has recently been using the G7 meetings to push

for an increased priority going to educational aid on the part of the world's richest nations. The actual proposal behind Education Aid however has as yet not been taken up. The Times reported (February 17 2007) that *"The European Commission will host a conference at the end of April to discuss how best to fund education plans put forward by 17 African countries last year. Mr Brown's hope is to guarantee primary education for every child on the planet, at an estimated cost of \$17 billion a year. Mr Brown and Hilary Benn, the International Development Secretary, have also set out proposals to build school links between British schools and those in developing countries. The Global School Partnerships programme provides support, including funding, to schools so they can partner schools in developing countries."* One would hope that the Education Aid proposal might eventually be taken up by the European Commission, and that this might indeed be a quicker way of getting it adopted globally than doing so through the Commonwealth. Anyone with links to the European Commission who would like to get involved in this work please contact IIPSGP. The common sense of the matter is that we could, as a planetary community, raise literally billions in a single day, if we all got behind the idea of Education Aid, and if the major media companies, corporations, Universities, schools and colleges, and Education Ministries all got into the idea. The money raised would in turn fund educational projects around the globe, including peace education. So come on everybody !

33.SCIENTISTS FOR GLOBAL RESPONSIBILITY remains the premiere group in the UK campaigning for a sustainable and peaceful world, through the application of scientific expertise and knowledge. IIPSGP has long been a supporter and colleague, and in fact, although few people know this, actually helped rename the organization in discussions between IIPSGP Director and Prof Tom Kibble, when the old Scientists against Nuclear Arms (SANA) was considering a name change. Tom Daffern suggested the new name to Prof Kibble as a blanket term to cover all aspects of peace and the struggle for a better world, and hey presto the name change eventually went through. The Institute at that time was itself named the International Institute for Peace and Global Responsibility, but eventually was renamed as IIPSGP. Full details about the work of SGR can be found on their website at: [www.sgr.org.uk](http://www.sgr.org.uk)

34. JAPANESE NETWORK OF MUSEUMS FOR PEACE is a network of Museums throughout Japan, which are mainly or wholly devoted to peace and anti-war issues. The 6<sup>th</sup> conference of the Japanese Network of Peace Museums took place in November 2006 and the development of three further peace museums in Japan was announced. Their magazine is called MUSE, like IIPSGP's journal, and is now in its 16<sup>th</sup> issue. The three editors of MUSE are Masahiko Yamabe, Kazuyo Yamane, and Ikuro Anzai. The magazine also carries news of international developments, for example, in Tehran, Iran there are plans afoot to create an international peace museum, under the auspices of the Society for Chemical Weapons Victims Support (SCWVS), details on which can be found by contacting direct Shahriar Khateri MD, Head, International Relations Branch of SCWVS, 19615-616 Tehran, Ira, Tel. +98 21 22417327, fax +98 21 22412502, email [khateri@scwvs.org](mailto:khateri@scwvs.org) – email [s\\_khateri@hotmail.com](mailto:s_khateri@hotmail.com). Another project is to set up in Atlanta Georgia a Global Peace Museum, inspired by the memory of Dr Martin Luther King (see [www.globalpeacemuseum.org](http://www.globalpeacemuseum.org)) In Austria a peace museum has also been set up: see [www.friedensmuseum.at.tf](http://www.friedensmuseum.at.tf). In Japan, there is the Nagasaki Atomic Bomb Museum, and the Okinawa Prefecture Peace Memorial Museum, the Hiroshima Peace Memorial Museum, the Ritsumeikan University Kyoto Museum for World Peace, the Osaka International Peace Centre and many others. The Japanese seem far ahead in their commemoration of peace than many other countries, no doubt partly because of the tragedies of WW2 culminating in the dropping of two atomic bombs on their country. However, perhaps also because their Shinto and Buddhist faith obliges them to take peace seriously, both inner and outer. In the UK, we have only one peace museum, in Bradford, as well as the Imperial War Museum, but IIPSGP is also calling for the establishment of a Welsh International Peace Museum, and has in its own collections numerous archives and artifacts which could be donated to such a project long term. For this reason, we also collaborated with Shrewsbury Museum in curating an exhibition on the Arts of Peace and the Art of War back in 2003, which was a step towards establishing such a Welsh Peace Museum in the long run.



35. NEVE SHALOM In Israel the Neve Shalom-Wahat al Salam Village of Peace between Jerusalem and Tel Aviv has set up a peace museum project called Reconciliation Rooms and Reconciliation Ways (The Historical Triangle – Germany - Israel - Palestine) whose spiritual director is Dr Reven Moskovitz. Neve Shalom, which was founded by Rev Bruno Hussar and others, is establishing also a Pluralistic Spiritual Centre in memory of its founder. As an annexe to this Centre is also being built a House of Silence (Bet Doumia: Bet as-sakinah). Further information on the Neve Shalom project is available on [www.nswas.org](http://www.nswas.org) and via [info@nswas.org](mailto:info@nswas.org) The following excerpt on the life and work of Bruno Hussar is taken from the BIOGRAPHICAL ENCYCLOPAEDIA A – Z OF TRANSPERSONAL THEORISTS, HISTORIANS, PSYCHOLOGISTS AND PHILOSOPHERS 1945-2001 by **Thomas Daffern (see Number 85)** Hussar, Bruno, (1912-1996) Born in Egypt, his parents were non-practicing Jews, and he had been in turn a Hungarian citizen, Italian, then French, and finally an Israeli citizen. His first language was English, and he also learned French, and went to the Italian school in Cairo. Later, an Israeli Priest and Carthusian monk he founded the Neve Shalom kibbutz in Israel, and although now an Israeli citizen, he was brought up in Egypt, and became a Catholic priest later in life. During World War Two he was in France, helping victims of the Nazis to escape, and then went back to Jerusalem after ordination, working to set up a Centre for Jewish Studies, before eventually establishing Neve Shalom, one of the brightest hopes for peace in the troubled land of Israel. When the author had the good fortune to visit it in 1995, he discovered a school where children are taught to be trilingual in both Arabic, Hebrew and English; a place where Jew and Arab, Muslim, Christian and Jew coexist and live in harmony, and what was in effect an oasis from the tragedies all around the region. A friend and co-worker of many of the leading peace thinkers and peace activists working to solve the conflict in the holy land for many decades, he was on the Israeli team to the UN in 1967. Hussar also says he is pro-Zionism, but he explains the term differently to most who use it as a pejorative term: *"A Zionist is someone who recognises the right of the Jewish people to exist as a nation in the land of their fathers, so that every Jew who wishes may find his homeland there. In itself, Zionism is not in any way against the right of the Palestinian Arabs to a national existence in the same region: the land is spacious enough for that. In fact, many Israelis want their government to recognise this right of the Arabs in the country... No Jew who truly lives in the spirit of the Torah can be indifferent to the fate of the Palestinian Arabs and the hopes. This land is their land too, where they've lived for generations, building their houses, planting their olive trees and fig trees. Like a great many of my compatriots, including religious Jews, I am convinced that the essential message of the Torah has far more to do with humanity and justice rather than with historical frontiers."* (p. 97-98, Hussar, Bruno *When the Cloud Lifted: the testimony of an Israeli Priest*, Dublin, Veritas, 1989) His fundamental outlook was that the transpersonal unity of faiths and identities has to be grounded in the real world, and that if this can be done, peace will result in the Middle East and Arab-Israeli disputes, and other tragic conflicts, but that it cannot be achieved through violence and force – only through non-violence. Neve Shalom have been invited to participate fully in the work of the Truth and Reconciliation Commission for the Middle East (TRCME) see Number 2 above.

36. GANDHI, KING, AND IKEDA EXHIBITION at OXFORD: an important exhibition of informative panels has been on show in Oxford at the Town Hall from 21<sup>st</sup> to 31 March 2007, focused on the life and work of three great peace leaders of the modern era, Mahatma Gandhi, Martin Luther King and Daisaku Ikeda. On the opening evening of the exhibition, Rev Marcus Braybrooke was invited to give a lecture on Creating a Culture of Peace: the relevance of Gandhi, King and Ikeda, which was an excellent summary of the work of these three great men. Ikeda himself is of course still alive, working away from his base in Japan, to spread the message of peace, non-violence, tolerance and enlightenment which he believes to be at the heart of the Buddha's teachings for mankind. Thomas Daffern was invited to give the response, and drove up from Poole in Dorset to do so. It was a great pleasure to meet up with old friends and colleagues from Oxford, not least with Rev Marcus Braybrooke, who is one of the most knowledgeable and experienced clerics the Church of England has in terms of interfaith work. The exhibition was hosted by the Soka Gakkai International (UK group) – an international Buddhist group with some 12 million members worldwide, based on the practice of Nichiren Buddhism (see <http://www.sgi.org/> for details) The text of Rev Braybrooke's speech is now on line at:

[http://www.oxnet.org.uk/clubs\\_RenderPage.asp?clubid=23517&pageid=3762](http://www.oxnet.org.uk/clubs_RenderPage.asp?clubid=23517&pageid=3762), along with a photo of Thomas and Marcus talking after the session was over. Least well known in the West of the three peace leaders being celebrated in the exhibition, Daisaku Ikeda is has dedicated his life to working for peace and human rights based on the principle of inner transformation or 'human revolution'. Born in Tokyo in 1928, Daisaku Ikeda is a Buddhist philosopher, poet, and head of the SGI (Soka Gakkai International) which aims to promote peace, culture and education across the globe. The members of SGI, who currently number around 12 million in 183 countries and territories - are lay practitioners of Nichiren Buddhism. Founder of several peace, culture and philosophy institutes, he also established the Soka education system (from kindergarten through to university) and has initiated a wide range of grassroots exchange programs and delivered speeches at for instance, Harvard University, the Institut de France, Columbia University, University of Bologna, Moscow State University, and Beijing University. Ikeda is the recipient of over two hundred honorary doctorates from universities around the world. His awards include the World Citizenship Award of the Nuclear Age Peace Foundation, the International Tolerance Award of the Simon Wiesenthal Center, and the Rosa Parks Humanitarian Award. 126 cities around the world have presented him with honorary citizenships. Each year Ikeda submits a peace proposal to the United Nations. He is also the author of many books on Buddhism, the human condition, development, education, and peace, and has published dialogues with, among others, Arnold Toynbee, Aurelio Peccei, Andre Malraux, Henry Kissinger, Norman Cousins, Linus Pauling, Chingiz Aitmatov, Mikhail Gorbachev, Joseph Rotblat, Johan Galtung and Hazel Henderson. His most famous books are: Choose Life: A Dialogue (English Edition, Oxford University Press, 1976) Arnold Toynbee and Daisaku Ikeda; Moral Lessons of the Twentieth Century (English Edition, IB. Tauris, 2005) Mikhail S. Gorbachev and Daisaku Ikeda; Human Values in a Changing World (English Edition, Lyle Stuart, Inc., 1987) Bryan Wilson and Daisaku Ikeda; Choose Peace (English Edition, Pluto Press, 1995) Johan Galtung and Daisaku Ikeda; A New Humanism (English Edition, Weatherhill, Inc., 1996) Daisaku Ikeda - a collection of Ikeda's speeches and lectures given at universities, research institutes and academies outside of Japan over the last two decades. The Soka Gakkai International Quarterly Magazine often carries useful articles on peace and spirituality, and is available via their website ([www.sgi.org](http://www.sgi.org)). The group also established the Soka University in Japan in 1971 which has now about 8000 students enrolled at all levels of study. In addition there is also the Soka Women's College opened in 1985, and the Soka University of America, founded in Orange County, California, in 2001, with a graduate teacher training Institute at Calabasa established in 1994 also in California, plus the Boston Research Centre for the 21<sup>st</sup> Century, an international peace research Institute established in 1993 under Virginia Strauss which sponsors academic dialogue for peace across different cultures and religions. The spiritual ancestor of Sokka Gakkai was of course Nichiren (1222-1282), the famous Japanese Buddhist who lived roughly at the same time as St Thomas Aquinas (1225-1274). Nichiren himself wrote that "*The heart of the Buddha's lifetime of teachings is the Lotus Sutra, and the heart of the practice of the Lotus Sutra is found in the Never Disparaging Chapter. What does Bodhisattva Never Disparaging's profound respect for people signify?*" In fact the real name of Bodhisattva Never Disparaging is given in the Lotus Sutra as Sadaparibhuta, and the story recounts how he used to greet everyone, whether commoner or king with the same greeting: "I profoundly revere you !" I dare not hold you in contempt. What is the reason ? You are treading the Bodhisattva path and shall succeed in becoming a Buddha". The story goes on that this used to irritate some people, and that Sadaparibhuta was subjected to beatings with "sticks and staves, tiles and stones" but that he never stopped greeting everyone with reverence, even those who attacked him so. For this reason he acquired the nickname of Never Disparaging. Perhaps the lesson here is that we must simply learn, as human beings, never to disparage one another. This can be in small ways as well as little ways. How many times a day do you overhear people "putting each other down" ? As a school teacher one hears it all the time. But need we live like that ? Is it not possible that we could learn to practice the virtues of Bodhisattva Never Disparaging ? Could we rather than speak ill of others, say to them mentally, when we met them: "I salute you brother / sister. You too are on the spiritual path. One day you too will achieve the final beatitude of spiritual enlightenment. How can I not reverence you now that I meet you on this extraordinary journey we are both on? Can George Bush say this of Osama Bin Laden ? Can Bin Laden say it of Tony Blair ? Can President Ahmadinejad say it of an Israeli woman whose husband has been killed in Lebanon



? Can the Queen of England say it of President Ahmadinejad ? If it arrogance that prevents it, or fear, or spiritual pride, then is it not time for the scales to fall from the eyes of all of us ? Certainly, of all contemporary spiritual seekers, Daisaku Ikeda has done a tremendous amount of good to spread the light of the teachings of Bodhisattva Never Disparaging, as is made plain in the interesting book *In Pursuit of Peace: a Profile of Daisaku Ikeda* (Soka Gakkai, Japan 2005) which the organisers of this exhibition kindly donated to the IIPSGP library.

37. WORLD CONGRESS OF FAITHS UPDATE: an excellent new booklet has been written by Rev Marcus Braybrooke outlining the history of the World Congress of Faiths (covering the 40-year period from 1966-2006), which takes over the story from his previous work "A Wider Vision: a History of the World Congress of Faiths". Founded by Colonel Francis Younghusband, the Congress has long been at the forefront of interfaith peace work and confidence building. Whilst still living in London, IIPSGP Director served for a term on the Executive Committee of the WCF. 2006 saw the 70<sup>th</sup> anniversary of the founding of the WCF and a conference was held in London on Younghusband, Sri Ramakrishna and Swami Vivekananda at the Golders Green Unitarian Church, addressed by Prof Hal French and Rev Braybrooke. Sadly, Michael Combermere, who worked closely with IIPSGP Director back in the 1990's setting up a series of interfaith lectures at the University of London, and who was himself Chairman of the World Congress of Faiths from 1983-1988, died in 2001, as also did Peter Talbot Wilcox, who helped set up the Eckhart Society. One of the tragedies involved in being around the interfaith movement so long is that you get to know an awful lot of people who have died ! However, it is a comforting thought that the work presumably carries on in another dimension of reality, if all the near death experience reports are to be believed and counted as credible ! Presumably heaven must be like one continual party of old friends meeting up again ! Membership of the World Congress of Faiths I highly recommended to IIPSGP members – please contact them either on line at <http://www.worldfaiths.org> or in writing at London Inter Faith Centre, 125 Salusbury Rd, London, NW6 6RG, UK, 44 (0) 20 8959 3129, 44 (0) 1935 864055 - 2007 WCF events include the AGM at Essex Hall at 5pm 26 April 2007 which is just off the Strand in Central London with the entrance at Essex Street is directly across the Strand from the Law Courts, just east of the Parish Church of St. Clement Danes. The second door on the right leads to the Essex Hall, the Head Quarters of the General Assembly of the Unitarian and Free Christian Churches. THE AGM will be followed by the 2007 Francis Younghusband Lecture given by Jonathan Freedland on 'Multiculturalism: is the British model failing?'.

38. ATHENS AND IIPSGP: IIPSGP Co-Chair Eleni Stamiris has been busy in Athens working with peace education projects. An IIPSGP friend, Dr. Katerina Maria Balali has been meeting with Eleni to see what the Greek intellectual community can do to support the work of IIPSGP and also the Truth and Reconciliation Commission for the Middle East. Hopefully IIPSGP Director will be visiting Greece sometime during the Summer of 2007 and organizing a visit to the site of the original Academy for a healing meditation for peace on behalf of philosophers and academics worldwide thoroughly fed up with the ignorance of our political leadership and its failure to see the bigger picture and the moral imperative of creating a peaceful and just global community in which all citizens everywhere, regardless of creed, colour, gender or class, can develop their human nature to its fullest possible capacities, intellectual, physical, emotional and spiritual. Dr Liaba also works in Athens alongside ELENI KAIRI who is a feng shui author, consultant and lecturer, and is a direct descendant of the great Greek philosopher and teacher Theophilos Kairis, called the new Socrates. Eleni Kairi has a deep knowledge of ancient Greek history and archaeology. Her knowledge in this domain she has now combined with her knowledge of feng shui and this had led her to the discovery of the ancient Greek feng shui, called EY ZHN (EF ZIN = well-being), which was the ancient Greek ideal. She introduced feng shui to Greece and to Cyprus and is the founder of HELLENIC FENG SHUI, and as such, the only consultant in the world who combines the wisdom of the cultures of the Far East and the ancient Greeks'. Eleni Kairi has written articles for the periodical of the Feng Shui Society, London and published a book entitled FENG SHUI-THE ART OF EF ZIN (well-being). Hopefully, there can be an IIPSGP seminar in Athens in August 2007 to bring together some Greek thinkers and living Muses interested in see what resources we have together to help solve the political unrest especially in the Middle East, and build together a peaceful global civilisation drawing on the best of global philosophical traditions. Further details about this Athens event from IIPSGP Director.

39. PHILOSOPHIE MAGAZINE is a French magazine on philosophy that has been around for a couple of years, and is now into its 6<sup>th</sup> issue. Its 5<sup>th</sup> issue has an absolutely brilliant cartoon: Descartes, or someone looking exactly like him, is reading from a parchment – *I see (he says in French) if I think this through I can just manage to get to “a”... and then, if I make this connection, ah ah, I can cogitate myself to the next problem of “b”... and then, from this it is possible to deduce the exact nature of “c” and then I realize that the principle of “a” is detached altogether from the principle of “c”....* Obviously, Descartes is hard at his cogitations... Someone comes along... *How are you doing, Rene ?* He asks *Things moving forward ?* Descartes looks at him askance... *“I see that you have never tried to put together any furniture from IKEA !”* It’s nice to see the French have kept up the connection between philosophy and humour ! The magazine is worth subscribing to for those who read French: <http://www.philomag.com/> Créé en mars 2006, le magazine est venu combler un manque, et répondre à une attente, puisqu’il n’existait jusque là aucun magazine de philosophie en langue française. Lancé en bimestriel, Philosophie magazine a rencontré un vif succès, qui a permis de passer en rythme mensuel à partir du n°6 (février 2007). Philosophie magazine paraît désormais 10 fois par an, le dernier jeudi du mois (n°s doubles en été et en décembre-janvier). Il est diffusé en kiosque (NMPP) dans environ 12.000 points de vente en France, ainsi qu’en Allemagne, Belgique, Canada, Luxembourg, Pologne, Portugal, Suisse, et par abonnement dans le monde entier. Philosophie magazine n’appartient à aucune chapelle d’idées, et n’est affilié à aucun courant politique. Sa ligne éditoriale tient en deux phrases : rendre la philosophie accessible à un public curieux et cultivé mais non initié, offrir un regard philosophique sur le monde contemporain dans ses multiples dimensions (politique, société, sciences, arts...).

40. PYTHON WORSHIP 70,000 YEARS AGO IN BOTSWANA – an amazing archaeological discovery has been made in Southern Africa, by Archaeology Professor Sheila Coulson from the University of Oslo. Excavating a little cave in the Tsodilo region of Botswana, in the Northern side of the Tsodilo Hills, which was so isolated it was not found by archaeologists until the 1990’s, she discovered, along with 3 of her Master’s students, a mysterious rock that resembled the head of a huge python. On the 6 meter long by two meter tall rock they discovered 3-4 hundred indentations that could only in fact have been made by human action. “You could see the mouth and eyes of the snake” she said in an interview. “It looked like a real python. The play of sunlight over the indentations gave them the appearance of snake skin. At night, the firelight gave one the feeling that the snake was actually moving” The archaeologists found no evidence that work had recently been done on the rock, in fact much of the rock’s surface had been extensively eroded. When they saw the many indentations in the rock, the archaeologists began to wonder what the cave had been used for, and how long people had been going there. So they dug a test pit directly in front of the python stone. At the bottom of the pit they found many stones that had been used to make the indentations, and together with these tools, some of which were more than 70,000 years old, they found a piece of the wall which had broken off during the work. In the course of their excavation they found more than 13,000 artifacts. All of the objects were spearheads and artifacts that could be connected with ritual use, and the stones that made up the spearheads were not from the local Tsodilo region, but had been brought to the site from hundreds of miles away. In fact the spearheads were better crafted and more colourful than other similar objects from the same time and region. Only red spearheads had been burned in offerings. Coulson reported that “Stone age people took these colourful spearheads, brought them to the cave, and finished carving them there. Only the red spearheads were burned. It was a ritual destruction of artifacts. NO ordinary tools were found at this site. Our find means that humans were much more organised and had the capacity for abstract thinking at a much earlier point in history than we have previously assumed. All of the indications suggest that Tsodilo has been known to mankind for almost 100,000 years as a very special place in the pre-historic landscape” Indeed the cave were also two drawings, an elephant and a giraffe – exactly at the point where water runs down the cave wall. The local people who live in this region are called the San people, and a group of the San people still live around the region of the caves, in a sparsely populated region of Northwestern Botswana known as Ngamiland. The San people’s mythological creation story has it that the San people are descended from the Python, and it is said that the ancient arid streambeds around the hills were formed when the Python circled around the hills looking for water. In one San story, the python falls eventually into a body of water, but it cannot

get out by itself, and has to be helped out by a giraffe, who uses its long neck to aid its animal friend. Prof Coulson argues that the presence of the cave paintings further confirm that in this case we have the evidence of what is mankind's earliest known ritual site. (Thanks to Sheena McDonagh, IIPSGP International Secretary, for finding this information)

41. THE PREHISTORY OF THE MIND BY STEPHEN MITHEN (Phoenix, 1996/2005) is an excellent book, which attempts to grapple with the vexed question of the origins and early evolution of consciousness. The work is subtitled "A search for the origins of art, religions and science" Mithen argues that early human beings evolved a complex multiple intelligence already by their use of hunting and gathering, by living in social bands and by evolving language. This must have taken place between 200 and 150,000 BC, and then, in about 100,000-70,000 BC there took place another huge development, namely the growth of symbolization and art – as evidenced in grave goods, cave paintings, symbolic objects etc. This ability to see symbols, shapes, patterns and to imbue them with psychic meaning is precisely what made human beings intelligent in the modern sense, argues Mithen – from that everything else follows – advanced mathematics, computers, music, love... The work is a must for anyone interested in the origins and prehistory of consciousness. Mithen himself studied at the Slade School of Fine Art and at Cambridge and York Universities, and is currently lecturer in Archaeology at Reading University, and has been directing the field excavations at Wadi Faynan in Jordan. This work follows his earlier *Thoughtful Foragers: A Study of Prehistoric Decisionmakers* (1990). From IIPSGP perspective, the question of how human intelligence evolved in the beginning, and whether we can marshal our innate capacity for reasoning, thought, wisdom and insight to solve the religious and social problems of our age remains a matter of the highest importance.

42. WREKIN TRUST FORUM SPIRITUAL EDUCATION has launched a financial appeal to establish financial backing for its vision of a University of Spirit. Whilst IIPSGO wishes them well, we feel that the financially constraining limits placed upon the learning process by the commercialization of higher education, as practiced and the present government regime in the UK, militate against the successful rediscovery of the spiritual dimensions of learning, and that to try to find commercial ways of matching the obsession with targets and competitive product oriented learning mechanisms rather than process oriented co-learning, is an error, especially concerning spiritual education itself. Did Jesus or Buddha or Socrates, or the other great spiritual teachers of mankind ever base their educational work around financial considerations? This is why at IIPSGP we have taken a different route, in creating the Global Green University, as an essentially free learning exchange for consenting adults and students! We believe that knowledge has its own reward and its own value, and that the pursuit of wisdom and knowledge, or love and insight, is a basic human right and need, and this is a totally different question to skills for training, as the government has made our university sector become. We believe at IIPSGP that goodwill alone should govern the exchange of ideas and wisdom between students and teachers who are trying to generate wisdom and enlightenment.. ON the other hand educators also need to live, and students need to find ways of supporting themselves while they study, and we are totally against the whole business of student debt. So what to do? What is the solution? IIPSGP has a very simple formula: abolish war ~! Abolish militarism! Disinvest the huge investments into military and weapons research, multilaterally, through the UN, in all countries simultaneously. Adopt the Education Aid formula to raise billions for education worldwide! Adopt one day per year, each country agreeing formally through its education Minister to participate, and experience a planetary wake-up call one day per year, when we all get behind activities and fundraising at our local schools, colleges, churches, mosques, synagogues, corporations, etc. This will change the climate and the ethos of the global community. Cooperate between religions across all religious groups and sectors, no longer one religion seeking to dominate over others. Instead each faith acting in humility, sharing its own insights and wisdom, but willing to learn from others. Then, in such a different world, there will be time and resources for real education, and indeed for real living. Meanwhile, the Wrekin Trust remains an excellent networking tool, and they certainly do deserve the support to get their Spiritual University off the ground, so we at IIPSGP wish them well. Further details from: Wrekin Trust, Courtyard Lodge, Mellow Farm, Hawcross Lane, Redmarkley

d'Abitot, Glos. GL19 3JQ, 01452 840033. [info@wrekintrust.org](mailto:info@wrekintrust.org) Find out more about the University for Spirit on <http://www.ufsforum.org/db/index.html> The Wrekin Trust recently organised an amazing weekend in November 2006 on The Emerging Spirituality Revolution: **Embodying the Spiritual**

**Imperative of our Time. Speakers included:** **Ravi Ravindra** (Hindu, Professor ~~Gailin~~ **Matthews** (Expert on Celtic Spirituality) on 'Finding our ancestral treasure: our Celtic heritage'. **Satish Kumar** (Former Jain monk, Director of Schumacher College, completed 8,000 walk for peace without money) on 'Embodying the Spiritual imperative in our time'. **David Lorimer** (Executive vice-President of the Wrekin Trust University for Spirit Forum, author and scientist) giving the George Trevelyan Memorial Lecture. 'What is really happening today?' **Diarmuid O'Murchu** (Catholic priest, social psychologist, author on the new spirituality) on 'The Changing Nature of Contemporary Spirituality'. **Caroline Myss** (Educationalist in consciousness, mysticism and medicine) **William Bloom** (Educator in contemporary spirituality, energy medicine and holistic health-care. Based in Glastonbury) on 'From revolution to integration: how the new spirituality is emerging in today's society'. **David Tracey** (Australian, university lecturer in Melbourne on spirituality and author of 'The Spirituality Revolution' based on the experiences of teaching spirituality to university students) on 'Spirituality and the future of religion'

"We need a universal language of the Spirit" "The Spirit is beyond , yet expressed in our imaginations" You cannot find a solution to a problem with the same mindset as caused the problem (Einstein)"

"The future of religion is in spirituality, interiority and mysticism"

"Religions often fear that new ways will destroy them but they fail to distinguish between 'convention' and 'tradition' which means handing on and change: 'tradition is having a baby, not wearing your father's hat'!

"The crisis in religion today is not a crisis of faith but a crisis of language"

"Religion today is shifting its base from beliefs to experience"

"The fruit of the truth must mature and grow first before it is plucked and placed in the objective domain" (Bernard Lonergan) "An atheist is one who rejects a language of god but not god" There was also a **Panel of Young people on Spirituality** who said "Need to include the Spirit in our world without straying from reality" "I don't want to know what spirituality is because it would lose its magic" "Make spirituality an open space where all can share their experiences" "The young cannot believe there is only one way to God" "Today's problems create a vacuum which spirituality can fill: the problem is our opportunity" "We have a vision for the way forward but it is painful not to be able to achieve it" "It takes hard work to get us to trust the older generation who have made such a mess of things, but we can connect with people of all ages when we share experiences without being judged or told what to do from on high" During the closing celebration Janice Dolley, the leader of the inspiring conference organising team, suggested that we might wish to light a candle for a short time each day and place beside it our stone to symbolize the continuing community which was formed over these two days and the world-wide community of those who are part of the emerging spiritual revolution in our time. A lighted candle and the stone I received from an unknown friend this weekend are beside me as I write these words. (this account is extracted from one written by Tim Firth of Slinfold, West Sussex November 8th 2006)

43. THE ASHA FOUNDATION was founded by ZERBANOO GIFFORD an old friend to IIPSGP, who for so long campaigned and fundraised to get an interfaith centre going in Harrow in London, and even at one point won a Lottery grant, and bought the old Honeypot lane government land, but was blocked from success through the intransigence, as it appeared, of the Labour Government's lack of intelligence about real issues of importance (beyond froth and spin) has finally up sticks and moved to the Welsh Marches, like many a sensible peace and interfaith activist. She and her family are now based at Mitcheldean in the Forest of Dean, and run a new interfaith centre there, which is available for meetings and conferences etc. One of their sons, Mark has trained as an Interfaith Minister. In August 2006 Zerbanoo was awarded the International Woman of the Year Award from Zee TV. She has for the past 3 years enjoyed a NESTO fellowship and is writing up a book called Confessions of a Serial Womaniser, with an exhibition planned at the National Portrait Gallery.

Further details of the work of the Asha Foundation are on their website at: <http://www.asha-foundation.org/> The ASHA Foundation has also launched ASHA House in Coventry, the city of peace and reconciliation, for the charity Minorities of Europe [[www.moe-online.com](http://www.moe-online.com)]. This partnership works towards co-operation, solidarity and exchange between different minority communities. Young people throughout Europe will be able to use ASHA House when they attend training programmes on inter-cultural understanding and peace. Minorities of Europe is a 'Pan European Inter-minority network' established as a result of the Council of Europe's campaign against racism, anti-Semitism, xenophobia and intolerance across the continent of Europe. The pioneering work that Zerbanoo has done with inspirational women from all over the world can be seen on their website at: <http://www.asha-foundation.org/women/women/> In effect Zerbanoo has taken to heart IIPSGP's call for the living Muses to lead the way in forging peace, prosperity and justice for mankind –and these woman are exemplars and models who can show us all the way to create a more positive world. Several of those interviewed are Patrons and inspirers of IIPSGP itself. Congratulations to Zerbanoo and family for working so hard to keep their vision alive in spite of opposition from those unable to see the bigger picture – long may its work flourish and inspire others around the world ! The word Asha is an ancient Persian word meaning the principle of cosmic justice, divinized as a Goddess, who assisted Ahura Mazda in his struggle for truth and righteousness. Philosophically she was the equivalent to the ancient Egyptian Goddess Maat. Visits to the Asha Foundation at: Asha Centre, Gunmill House, Lower Sprout Lane, Mitcheldean, Gloucestershire, GL17 0EA, Tel. 01595 822330. Or contact Zerbanoo at home in Gloucestershire at: 01594 510951. or email: [zerbanoo@hotmail.com](mailto:zerbanoo@hotmail.com) Or contact their home address: The Giffords, 4 Dean Rise, Dean Rise, Newnham on Severn, Gloucestershire, GL14 1HH, Tel. 01594 510951.

44. SAPERE is the major organization in the UK promoting Philosophy for Children and is holding various vents throughout 2007/2008, including an AGM in Manchester on May 19, 21007 with presentations by Philip Cam 9author of Thinking Together). It has a useful website at [www.sapere.org.uk](http://www.sapere.org.uk)

45. CORDOBA AND THE MOSQUES OF SPAIN – Mansur Escudero, President of Spain's Islamic Council, has challenged the head of Spain's Episcopal Conference, Bishop Ricardo Blazquez of Bilbao, to give permission for some of Spain's numerous Muslim community to be allowed to say their prayers in the mosque in Cordoba. Initially the Bishop replied that Muslims were indeed welcome to pray in a private and individual capacity, and so Mr Escudero agreed to encourage his Islamic community to do so. But then the Bishops panicked and said that no Muslims would be allowed even to do this inside the great mosque in Cordoba, which has now been converted into a Cathedral. Hundreds of Mosques are being built in different parts of Spain, and many have been funded with support from the international Islamic community. One of Spain's two Islamic organizations is now run by Saudi trained Imams, and projects are afoot to construct a half-size replica of Cordoba's 8<sup>th</sup> century Great Mosque, according to the Cordoba Muslim Association. IIPSG Director had the honour to attend a UNESCO/International Peace Research Association conference in Cordoba back in 1991, in which he argued that the route to universal peace is via the esoteric reconciliation of the great faiths, and the secular philosophical traditions, in a rational enlightenment, which is once transpersonal, scientific and mystical. He based his arguments on the teachings of Ramon Lull (Christianity), Ibn Arabi (Islam) and the Zohar (Judaism) and compared and contrasted their innermost ideas. From this esoteric perspective, the arguments over who has the right to pray where are somewhat absurd. Everyone should have the right to pray everywhere – but not is such a way as to cause offence. But this should also equally apply to say, Christians or Jews on the Dome of the Rock, or in Mecca or Medina or elsewhere in Saudi Arabia. Another idea that the IIPSGP Director proposed at that event was to establish an Islamic Peace Research Centre in Medina, open to scholars of all faiths and none, which could examine how the teachings of Islam itself can build bridges to other faiths, and within the Islamic community, can heal the ancient rifts within the umma itself. Perhaps this can be a spin of from the work of the Truth and Reconciliation Commission of the Middle East. The original paper written for the UNESCO Cordoba symposium is now published in



the Collected Historical and Philosophical Essays of Thomas Daffern 1985-2005 (see [www.lulu.com/iipsp](http://www.lulu.com/iipsp))

46. INTERNATIONAL ASSOCIATION OF UNIVERSITY PRESIDENTS / UNITED NATIONS COMMISSION ON DISARMAMENT EDUCATION, CONFLICT RESOLUTION AND PEACE – this joint commission of the UN and the IAUP continues to do useful work. It meets twice a year in the UN Headquarters in New York, and organizes various meetings and conferences around the globe, all in order to promote peace education and related topics in higher education worldwide. IIPSGP Director has been a member since 1992, and welcomes its continuing work. Further details from their website at <http://www.hfc.edu/about/iaup-un.shtml> This is currently being hosted by Holy Family University in Philadelphia because the current Chair of the Commission is Sister Francesca Onley, President of Holy Family University, whom IIPSGP Director had the honour to meet at an educational conference in the Philippines back in 2004.

47. 2<sup>ND</sup> INTERNATIONAL DEEP MEMORY ASSOCIATION CONFERENCE – this event is taking place from Thursday June 28<sup>th</sup> to Sunday July 1<sup>st</sup> at Salzstiegel, Austria, near Graz, and is on the topic of War and Human Memory: Soul Loss and Lost Souls. Featured speakers include Ed Tick (author of War and the Soul). Roger Woolger (well known transpersonal psychologist), Marion Boon (regression therapist and transpersonal psychologist, who runs the International Centre for Past Life Regression Therapy and Research) Maria Volker (therapist and Shamanic healer) and Patricia Walsh (intuitive healer and founder of the Deep Memory Process of healing). The workshop includes a Dream Incubation Ritual, an opening fire ceremony and should be an unforgettable experience. Many thanks to IIPSGP friend Rex Marshall for drawing it to our attention. For more details contact [www.rogerwoolger.org](http://www.rogerwoolger.org) or Brigitte Scott-Floreck, UK, 01452 652577, or [Brigitte@flor12.freemove.co.uk](mailto:Brigitte@flor12.freemove.co.uk)

48. REX MARSHALL, a former primary school teacher in South London and long term IIPSGP friend, has published a new book of poetry, looking at rivers, water, estuaries as a theme. He remains as active as ever in the interfaith community and peace work, and attended the 2006 London IIPSGP forum meeting. He can be contacted on [rexchap@email.com](mailto:rexchap@email.com) at 88 Adiscombe Road, Croydon, CR0 6TS.

49. JOHN ROWAN is still involved in training and teaching and lecturing, and has been developing a transpersonal psychotherapeutic training model based partly on Ken Wilber's work, involving AQAL (all quadrants, all levels) aimed at using the transpersonal, the spiritual and the numinous in situations of everyday therapy. His approach stresses that: The All quadrants, all levels approach urges that "we must not treat the individual as an isolated atom. The individual consciousness is only the upper left quadrant. In the lower left we have the whole question of relationships.. In the lower right quadrants we find the broad social context.. and in the Upper Right quadrant we find the body, the brain, neurophysiology, health. John's current work is based on his recent book The Future of Training in Psychotherapy, and a book co-written Michael Jacobs called The Therapists Use of Self. For future training dates call John on 0208 524 7381. or email [inforowan@aol.com](mailto:inforowan@aol.com)

50. PEACE AND CHANGE is a useful journal of peace research, published by Blackwell, now in its 32<sup>nd</sup> volume. It is published on behalf of the [Peace History Society and the Peace and Justice Studies Association](http://www.peacehistory.org) and many of its articles are historical in tone, with scholarly and interpretive articles on the achievement of a peaceful, just, and humane society. International and interdisciplinary in focus, the journal bridges the gap between peace researchers, educators, and activists. It publishes articles on a wide range of peace-related topics, including peace movements and activism, conflict resolution, nonviolence, internationalism, race and gender issues, cross-cultural studies, economic development, the legacy of imperialism, and the post-Cold War upheaval. The Peace History society was founded in 1964 to encourage, support and coordinate national and



international scholarly work to explore and articulate the conditions and causes of peace and war and to communicate the findings of scholarly work to the public. Members of the Peace History Society seek to broaden the understanding of and possibilities for world peace. The membership includes anthropologists, economists, historians, political scientists, sociologists, and other scholars and students of movements for peace and social justice, international and military affairs, transnational and cross-cultural analyses, and literary studies. Drawn not only from the United States but from around the world, our members are concerned with making peace research relevant to the scholarly disciplines, to policymakers, and their own societies. The Peace and Justice Association (PJSA) is a new organization resulting from the merger of the Consortium on Peace Research, Education & Development (COPRED) and the Peace Studies association (PSA). PJSA is a non-profit, membership-based organization dedicated to bringing together academics, K-12 teachers and grassroots activists to explore alternatives to violence and share visions and strategies for social justice and social change. PJSA also serves as the professional association for scholars in the field of peace and conflict resolution studies. The current editors of Peace and Change are: Robbie Lieberman and Barry L. Gan

51. SEEDS OF MEMORY is an art project by KAREN INGHAM in which she is working with Prof Tim Gould of the neuroscience research group at Cardiff University, who have been researching the role of the deterioration of the hippocampus region of the brain, which plays an important part in laying down new memories, and which is one of the first parts of the brain to be damaged in Alzheimer's disease. Karen has published her extraordinary images, based on images of the brain itself superimposed with images from the natural world such as daffodils, in a book entitled *Seeds of Memory: Art, Neuroscience and Botany*, published by the Centre for Lens Based Art at Swansea Institute, Wales, UK.

52. BEYOND STONEHENGE: CARN MEINI AND THE PRESELI BLUESTONES was the title of a lecture given by Profs. Tim Darvill and Geoffrey Wainwright at Bournemouth University on 30 November 2006. It was a tour de force, reviewing theories about the origin of the bluestones (spotted dolerite) at Stonehenge, and declaring that not only had definite proof be given that they had indeed come from the Preseli Mountains in Pembrokeshire, Wales, but that the specific location where they had come from had now been revealed to be Carn Meini, as a result of some detailed forensic excavation under the aegis of Prof Geoffrey Wainwright. Prof Tim Darvill is the author of *Stonehenge: world heritage site: an archaeological research framework*, English Heritage / Bournemouth University, 2005. As Chair of the Truth and Reconciliation Commission for Stonehenge, IIPSGP Director attended the lecture, which presented the idea that Stonehenge was originally a healing temple. This seems to fit with the classical tradition, which made it a temple to Apollo, given that Apollo was the deity of healing. Perhaps Stonehenge was one of a much wider range of such circles in the Bronze Age. Russian archaeologist Ilya Akhmedov has reported a find of a Russian circular monument with timber pillars overlooking the confluence of the Oka and Proin Rivers in Ryazan, dating from about 2000BC and archaeologist Stuart Piggot has long speculated that the people who built Stonehenge were in cultural contact across a vast Eurasian region. (see his *Salisbury Plain to South Siberia*, 1962)

53. THE CONFLICT RESEARCH SOCIETY continues its work as an academic network for scholars interested in all aspects of peace and conflict resolution, and publishes an excellent Newsletter, available from CRS Editor and old IIPSGP colleague, David Maxwell, from Flat 1, 68 Chaucer Road, Bedford, MK40, or email [dcmawell@hotmail.co.uk](mailto:dcmawell@hotmail.co.uk)

54. ADAM CURLE, a founding figure of peace studies in the UK died on 28 September 2006, aged 90. There is an excellent obituary of his life and work in the CRS Newsletter for 2006, available from David Maxwell (see Number 53) written by Tom Woodehouse. In fact, he was born in L'Isle-Adam just North of Paris in 1916. Among his family tree were various famous figures, including H.A.L.Fisher, the historian (an uncle) and F.M Maitland, the historian, and Ralph Vaughan Wil-

liams (these last two related through marriage). Other relative included Vanessa Bell, Virginia Woolf and Julia Cameron. His birth name was Charles Thomas William Curle, and he eventually became known as Adam from his birthplace town. His father, a journalist was a friend of Joseph Conrad, and his mother, Cordelia, strongly influenced him in the direction of pacifism. Adam came from Harvard University to Bradford in 1974, where he set up the first Department of Peace Studies in the UK/ Overt a oolong life of active teaching and research, Adam maintained a broad definition of what peace studies should be about, and in his last book *The Fragile Voice of Love* he voiced the opinion that it is in the evolution of higher consciousness that humanity will find a way out of the morass of warfare and violence. In my own **BIOGRAPHICAL ENCYCLOPAEDIA A – Z OF TRANSPERSONAL THEORISTS, HISTORIANS, PSYCHOLOGISTS AND PHILOSOPHERS 1945-2001. I sum up his important contribution as follows:** *Curle, Adam* (1916-2006) was Professor Peace Studies at Bradford University, and also a Quaker and Buddhist, involved with the Buddhist Peace Fellowship, and author of *Mystics and Militants: a study of awareness, identity and social action* (London, Tavistock Publications, 1972); and *Making Peace*. Curle was definitely aware of the importance of transpersonal perspective in peacemaking and in social action, and he used the term supraliminal awareness to define this dimension: "*Supraliminal awareness is mystical and religious... is directed towards such goals as the purification of the soul, the achievement of inner unity, samadhi, union with God, the ecstatic vision, nirvana, the annihilation of the personality, the achievement of Buddhahood...*" (*Mystics and Militants* p. 19/20

*The following is a fuller obituary from Barbara Mitchells: Adam Curle was the son of Cordelia Fisher and Richard Curle, born on the 4 July 1916, in L'Isle Adam, France. Although he was christened Charles Thomas William Curle, his family very soon nicknamed him 'Adam' after his birthplace, and that name remained with him throughout his life. His mother was a member of a large family of seven brothers and four sisters, and many of his relatives on his mother's side were highly educated and very well known in their time, including politicians, bankers, and high ranking officials. When Adam was very young, his mother, a committed pacifist, planted the seeds in Adam's mind which led eventually to his lifelong commitment to peace. Adam Curle began his academic career with a Diploma in Anthropology at the University of Oxford. He then joined the army, serving from 1940-46 during World War II. He spoke little about his first army role. He was not afraid of battle, and personal danger seems never to have been a concern for him, but even as a young man, the thought of the massive troop movements associated with war filled him with horror. Precisely how and exactly when he made his lifelong commitment to peace activism remains unclear, perhaps it was a gradual process, but given what we know of his early life experiences, it is very easy to understand how his personal courage and his commitment to conflict resolution led him into the dangerous international peacemaking activities that he subsequently undertook. In the latter part of the Second World War, Adam Curle applied to serve as Chief Research Officer in the Civil Resettlement Units (CRUs) set up by the government to rehabilitate returning prisoners of war. Two men involved in this work, Ben Morris and Roger Hodgkin, were significant influences on him during this time, and he describes them as '...two wise men in my life that showed kindness and right living'. The work of the CRUs also helped him to develop his understanding of the psychological effects of trauma. Ben Morris remained his close friend until his death at the age of eighty. After Adam Curle left the army, his growing interest in psychology and the effects of war led to the development of connections with the people who were setting up the new Tavistock Institute of Human Relations in London. Some of the Tavistock Institute's founders were still serving in the army and others were, like him, now civilians. He eventually became a staff member there from 1947-50. His writing at this period reflects a continued interest in anthropology and sociology but also an increasing interest in psychology. In 1950, he was appointed to the post of Lecturer in Social Psychology at Oxford. In 1952, he accepted an appointment as Professor and Head of Department of Education and Psychology at Exeter University. In 1956, Adam Curle was asked to go to Pakistan as adviser on social affairs on a project for Harvard University. From 1956-59 he advised the Pakistan Planning Commission on Social Affairs. During the period 1959-61, he was Professor and Head of Department of Education in the University of Ghana, travelling extensively, helping the government to develop education, social and development plans.*

*In 1962, the Harvard Centre for Studies in Education and Development was founded. Its purpose, through research, teaching, and fieldwork, was to develop education policy, essential to create the conditions for peace. It maintained a very practical approach, with large field projects in many countries, including Nigeria, Tunisia, Central America and Barbados. Adam Curle became actively involved in these research projects and during his time at Harvard from 1962-73 he and other members of the centre helped to develop and implement other research in a number of countries. At Harvard University, Curle was initially a Visiting Professor of Education, and then the first Director of the Centre for Studies in Education and Development, and subsequently Professor of Education and Development. During this time, he was consultant to the government of Pakistan on education under the auspices of the World Bank, and was directly involved with Pakistan's first five year development plans. In 1973, Adam Curle was appointed by the University of Bradford in England to the chair of the first university department of peace studies, a pioneering project instituting peace studies as a new academic discipline in the United Kingdom. He retired from this post in 1978, and he lived in London with his wife, Anne, continuing to actively support peace work in many countries until his death. Adam's first major contributions to the academic theory of conflict resolution were Making Peace in 1971 and its companion work, Mystics and Militants in 1972, emphasising the need for psychological change within the process of 'conciliation'. Curle later drew upon his experience in anthropology and psychology to extend his thinking to activities designed to prevent conflict or to create and sustain the conditions for post-war peacemaking. Adam has always held that the peaceful response to any conflict begins within each individual, in their heart, extending to thoughts and then becomes apparent in outer actions. Adam Curle not only mediated at top level in many international conflicts, but he also worked at grass roots level in the community, and he campaigned for many years about globalisation. In addition, he was a gifted teacher and a prolific writer. He published over 264 books, papers, articles, monographs and poems. His last book Fragile Voice of Love (2006), reflects upon the effects of conflict, and the generalised attitudes of greed and commercialism that create and perpetuate conflict. He forcefully points out how damaging are the illusions to which so many of us cling – particularly the illusions of separation and of the happiness which we delude ourselves can be gained from materialism. Adam travelled to Croatia many times and he wholeheartedly admired and supported the brave and hard working non-governmental organisations in Croatia who worked throughout the war and afterwards to combine healing of the psychological wounds of war and peacemaking, working to create a culture of peace. In particular, Adam Curle often expressed his love and admiration for all the staff and volunteers who work with CWWPP, Dodir nade, the Bench we Share, Mir I dobro and the Centar za mir. He was extremely proud of all their work for peace in the community, and shortly before his death, he spoke very lovingly of everyone with whom he had worked for so many years, and sending them his greetings. He has never forgotten his friends in Croatia and they will never forget him.*

In conclusion it should be pointed out that Adam helped out with some of the basic spade work that brought IIPSGP into being, and with the work of the original Committee of the Initiative for Peace Studies in the University of London (IPSUL) out of which it partly grew, and met several times with IIPSGP director, always with a friendly word and an inspiring suggestion as to how better advance the work. No doubt many peace academics worldwide will be missing his calm wisdom at this time.

55. TIM SEBASTIAN OBITUARY: Tim Sebastian was a much respected elder Druid on the Council of British Druid Orders, and served as Conservation Officer to the Council who died in February 2007 after a short illness. Sadly, there had been some conflicts on the Council before his death, which IIPSGP Director (who also serves as Peace Officer to COBDO) has been trying to sort out in the aftermath of his death. The next meeting of COBDO will be on Sunday June 3<sup>rd</sup> in London and is being hosted by Steve Wilson, Press Officer to COBDO, and will be taking place in Museum Street, near the British Museum. As Peace Officer I will be reporting back there on my attempts to mediate between the various groups in the wake of Tim Sebastian's sad death. Good news on another front – Denny Price, who was formerly Chair of COBDO, is to marry John F. Michell, author of the New View over Atlantis, in Glastonbury, on April 26<sup>th</sup>, 2007, in what should be a very special event. IIPSGP wishes them both a long and happy marriage ! May peace reign in all quarters, both within the Druid community and throughout the whole world !

56. ROBERT SPENCER is an academic author and expert on Islamic thought, author of several rather critical monographs detailing a politically incorrect approach to the history and culture of Islam, which notwithstanding their polemical direction, are raising important questions what will need be taken on board both within the Islamic community and by the non-Muslim world, in trying to work out a modus vivendi for Islam's role in the contemporary world. His books include *The truth about Muhammad*, *the Politically Incorrect Guide to Islam and the Crusades*, *Islam Unveiled*, *Onward Muslim Soldiers*, *the Myth of Islamic Tolerance*, *Jihad in Context*, *An Introduction to the Quran* and other writings. He has appeared on numerous radio programmes and is a Director of Jihad Watch a project of the David Horowitz freedom Centre. More details about his life and work can be found at: <http://www.jihadwatch.org/spencer/> Whilst IIPSGP suspends judgment on the thrust of his arguments, we certainly support the right of scholars to criticize each and every religious tradition, particularly if it seems to have advocated violence for the spreading of its doctrines, (as most of them have at times with the possible exception of Buddhism). Free speech and academic freedom seem to be of ever increasing importance in the quest for truth in the matter of religions, but ultimately that also means the truth of love. The crucial issue is how can Muslims and non-Muslims learn to love and respect and care for one another. We re all human beings, and surely it is possible to find an over-arching humanist common ground for compassion and wisdom to flourish on the frontiers between and within faiths. But as Spencer rightly says, this can only come about on the basis of truth, and by recognizing and owning up to our shadows, and subjecting them to honest, rigorous and in depth cultural and historical therapeutic analysis. But it is such dialogue that lies at the heart of the TRCME project – rather difficult dialogue than continuing war and terrorism, such is IIPSGP's view from the peace studies perspective.

57. GAZI UNIVERSITY in Ankara, Turkey, is developing a Peace Education, Conflict resolution Peer Mediation Project and has contacted IIPSGP Director with a view to twinning up our respective research and practical activities under a European Union funded research project. Since IIPSGP Director is now running a Peer Mediation Scheme in Poole Grammar School (where he teaches) there would indeed seem to b ample possibilities of collaboration across the two countries and cultures.

58. ACADEMICS FOR ACADEMIC FREEDOM is an important new initiative in the UK among academics fed up with having their academic freedom curtailed, interfered with and generally tampered by a whole range of bureaucratic government middle managers and inspectors. Academia in Britain today is suffering from a climate of fear engendered by the craze for political correctness, in which the ability to speak the truth as one sees it, even if it means getting it wrong sometimes (how else can one learn) is being replaced by "the duty to speak the truth as others see it" so as not to offend anyone. This corruption of the very idea of what we mean by truth means that academics might as well give up the ghost, shut down the universities, and simply start stacking shelves in supermarkets. But there is resistance movement, there are still one or two intellectuals out there concerned fro such old-fashioned ideas as free speech, integrity, responsibility, and even, philosophy ! Details from the website: [www.afaf.org.uk](http://www.afaf.org.uk)

59. COALITION FOR WORK WITH PSYCHOTRAUMA AND PEACE CROATIA is an important group working in Croatia and throughout he Balkans dealing with the psychological traumas caused by war and ethnic conflict and genocide. They have been ruining seminars in Bosnia Herzegovina fort he OSCE Mission in the region, and building academic links with the University of Washington and Oxford Brooks University (Dr. Bradley Blitz). The Dutch Ambassador also spoke to them in Vukovar. Ms Sandra Pantic of Borovo Naselje is now working for them as External Affairs Officer, while Dr. Charles David Tauber remains academic Director of the project. Adam Curle had earlier helped bring the project into being, through inspiration and direct influence. Further details from: [announcements@cwpp.org](mailto:announcements@cwpp.org), or write to: M.Drzica 12, 32000 Vukovar, Croatia, Tel and Fax. +385-32-441975. <http://www.cwpp.org/>

60. LE MONDE EDUCATION SUPPLEMENT is a magazine published regularly from Paris detailing the world of education in France, which gives excellent insights into the cultural differences between French and English and other approaches to learning. With the time for the French Presidential elections upon us in 2007, naturally the views of the leading candidates towards educational theory and practice are covered, as well as much other materials regarding educational policy. A recent issue covers an interview with Prof Andre Chervel, historian of French education, who has worked at l'Institut National de Recherche Pedagogique in Paris, and recently published an 830 page study. *L'Histoire De L'enseignement Du Francais Du XV<sup>11</sup>e Au Xxe Siecle* (Paris, Retz, November 2006). IIPSGP Director also visited the Institute back in the 1990's when working on his feasibility study for a national centre for peace studies in the University of London, and compared and contrasted the French approach to educational research, and specifically peace and conflict resolution in education, with that of the UK and other countries. It's worth seeing this magazine if you can: available via their website or from Le Monde de l'education, 80 Boulevard AugusteBlanqui, 75707, Paris, Cedex 13, [www.lemonde.fr/mde](http://www.lemonde.fr/mde)

61. WORLD PUBLIC FORUM "DIALOGUE OF CIVILIZATIONS" Oleg Y. Atkov <http://www.wpfdc.com/pages/id/10> The World Public Forum begins its history in 2002 when representatives of civil society from Russia, India and Greece organized the International Program "Dialogue of Civilizations". Vladimir Yakunin, Jagdish Kapur and Nicolas Papanicolaou have become founders and co-chairmen of the Forum. The forum "Dialogue of civilizations" has become a practical realization of the UNGA resolution "Global Agenda for Dialogue among Civilizations" accepted on November 9th, 2001 at the initiative of the President of the Islamic Republic of Iran Mohammad Khatami. *In 2002 the President of Iran Mohammad Khatami was awarded the International Prize of Andrew the First-Called nominated by the "Dialogue of Civilizations" for his contribution to the comprehensive development of the idea of the dialogue of civilizations.* The "Dialogue of Civilizations" program started on May 19th, 2002 on the Cathedral Square of the Moscow Kremlin. In July of the same year the "Kronstadt Initiative" was adopted at the conference in St. Petersburg and Anchor Square of Kronstadt. This initiative makes an appeal to the Russian and world community for the creation and regularly holding of the World Public Forum "Dialogue of civilizations" with the aim of the strengthening of peace and international security. *"We, the participants of the International Program "Dialogue of Civilizations", initiate the creation and support the regular holding of the World Public Forum which could become a deliberative and consultative body uniting various social organizations authorized by the heads of their states to represent the public interests of their respective countries in this social process" - Kronstadt Initiative, 2002.* The first annual session of the Forum took place in September 2003 on the island of Rhodes, Greece. It was conducted during a complicated international situation and confirmed the necessity of a broad international discussion on the problem of understanding among representatives of different civilizations. The Rhodes Forum has become the most representative among public forums in year 2003 and since that has been conducted annually. In the course of the first session of the Forum the Rhodes declaration "Dialogue of civilizations for human order" was accepted. The Declaration included an appeal to continuation of discussion about mankind's destiny and expressed a wish to make this discussion an important factor in the international situation: *"So much damage has already been done to the human system, and it is being backed by so much military power that this state of affairs cannot be transformed instantly. We have first to mediate, seek peaceful, non-violent and orderly solutions which will fire the imagination of the vast society of people worldwide to direct a trend towards a humane future for all".* The participants of the Forum decided to create a constant International Coordinating Committee of the WPF "Dialogue of Civilizations" for the institutionalization of tasks, organizational forms, working structures and ways of financing the Forum. The conference "Russia - India: dialogue in context of globalization" (Delhi, February 2003) became the first regional conference organized by the WPF "Dialogue of civilizations". During the following years conferences of this kind have taken place in Moscow, St. Petersburg, London, Paris, Vilnius, Abkhazia, Turkey, Greece, Israel, Italy, Spain and in Cyprus. The seminar "Russia and Europe in dialogue of civilizations" in the Czech Republic (Prague, November 2002), the roundtable on the problems of dialogue in Iran (Teheran, February 2003), the conferences "Dialogue of civilizations" in Russia (St. Petersburg, June 2003), "Europe in the 21st century: crossroad of civilizations"

(Prague, May 2004) and "Latin America in the 21st century: universalism and originality" in Cuba (Varadero, Havana, March 2005) have become landmarks in the Forum's history. Owing to the joint efforts of supporters of dialogue the first session of the World Public Forum "Dialogue of civilizations" received a considerable response in the international community. The "Rhodes declaration" accepted by the participants of the conference has become a crucial point in the formation of an international network of the dialogue's supporters and has created a firm base for their subsequent collaboration. In the framework of the program "Dialogue of Civilizations" meetings have been conducted with such prominent political and religious leaders as UNESCO Director General Koitiro Matsuura, Metropolitan Anthony of Sourozh, Blessed Vladimir, Metropolitan of Kiev and All Ukraine, President of the Republic of Cuba Fidel Castro Rus, President of the Republic of Iran Mohammad Khatami, President of the Republic of Uzbekistan Islam Karimov, President of Azerbaijan Geydar Aliiev, former Prime Minister of India Inder Kumar Gudzhral, Head of "De Beers" company Nicholas Oppenheimer, President of the Republic of Lithuania Valdas Adamkus and others. Among the Forum's participants are such famous political leaders as the former Prime Minister of the Czech Republic Milosh Zeman, Head of National Administration of Palestine, Honorary Chairman of the Palestine-Russian Friendship Society Mahmoud Abbas, President of the World Islamic Congress Al-Riphai Hamid Ahmad, Deputy of the Knesset of Israel Mitsna Amram, Deputy Minister of foreign affairs of Palestine Abdullah Abdullah, UNESCO ambassador of good will for the development of dialogue among civilizations, President of the World Armenian Congress Ara Abramyan, member of the State Counsel of Greece Theodor Siufas, Chairman of the National Assembly of the Republic of Cuba Ricardo Alarcon de Agesada, Deputy Minister of foreign affairs of the Russian Federation A.V. Saltanov, Head of the Federal Agency of information technologies V.G. Matiuhin and others. The World Public Forum has gathered together such outstanding figures in science and culture as the famous researcher Sergey Kapitsa and the Polish film director Krzystof Zanussi. Among the active participants of the Forum there are also hierarchs of the Russian Orthodox Church: Vladimir, Metropolitan of Tashkent and Middle Asia, Mark, bishop of Egorievsk, Mikhail, Representative of ROCOR in Russia bishop of Boston, Archimandrite Zakhey, Representative of the American Orthodox Church in Russia, and representatives of Georgian, Ukrainian, Greek and other Orthodox Churches, of the Armenian Apostolic Church, and representatives of Muslims, Jews and other confessions. In his address to the participants of the Forum the Patriarch of Moscow and all Russia Aleksey II said: "You have a new task and new meetings ahead of you because it is the meeting of a human being to a human being, the meeting filled with love to ones neighbor that lies at the basis of the dialogue. It is difficult to change the world, to cease senseless and cruel conflicts, the destroying of sacred places. But our love and our belief can better ourselves and together with us also those people with whom we carry on a dialogue". According to the words of the President of Russia V.V. Putin, the program "Dialogue of civilizations" has its mission in the development of "vivid dialogue among the representatives of civil society from different countries". We are honored to invite you to attend the international Conference "European Civilization Space: Baltic Dialogue". This Conference is organized by the World Public Forum "Dialogue of Civilizations" and it will be held in Tampere, Finland, during June 4–5, 2007.

62.IOLO MORGANWG FELLOWSHIP continues its work under the guidance of Douglas Lyne. He has been in touch with Geraint Jenkins the Director of the Institute of Advanced Celtic Studies at the University of Aberystwyth, next to the National Library of Wales, and also with historian Price Morgan who is brother to the First Minister of Wales in the Welsh National Assembly, Rhodri Morgan. There are plans afoot to set up a plaque on Primrose Hill in London where the first reborn Eisteddfod was organised by Iolo in 1792. Douglas Lyne met with various MP's and others in the House of Commons to discuss the project in recent months. For up to date details contact him on [Douglas.lyne@virgin.net](mailto:Douglas.lyne@virgin.net) There was also a film on BBC2 Wales on April 4 2007 called Treasures from the National library about their holdings of the Iolo Morgannwg Manuscripts, which were at one time collected by Lady Llanover. From being initially lambasted as a literary forger, Iolo's work has now been reassessed as being of major cultural and intellectual interest, not only to the people of Wales, to all those who love ancient learning, poetry and the romantic imagination. Geraint Jenkins emphasised in his interview for the programme how deeply committed Iolo was to democracy, peace and the radical the politics of his day. In effect, he comes across as a romantic non-violent revolutionary, way ahead of his time. His work the BARDDAS remains one of the most important of

lolo's works, a collection of writings purporting to be from the ancient British Druidical and Bardic traditions. Veronica Hammond, a Druidess from Cheltenham, who has served as Secretary to the lolo Morgannwg Fellowship, has unfortunately been unwell recently.

63. EILEEN DAFFERN, IIPSGP Honorary President, had an article about her life and work for peace published in the Guardian Newspaper entitled 'You can change the world' on April 5, 2007, written by Keremy Paxman. Here is the full text of the article, courtesy of the Guardian website:

*I think I first clapped eyes on Eileen Daffern more than 20 years ago, at one of the political party conferences in Brighton. It was several years before I discovered she was my partner's aunt, and I got to know her better. In those days she stood out among the T-shirts and jeans of the CND demonstrators outside the conference centre, a short, elegantly dressed woman in her 70s, wearing a black beret on top of her long, white hair, which was swept back into a bun. Although she was 20 - or even 50 - years older than her fellow protesters, every time there was a political conference in the town, there she'd be on the picket line, telling anyone who'd listen about the evils of nuclear war. Age did not wither her radicalism, nor dim her beliefs. Now, in her 94th year, she's still at it. Every week or so there's a meeting of one or other peace group in her house in Brighton. When she's not organising petitions, the former teacher is writing letters to the newspapers. Her vigour has, perhaps, a message for everyone about growing older. The more years have passed, she says, the more life has to be lived simultaneously on two planes. Since the future no longer means a great deal, the two dimensions that count are the past (of which there is plenty, of course) and the present, which acquires a luminosity it never had when there was more of the future. There are always letters to be written, working groups to be organised, speakers to be arranged, minutes to be written up, banners to be designed. It is so far removed from the news footage of gummy old people sitting staring vacantly at asinine daytime television programmes that you wonder what makes it possible. Today's youth are promised a Viagra-fuelled sunset lasting possibly for decades. I very much doubt they will handle their antiquity with anything like the skill of the current crop of oldies. For a start, no matter what medicine may promise, a generation fed on the instant gratification of junk food, passive pleasure and sedentary transport will find the frustrations and indignities of bodily degeneration much harder to deal with. Those presently in their 80s and 90s grew up in austere times, ate proper food, and learned, in the war, the fortitude necessary to survive privation. Eileen, a widow with three children, has been lucky with health. It helps that her daily trip as a child to Skipton Girls' Grammar School in Yorkshire involved a four-mile walk (in clogs). Until recently she took herself down to the beach in Brighton to swim in the sea every day. Nowadays, she needs a lift to the beach, but she still gets out to the shops on the bus, finds most people naturally helpful, and enjoys the pleasures of cooking. She is lucky that neither her hearing or sight is impaired, and that she can still get up and down stairs. It helps, too, that she lives in a town. Her sister-in-law (my partner's mother) used to complain that when she reached a certain age, she seemed to become invisible. But then, she lived in the countryside and travelled by car. Urban living forces people to acknowledge each other, even negatively. It's important, too, Eileen thinks, to take pride in your appearance. She recalls catching her 90-year-old mother looking at herself in the mirror as she was dressing to go out. "Her gestures were those of a young girl preening herself ... I, too, look in the mirror." She joyfully destroys photographs that make her look too ancient. But, above all, I think, it is a sense of engagement that has kept her so full of vigour. Maybe it was the Baptist background that made her susceptible to the redeptorist promises of the Communist party, which she joined after being introduced to the Left Book Club. "Marx and Lenin gave me a sense of how life works. I loved the dialectic: it was like a Bach fugue. And it gave the individual a belief that they could change the world. Above all, it was optimistic." In the event, although born three years before the Russian revolution, she has comfortably outlived the unhappy experience of the USSR. Yet, almost to the end, she stayed loyal to the Communist party. How could she have remained in the party after Moscow sent its tanks into Hungary in 1956? At the time she was living in Canada, where the Communist party was illegal. The isolation of a life in which almost all friends were party members played a part, as, doubtless, did naivety. Those who left the party then, she felt, were indulging in egotism. By then, anyway, the threat of nuclear war had diverted her energies towards the peace movement. Einstein thought that the bomb changed everything except our way of thinking, and Eileen became convinced that what was needed was a moral revolution to match the technological*



breakthrough. There followed years of campaigning for CND, alongside people like EP Thompson and Paul Oestreicher. Nuclear disarmament might look like a God that failed, too. "The great challenge is to make people realise the power they have to change the world," she says. "It can be changed, you know." The moral case is the same as ever. "This Trident is wicked." I am convinced that the constant activism, the passionate devotion to a cause, is one of the things that has kept her alert and active. How many of the rest of us can expect, at the age of 93, to be giving a talk to the United Nations Association, turning out to Cuba Solidarity Campaign meeting, supporting the Women's International League for Peace and Freedom or holding activist meetings in our front room? A belief that a better world is possible makes your own life better. "I never feel old in spirit," she says, and she only really recognised that she was getting on when she reached the age of 82. Having the right genes is a help (her mother lived to 97) and being female, too: after a lifetime of balancing the demands of children and work, the freedom of old age can be a liberation. While not wealthy, she has not had to endure the poverty that oppresses so many pensioners. She has lived in the same place for 40 years, which gives her a social network, and she writes long and thoughtful letters to more distant friends and acquaintances. Eileen lives next door to a major hospital, so sees the relatives of the dead and dying pass her door every day. The house, with peace posters in the windows and copy of the Guardian and the Morning Star on the table, proclaims her refusal to go gently into that good night. But does she fear death? "I never think about it. I'd like a good death, I suppose - at home, with people I love and someone dear to hold my hand." In the Yorkshire village where she grew up they used to lay the body out in a coffin in the living room - she saw her first corpse at the age of about nine, so death holds no great terror. But she'd like three years first: "I've got to clear this room and I'd like to publish my memoirs." She gestures at the bookshelves, the manuscript in which she has made sense of her life, the lifetime accumulation of journals, the photographs of heroes like novelist Virginia Woolf, Mikhail Gorbachev and her friend fellow activist Bruce Kent. On the mantelpiece is a sketch of the design for Vladimir Tatlin's extraordinary constructivist monument to the Third International. Planned in 1917, it would have risen to 400 metres in the middle of St Petersburg, with three vast revolving buildings - in the shapes of a cube, cylinder and pyramid - inside. On the external helix, visitors would have been carried in a spiral towards the top. It was never built, partly, the joke went, because the construction effort would have eaten up the country's entire steel production for a decade. Plans for world peace can look equally unfeasible. But at least it's worth working for. She looks at the picture. "Life is a little like that. You go round in circles. But each time you emerge a little higher". See the article on: <http://www.guardian.co.uk/antiwar/story/0,2050388,00.html> Eileen has accepted to be nominated as Honourary President to IIPSGP in recognition for her lifetime of dedicated work to the question of peace and peace education.

64. METANEXUS INSTITUTE – this USA based meta-academic institute (a bit like IIPSGP) is devoted to studying the links between science and spirituality, and publishes an excellent on-line journal to which one can subscribe. Congratulations to all those who have put this project together ! Details available on: <http://www.metanexus.net/Magazine/Home/tabid/66/Default.aspx>

65. ASSYRIAN INTERNATIONAL NEWS AGENCY- this agency exists to publicize the plight of the Assyrian Christian Church, both in the Middle East and in exile. Representatives came to a seminar which IIPSGPO organised way back in 1991 at the time of the first Gulf War, at the Institute of Commonwealth Studies, University of London. With the launch of our new TRCME, we hope for participation from this church community to share their concerns about the rights of minority Christian groups throughout the Middle East. Inside Iraq, there is the tragic paradox, that the plight of Christians has actually worsened since the USA / UK invasion under the leadership of two so called Christian political leaders. See <http://aina.org/nalinks.html>

66.PHOENECIA – this is another excellent resource for information about the ancient culture of Phoenicia, and its contributions to other ancient Classical civilisation, and Christian thought. Many of the great philosophers of ancient Greece were in fact part Phoenician, and we must not forget that it was the Phoenicians who introduced the invention of the alphabet to the rest of the world, including both the Greeks, the Etruscans, the Hebrews and to the Aramaeans. IN modern day

Lebanon, there are those who look back to their Phoenician heritage for inspiration. Ironically and tragically, one of the founders to the Baath movement in modern Middle East politics, was Michel Aflaq, who recognized and appreciated the contributions Phoenician culture had made to the wider intellectual heritage of the world. See <http://phoenicia.org/index.shtml>

67. A GARLAND OF GRACE - TALK AT SHREWSBURY MUSEUM AT DECEMBER 16; This talk was given by Thomas Daffern about the history of Christianity on the Marches area of Wales and England, and was timed to coincide with an exhibition at Shrewsbury Museum on the History of the Churches of Shropshire. Some memorable artifacts were on show, including an ecclesiastical garment in the possession of the Roman Catholic Cathedral of Shrewsbury made from a dress thought to have been once owned by Catherine of Aragon, the one time Queen of King Henry 8<sup>th</sup>, and who resided for a time at Ludlow castle with her first husband, Prince Arthur. The exhibition was a way of celebrating the founding of the Roman Catholic Cathedral in Shrewsbury.

68. MARY NAPPER: Secretary General of IIPSGP, has decided to move from Wem, in Shropshire, and is planning to move near to Corndon Hill and Old Church Stoke, and will no doubt be having a moving-in party to celebrate, to which local IIPSGP members can expect an invitation in due course ! Congratulations also to Mary on recovering so quickly from what could have been a really nasty accident when she was knocked off her bicycle in Wem in March 2007.

69. WARRIOR WITHIN WEEKEND: The women get to fight , The men to find. This is a unique Pagan weekend with a difference Not for the light or faint hearted It is a gender divide with a purpose To give an opportunity for the biologically female persons to find the warrior and fighter and dark side of the Goddess The Men to find the divine earth magic, Moon and feminine within the God / Lord First Weekend of June 2007 1 – 3 rd Friday – Sunday £30 To register please contact Ms. Tye Coxton on [tazwelsh5@hotmail.com](mailto:tazwelsh5@hotmail.com)

70. ORDER OF WANDERING PEACE POETS, PHILOSOPHERS AND DRUIDS continues its gradual work, as a member of the Council of British Druid Orders, and works alongside other Druid groups, orders and associations, both in the UK and internationally. The Council of British Druid Orders continues to meet quarterly, with the next meeting in London on June 3, 2007. There has also been a project to establish a Western region for COBDO inspired by the legacy of Tim Sebastien, for whom the following are serving as officers: Liaison/Press Officer: Joy Heatley - Outer Order of Druids (Exmoor). Chair: Denise M. Price - Secular Order of Druids/Western Order of Druids. Avebury Officer: Galahad - Secular Order of Druids. Stonehenge Officer: Steve Best - AD Outer Order of Druids (Exmoor). Peace Officer: Rowena Stone - Peace Druids. Reburial Officer: Paul Davies - Secular Order of Druids (Member of OBOD). Conservation Officer: Rob Miller acting for Tim Sebastian AD Secular Order of Druids (deceased). The website of this project and related matters has been organised by former Chair of COBDO, Denise Price, and can be found at: <http://www.cobdo.org>. The main official website of COBDO is to be found at <http://www.cobdo.org.uk/html/members.html>, where you will find the Order of Wandering Peace Poets listed as a member group. Certain internal issues led to some difficulties on the Council and IIPSGP Director has been trying to mediate between the two Councils to effect a long term peace strategy, which arose after a physical assault on one of the COBDO officers (Tim Sebastien) at a COBDO meeting in Taunton and his subsequent (unrelated) death. All those who hold the interests of peace in the wider world and within the ranks of Druidry are asked to pray for a successful outcome to these ongoing mediations. Denny Price, who was formerly Chair of COBDO, got married to Jon Michell, author of the New View over Atlantis, in Glastonbury, on April 26<sup>th</sup>, 2007/ Well done ! Jon Michell came to an old Philosophers for Peace gathering in Notting Hill Gate when it was first being set up when we used to hold them on full moons like the Lunar Society ! IIPSGP Director, an eternal student as well as teacher, has also been enjoying completing the various OBOD grades for the Order of Bards Ovates and Druids and has now completed the Bardic Grade. OBOD has a useful website which is worth using – see <http://www.druidry.org/>

Here are two poems from IIPSGP Director written in 2007, the second one being specifically about the work of the Order of Wandering Peace Poets.

## TALES OF TAMMUZ

I loved her so much  
That I had to go down  
Into the ground  
And face the dark  
For a few seasons.

I loved her so much  
That I had to put roots  
Into the underworld  
And attempt the impossible  
Of navigating in blackness  
With touch only.

I loved her so much  
That I rose up  
And became green,  
I was a miracle,  
It was Spring.

Not the rains nor frost  
Nor winds perturbed me.  
I became a line in a poem  
Trailing towards Summer.  
I became a scent and a promise.

I loved her so much  
That I became bread  
And was eaten.

I loved her so much  
That I became bread,  
Moist and crumbly,  
I became an alchemy  
That brought yeast  
Up and through  
Into new being.

I loved her so much  
That I became many,  
That I swam on the sea's shore  
Like a seaweed  
With a million tiny lights dancing.

I loved her so much  
That I became the trees  
So many leaves sprouting  
That it defied mathematics  
To even conceive how many.

But we were trembling

And waving in the sunlight  
And the starlight and the moonlight;  
We were singing to each other  
In quantum leaps of thrilling joy  
That made the universe alive.

I loved her so much  
That I became a word  
Hidden in the flesh,  
That I became a spirit  
Of the All sunk down  
Into the particular everything  
All the details  
All at once  
The pink blossom  
The green blossom  
The white blossom  
The orange blossom  
The cherry blossom.

I loved her so much  
That I marshaled the trees  
For the duty of peace  
And they answered the call  
They put out their finery;  
There was nothing could stop them.  
Even the Devil picked up a lyre  
And began strumming tunes.

I loved her so much  
That I became a mischievous Puck  
With a green hat  
And a feather cocked in  
At the end of an avenue  
Vanishing away.

I loved her so much  
That I had to get eaten  
Just to taste her lips.;

All over the world  
I became food  
For this real  
Goddess of Wisdom  
Inside us all.

I was in love with her  
From the beginning  
It was my pleasure to serve  
Through metamorphoses  
So many paths  
So many changes  
So much love.

I loved her so much

That I became a tiny seed  
Inside her  
I swam up in a leap  
Of liquid loving  
Of Liquid joy  
And lusciously lapped  
Between form and emptiness  
Rocking back and forth  
Squelching  
Squishing  
Now a form  
Not a form  
Then a something  
Now a nothing  
Then a sound  
Now a silence  
Then a right  
Now a left  
Now an up  
Then a down  
Then an in  
Now an out  
Laughing  
And looping  
And loving.

And I loved her so much  
That I became a human  
And I became a man  
Caught on the cusp  
Of coming and not coming  
Form and nothingness  
Sound and silence.

I became a walking paradox  
With two arms, two legs,  
Two eyes, two nostrils, two ears,  
And too many knowings  
That amount to only a little  
Except a dance  
Of forgetfulness  
And memory  
Interplaying  
Like a song  
Between life and death  
Always becoming.

I loved her so much  
That I was happy  
To go on with that song  
And I swore never to stop  
I swore always to dive  
Into the depths  
Like Utnapishtim  
Like Gilgamesh

And this time  
Not to let go  
To hold on to that herb  
To hold on  
To the green shoot of life  
To hold on and not drown  
To hold on to truth  
To hold on.

And I loved her so much  
That I let go  
That I started again  
And again  
And now I am here again  
And here you are.

### SOMETIMES A SCATTERED BAND

We are a scattered band of light,  
Sometimes a flame rises,  
We recognize each other  
And it catches  
Across the distance  
Of generations.

Sometimes we are a scattered band  
Of poets  
Who seize the truth  
In small things  
And report back to the all.

Sometimes we are a scattered band of poets  
Who hop from wonder to wonder  
Like frogs on a lily pond.

Sometimes we are a scattered band of light  
Who keep singing the one tune  
Over and over  
Until it finally gets remembered.

Sometimes we are a scattered band of poets  
Who meet in unlikely places  
Wherever water and fire come together  
Wherever heaven and earth touch.

Sometimes we are a scattered band of light  
Whose voices haunt the air at dusk  
Across the small lakeside  
Where the birds are saying goodnight  
To each other in a thousand rippling tones.

Sometimes we are a scattered band of poets  
Like moths, spiraling around the sun,  
Stuck in fascination



At the level just before burning.

Sometimes we are a scattered band of light  
Whose cry is a cry of love and pain  
And joy all bound up as one...

Sometimes we are a scattered band of poets  
Always setting out on some quest  
That never gets fully recorded  
Unless you reach home  
And even then, there's no telling it.

Sometimes we are a scattered band of light  
Too few to keep mark of everything,  
Yet we hold the line,  
Like the greenness of early spring  
Just peeking through,  
Enough so you know its there....

71. BISHOP OF SALISBURY, David Stancliffe, is currently President of Affirming Catholicism, an organization within the Church of England which works to bear witness to the historic mission of the Universal church. As Bishop, he takes a keen interest in education, and organised a special conference recently for teachers and headmasters from throughout his Diocese, to which IIPSGP Director was invited, in his capacity of Head of Religious Studies and Philosophy at Poole Grammar School. The wider work of IIPSGP in its national and international context was also mentioned. Salisbury is of course a historic Diocese which has stimulated much in the way of arts and theology, not least the work of poet George Herbert. Further details on the Bishop's role on <http://www.affirmingcatholicism.org.uk>

72. IIPSGP Director was invited to a special conference in India in December 2006, on Science and Spirituality, for which he prepared the following paper: SCIENCE, SPIRITUALITY AND INTERCULTURAL INSIGHTS: SOME PHILOSOPHICAL REFLECTIONS. The event took place in Jaipur, Rajasthan, and was facilitated under the auspices of IIPGPSP member Dr. Gulab Kothari, well known newspaper Proprietor of the Rasathan Patrika, the largest newspaper in the state of Rajasthan. A volume of papers issuing from the conference will be published in 21008, and will include an abridged version of Thomas Daffern's own paper. The full edition can be obtained from the IIPSGP office by email on request.

73. TRAVEL TRIP TO INDIA DECEMBER 2006/7 – a philosophy travel trip to India is hopefully gong ahead in December/January 2007/8 involving IIPSGP Director and a group of 6<sup>th</sup> form students from Poole Grammar School; we will be visiting Delhi, Jaipur and the Peace Palace, as well as the Jain University at Ladnun, and meeting with Jain monks and philosophers, as well as practitioners of other religions. This outreach forms part of the international exchange programme of Poole Grammar School where IIPSGP Director also serves as head of Citizenship Education, in liaison with the work of IIPSGP as well, in relation to promoting and advancing education for peace and intercultural understanding. Dr S.L. Gandhi of Jaipur, IIPSGP organiser and Global green University convener in India, will be hosting the visit. A return trip of Indian students will visit Poole in the Summer term of 2008.

74. STONEHENGE 2007 will be taking part as usual from 10pm on 20 June to 9.30 am on June 21<sup>st</sup>. IIPSGP Director will be present at the all night vigil in the stones prior to welcoming the sun rising, always a magical moment. A group of friends and colleagues will be there continuing with

the work of the peace monitors started by Thomas and the late George Firsoff, who co-founded the Truth and Reconciliation Commission for Stonehenge together back in 1999.

75. DEBATING INSTEAD OF HATING Thomas C. Daffern (Director of the International Institute of Peace Studies and Global Philosophy) issued a challenge to debate the following motion on live simultaneous broadcast television, to three parties - to Prime Minister Tony Blair, President G.W. Bush and Osama Bin Laden (or a representative guaranteed safe passage) in which he would oppose the following motion: *"There Is No Way To Bring Peace To Iraq Except Continuing Military Activities"* Thomas will oppose this motion, and encourage all three leaders of their respective factions to either oppose or support this motion. Furthermore, during the course of this live debate Thomas will propose specific, lasting and creative remedies and measures, which can be undertaken by all three leaders to bring the fighting in Baghdad and elsewhere in Iraq to an immediate and lasting ceasefire. Any television media station officials who would like to carry this programme or to assist in its making, or to support this project generally please get in touch by email: [iipsgp@educationaid.net](mailto:iipsgp@educationaid.net)

76. CHRISTIAN LIASON SECRETARY- Ms Uschi Buchanan has volunteered to help the development of IIPSGP as our new Christian Liaison Secretary, whose primary job is to effect liaison between IIPSGP and the Christian churches. Born in Germany, and raised as a Lutheran, Uschi is an ecumenical Christian whose commitment is primarily to the living work of the Holy Spirit, and who remains committed to peace as part of the long-term mission of the Christian churches worldwide. She is also helping specifically with the launch of the Truth and Reconciliation Commission in the Middle East. Contact her directly on <uschi.buchanan@pilgrimcrafts.plus.com>

77. LULWORTH COVE AND MS. FELICITY REDMAN: Lulworth Cove is one of Britain's world-renowned beauty spots, on the Dorset coast, and is part of a world famous coastline known as the Jurassic coast, since numerous dinosaur bones and fossils from the Jurassic age have been found there. Felicity, who is the governor of the late General Sir Harold Redman, who worked with General Eisenhower at Supreme Allied Headquarters in World War Two, and served as Governor of Gibraltar and his wife Lady Redman, President of the Lulworth Society. Felicity, who has sailed all around the world on many seafaring adventures, has been kindly helping transcribe some of the tapes of writings by IIPSGP Director, both prose and poetry. Felicity is an artist and photographer, who illustrated a marvelous book of meditations, edited by her uncle, the late Dean of Truro, called Flowers of Hope, and is working with IIPSGP to publish a Calendar of Plants. As a gardener Felicity helps maintain the amazing gardens at Lulworth Cove at Stair House, and has kindly agreed to host the occasional IIPSGP peace meditation there in the future.

78. NEPAL PEACE PROCESS: there has been a breakthrough in Nepal, as illustrated in the following letter:

*Dear Friends & Colleagues*

*Namaste*

*I like to share you exciting news from Nepal and especially one of my initiatives that I launched in Nepal.*

*As most of you know that, I was lobbying for a state level Ministry/Department of Peace in Nepal since 2005. I formed a coalition known as "Nepal Peace Initiative Alliance" of 13 organizations which turned my initiative as a truly civil society movement as this coalition consists of NGOs, Academic Institutions, Media Organizations, Faith Based Organizations and Students Organizations including almost*

all sectors in Nepal. One of our basic objective was lobbying with the Government as well as with Maoists Insurgents at that time to start a dialogue for resolution of the conflict in Nepal and creation of state level Department of Peace (we thought at that point that creation of whole Ministry would be impossible so we demanded at least a Department within a Ministry of Law, Justice & Parliamentary Affairs).

Our initiative were further fueled when we were invited to join for creation of Global Alliance for Ministries & Departments of Peace ([www.mfp-dop.org](http://www.mfp-dop.org)) which aimed in providing support as well as exchange of ideas and experience for lobbying for such departments & ministries world wide.

When we achieved our first objectives - dialogue between the Maoists and the 7 key political parties, we were actively supported the April Revolution which was instrumental in restoring the Democracy in Nepal.

Then after wards we were in constant dialogue with 7 key Political Parties and Maoists for supporting the creation of Department of Peace. We had meeting with chief advisor of the Prime Minister, leading political leaders, civil society leaders and INGOs. We also had a very fruitful and positive dialogue with Maoists leaders and their student bodies and we stressed the need for such Department in Nepal especially when Nepal is in transition phase to restore peace, democracy and rule of law. Similarly we also stressed the instrumental role such department can play for reconstruction and reconciliation process without which the entire peace process will be of no use.

We were assured by both sides that they liked the idea and they are thinking of it. To our surprise, on 31<sup>st</sup> March, 2007, meeting of key political leaders decided to create a Ministry of Peace & Reconstruction. We thank all the political leaders and political parties for this step.

Now we can proudly say that we are among the first country along with Solomon Island to have such Ministry in place in governmental structures. There are more than 20 countries including USA, UK, Canada, Uganda, Costa Rica, Australia etc where there are active campaigns for lobbying for state level Ministry/Department of Peace.

We would like to thank all our supporters, well wishers and especially to Global Alliance for this success. Now we are redefining our strategies for better & prosperous Nepal.

Thanking you all

Manish Thapa  
Coordinator  
Nepal Peace Initiative Alliance

Manish Thapa  
Executive Director  
Asian Study Center for Peace & Conflict Studies - ASPECT  
[www.aspectasia.org](http://www.aspectasia.org)

Sauvé Research Scholar  
McGill University  
1514 Avenue Docteur Penfield  
Montreal, Canada

79. TRUTH AND RECONCILIATION COMMISSION FOR BRITAIN AND IRELAND – this annual event is taking place in 2007 in Dublin, on Saturday July 28, and this year will be hosted at the headquarters of the Soar Ollscoil na h'Eireann at 55 Prussia Street. Following the launch of the TRCBI in August last year at Holyhead, we hope to have a number of guests and attenders from all sides of the conflict which has hitherto continued in Northern Ireland, to reflect historically and psychologically on the tragic conflict which has wasted so much energy, time and effort for so long, on all sides. The event will start at 11pm at Saor Ollscoil, and run until approximately 5pm. On the Sunday we are planning to organise an extra ecumenical circle of peace prayers and mediations at the Glenree Centre for Reconciliation in the Wicklow Mountains, a short drive South from Dublin (see [http://www.glenree.ie/site/mairin\\_colleary.htm](http://www.glenree.ie/site/mairin_colleary.htm)). For further details of the exact timings of the event and to offer to give testimony please contact IIPSGP the Director. The Soar Ollscoil is the Free University of Ireland, and more information about its work is on <http://www.saor-ollscoil.ie/>

80. NORMAN ALCOCK, PHYSICIST AND PEACE ACTIVIST 1918-2007 was a Canadian scientist who abandoned his work on weaponry and dedicated his life to resolving conflict. The following obituary is excerpted from *The Globe and Mail* in Toronto Norman's work was inspiration to the founding of IIPSGO in that IIPSGP Director, a dual Canadian-British Citizen, himself first became involved in peace research work while living in Canada from 1977-1981, and heard of Alcock's work at that time, although they never met in person.

*Norman Alcock's life changed when he was 40. Like a man who found religion, he abandoned his work in nuclear physics, left corporate life and started a peace institute. Given that it was the height of the Cold War, it was a quixotic thing to do. Mr. Alcock started the Canadian Peace Research Institute in 1961. Some of its early backers in Canada included the future Prime Minister, Pierre Trudeau, then a professor, and Gerard Pelletier, the journalist who would join his friend in Ottawa and become a member of the Liberal cabinet. The idea behind peace research seemed odd at a time when the headlines were filled with stories about the "missile gap" between the United States and the Soviet Union, and about such events as the Cuban Missile Crisis, which was the closest the world ever came to nuclear war. He jokingly referred to it as "the pinko factor," the idea that anyone who was interested in peace was a stooge of the Soviet Union. "Being interested in peace, I must have been subversive," he said in 2004. "That's what it was like in those days." In fact, after he returned from a Moscow conference in the 1960's, he discovered the RCMP had interviewed his neighbours. That all changed with the Vietnam War. With all the anti-war activity, studying peace no longer seemed so unusual. "The notion that we must be a Commie front evaporated in the last five years," he told a reporter in 1972. A year earlier he had listed some of the conclusions he had reached in 10 years of work by the Canadian Peace Research Institute: Most top business, labour and political leaders are much less belligerent than the average citizen; Territorial boundaries are key concepts in the causes of war; Economic causes accounted for less than a third of all wars over the preceding 150 years; Differing beliefs -- whether national, political, class or religious -- are more important than language or race; Authoritarian upbringing and urban stress increase man's natural aggressiveness; Ideology and personality are intertwined, so personal and national hostility are related; and so are empathy and internationalism related; A strengthened United Nations which approaches a world government will be essential to control unruly national leaders -- and must come before disarmament; International control will succeed only if knowledge replaces dogma, permissiveness replaces compulsion and democracy replaces authoritarianism in all levels of human organization. Norman Alcock grew up in Alberta where he had been born fewer than six months before the end of the First World War, and a year before a man named John Alcock made the first non-stop transatlantic flight. Throughout his life he would often be asked if he were related to the famous flier. He wasn't. Young Norman's father, a horse trainer, died three years after he was born, leaving his mother to bring up both he and his sister. She sold encyclopedias and worked as a sales clerk to support her family. She always had high hopes for her son who was smart in school. He didn't disappoint her. He graduated from high school at 16,*

won the Sir Sanford Fleming medal as Canada's top math student and with it a scholarship to Queen's University. He then received a Charles LeGeyt Fortescue fellowship as a top electrical engineering student in North America, which took him to the California Institute of Technology for his second degree, followed much later by a doctorate in nuclear physics at McGill University. However, by the time he had finished Cal Tech, the Second World War was raging. In 1942, he went to England to work with a team that was working on perfecting radar. His own specialty was improving radar antennas. It was during the war that he gained his first insights into peace. "One of the things that came out was the achievement of RAF bomber command wasn't nearly as good as we thought," he told *The Globe and Mail* three years ago. "It really wasn't winning the war. The Germans were recovering quite quickly." And there was more, too. "In 1945, with the atomic bomb, everything changed. You could no longer defend a country. Suddenly, the world was turned upside down. It wasn't possible to defend a country, a city, a region at all. It should have ended war. If we were sensible, rational people, we'd have said, 'Look, it's over.' But the politicians didn't seem to get it." After the war, he switched his interest to physics, in particular nuclear physics, which was when he went to McGill University. Then a leader in the area, the school had built its reputation in the early 1900's when a young New Zealander, Ernest Rutherford, had joined the faculty to perform work on nuclear radiation that won him the 1908 Nobel Prize for physics. The zeal for experimental physics, in particular nuclear physics, was still alive at McGill in the 1940's. After his doctorate, Mr. Alcock went on to work at Chalk River, Canada's experimental nuclear site near Ottawa. Some years later, he and a colleague left to start a business in the commercial applications of nuclear energy. The name of the new company was Isotope Products, and one of its products used radioactive measurement to gauge the thickness of everything from paper to steel. It was used in measuring the thickness of paper in newsprint mills and, in 1954, the thickness of the hull of the world's first nuclear submarine, the USS Nautilus. The company prospered and an American aerospace firm, Curtis Wright, eventually bought it. Mr. Alcock was in charge of 110 engineers and served as a senior executive with the new company. When it decided to move to the United States in 1958, he left to figure out what to do in the next stage of his life. He soon decided to start on a peace institute, a place to scientifically study the causes of war and how to avert them. The idea was to learn how to predict wars by studying what caused earlier wars. At one point he suggested using computer power to study peace rather than work out the trajectories of guided missiles. One of the people he consulted was Bertrand Russell, the mathematician, philosopher and anti-nuclear campaigner. Another was Lester Pearson, then leader of the Liberal party. He began the institute with the idea that private donations would make it sustainable but it always had money worries. On a personal level, the success of his company meant he paid off the mortgage on a house on Lake Ontario in Oakville. His David son joked, "We were asset rich and cash poor." About the same time as Mr. Alcock started his peace institute, his wife Patricia co-founded the Voice of Women, which also protested the Vietnam War. She also worked with her husband as a volunteer. "My parents shared their work for 25 years, with the peace institute and the Voice of Women," said David Alcock. For all that, one prediction Norman Alcock did get wrong was the nature of civil unrest in Canada. During the War Measures Act of 1970 he wrote an op-ed piece critical of his old colleague Pierre Trudeau. Mr. Alcock thought it would be better to negotiate with the FLQ because it was a "terrorist organization which has substantial support from a large segment of the public." He also anticipated that "Canada faces a future not unlike Northern Ireland today." His remarks, which he had written a few days earlier, were published on Oct. 19, 1970. Two days earlier, the body of Pierre Laporte was discovered in the trunk of a car in St-Hubert, Qué. He had been murdered by the FLQ. Prime Minister Trudeau forgot the criticism and twice sent Mr. Alcock as an observer to the United Nations special session on disarmament in 1978. Sadly, lack of money did in the Canadian Peace Research Institute and it closed in 1981, despite his protestations that the governments of Norway and Sweden both supported similar organization in their respective countries. Mr. Alcock continued to do research and he moved to Huntsville, north of Toronto, about the same time. In 1984, he was made a member of the Order of Canada for his work with the Canadian Peace Research Institute. "This is what pleases me," he said at the time. "The belated recognition that peace is respectable." Norman Zinkan Alcock was born in Edmonton on May 29, 1918. He died of heart failure in Huntsville, Ont., on March 11, 2007. He was 88. He is survived by his wife, Patricia, and by his children, Steven, Chris, David and Nancy.

81. **BIOGRAPHICAL ENCYCLOPAEDIA A – Z OF TRANSPERSONAL THEORISTS, HISTORIANS, PSYCHOLOGISTS AND PHILOSOPHERS 1945-2001.** This epochal study is the first attempt to create a biographical dictionary of the lives and works of selected transpersonal thinkers in the 20th century. Ranging widely across disciplines, the work includes philosophers, historians, psychologists, educators, artists, psychohistorians, religious experts, theologians, Christians, Sufis, Kabbalists, Buddhists, Hindus, humanists, mystics all of whom have shown an interest in trying to understand the spiritual or transpersonal side of human nature. Many of the leading Jungian thinkers of modern times are listed here. The work seeks to provide reference material for the development of a new sub-field of history, proposed by the author, namely "transpersonal history." Available via [www.lulu.com/iipsgp](http://www.lulu.com/iipsgp)

82. **UNIVERSAL CALENDAR OF SAINTS AND SAGES.** This unique reference calendar includes saints and sages for every day of the calendar year. Unlike other such Calendars, it includes saints and sages from every religion and faith tradition, including the following: Christianity, Buddhism, Hinduism, Judaism, Islam, Paganism, Wicca, Druidry, Shamanism, Freemasonry, Rosicrucianism, Secular Humanism, Marxism, Freudian thought, Bahaism, Shintoism, Jainism, Sikhism, Zoroastrianism, Theosophy, Anthroposophy, Kabbalah, Sufism etc. Available via [www.lulu.com/iipsgp](http://www.lulu.com/iipsgp)

83. **SELECTED POEMS (2 volumes) Volume One** represents Thomas Daffern's poetic oeuvre covering a long time span, from 1971 to about 1998, and covers a wide ranging attempt to articulate the unsayable. The poems comprise a testimony, from one individual, to the living power of the Muses as inspirers and guardians of insight and wisdom, to harness our ability of seership and higher knowing in the struggle for planetary peace and wisdom in a time of confusion and tragedy. Volume two represents the author's poetic oeuvre covering a more recent time span, from the 1990's to 2005, and covers a wide ranging attempt to articulate the mysteries of existence. The poems are a testimony to the living power of the Muses as inspirers and guardians of insight and wisdom, to harness our ability of seership and higher knowing in the struggle for planetary peace and wisdom in a time of confusion and tragedy. The author believes that it is time for the poets of the world to stand together and raise their combined voices in inspired warning and guidance, to give hope and vision and courage to all those working for peace and social and civil justice, for an end to persecution, oppression, poverty and violence of every kind. It includes a sequence of poems entitled A Shropshire Lass, which are a conscious re-invocation of A.E. Houseman's A Shropshire Lad in a more contemporary key. Thomas is currently working on Volume three, which will be published in due course. All available on [www.lulu.com/iipsgp](http://www.lulu.com/iipsgp).

84. **LEBANESE WAR – during the 2006 war between Hizbollah and Israel, a large number of churches were destroyed in Sidon, the ancient Lebanese city which is known to have been visited by the historical Jesus. An appeal has been issued for funds to assist their rebuilding, see <http://www.churchesforjesus.org/> The tragedies arising from the Lebanese conflict will take a long time to heal, and this is the purpose of IIPSGP's launching the work of the Truth and Reconciliation Commission of the Middle East, since Lebanon is one of the countries which we hope will participate. From a theological and historical perspective, Lebanon represents a unique case: firstly, it is the base of the Phoenician civilisation which gave so much to world history, not least the invention of the alphabet and some of the first philosophers. Pythagoras's father, for example, is thought to have been a Phoenician, Zeno of Citium, founder of Stoicism was a Phoenician as was Porphyry of Tyre, an important Neo-Platonist philosopher, and initiator of Porphyry's Tree in Logic. Zeno of Sidon was another famous Phoenician Philosopher, as was Chrysippus of Soli, who with Zeno of Citium founded the Stoic school. Another important philosopher with Phoenician parents was Thales of Miletus. In other words, many of the greatest philosophers of antiquity were of Phoenician origin, which is hardly surprising, given the fact that their countrymen invented the alphabet and thus had access to advanced literacy and scholarship from an early epoch. The Phoenicians also gave their alphabetic**



invention to the Greeks and the Greek alphabet was therefore influenced strongly by Phoenician culture. Cadmus, Europa and many other figures of Greek mythology were in fact Phoenician in origin. Lebanon's own unique cultural mélange should therefore be a matter of pride and one can only hope that the fragile peace in Lebanon can hold out against attempts to impose monocultural unilateralism. See [www. http://phoenicia.org](http://phoenicia.org) for a unique website which gives details on the historical contributions of Phoenician culture to world history.

85. IIPSGP PARLIAMENTARY WORK: The IIPSGP meetings in London in Parliament have been put on hold temporarily. This is for several reasons. Firstly, the local MP, Lembit Opik has proved less than reliable as far as hosting them is concerned. Secondly, and most importantly, a new group has come into being, namely the All Party Group for Conflict Issues. This group was formed on February 2 2007, at a meeting in Parliament addressed among others by Sir Jeremy Greenstock, former UK Special Representative in Iraq, who spoke on non-violent solutions to conflict. MPs, peers and bishops have confirmed their support for a new all-party group that will seek practical means to prevent and resolve violent conflict at home and abroad. Sir Jeremy, whose book on the Iraq war, *The Costs of War*, was blocked by the Foreign Office, will be joined on the platform by LSE Professor Mary Kaldor, author of *New and Old Wars*. The launch of the group is evidence of a growing consensus that violence is increasingly ineffective in resolving conflict. It comes in the wake of Tony Blair's recent speech calling for a national debate on the UK's attitude towards war and peace, and Gordon Brown's comments on a need for greater emphasis on winning hearts and minds in future conflicts. The group has three Co-Chairs to reflect its all-party basis – Simon Hughes (Lib Dem) John McDonnell (Lab) and Gary Streeter (Con). For further information please contact: Eddy Canfor-Dumas, Chair of ministry for peace – [appgci@gmail.com](mailto:appgci@gmail.com) or 020 8950 5701. The following MP's have already joined the work, namely Conservative John Bercow, Tim Boswell, Mark Lancaster, John Randall, Lee Scott and Gary Streeter Labour Karen Buck, Harry Cohen, Mark Fisher, Neil Gerrard, Fabian Hamilton, Kelvin Hopkins, John McDonnell, Ann McKechin, Bob Marshall-Andrews, Derek Wyatt; Liberal Democrat, Lord Ashdown, Simon Hughes and Baroness Tonge and Plaid Cymru Elfyn Llwyd. ON Tuesday 13 March 2007 there took place a further meeting of the Group on the theme of Preventing Violent Conflict, which saw the launch of the Department for International Development's policy document on Preventing Violent Conflict, presented by the Minister, Hilary Benn MP. (Available as a PDF file on the Group's website at <http://www.conflictissues.org.uk/cms/>. On March 12 had also taken place another meeting on the Power of Mediation with Prof Karl Mackie and Lord Hurd, former Foreign Secretary. Given that this project is now well and truly launched, it may be that IIPSGP's work in Parliament can be downplayed now to the occasional meeting. As IIPSGP members know, we organised some 35 meetings in Parliament, mainly in the House of Lords, from 1993 to 2003, with the goal of establishing 1) an All Party Group on Peace and Conflict Resolution and 2) In establishing a national Institute of Peace, on a level with the US Institute of Peace, or the Stockholm International Peace Research Institute (SIPRI) to think through and conduct research on all aspects of peace, conflict resolution and mediation policy, both nationally and internationally. IIPSGP Director personally conveyed these goals to Plaid Cymru MP Eifffyn Lloyd at a private meeting with himself and Lembit Opik MP, and given Eifffyn's involvement in the work of the ongoing All Party Group on Conflict Issues, we have confidence that this project is safe, and carrying on in the spirit of the original meetings. Secondly, we have also made representation to Diana Basterfield of the Ministry for Peace project about the need for setting up such an all party group, to help advance their own ends of seeing a Ministry of Peace established, and are pleased this has finally born fruit. The Secretariat of the new All Party Group is being provided by Ministry for Peace, a network of individuals campaigning for a Ministry of Peace to be set up in the UK government (whoever is in power). See <http://www.ministryforpeace.org/> for details. Congratulations to all concerned in this initiative. Among those involved are old IIPSGP friends, *Eirwen Harbottle*, widow of Brigadier Michael Harbottle, who founded *Generals for Peace and Disarmament* and John Hunt, who helped at the training weekend which launched the MMMS.

86. THE GLOBAL ALLIANCE FOR MINISTRIES AND DEPARTMENTS OF PEACE is a coalition of grassroots activists and government and civil society organisations in countries around the world who are working for the establishment and support of ministries and departments of peace (or other such governmental structures) that will partner with civil society to reflect and promote a culture of peace. People from civil society and/or governmental structures in the following 23 countries currently participate in the Global Alliance for Ministries and Departments of Peace, and enquiries from and contact with several others in Africa, Asia, Europe and Latin America indicate potential for significant expansion: See the details on <http://www.ministryforpeace.org/>

87. LECTURE LIST WEBSITE: see <http://www.lecturelist.org/> Until now it has been surprisingly difficult to keep up to date with the huge number of challenging and stimulating discussions and debates that take place in this part of the world every day. *The Lecture List* is designed to make it much easier to keep track of all of this activity. *The Lecture List* provides a moderated listing service for lectures around the UK, and enables registered users to keep up to date with talks by their favourite speakers, on their favourite subjects, in their favourite venues, and in their geographical area. Organisers pass on information using online forms, which is then made available for the public to search through. Members of the public can browse the site or register for a superior, customised service which makes it easier to pick out the talks that best match their interests. Registered users also receive regular emails keeping them informed about relevant talks in their area. Developed and managed by the educator and writer Billy Clark and the designer and internet consultant Dug Falby, *The Lecture List* will draw attention to the vast range of talks taking place in the country, and make it easier for the public not to miss the talks that most interest them.

88. UNIVERSITY OF CAMBRIDGE THEOLOGICAL FEDERATION comprises the following centres and Institutes. It was initially formed Ridley Hall, Wesley House, and Westcott House in 1972. Westminster College became a member in 1976. The East Anglian Ministerial Training Course and the Margaret Beaufort Institute of Theology joined in 1993, and the Institute for Orthodox Christian Studies in 1999. The Centre for Jewish Christian Relations and the Henry Martyn Centre are Associate Members of the Federation. Further details follow: The **Eastern Region Ministry Course** is ecumenical in nature, offering theological education and ministerial training in three forms: (a) a centre-based model at St Albans, where weekly classes are held at St Albans Cathedral; (b) a distributed training model, where centre-based training is not possible. (c) A small number of theology graduates are full-time students as members of the Peterborough Project, a national mixed-mode training institution run by ERMTC. All students are locally based throughout the Eastern Region and beyond, and attend six residential weekends and an annual Summer School. The **Institute for Orthodox Christian Studies** is a centre for the theological education of clergy and laity of the Orthodox Church, and is the first of its kind in Britain. It serves churches from across the spectrum of the Orthodox world and attracts students for full and weekend courses from Europe, Asia and the United States, as well as from Britain. It is based in Wesley House. The **Margaret Beaufort Institute for Theology**, founded in 1993, is the Roman Catholic member of the Federation. It is based at 12 Grange Road, a House established in the 1930s as an educational and spiritual home for Catholic women studying in the University of Cambridge. The Institute is international in outlook and admits women students from many countries and backgrounds, most of whom are training for lay ministry. **Ridley Hall** opened in 1881 in Sidgwick Avenue, named after the Reformation leader Nicholas Ridley, presently provides residential training for up to 60 men and women for ordained ministry in the Church of England. Ridley is rooted in the Evangelical tradition but aims to develop an open evangelicalism, ready to learn from the other traditions in the Church of England and from the rich diversity of the world-wide church. It is the base for the Ridley Hall Foundation and the Centre for Youth Ministry. **Wesley House** is the Methodist member of the Federation. Located in Jesus Lane, it was founded in 1921 specifically to benefit from proximity to Cambridge University, and it continues to maintain close links. New Methodist patterns of training mean that many of our students undertake general Foundation Training before candidating for ordained ministry, and that we also work with part time and non residential students. This means that our student body is becoming increasingly diverse. **Westcott House**, opposite Wesley in Jesus Lane, was founded in 1881 by the then Regius Professor of Divinity, later Bishop of Durham, Brook Foss Westcott, as a residential college for Anglican ordinands, mainly but by no means exclusively, from the Church of England. Whilst refusing to be identified with any particular tradition, Westcott

has firm roots in liberal catholic Anglicanism and is committed to both mission and social justice in a generous and open-minded way. Westminster College on the corner of Maddingley Road and The Backs is the URC member of the Federation. The Presbyterian College, started in London in 1844, moved to its present site in 1899. Westminster is home to the Cheshunt Foundation, which continues the traditions of Cheshunt College, founded in Trefecca in 1768, and through this caters for students of the wider Reformed tradition and sponsors sabbatical terms for ministers. The Cheshunt Institute for Reformed Studies and the Henry Martyn Centre are also based in Westminster. The Centre for the study of Jewish-Christian Relations, an Associate Member of the Federation founded in 1998, is based at Wesley House. As a forum for teaching, research and dialogue, it enables Jews, Christians and others to work together in an academic environment. The Centre offers a number of programmes in the field of Jewish-Christian relations, including an MA degree. The **Henry Martyn Centre** is based around the Henry Martyn Library of 7000 books on mission and world Christianity housed in Westminster College. It became an Associate Member of the Federation in 1999. Its Director is the Henry Martyn Lecturer in Mission Studies in the Federation, and it is the administrative base for the British and Irish Association for Mission Studies. The Centre arranges seminars and special lectures and provides a focus for mission studies in Cambridge and has strong links with mission study centres throughout the world

89. THE CENTRE FOR ECUMENICAL STUDIES is an academic centre in Cambridge and aims to enable Christians to think and act ecumenically; it helps the work of the Cambridge Theological Federation and the Church locally, regionally and nationally by: organising seminars which are open to all; maintaining a library and archive of ecumenical materials; circulating information and reports through a newsletter; making papers and reports available through a website; encouraging and supporting students and others in the study of ecumenical issues, maintaining links with ecumenical officers, centres, organisations and instruments; from time to time organising conferences. The Centre is located in the Seminar room at Westcott House. The Director of the Centre is Janet Scott. Janet is part-time but is usually available on Wednesdays in term-time. The easiest way to contact her is by email. Contact details: Westcott House, Jesus Lane, Cambridge, CB5 8B, 01223 741000, e-mail: [jrs39@cam.ac.uk](mailto:jrs39@cam.ac.uk)

90. CENTRE FOR ADVANCED RELIGIOUS AND THEOLOGICAL STUDIES (CARTS) is the major programme for advanced theological research in the University of Cambridge. It organises a series of Senior seminars in Divinity. During every term, senior seminars are held regularly on the following topics: The Theological Society, The D Society, The Systematic Theology Seminar, The Old Testament Society, The New Testament Society, The Patristic Seminar, The Religious Studies Seminar, The Hebrew, Jewish and Early Christian Studies Seminar, The Church History Seminar. Among its Current projects are The Psychology and Christianity Programme, The Cambridge Inter-Faith Programme, The Exegetical Encounters between Jews and Christians in Late Antiquity, Greek Bible in Byzantine Judaism. The Centre for Advanced Religious and Theological Studies (CARTS) was established in January 1995 within the Faculty of Divinity of the University of Cambridge, with its own Committee of Management. Its Director is Dr David Thompson and its Coordinator/Administrator Dr Peter Harland. CARTS has two complementary aims. The first is to focus the Faculty's interests on current issues of social and ethical significance to the living religious traditions. The second is to sponsor and coordinate research projects which will involve visiting scholars from all parts of the world with the Faculty's own staff. Such research projects will be related to the Faculty's particular concerns in scriptural, linguistic, doctrinal and philosophical issues. The Centre is therefore the Faculty's focus for cooperation with other faculties, universities and organisations in all parts of the world. The Centre's work is carried on in several ways. First, members of the Faculty of Divinity are involved in research projects to further the objects of the Centre. Secondly, there is a small group of Visiting Fellows, normally resident for periods of between six months and a year, who are involved in collaborative projects with scholars in Cambridge or a related work of their own. Thirdly, there is a programme of colloquia, seminars and lectures, which will enable other overseas scholars to visit for shorter periods, and contribute to the work of the Centre in that way. At present there is no single institution or centre in Europe where scholars from the Protestant and Roman Catholic churches, Christian and non-Christian religions, Europe, North

America and the non-Western world can, on a continuing basis, work together from their different perspectives on key religious issues. Scholars around the world have expressed interest in being linked to the work of the Centre. A unique opportunity therefore exists to bring the international community of scholars together to work on questions of common concern. Although historically the Faculty of Divinity at Cambridge originated in a Christian (and after the Reformation an Anglican) context, membership of the Faculty has not been restricted to any one faith or denomination since the removal of religious tests in the nineteenth and early twentieth centuries. The current Faculty includes members of the Church of England, Roman Catholic and Free Churches, a Jewish Rabbi and a Muslim. As well as Teaching Officers of the Faculty of Divinity, the teaching staff of the Cambridge Theological Federation are members of the Faculty and able to participate in CARTS projects. There are no religious affiliation requirements for appointment in the Faculty, and the same principle applies in relation to appointments within CARTS. What is required is a commitment to the principles of academic integrity and the pursuit of truth in all research projects. The Faculty also has links with the Faculties of Oriental Studies, Classics and History, and the Centres for African, Middle Eastern and South Asian Studies. The Teape Lectures, given under the auspices of the Cambridge Committee for Christian Work in Delhi, represent a long-standing commitment to the study of Christian work in Asia, and the Henry Martyn Lectures on mission studies reflect a similar tradition without being confined to Asia. The University Library has considerable resources, particularly for Asia, and has recently acquired the Royal Commonwealth Society Library as well as housing the library of the British and Foreign Bible Society. The Henry Martyn Library, based, like the North Atlantic Missiology Project, in Westminster College, contains many books not available in the University Library. Research projects which require external funding will normally have a Project Director and a Research Assistant. Where a project has funding for more than three years, the Project Director will have the opportunity to supervise graduate students in the Faculty. There may also be opportunities to participate in the undergraduate teaching in the Faculty. Whilst the Centre exists to facilitate collaborative projects between persons in different countries and in particular to encourage interdisciplinary projects, any well-argued case for a project in the field of Theology and Religious Studies can be considered. Thus far the Centre's work has fallen into several broadly-defined programmes: Biblical Studies, Missions and World Christianity, Christianity and the Natural Sciences, Organisational Development in the Churches, Interreligious Dialogue, and Indian Religions. It is hoped that further programmes may be added in the future. Some former projects include:

The Dharam Hinduja Institute of Indic Research , The Christianity in Asia Project , The Currents in World Christianity Project , The Semantics of Ancient Hebrew Database Project , The Jewish Roots of Eastern Christian Worship Project , The Figure of Wisdom in Patristic Literature , The Dictionary of Jewish-Christian Relations , Theology and the Study of the Information Society , Religion and Gender , The Future of the Study of Theology and the Religions Contact details, Director: Dr David Thompson, CARTS, Faculty of Divinity, West Road, Cambridge, CB3 9BS, Tel: 01223 763017 , Fax: 01223 763003

91. TRANSNATIONAL FOUNDATION FOR PEACE AND FUTURE RESEARCH is run by Dr Jan Oberg from Lund, Sweden, and maintains an excellent website at: <http://www.transnational.org/sitemap.htm> which covers all aspects of peace, spirituality, policy, international relations etc. IIPSGP Director stayed with Jan in Lund ages ago, back in 1991, and was highly impressed with his typical Scandinavian hospitality and organised approach to peace research. Keep up the good work, Jan – you are a legend ! Sorry my country's been misbehaving recently – its forgotten that the true greatness of a country is in proportion to its pursuit of self-knowledge not self-interest, and peace capacity, not violence capacity.

92. NORMAN KEMBER is a peace activist and long time Christian pacifist (born in 1931) He was a Professor of Biophysics, and a Baptist Christian, who for many years has been a member of the Fellowship of Reconciliation. He went to Iraq to demonstrate his opposition to the invasion of the country by the United States-led coalition and to show solidarity with the Iraqi people and therefore volunteered to visit Baghdad with the Christian Peacemaker Teams in November 2005. On November 26, 2005 however, Kember and three other Western peace workers working with the CPT (an American called Tom Fox and two Canadians, James Loney and Harmeet Singh Sooden) were kidnapped by a previously unknown group calling itself the Swords of Righteousness Brigade.

Norman gave a talk in Poole, Dorset at Broadstone Methodist Church which was attended by IIPSGP Director, and in which he spoke to an overflowing church about his experiences as a hostage. He and his fellow hostages had been kept chained together, in one of two houses at a secret location in Baghdad. He had been captured during a tour of the city of Baghdad when he and his colleagues were visiting a Sunni Mosque in order to hold peace and reconciliation talks with the cleric there. The implication of his seizure is that someone in the Sunni networks around the mosque tipped off the group who seized them. How tragic that one sworn to peacemaking and non-violence should have been so captured and mistreated. The American member of the group, Tom Fox, a gentle Quaker, was later murdered by the hostage takers, in defiance of world public opinion and appeals from his family and friends. Norman and the other remaining hostages were rescued by a special mission led by the SAS on March 25, 2006. During his talk, Norman answered many questions and spoke with moving dignity about his experiences. His vision as someone utterly opposed by the horrors and stupidity of the Iraq conflict, and as someone who believes that non-violence can be a light to the world. On 7 November 2006, the Iraqi government troops arrested several individuals suspected of involvement in the kidnap and imprisonment of Norman Kember but Norman issued a public statement in which he refused to testify against them. In other words, his commitment to non-violence is all inclusive, and he seeks rather for the moral reformation of individuals and a shift away from war, violence, revenge and counter-revenge, wand towards the spiritual renewal of mankind in the light of the genuine peace teachings of Jesus and the testimony of historic Christians and advocates of nonviolence through the ages. For more information on Norman's work see his book, *Hostage In Iraq* (Darton, Longman & Todd, 2007) See also the work of greenbelt a Christian summer camp which Norman normally attends and speaks at (<http://www.greenbelt.org.uk>) and <http://www.cpt.org/>

93. MY SOCIETY is an innovative website which hosts citizens advocacy groups <http://www.mysociety.org/> Chris Lightfoot, mySociety's first developer died early in 2007. As a friend wrote in his obituary, *he was perhaps the pre-eminent example so far of what polymath means in the Internet age. His contributions to the world are more than just a formidable legacy of computer code of the very highest quality, for mySociety and many others. They also include substantial contributions to applied statistics, geographic information systems, economics and a range of public policy issues from identity cards to speed cameras. Everything Chris did in these fields combined an incredulity-inducing array of technical and analytical skills with a wickedly funny, savage turn of phrase. To understand what a remarkable intellectual outlier he was, simply sift through his blog and marvel at the quantity of primary research and original coding that went into it. Documenting and exploring his work would provide material for many years of research, and yet all this was accomplished by the age of 28. Within mySociety he was involved right from the start through the development of WriteToThem, HearFromYourMP and PledgeBank, building some amazing underpinning geographic and political web services like Gaze, MaPit and DaDem. These components make all our sites work and make a raft other tools and sites possible in the future. For the last three or four months he was working at another employer, Media Molecule four days a week, but still helped the full time staff with the petitions work. The last major thing he built for us was the system that serves up the maps for Neighbourhood Fix-It, a site which was only just soft launched before he died, but of which he was apparently fond for its WriteToThem-like habit of getting simple things done that mattered to normal people. Building mySociety's major sites involved mighty team efforts, something which can obscure even huge individual talent. So perhaps the sort of work for which Chris will be most remembered is his wonderfully individualistic, virtuoso forays into scholastic areas in which he had no formal training. He wandered into differing disciplines, made a mark, and wandered on again like a giant that had no idea he'd just trodden on a village. The political survey work he did both hugely illuminates our understanding of our own political world, whilst raising the question "how come none of the professional political analysts thought of this?" And his travel-time maps should make everyone in government wonder if they're sitting on information which could be reused to such amazing, potentially life changing effect. Chris' intellect and appetite for knowledge was surpassed by only one aspect of his character: his integrity. If you've ever wondered why WriteToThem goes to such lengths to protect users' data it is largely because of his rock solid belief*

*in the dignity and social indispensability of privacy. Chris was an energetic campaigner in this field, notably for No2ID, who have posted a tribute. It doesn't stretch the truth an inch to say that with his death the whole of the UK's citizenry, not just his family, friends and colleagues, will be worse off. Rest in peace, Chris.*

94. THE OXFORD PEACE RESEARCH TRUST is working towards establishing a centre for peace research at the University of Oxford (<http://www.oxfordpeaceresearchtrust.org.uk/>) which organises a regular programme of seminars in Oxford including one on *Tuesday 24 April 2007* with Professor Richard Pring, Emeritus Fellow of Green College, Oxford; former Director of Educational Studies, University of Oxford followed on *Tuesday 29 May 2007* by a Garden party. The Trust can be contacted at: Oxford Peace Research Trust, 43 St Giles, Oxford OX1 3LW, Tel. 01865 557373 or email [enquiry@oxprt.org](mailto:enquiry@oxprt.org) It has been given a base in Oxford c/o the Friends meeting house in St Giles but is run independently of the Society of Friends.

95 THE PEACE COUNCIL is an interfaith peace networking project which includes religious leaders and spiritual peace activists seeking to foster interfaith peace links worldwide. The Peace Council is a group of religious persons committed to working together for the common needs of the whole community of life. Its core mission statement is expressed as follows: *Centered in our respective faiths, we wish to manifest the wisdom of the world's spiritual traditions -- our common human heritage. The Peace Council will build bridges among all beings through the message of non-violence, compassion, human rights, and universal responsibility, individual and collective. We acknowledge our many failures and the frequent abuse of religion, but we celebrate its power to heal, to educate, to enlighten, and to transform. We affirm that there exists within human beings the capacity for good and the spirit of peace. Our goal is to nurture peace and good will among human beings and to preserve the integrity of the natural environment on which all life depends. Seven Threats to Peace - The Peace Council recognizes the following as interdependent obstacles to peace. The Council's programs should work to relieve these causes of suffering: Religious intolerance; War, violence, and the arms trade; Environmental degradation; Economic injustice; Rapid population growth; Patriarchy (cultures of domination, hierarchy, and control); Oppressive globalization. The Peace Council makes the following commitments: The commitment to foster cultures and practices of non-violence and reverence for all life. The commitment to foster cultures and practices of shared responsibility and just society. The commitment to foster cultures and practices of mutuality in the face of diversity, through right relationships and integrity. The commitment to foster cultures and practices of partnership and equal opportunity between women and men, between the generations, and among the world's peoples and cultures. The commitment to foster cultures and practices of ecological interdependence and sustainable relationships between humans, Earth, and all living beings.* Its organization is in the hands of an international Committee whose trustees include the following interfaith leaders: **Ms. Lydia I. Alpízar** Association for Women's Rights in Development. Co-Founder and member, ELIGE - Red de Jóvenes por los Derechos Sexuales y Reproductivos, A.C. (Mexico). Co-Founder, Latin American and Caribbean Youth Network for Reproductive and Sexual Rights. Formerly Coordinator, Youth Programme, Earth Council (San José, Costa Rica). **F. Peter Brinkman** Associate Director, International Committee for the Peace Council. He represents the Peace Council at the International Interfaith Centre (Oxford, U.K.) and has been active in all of the Peace Council's work to date. Vice chair, Madison Interfaith Dialogue, and member, Interfaith Committee, Wisconsin Council of Churches. Formerly Assistant Pastor, Immanuel Lutheran Church (Madison, Wisconsin). Formerly President, Adult Christian Education Foundation. **Prof. Joseph W. Elder** Professor of Sociology and Languages and Cultures of Asia, University of Wisconsin-Madison. Active in non-official mediation with Quaker Peace and Service (London). **Sr. Laura Goedken, OP** Dominican sister. Parish minister, Diocese of Iowa City, Iowa. Formerly Director of Stewardship, Diocese of Monterey, California. Formerly Director of Development for Sinsinawa Dominicans, Formerly Associate Principal, Edgewood High School (Madison, Wisconsin). **Dr. Daniel A. Gómez-Ibáñez** Executive Director and Founder, International Committee for the Peace Council. Trustee & Chair, Millennium Institute. Founder and former Executive Director, Council for a Parliament of the World's Religions. **Mr. Jim Kenney** Executive Director, Interreligious



Engagement Project (IEP21). Formerly Global Director, Council for a Parliament of the World's Religions. Trustee, International Interfaith Centre, Oxford, UK. Co-editor, *Interreligious Insight*. **Dr. Irfan Ahmad Khan** Islamic scholar and author. Founder, World Muslim Council for Interfaith Relations. Formerly Professor of Philosophy at Aligarh Muslim University, India, and editor of *The Journal of Islamic Thought*. Chair, Interfaith Committee, Council of Islamic Organizations (Chicago). **Dr. Sallie B. King** Profesor and Head, Department of Philosophy and Religion, James Madison University (Harrisonburg, Virginia). Formerly President, Society for Buddhist - Christian Studies. Co-clerk, Harrisonburg Friends Meeting. Co-editor, *Engaged Buddhism: Buddhist Liberation Movements in Asia*. **Dr. Paul Knitter** Professor Emeritus of Theology, Xavier University, Cincinnati, Ohio (USA). Author of *No Other Name?*, and *One Earth Many Religions*, and other books. Member of the Board of Directors of CRISPAZ (Christians for Peace in El Salvador). **Sr. Marcelline Koch, OP** Member: Leadership team, Dominican Sisters of Springfield, Illinois (USA); North American Dominican Justice Promoters; Steering Committee, Springfield Dominican Anti-Racism Team. Former director, Project IRENE, an advocacy initiative of the Leadership Conference of Women Religious. Former elementary education administrator. **Ms. Mary LaMar** President, Wisconsin Branch, Bawa Muhaiyaddeen Fellowship; Director, SEVA Foundation; Director, Combat Blindness Foundation; Founder and Chair, Executive Committee, 786 Foundation; Executive Committee, Fund for Women; Clinical Member, International Transactional Analysis Association. **Rev. Steve Minnema** Senior Pastor, Covenant Presbyterian Church, Madison, Wisconsin (USA). Active in peace, justice, and interfaith advocacy and projects in the United States, Haiti, and Guatemala. **Ven. Geshe Lhundup Sopa (Of Counsel and Trustee Emeritus)** Director, Deer Park Tibetan Buddhist Center. Abbot, Evam Monastery (Oregon, Wisconsin). Professor Emeritus of South Asian Studies, University of Wisconsin–Madison. **Mr. John Udelhofen** Certified Public Accountant. Chief Financial Officer, Prefinished Millwork Corp. Previously partner in a national CPA firm. Former board member, Children's Theater of Madison, Wisconsin. Full details on the work of the Peace Council can be obtained from the website at <http://www.peacecouncil.org>. The Council maintains links with interfaith peace initiatives worldwide, including the following: [Anti-Slavery International](#) (U.K) [Benetvision](#) (Benedictine Sisters of Erie, Pennsylvania, USA) [Centro de Derechos Humanos Fray Bartolomé de las Casas](#) (Chiapas, Mexico) [Common Ground](#) (Chicago, USA) [Community of the Peace People](#) (Belfast, Northern Ireland) [Contemplative Outreach](#) (Fr. Thomas Keating) [Council for a Parliament of the World's Religions](#) (USA) [Deer Park Tibetan Buddhist Center](#) (Madison, Wisconsin, USA) [Diocese of San Cristóbal de las Casas](#) (Chiapas, Mexico) [Divine Life Society](#) (Swami Chidananda) [Fellowship of Reconciliation](#) (USA) [Institute of Muslim Minority Affairs](#) (London, UK) [Institut Musulman de la Mosquée de Paris](#) (Paris, France) [International Campaign to Ban Landmines](#) [International Interfaith Centre](#) (Oxford, UK) [International Movement for a Just World](#) (Malaysia) [Kehilat Kol Haneshama](#) (Jerusalem, Israel) [Rabbis for Human Rights](#) (Israel) [Monastic Interreligious Dialogue](#) [Muslim Journal](#) (Ministry of W. Deen Mohammed, USA) [Order of Saint Benedict](#) [Servicio Internacional para la Paz](#) (Chiapas, Mexico, and USA) [Snowmass Abbey](#) (Colorado, USA) [Swami Agnivesh](#) [Thai Bhikkunis](#) (Restoring Buddhism's female monastic lineage in Thailand) [Tibetan Government in Exile](#) & Office of Tibet (Dharamsala, India & London, UK) [Truth and Reconciliation Commission](#) (South Africa) [United Nations Trust Fund on Contemporary Forms of Slavery](#) [World Congress of Faiths](#) (UK) The Council organises meetings and events through the hosting of them by specific Councillors, such as that from September 25 to 30, 2005, when the Peace Council met at **Union Theological Seminary in the City of New York**, hosted by Peace Councilor Dr. Chung Hyun-Kyung, to consider the increasing political and cultural influence of religious extremists. The meeting included discussions with theologians and scholars on the relationships between Christian evangelicals and the U.S. administration. For more information on the meeting, and a link to the thoughtful overview of "The Religious Situation in America," that was presented by Union Theological Seminary president Dr. Joseph Hough. Another Peace Councilor, Prof. Samdhong Rinpoche Lobsang Tenzin was recently re-elected as Chairman of the Kashag (Cabinet) of the Central Tibetan Administration of His Holiness the Dalai Lama for his second consecutive term with a landslide majority of 90.72% of the total of 32,205 votes cast in the elections on 3 June 2006. For more information on the work of the Peace Council see its excellent website at: <http://www.peacecouncil.org>

96. WORLD COUNCIL OF MUSLIMS FOR INTERFAITH RELATIONS Dr. Irfan Ahmad Khan is a respected scholar of the Qur'an, president of the World Council of Muslims for Interfaith Relations and Chair of the Interreligious Engagement Project. He is also a trustee of the Council for a Parliament of the World's Religions. He is the author of a new Qur'anic translation and commentary, Reflections on the Quran: Understanding Surahs Al-Fatihah & Al-Baqarah. Dr. Khan graduated in Islamic Sciences and Classical Arabic from Rampur and received his M.A. in Philosophy from AMU (1958) where he taught Western Philosophy from University of Illinois at Chicago and taught Western and Islamic Philosophy at various institutions in the USA. During the last fifty years Dr. Khan's reflections upon Qur'anic ayat continued with his own involvement with the problems of the humanity and the Ummah. And mainly during the last thirty years he has been working with the graduates of the Western universities in developing a methodology of understanding the Qur'an

97. ONE FAMILY NEWSLETTER, the newsletter of the World Congress of Faiths, is edited by Dr. Joy Barrow, Director of the International Interfaith Centre, Oxford. See their website at: <http://www.interfaith-centre.org/index.htm> Among other projects since 2003, the IIC has published the "Directory of Faith Communities in Oxford." This Directory includes communities of both the six major world religions, as well as other religious and faith groups, including humanists and pagans. It is regularly updated online and provides a short description, and the activities and contact details of each community

**98. INTERNATIONAL INTERFAITH ORGANISATIONS NETWORK (IION) has the following declared aims:** For a just and peaceful world, the International Interfaith Organisations Network (IION) provides a forum for the participating organisations to share information, challenges and solutions and support each other. Its historical background is as follows: In March **2001**, IIC convened a meeting in Oxford for representatives from 14 international interfaith organisations to discuss enhanced communication and co-operation. Delegates came from the Council for a Parliament of the World's Religions, International Association for Religious Freedom, International Interfaith Centre, Interfaith Youth Core, Millennium World Peace Summit for Religious and Spiritual Leaders, Minorities of Europe, Peace Council, Temple of Understanding, United Nations Spiritual Forum for World Peace Initiative, United Religions Initiative, World Conference on Religion and Peace, World Congress of Faiths, World Faiths Development Dialogue, and World Fellowship of Inter-religious Councils. Invited facilitators and resource persons came from the World Interfaith Congress, Soul for Europe, Interfaith Network of the UK, and the Alliance for a Responsible, Plural and United World. All agreed to form a new networking relationship (co-ordinated by IIC). After 9/11, the IION issued a [joint statement](#). In August **2002**, representatives met in Budapest after the IARF International Congress. In September **2003** in Oxford. During the Parliament of World Religions in Barcelona in **2004** the network organisations met informally. In March **2005** there was a full network meeting in Oxford. Representatives of IION member organisations met in Oxford, between 24 and 27 April **2006**. During the conference, we were delighted to welcome John Battle MP as a speaker. The University Church of St Mary the Virgin, held a reception for the IION to which members of the University and the local faith communities were invited. **Membership of the IION is such that member organisations should be International Interfaith Organisations, the controlling body of which should generally represent at least three distinct religions, or be a national interfaith network. Organisations can apply or be nominated. They must subsequently be proposed and seconded by member organisations. If an organisation wishes to apply for membership of the IION, in the first instance please [contact](#) the IIC. Present members of the IION are: [Council for a Parliament of the World's Religions](#) [International Association for Religious Freedom](#) [International Interfaith Centre](#) [Interfaith Youth Core](#) [Millennium World Peace Summit for Religious and Spiritual Leaders](#) [Minorities of Europe](#) [North American Interfaith Network](#) [Peace Council](#) [Spiritual Forum for World Peace at the United Nations](#) [Temple of Understanding](#) [Three Faiths Forum](#) [United Religions Initiative](#) [World Conference on Religion and Peace](#) [World Congress of Faiths](#) [World Faiths Development Dialogue](#) [World Fellowship of Inter-religious Councils](#)** **The Role of IIC with respect to the IION is that the formation and facilitating of the IION is a part of the mission statement of the IIC. The IIC is committed to act as secretariat for an annual meeting in a place designated by members. The 2007 meeting took place between 18-21 March at New College, Oxford University, UK. The IIC will also ensure the efficient communication between member organisations of their respective activities,**

primarily through maintaining an e-mail group of designated executive members from organisation. See further details on the website at: [http://www.interfaith-centre.org/iion/\\_iion.htm](http://www.interfaith-centre.org/iion/_iion.htm)

99. THE INTERNATIONAL INTERFAITH CENTRE is based in Oxford and promotes interreligious understanding and co-operation between different faith communities and organisations of religious or spiritual conviction. In support of this aim, IIC will: **1.** facilitate communication between international interfaith organisations including an annual meeting of the International Interfaith Organisation Network. **2.** develop a Study Centre for high quality research and education on interreligious issues. **3.** Organise projects and conferences which promote religious conflict resolution and dialogue – see their website at: [http://www.interfaith-centre.org/\\_index.htm](http://www.interfaith-centre.org/_index.htm)

100. INTERRELIGIOUS ENGAGEMENT PROJECT is an important interfaith initiative run by Jim Kenney, Executive Director, 980 Verda Lane, Lake Forest, IL 60045 USA, Phone: 847-234-8047 • Fax: 847-234-0752 They are involved in a number of parallel initiatives. One is called THE GLOBAL DIALOGUE OF CIVILISATIONS. In the year 2000, President Mohammad Khatami of Iran called for a global Dialogue of Civilizations. He said: *Believing in dialogue paves the way for vivacious hope; the hope to live in a world permeated by virtue, humility and love, and not merely by the reign of economic indices and destructive weapons. Mohammad Khatami, President, Islamic Republic of Iran* That call was taken up by Kofi Annan, Secretary General of the United Nations and the year 2001 was proclaimed the international Year of Dialogue Among Civilizations. *The United Nations itself was created in the belief that dialogue can triumph over discord, that diversity is a universal value and that the peoples of the world are far more united by their common fate than they are divided by their separate identities. Alongside an infinite diversity of cultures, there does exist one global civilisation in which humanity's ideas and beliefs meet and develop peacefully and productively.* Kofi Annan, UN Secretary-General Events of the past two years make it clear that inter-civilisational dialogue is both a stark necessity and a path of great promise. In this spirit, we present the following proposal. Recently, Dr. Chandra Muzaffar, President of the International Movement for a Just World - JUST (Malaysia) has suggested a dialogue between Muslim cultures and Western cultures as a first step toward a global dialogue of Civilizations. Three organizations have agreed to take up the challenge. The Interreligious Engagement Project (IEP21), the World Council of Muslims for Interfaith Relations (WCMIR) and the International Movement for a Just World (JUST) will play the principal organizing roles in the new initiative period. The Dialogue of Civilizations project is designed to engage the global Muslim community and the West in deeper encounter and dialogue in order to promote greater understanding, mutual respect, and cooperative common action. The project will be a multi-year undertaking, culminating in a Conference convened in Kuala Lumpur, Malaysia in the next few years. The Dialogue Conference will be preceded by an continuing online dialogue to refine the themes, format, working sections, agenda, and draft plan for the event. The web-based consultations will also develop a series of recommended projects that will be implemented before and after the Kuala Lumpur gathering. These joint action efforts will address critical issues of peace, justice, and ecological sustainability. The Kuala Lumpur Conference (not yet scheduled) will involve a well-prepared dialogue engaging broadly representative group of leaders, scholars, and activists drawn from the global Muslim community and from the West. In addition, a group of prominent leaders from the world's religions will play a prominent role in the work of the Conference. The following OUTCOMES are hoped for from the work of the project: 1) A visible demonstration of the potential for meaningful and productive inter-cultural, inter-civilizational dialogue at a very high level; 2) A platform for the identification and exploration of major obstacles to harmonious relations between Islam and the West; 3) The West hearing the authentic voices of Islam; Islam hearing the authentic voices of the West. 4) New mutual media access for each side. 5) The design and implementation of new educational programs to develop greater inter-cultural understanding, including popular educational textbooks and multi-media programs. 6) The launching of significant, public, cooperative efforts to build a better world. Joint programs in non-violent conflict resolution, economic and social justice, and ecological sustainability. (Design, development, and implementation of a range of pragmatic projects should be a major focus of the email conferences and of the Dialogue event.). A number of interconnected themes may be explored in working sections. Some suggested organizing themes include: 1) Beyond the Clash of Civilizations 2) The

Future of Civilization 3) Globalization and Hegemony in the 21st Century 4) Religion and Violence 5) Perspectives on Peace, Justice, and Ecological Sustainability 6) Interreligious Dialogue and Engagement 7) Cultural Diversity and Shared Values 8) A Way Forward . Several Principal partner organizations will share the major responsibility for design and implementation of the project.

Each organization will designate a principal contact person. A Steering Committee of Partner Organizations with a representative from each of the five organizations will be responsible for the overall direction of the project. Which are the Interreligious Engagement Project (IEP21), International Movement for a Just World (JUST), Malaysia, International Interreligious Peace Council, World Council of Muslims for Interreligious Relations (WCMIR), WCMIR Australasia. A very large list of **INVITED SUPPORTING ORGANIZATIONS** that are being formally invited to participate in whatever way seems most appropriate to them in the Dialogue of Global Civilizations Project. The great majority of organizations listed have confirmed their participation. Others are now being approached on the recommendation of group members or associates. The list is as follows: The Abraham Family Journey: Study Group; Academy of Civilisational Studies, Kuala Lumpur, Malaysia; All-India Muslim Majlis-e-Mushawarat, New Delhi, India; Aryana F. Productions, Beverly Hills, CA, USA ; Association for Global New Thought, CA, USA ; BenetVision, Erie, PA, USA ; Brueggeman Center for Dialogue, Xavier University, Cincinnati, OH, USA ; Center for Partnership Studies, Pacific Grove, CA, USA ; Center for Regional and Neighborhood Action, Denver, CO; Center for Religion and Ecology, Harvard University, Cambridge, MA, USA; Centro de Estudios Islamicos, Madrasah Imam ar-Rida, Barcelona, Spain; Christ Episcopal Church, Dearborn, MI, USA; Christian-Muslim Dialogue Group, Helsinki, Finland; Common Ground, Deerfield, IL, USA; Congregation Kol-Haneshema, Jerusalem, Israel; Department of History, University of the West Indies, Kingston, Jamaica; Department of Religious Studies, St. Francis College, Brooklyn, NY; Drew University; Divine Life Society of South Africa; Edinburgh Interfaith Centre, Edinburgh, Scotland, UK; Edinburgh International Centre for World Spiritualities, Edinburgh, Scotland, UK; Educational Solutions, Klamath Falls, OR, USA; Faculty of Religious Studies, McGill University; Focolare Movement, Center for Interreligious Dialogue, Rome, Italy; Foundation of Arts and Science, Istanbul Turkey; Georgetown University, Washington, DC, USA; German Muslim League, Bonn, Germany; Global Dialogue Institute, Haverford, PA, USA; Global Network of Religions for Children, Africa Regional Office, Dar es Salaam, Tanzania; Horn of Africa Peace and Development Organization, Addis Ababa, Ethiopia; Institute of Malaysian and International Studies (IKMAS), Universiti Kebangsaan Malaysia, Selangor, Malaysia; Institute for Muslim Minority Affairs, Jeddah, Saudi Arabia; Institute of Semitic Studies, Princeton, NJ, USA; Intercultural Dialogue Platform, Istanbul, Turkey; Interfaith Center, Lake Forest College, Lake Forest, IL, USA; The Interfaith Center of New York, New York, NY, USA; The Interfaith Conference of Metropolitan Washington (IFC), Washington, DC, USA; Interfaith Encounter Association, Jerusalem, Israel; Interfaith Youth Core, Chicago, IL, USA; International Association for Religious Freedom; International Association of Sufism, San Rafael, CA, USA; International Council for Muslim Women, New York, NY, USA; International Interreligious Peace Council, Madison, WI, USA; International Islamic University (IIU), Kuala Lumpur, Malaysia; Interreligious Insight: a Journal of Dialogue and Engagement, UK and USA; IQRA' International Educational Foundation, Skokie, IL, USA; Islamic Foundation, Markfield, Leicester, UK ; Jesuit Secretariat for Interreligious Dialogue, Rome, Italy; Journalists and Writers Foundation, Harbiye-Istanbul, Turkey; Leicester Interfaith Council, Leicester, UK; Ministry of National Education, Ankara, Turkey; Minorities Council of India, New Delhi, India; Muslim Council of Britain (MCB), UK; Muslim Council for Religious and Racial Harmony (MCRRH), UK; National Assembly, Abuja Nigeria; Northbrook Islamic Center, Northbrook, IL, USA; North Shore Congregation Israel; Organization of Culture and Islamic Relations (OCIR), Tehran, Iran; Peace Network Global, Asakashi, Japan; Philip Merry Consulting Group, Singapore; Political Science Department, University of Cairo, Egypt; Rabbis for Human Rights, Jerusalem, Israel; Religious Studies Department, DePaul University, Chicago, IL, USA; Riphah University, Islamabad, Pakistan; Rodef Shalom - Pursuer of Peace, Jerusalem, Israel; Scherer Center, Spokane, WA, USA; Spiritual Alliance to Stop Intimate Violence (SAIV); Tecnologico de Monterrey, Chihuahua, Chih., Mexico; Temple of Understanding, New York, NY; Thanksgiving Square, Dallas, TX, USA; The Sufi Way, Hampshire UK; Boulder, CO, USA; United Religions Initiative, San Francisco, CA, USA ; United Religions Initiative - Latin America, Rio de Janeiro, Brazil; What's

ment Dialogue on Values and Ethics, Washington DC, USA ; World Commission for Global Dialogue and Spirituality, USA; World Congress of Faiths, Oxford, UK; World Fellowship of Interreligious Councils, Kerala, India; World Information Transfer, Northampton, MA, USA; World Union for Progressive Judaism, The Hague, Netherlands. The above list is impressive and gives an idea of the scale of outreach of the INTERRELIGIOUS ENGAGEMENT PROJECT, to whom many congratulations are due. Further details are available on their website: <http://www.iep21.org/>

101. THE INTERFAITH SEMINARY is a unique organization, originating in New York from the work of the New Seminary, founded through the work of Rabbi Joseph H. Gelberman, a passionate pioneer and teacher of the interfaith approach, who started The New Seminary in 1981. Other original founders who helped him were Rev. Jon Mundy, a former Methodist minister and college professor, Fr. Giles Spoonhour, a leader in church reform, and The Reverend Sri Swami Satchidananda (Sri Gurudev), a revered Yoga Master. <http://www.newseminary.org/> The New Seminary has continued on with its work since the retirement of Rabbi Gelberman in September 1998. Now under the leadership of Rabbi Roger Ross, Executive Director, and Rev. Deborah Steen Ross, Associate Director, The New Seminary continues to train a new generation of interfaith ministers for the global community to help foster better relationships among people of diverse backgrounds and beliefs. Over the past 20+ years, nearly 2000 interfaith ministers have been ordained and the graduates live and work throughout the United States, as well as in Canada and parts of Europe. There seems an urgent need, however, for such a programme to operate for potential graduates in the Middle East, and IIPGSP would like to see encouraged the development of an Interfaith Seminary in Israel and Palestine and perhaps other Middle Eastern centers, which could help with such a project. We would like our own Truth and Reconciliation Commission for the Middle East to be considered as working towards, inter alia, the development of such a possibility. We would also like to invite the full support and participation of trained interfaith Ministers to join in with this peacemaking work. In the UK, The Interfaith Seminary has come into being as an independent UK based organization founded by Miranda Holden in 1996, which trains Interfaith Ministers & Spiritual Counsellors and which seeks to serve the spiritual needs of people from all faiths and none. They train open-hearted men and women to become non-denominational ministers and counsellors, to support individuals, families and communities in living a direct, authentic spirituality that is relevant and helpful to our modern world. The Interfaith Seminary, believing that there is One God/Truth and many paths leading to the Source of All, is grounded in a universal and inclusive approach to spirituality. It is not designed as a rival to traditional religions or their seminaries. Rather, it serves as an addition, promoting an ethic of respect, reconciliation, forgiveness and fellowship, supporting peacemaking and the remembrance of our fundamental human unity. Several friends and members of IIPSGP have been involved with the work of the Interfaith Seminar over the years. Further details on the website at <http://www.theinterfaithseminary.com>

102. FORBIDDEN KNOWLEDGE CONFERENCE UK 2007 is taking place in Glastonbury July 14th as an all day event from 10am in Glastonbury Town Hall. The Conference will feature: **NICK POPE** (Former UK government UFO investigator - the UK's own Fox Mulder!) <http://www.nickpope.net/> **PAUL DEVEREUX** (TV Presenter, author and expert on Leylines, earth energies and ancient sites) <http://www.pauldevereux.co.uk/> **TIM WALLACE-MURPHY** (The world's leading authority on The Knights Templars and Rosslyn) **PETER KNIGHT** (Local author of the new book 13 Moons and expert of local ancient sites and mysteries) <http://www.stoneseeker.net/> **ANN ANDREWS** (Mother of the alien abductee known as The Indigo Child) <http://www.biggyboo.com/reviewjasonmyindigochild.html> **RAEL** (Leader of the Raelian Movement who hit the headlines recently by claiming they had the world's first human clone baby - it is extremely rare to see Rael talking at this type of event so this is a MUST NOT MISS event!) <http://www.rael.org>

Hosted and compared by **Ross Hemsworth** of [www.nowthatsweird.co.uk](http://www.nowthatsweird.co.uk)  
To book tickets in advance email [michael@real2can.com](mailto:michael@real2can.com)  
or phone 07990 797979 For more info see [www.gardenersworld.com](http://www.gardenersworld.com)



103. USA MILITARY RESEARCH AND DEVELOPMENT INVESTMENTS INTERNATIONALLY: The following table of figures shows the amounts of US capital tied up in overseas contracts, as contained in a document released through Freedom of Information legislation (Pentagon FY2005 Foreign Country Contracts ("ST26") from the Statistical Information Analysis Division. This information has been compiled by Brian Bogart, of IntelligentFuture.org (contact him at [bdbogart@gmail.com](mailto:bdbogart@gmail.com)). Issued in March 2007, the following list quantifies the number of companies and schools contracted to the Pentagon in foreign countries for the fiscal year 2005. The six departments responsible for contracting (and their DoD code numbers) are 1 Army 2 Navy 3 Air Force

4 Defense Logistics Agency (DLA) 5 Corps of Engineers 6 Official Development Assistance (ODA) Many countries are contracted to some or all departments. Code numbers appearing after dollar amounts indicate largest contracting department for that country (example \$13,554,096 [3]). The reason for including this list in full in this newsletter for IIPSGP is that this data is quite revealing in terms of the global penetration of USA military fiscal power. But one looks in sorrow and awe at the vast sums involved. So much money – and for what ? Is it really buying global security ? Is it buying security even for the USA ? Surely expending such vast amounts on weapons and military research is actually just perpetuating the problems in the long run ? Is it fanciful to hope that some day one could see a similar list drawn up for civilian and peace expenditures ? The figure of \$13,528,508,311 spent just in one year in the country of Iraq is frightening and sobering – and with all this expenditure, the security situation of Iraq is infinitely worse now than it was under Saddam Hussein. The USA and UK leadership elites fabricated an unjust *causus belli* and then have proceeded to spend vast sums on executing it – yet nothing can buy a justification for the invasion of a sovereign country, a member of the United Nations, and one which had already paid a devastating price for its previous foreign policy gamble of invading Kuwait. Nor can final security be guaranteed on such a basis. THE USA administration, might just as well, with all due respect, pour their dollars into the bottom of the Persian Gulf and go searching for Gilgamesh's lost herb of immortality...

## LEGEND

# / # Country's number of companies / Number of schools among companies (example 140/3)  
 m Minimum number of schools; amount likely higher than listed (example 54/2m); see below\*  
 + MFC Country list also contains the vague category "Miscellaneous Foreign Contract"  
 (MFC) Country list only contains "Miscellaneous Foreign Contract"  
 = \$ Total US\$ paid to country's listed companies in FY2005

\*Company quantities below may be higher than listed but not lower. Schools listed below have been identified only by the words "college" and "university." More schools certainly exist under unrecognizable names and/or other translations of "college" and "university." Due to their ambiguity, schools data does not count such terms as "School of" and "Institute of." However, a "m" symbol appears where schools data is inconclusive under these parameters and a higher number of schools is likely.

Companies in US states and territories number approximately 500,000 and are not included here (the list is more than 7,000 pages long). Schools in US states and territories number approximately 400 and are not included here (330 can be found at [intelligentfuture.org](http://intelligentfuture.org)).

It is important to note that names of US-based firms, including US universities, often have divisions in foreign countries (example, Germany: "General Dynamics Santa Barbara" = \$15,947,096; and "Central Texas College District" = \$7,027,573). Dollar amounts paid to such firms are for operations within the specified foreign country and are not cumulative.

## Foreign Countries with DoD Contracts (FY2005)

Total: 166

Afghanistan: 70/0m + MFC = \$1,565,910,392 [1]

Albania: 9/0m + MFC = \$25,526,363 [6]  
American Samoa: 1/0 = \$87,600 [3]  
Antarctica: 4/0 = \$543,872 [2]  
Antigua and Barbuda: 3/0 + MFC = \$521,841 [2]  
Argentina: 3/0 + MFC = \$3,541,437 [3]  
Armenia: 3/0 + MFC = \$22,771 [1]  
Aruba: 4/0 = \$3,581,890 [4]  
Australia: 77/15m + MFC = \$34,693,845 [2]  
Austria: 31/0m + MFC = \$4,894,822 [4]  
Azerbaijan: 4/0 = \$44,818,071 [6]  
Bahamas: 12/0 + MFC = \$48,068,407 [2]  
Bahrain: 152/0m + MFC = \$508,891,041 [4]  
Barbados: 2/0 + MFC = \$-21,455 [1]  
Belarus: 1/0 = \$793 [1]  
Belgium: 239/2m + MFC = \$121,360,043 [1]  
Belize: 3/0 + MFC = \$553,782 [2]  
Bolivia: 8/0 + MFC = \$1,248,805 [1]  
Bosnia and Herzegovina: 22/0 + MFC = \$96,859,046 [1]  
Botswana: 2/0 + MFC = \$176,657 [2]  
Brazil: 5/0 + MFC = \$2,330,198 [1]  
British Indian Ocean Territory: 8/0 + MFC = \$73,684,656 [2]  
Brunei: 1/0 = \$79,800 [2]  
Bulgaria: 20/0m = \$2,014,027 [1]  
Burundi: 1/0 (MFC) = \$135 [6]  
Cambodia: 2/0 = \$12,755 [2]  
Canada: 524/2m + MFC = \$716,330,461 [1]  
Chile: 4/1 + MFC = \$4,357,560 [4]  
China: 4/0m + MFC = \$352,248 [1]  
Colombia: 48/0m + MFC = \$80,914,350 [1]  
Comoros: 3/0 = \$50,400 [2]  
Costa Rica: 3/0 + MFC = \$10,995,999 [4]  
Croatia: 10/0m = \$16,445,552 [4]  
Cuba: 77/0m + MFC = \$115,951,655 [2]  
Cyprus: 1/0 = \$430 [6]  
Czech Republic: 15/4 = \$2,822,843 [1]  
Denmark: 24/0 + MFC = \$36,711,952 [3]  
Djibouti: 6/0 = \$114,089,229 [6]  
Dominica: 3/0 + MFC = \$35,006 [1]  
Dominican Republic: 3/0 + MFC = \$750,313 [1]  
Ecuador: 12/0 + MFC = \$69,749,957 [4]  
Egypt: 65/0m + MFC = \$51,429,709 [1]  
El Salvador: 8/0 + MFC = \$29,962,427 [4]  
Eritrea: 1/0 (MFC) = \$90 [6]  
Estonia: 3/0 = \$36,179 [1]  
Ethiopia: 2/0 + MFC = \$199,592 [2]  
Federated States of Micronesia: 1/0 = \$141,835 [2]  
Finland: 6/0 = \$20,939,649 [3]  
France: 51/1m + MFC = \$155,791,569 [2]  
Gabon: 33/0 = \$15,315,542 [3]  
Gambia: 1/0 (MFC) = \$91,357 [2]  
Georgia: 19/0 + MFC = \$54,981,226 [6]  
Germany: 2724/8m + MFC = \$2,407,627,270 [1]  
Ghana: 2/0m = \$385,000 [1]  
Gibraltar: 1/0 = \$17,153,837 [4]  
Greece: 57/0m + MFC = \$277,228,060 [4]



Greenland: 8/0 + MFC = \$51,463,282 [3]  
Grenada: 1/0 = \$-586 [3]  
Guam: 11/0 = \$2,449,092 [3]  
Guatemala: 2/0 + MFC = \$75,678 [4]  
Guinea: 1/0 (MFC) = \$350 [6]  
Guyana: 2/0 = \$256,074 [2]  
Haiti: 4/0 + MFC = \$433,485 [4]  
Honduras: 26/0 + MFC = \$63,235,131 [4]  
Hong Kong: 11/0 + MFC = \$4,008,061 [2]  
Hungary: 9/0 = \$17,082,132 [1]  
Iceland: 85/0 + MFC = \$67,737,764 [2]  
India: 10/3 + MFC = \$281,664 [3]  
Indonesia: 8/1 = \$2,172,526 [2]  
Iran: 1/0 (MFC) = \$360,800 [1]  
Iraq: 167/0m + MFC = \$13,528,508,311 [1]  
Ireland: 5/1 + MFC = \$354,444 [1]  
Israel: 62/0m = \$184,126,052 [1]  
Italy: 1017/4m + MFC = \$377,383,431 [2]  
Jamaica: 4/0 = \$1,928,732 [2]  
Jan Mayen: 13/0 = \$175,633 [2]  
Japan: 1630/18m + MFC = \$884,642,052 [3]  
Jordan: 13/0 + MFC = \$107,941,450 [1]  
Kazakhstan: 4/0m + MFC = \$29,696,861 [6]  
Kenya: 3/0 = \$300,669 [1]  
Kuwait: 333/0m + MFC = \$2,018,074,817 [1]  
Kyrgyzstan: 3/0 = \$61,751,645 [3]  
Laos: 3/0 + MFC = \$572,070 [2]  
Latvia: 2/0 = \$2,000 [1]  
Lebanon: 2/0 + MFC = \$21,915 [1]  
Lesotho: 1/0 (MFC) = \$14,465 [2]  
Liechtenstein: 1/0 = \$4,350 [2]  
Lithuania: 8/0 + MFC = \$856,469 [1]  
Luxembourg: 8/0 = \$139,087,459 [1]  
Macedonia: 7/0 = \$4,840,265 [1]  
Madagascar: 1/0 = \$-826 [1]  
Malawi: 1/0 (MFC) = \$59,637 [2]  
Malaysia: 4/0 = \$2,188,354 [4]  
Mali: 1/0 (MFC) = \$203,711 [2]  
Malta: 4/0 + MFC = \$-92,614 [2]  
Marshall Islands: 7/0 = \$2,358,306 [1]  
Mauritania: 1/0 (MFC) = \$296,100 [2]  
Mauritius: 1/0 (MFC) = \$39 [6]  
Mexico: 10/0 = \$3,855,560 [4]  
Moldova: 7/0 + MFC = \$274,331 [2]  
Mongolia: 1/0 (MFC) = \$161,593 [3]  
Mozambique: 2/0 + MFC = \$63,695 [2]  
Namibia: 1/0 = \$1,806,550 [2]  
Nepal: 1/0 = \$406,461 [2]  
Netherlands: 182/0m + MFC = \$366,490,031 [4]  
Netherlands Antilles: 4/0 = \$4,014,888 [4]  
New Zealand: 8/2 + MFC = \$434,094 [3]  
Nicaragua: 4/0 + MFC = \$1,371,725 [1]  
Nigeria: 2/0 + MFC = \$2,327,981 [2]  
Niue: 2/0 = \$829,711 [2]  
North Korea ("Democratic People's Republic of Korea"): 2/0 = \$508,499 [4]

Northern Mariana Island: 1/0 = \$255,856 [2]  
Norway: 27/0m + MFC = \$10,668,013 [1]  
Oman: 9/0 + MFC = \$77,370,762 [3]  
Pakistan: 12/0 + MFC = \$334,518,667 [4]  
Palau: 2/0 = \$64,920 [5]  
Panama: 11/0 + MFC = \$5,179,697 [1]  
Papua New Guinea: 1/0 = \$27,288 [1]  
Paraguay: 1/0 (MFC) = \$28,946 [1]  
Peru: 11/0 + MFC = \$9,013,885 [4]  
Philippines: 23/0m + MFC = \$39,381,069 [4]  
Poland: 8/0 = \$627,091 [2]  
Portugal: 96/0m + MFC = \$77,605,977 [2]  
Puerto Rico: 5/0 = \$351,807 [2]  
Qatar: 105/0 = \$244,783,823 [1]  
Romania: 11/0m + MFC = \$37,905,291 [4]  
Russia: 29/1m + MFC = \$277,881,879 [4]  
Rwanda: 1/0 (MFC) = \$160 [6]  
Sao Tome and Principe: 1/0 = \$21,896 [1]  
Saudi Arabia: 79/0 + MFC = \$748,990,251 [1]  
Senegal: 5/0 + MFC = \$4,513,053 [2]  
Seychelles: 1/0 = \$22,363 [2]  
Sierra Leone: 1/0 = \$92,500 [2]  
Singapore: 131/2m + MFC = \$28,936,750 [2]  
Slovakia: 5/0 = \$43,902,247 [1]  
Slovenia: 3/0 + MFC = \$10,284 [1]  
South Africa: 10/1m + MFC = \$66,466,114 [1]  
South Korea ("Republic of Korea"): 518/18m + MFC = \$902,152,224 [4]  
Spain: 240/0m + MFC = \$251,085,596 [2]  
St. Kitts and Nevis: 2/0 + MFC = \$46,774 [1]  
St. Lucia: 1/0 (MFC) = \$16,079 [1]  
Sudan: 1/0 = \$3,867,223 [3]  
Sweden: 22/1m + MFC = \$121,175,808 [1]  
Switzerland: 22/1m = \$242,825,524 [4]  
Syria: 1/0 (MFC) = \$502 [6]  
Taiwan: 20/10m = \$356,280,739 [3]  
Tajikistan: 2/1 = \$495,329 [3]  
Thailand: 19/2 + MFC = \$31,508,067 [4]  
Tonga: 1/0 (MFC) = \$65,000 [2]  
Trinidad and Tobago: 1/0 (MFC) = \$312,428 [1]  
Tunisia: 2/0 = \$46,549 [1]  
Turkey: 128/0m + MFC = \$106,059,965 [3]  
Turkmenistan: 2/0 = \$13,267,724 [4]  
Uganda: 2/0 + MFC = \$735,421 [1]  
Ukraine: 10/0m + MFC = \$22,734,200 [6]  
United Arab Emirates: 102/0m + MFC = \$397,747,216 [4]  
United Kingdom: 767/13m + MFC = \$1,185,040,098 [1]  
Uruguay: 1/0 = \$50,000 [2]  
Uzbekistan: 4/0 = \$48,542,478 [6]  
Vanuatu: 2/0 = \$131,648 [2]  
Venezuela: 3/0 = \$137,176 [3]  
Vietnam: 9/0m + MFC = \$573,337 [1]  
Yemen: 1/0 = \$1,940,000 [4]  
Yugoslavia: 10/0m + MFC = \$66,707,970 [1]  
Zambia: 3/0 + MFC = \$876,198 [2]  
Zimbabwe: 1/0 = \$-45,140 [3]

104. STRIKE FOR PEACE is a website campaign that brings attention to the amount of economic wastage in the USA economy on military expenditure. It has an excellent running total of the amount the Iraq occupation has cost the USA economy so far (\$419,322,896,589 and counting – that's 419 US Billion dollars !). Their website also points out that the USA economy spends \$59 billion on education per annum, and \$ 1 trillion (a thousand billion) on military costs. Brian Bogart worked in the defense industry for 15 years, turning down security clearance opportunities three times before leaving Silicon Valley. In 1997, he earned a B.A. in Japanese History from the University of Oregon, and is now entering his final year as its first graduate student in Peace Studies. The following is Bogart's statement about the background to his work:

*When I came to Eugene, Oregon in 1991 after working 15 years in Silicon Valley, I thought I was as far as I could get from weapons research. The last thing I thought about was the Pentagon having a presence here. Then, after the events of September 11, 2001, I began my Peace Studies program and learned a whole lot more about America's addiction to war. Since January 1950, our country's top industry has been the manufacture and sale of weapons, and there have been more than 200 wars in the world. When the Cold War ended, this industry faced a crisis called peace. So, the Pentagon began outsourcing every aspect of war, from bombs and bullets to fried chicken and underwear, and that's why we are so deeply invested and entrenched as companies, communities, and citizens in the business of war. The Army used to make its own tuna sandwiches, but today Bumble Bee has a lucrative Pentagon contract, and therefore a stake in conflict and a good reason not to speak out against war. The Navy used to make its own soup, but today Campbell's has a Pentagon contract, and therefore a stake in conflict and a good reason not to speak out against war. The Base Realignment and Closure hearings were not only designed to deploy our forces and bases around the world—read the Pentagon's National Defense Strategy—but the sentiments stirred up among workers here who want to keep their jobs create that many more reasons for Americans not to speak out against war. Americans are being hired and trained as cogs in the war machine, paid to be silent workers and accomplices, paid to participate in the industry of war while being influenced to ignore the violence and wastefulness of war. (War in Iraq, 6 billion taxpayer dollars a month. Education in the US, 5 billion taxpayer dollars a month.) The Pentagon's plan for the next 20 years is an arms race when we're already at the top. We're telling the rest of the world to build up for war because we're the world's WalMart of weapons. Foreign policy is what a few men make it, and that is terribly wrong. Today the Pentagon is pressuring Japan to rescind Article 9 of its constitution. The first nation on Earth to use weapons of mass destruction, the United States, is urging the only nation to suffer nuclear attacks, Japan, to re-establish a military and arm itself with nuclear weapons. On Wall Street, war is good for business, but America's business should be its people's prosperity; our global business should be life's prosperity. 310,000 companies supply the Pentagon; 56 in Eugene, 300 in Portland, 3600 in San Diego. Even a small town such as Lowell, Oregon, with a population of 750, pulls in \$1.5 million a year from the Pentagon. These business contracts would not be so disturbing were the Pentagon interested in a reasonable defense rather than total global domination at the expense of domestic prosperity. At least 50% of our taxes support the war industry, spending over one trillion taxpayer dollars annually on defense, not counting Homeland Security, Army Corp of Engineers, NASA, and education programs for defense, foreign policy, and national security. America has 6000 military bases domestically and nearly 1000 bases overseas. But the sorriest example of our priorities—aside from poverty, a crumbling infrastructure, and a world full of weapons—are the more than 350 schools serving as weapons laboratories. Just two of these, Massachusetts Institute of Technology and Johns Hopkins University, take in a combined \$1 billion a year and rank among the top-50 defense contractors. Resource sharing or resource warring is a choice that rests in the hands of the American public. With the Pentagon willing to kill on a massive scale to secure world domination, and with conventional mechanisms for citizen control of the government broken, universities have an opportunity and an obligation to do whatever they can to facilitate restoration of democratic control. Universities can start by announcing that they will no longer serve the Pentagon. Making just one part of a weapon 10,000 miles from conflict contradicts the core meaning of education. America cannot be just, or truly know freedom, or ever learn peace while making war in its schools. Beginning at noon*

on Monday, September 26, the first day of the new academic year, I will refuse to study inside the classroom of any school that sells itself to war, and I will deliver my Petition for Peaceful Priorities to University of Oregon's President Frohnmayer at the same time it's being delivered to the White House by Medea Benjamin, co-founder of Code Pink and Global Exchange. Then I will speak against war all year from noon to dusk, to focus public attention on statistics that reveal America's obscene war-for-profit economy and my university's deepening participation in it. It's time to change our disordered priorities, and we can only do so by popular demand—and that requires an information outreach campaign. The CampU.S. Strike for Peace Campaign and [strikeforpeace.org](http://strikeforpeace.org) will strive to meet this need. Their website quotes approvingly from General Eisenhower, that WWII, Dwight Eisenhower. He became President and on leaving the White House in 1961, when he said this: ["We must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex. The potential for the disastrous rise of misplaced power exists and will persist. ..."](#) See the details on (<http://www.strikeforpeace.org/>)

105. GENERAL EISENHOWER – FAREWELL ADDRESS TO THE NATION, January 17, 1961 – This important speech, rarely seen in full (and available on line at <http://www.informationclearinghouse.info/article5407.htm>) includes the following highly salient and prescient points: *A vital element in keeping the peace is our military establishment. Our arms must be mighty, ready for instant action, so that no potential aggressor may be tempted to risk his own destruction. Our military organization today bears little relation to that known by any of my predecessors in peacetime, or indeed by the fighting men of World War II or Korea. Until the latest of our world conflicts, the United States had no armaments industry. American makers of plowshares could, with time and as required, make swords as well. But now we can no longer risk emergency improvisation of national defense; we have been compelled to create a permanent armaments industry of vast proportions. Added to this, three and a half million men and women are directly engaged in the defense establishment. We annually spend on military security more than the net income of all United States corporations. This conjunction of an immense military establishment and a large arms industry is new in the American experience. The total influence – economic, political, even spiritual – is felt in every city, every Statehouse, every office of the Federal government. We recognize the imperative need for this development. Yet we must not fail to comprehend its grave implications. Our toil, resources and livelihood are all involved; so is the very structure of our society.*

*In the councils of government, we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex. The potential for the disastrous rise of misplaced power exists and will persist. We must never let the weight of this combination endanger our liberties or democratic processes. We should take nothing for granted. Only an alert and knowledgeable citizenry can compel the proper meshing of the huge industrial and military machinery of defense with our peaceful methods and goals, so that security and liberty may prosper together. Akin to, and largely responsible for the sweeping changes in our industrial-military posture, has been the technological revolution during recent decades. In this revolution, research has become central, it also becomes more formalized, complex, and costly. A steadily increasing share is conducted for, by, or at the direction of, the Federal government. Today, the solitary inventor, tinkering in his shop, has been overshadowed by task forces of scientists in laboratories and testing fields. In the same fashion, the free university, historically the fountainhead of free ideas and scientific discovery, has experienced a revolution in the conduct of research. Partly because of the huge costs involved, a government contract becomes virtually a substitute for intellectual curiosity. For every old blackboard there are now hundreds of new electronic computers. The prospect of domination of the nation's scholars by Federal employment, project allocations, and the power of money is ever present – and is gravely to be regarded. Yet, in holding scientific research and discovery in respect, as we should, we must also be alert to the equal and opposite danger that public policy could itself become the captive of a scientific-technological elite. It is the task of statesmanship to mold, to balance, and to integrate these and other forces, new and old, within the principles of our democratic system – ever aiming toward the supreme goals of our free society. .... In this my last good night to you as your President – I thank you for the many opportunities you have given me for public service in war and peace. I trust that in that service you find some things worthy;*

*as for the rest of it, I know you will find ways to improve performance in the future. You and I – my fellow citizens – need to be strong in our faith that all nations, under God, will reach the goal of peace with justice. May we be ever unswerving in devotion to principle, confident but humble with power, diligent in pursuit of the Nations' great goals. To all the peoples of the world, I once more give expression to America's prayerful and continuing aspiration: We pray that peoples of all faiths, all races, all nations, may have their great human needs satisfied; that those now denied opportunity shall come to enjoy it to the full; that all who yearn for freedom may experience its spiritual blessings; that those who have freedom will understand, also, its heavy responsibilities; that all who are insensitive to the needs of others will learn charity; that the scourges of poverty, disease and ignorance will be made to disappear from the earth, and that, in the goodness of time, all peoples will come to live together in a peace guaranteed by the binding force of mutual respect and love. Now, on Friday noon, I am to become a private citizen. I am proud to do so. I look forward to it. Thank you, and good night.* Philosophically speaking, these points that Eisenhower raises remain of vital concern: how extraordinary that he could have foreseen the immense influence and power of the scientific and technical elites in shaping military and social policy in the USA (and UK) economies. General Sir Harold Redman, whose daughter Felicity Redman, who is now helping the work of IIPSGP, worked closely with Eisenhower during World War Two. One suspects both of them would be turning in their graves at the way that the goodwill with which the USA and UK have been largely held in recent decades, have been squandered away by the dissimulation and ineptitude of their global military escapades in the Middle East of late, and at the vast expenditure of finance on fruitless military solutions to what are cultural and religious and spiritual differences that can only be sorted out by an immense effort on the part of the thinkers and spiritual leadership of mankind's warring tribes.

106. THE ECOLOGIST remains one of the leading environmentalist quality journals in the world, and each issue carries articles and information of philosophical interest:

<http://www.theecologist.org/> For example an article in 2005 by Jeremy Taylor explored

TELEPATHY: A NEW WAY OF SEEING and argued that far from being a cranky relic of a pre-Enlightenment dark age, belief in telepathy would seem to be confirmed by contemporary science and might even help secure the planet's survival.

107. CHRISTIAN SCIENCE MONITOR <http://www.csmonitor.com/> gives an unusual perspective on world and USA news. Founded by the Christian Science organisation under Mary Baker Eddy, and published in Boston. It has a generally critical coverage of the USA role in the Middle East and in Iraq and poses some intelligent questions about matter of general culture and politics worldwide. A parallel publication, the Christian Science Sentinel was established by Mary Baker Eddy in 1898 "to hold guard over Truth, Life, and Love," and it watches the events and emerging trends that most affect people's lives, and points out how the laws and nature of God are enabling people to exercise greater control over daily challenges. Weekly articles, editorials and firsthand accounts of healing show in practical terms how Christian Science can bring healing to any situation. The Sentinel is more focused on the spiritual dimension of life than the Monitor. Full details of this and all other Christian Science publications are contained at <http://www.spirituality.com/>

108. SELF AND SOCIETY is the magazine of the Association for Humanistic Psychology, which is based at BM Box 3582, London, WC1N 3XX, Telephone 0845 707 8506, and at website

<http://www.ahpb.org.uk/> They are organizing a summer festival on Friday to Sunday 27-29 July 2007 At Green & Away Tented Conference Centre in the Gloucestershire area, which will be a holistic celebration of inner and outer experience, drawing upon modern perspectives in contemporary psychology & therapy; together with the sense of community, freedom, contact, exploration and excitement that epitomised the early days of the humanistic movement. Key speakers include Brian Thorne, Nick Totton and John Rowan. There will be creative workshops on bioenergetics, mindfulness & acceptance, pulsing, drumming, dancing, singing and voice work, past life regression & guided visualisation, Chi Kung & movement.



109. CHRISTIAN VOICE is a small charity that campaigns for the rights of Christians in minority situations. Its national Director is Stephen Green, who has written an interesting publication called Britain in Sin. Although an unfashionable concept in so called progressive circles, the notion of sin has an ancient history, and was often seen as an explanation for moral catastrophe. The concept is actually, arguably, an empowering concept since it puts the responsibility for bad karma (events) squarely into the hands of the person who is suffering it. Lord Ashbourne has written of this work that *"It has made a meaningful attempt to analyse the cause of Britain 's current moral decline. The list of unrighteous laws passed during the last 50 years is particularly helpful; indeed, it would be a miracle if we were not in decline, having passed so much legislation which is directly contrary to Scripture."* Rt. Rev Wallace Benn, Bishop of Lewes has commented on the same work: *"This makes interesting and disturbing reading. We desperately need to understand, as a nation, that our Creator knows what is best for us, and to return to His way as the best way to live."* The work is available as a download from <http://www.christianvoice.org.uk/sin.html> Stephen lives in Wales and can be contacted at: National Director: Stephen Green, Wernwyd, Pen-y-bont, Carmarthen, SA33 6QN Phone: (+44) 01994 484 544, Mobile: (+44) 07931 490 050. IIPSGP might analyse the overall situation affecting the UK and indeed other countries in a somewhat different spirit, and in a different light, but can nevertheless commend some of the data which Christian Voice are bringing to light. Thanks to Uschi Buchanan, our new IIPSGP liaison Secretary, for drawing this body to our attention.

110. GEOGRAPHY AND PEACE: The worldmapper project is producing some extraordinary maps showing landmass distortions proportionate to numeric indices such as military spending, military deaths, number of prisoners, etc. Details from [www.worldmapper.org](http://www.worldmapper.org)

111. ANGLICAN AND ROMAN CATHOLIC DIALOGUE is possibly leading to the idea of a reunion between the Church of England and the Roman Catholic Church, according to a leading article in the Times of London on Feb 19, 2007. Apparently, plans have been drawn up by both Roman Catholic and Anglican Bishops and will be published later in 2007 for consideration by both sides. IIPSGP's proposals for a major national effort to rebuild the Monasteries and Abbeys of Britain, so wantonly destroyed and squandered in the 16<sup>th</sup> century, might be seen as part of such a process. The challenge of such a move would of course be to ensure that the genuine progress and intellectual freedom which Anglicanism holds dear is not wasted or sold away for the benefits of being part of a global universal denomination. IIPSGP as such remains neutral on such ideas, and merely comments on them from a philosophical perspective as far as the potential to make more effective contributions to peacemaking and conflict prevention is concerned. Some aspects of the current Papacy's theological thrust however also would seem to need some further in depth dialogue, such as the apparent revival of the reality of hell as a place of eternal damnation in Catholic teaching. Surely, the point of the reformation, let alone the enlightenment, was to be able to question such dogmas and subject them to canons of logic, reason, evidence and argument. Surely unless we can do this properly, we are underselling reason and intellect, and failing in our duty as human beings. The freedom to question, to research, to ask – these are not rights and responsibilities that can be taken from us lightly. Yet they are also esteemed by many thinkers in the Roman Catholic Church itself, and thus IIPSGP hopes that these dialogues may indeed bear fruit and continue to deepen.

112. MUSES COURSES IN CRETE are taking place at Loutro, on the south East coast, in June and September 20-07, comprising poetry and writing courses and workshops with writers such as Brenda Mallon, Bernadine Evaristo (poet), Mimi Khalvati (poet), Debbie Taylor (writer and founder of Mslexia), Henry Shukman (poet) and Kate Newman (poet and editor of the Dictionary of Ulster Biography, <http://www.ulsterbiography.co.uk>, and co-director of the Summer Palace Press, founded in the late '90s in Cladnageeragh, County Donegal, by poets Joan & Kate Newmann, details from [cladnageeragh@eircom.net](mailto:cladnageeragh@eircom.net)) The courses in Crete look fascinating and well worth attending if you can. Details from World Spirit, 12 Vale Road, Bowdon, Cheshire, WA1`4 3AQ, [www.worldspirit.org.uk](http://www.worldspirit.org.uk), [worldspirit99@aol.com](mailto:worldspirit99@aol.com)

113. THE THEOLOGY OF HELL: The Vatican has long had an interest in the nature of the after death state and whereas the previous Pope, John Paul II stated that 'rather than a physical place, Hell is the state of those who freely and definitively depart from God, the source of all life and joy,' Pope Benedict XVI announced in March 2007 that 'Hell exists and is eternal, even if nobody talks about it much anymore.' From an IIPSGP perspective, the idea of an eternal hell, a place for the calculated infliction of pain and misery on souls judged after one brief span of life on earth, is a philosophical and metaphysical error, and we are far more in harmony with the previous Pope's theology. See the study by D.P. Walker, *The Decline of Hell: Seventeenth-Century Discussions of Eternal Torment* (London, 1970) Certainly it was the idea of hell, as expressed in traditional conservative Christian theology, which alienated the young A.R.Wallace, subject of our new Wallace Memorial Lectures, from Christian teachings and turned his attention to science and to a more scientific approach to spirituality, and IIPSGP is currently running the A.R. Wallace Memorial Lectures at Poole Grammar School, in Broadstone, Dorset. Wallace would surely have asked for some serious scientific evidence before he would gladly have accepted the dogma of eternal hell and damnation as an acceptable belief for the modern age. Indeed, one could surely argue that the idea of hell is of far more use to religious hierarchies in keeping their faithful from straying. From a peace studies perspective, one also has to wonder whether the fear and threat of hell is not something which has done great harm in the past of humanity, and that faiths which advocate an alternative interpretation of the idea of an afterlife have not proved more beneficial to mankind. And in addition, one wonders: would it not be more advantageous to focus on the theology of heaven ? To study the ideas of the afterlife in all traditions, and find if there is a consensus as to what actually happens ? This is the source inspiration for the whole field of after death studies, or near death experience studies – and here one must enter surely in a scientific frame of mind, without dogmas.

114. NATIONAL JUSTICE AND PEACE NETWORK: The 29<sup>th</sup> annual conference on 'called to be peacemakers,' is an ecumenical conference on peacemaking, being addressed by John Dear SJ, who co-ordinates Pax Christi in New Mexico; Zoughbi Zoughbi, a Palestinian Christian from Bethlehem, who is the Founder and Director of Wi'am, the Palestinian Centre for Conflict Resolution, along with Pat Gaffney and Norman Kember. Taking place 20-22 July at The Hayes Conference Centre, Swanwick, Derbyshire. Cost sixty-eight pounds non-resident.

115. THE ARCHAEOLOGY OF BOADICEA: Important new archaeological discoveries have been made in Norfolk, near Snettisham and what appears to be the religious sanctuary of the Icenii tribe is in the process of being excavated by a team led by Dr. Neil Faulkner. Discoveries so far include the largest number of gold ritual objects ever discovered in the British Isles, including torcs and associated regalia. The various Druid Orders in the British Isles and abroad will no doubt be intrigued by this find.

116. A CALENDAR OF WISDOM: DAILY THOUGHTS TO NOURISH THE SOUL, WRITTEN AND SELECTED FROM THE WORLD'S SACRED TEXTS, by TOLSTOY, (edited and translated by Peter Selkirk) – this book is an extraordinary work acquired by the IIPSGP library, that was the last published by Tolstoy, in 1911, and which has recently been republished in Russia itself, where it has become a best seller. Tolstoy has taken quotes from philosophers, saints and sages from all world faiths and put them in sequence to illustrate each day off the year. In many ways the work can be seen as a parallel initiative to IIPSGP Director's own Calendar of Saints and Sages (which was completed before discovering that Tolstoy had attempted something similar in the last years of his life). Tolstoy of course was not only a great novelist but also a highly spiritual man and deeply committed to the possibility of bringing forth a more peaceful and non-violent world, who influenced Gandhi, with whom he corresponded in the last years of his life. There are several descendents of Tolstoy still active in Russia today and various Institute's which seek to perpetuate the memory of his work for peace. Three special international conferences took place already in Russia celebrating the 175th anniversary of Tolstoy's birth (from 28 August -- 5 September 2003) and reports of which are available on the web at <http://kanadacha.ca/academic/aug2003engl.html>. Vladimir Illich Tolstoy, his great great grandson, now runs the Yasnaya Polyana House at the place where Tolstoy himself based his spiritual work. There is also a small Tolstoy Museum at the restored railway station near Yasnaya Polyana where he died. There is also a State L.N. Tolstoy Museum on Prechistenka Street in Moscow. Galina Vasil'evna Alexeeva serves as Head of the Yasnaya Polyana Tolstoy Museum's



Academic Research Division, and Donna Orwin serves as Professor of Slavic Studies at the University of Toronto and editor of the Tolstoy Studies Journal). Dr Sean English, who runs the peace studies work at the Saor Ollscoil na h'Eireann, also writes on Tolstoy in his own thesis on the philosophy of peace.

117. GERMAN ARCHAEOLOGY - THEISS VERLAG STUTGARTT is a major publisher of archaeological and historical literature in Germany. There have been several spectacular finds in Germany in recent years, such as the extraordinary priest's hat shaped in a rising ziggurat style, rising many inches from the head, and dated to about 1000 BC; this publisher carries some useful works overviewing these developments. Berlin's Museum for Pre- and Early History reopened fully in 2004, and its centerpiece is this same elaborately decorated gold "hat," 29 inches tall and made out of over a pound of thinly beaten gold. The Museum director, Wilfried Menghin, has said that the object, dating from around 1000 B.C. and acquired recently from a private collection, was worn by Bronze Age astronomer-priests and that the decorations are actually an extremely complex solar-lunar conversion calendar. Another important find in recent years has been the Nebra "sky disk". Just under a foot in diameter, the 5-pound in weight bronze disk is embossed in gold leaf with intricate images of the sun, moon, and 32 stars. In the plate's center is a representation of the star cluster Pleiades, which appears in the sky around the autumnal equinox and which signals the arrival of harvest season. More than 3,500 years old, the sky disk is arguably the most important Bronze Age find in decades. "It's an absolutely key find--this is the first accurate picture of the cosmos in human history," says Harald Meller, head of the Halle Institute for Archaeological Research, where the object is currently being studied.."

119. INTELLECTUAL HISTORY REVIEW: this journal is produced for the International Society for Intellectual History by Routledge, and covers useful items of interest to academics working in this field of study. The International Society for Intellectual History was created in 1994 to foster communication and interaction among the international community of intellectual historians and scholars working in related fields. As agreed upon at its founding, the Society will make no attempt to define intellectual history as having only one approach. The Society therefore invites membership from scholars working in such diverse fields as art and music, religion and literature, philosophy, politics, and the sciences. The goal of the Society is two-fold: to bring together scholars working in the field of intellectual history and in related fields; and to provide this international community of scholars with a forum for debating and discussing various approaches to the study of intellectual history. The Society now has over 400 members in Europe, the Americas, Asia, Australia, and the Middle East, and actively supports the publication of an International Dictionary of Intellectual Historians, which is currently being prepared at the Herzog August Bibliothek in Wolfenbuttel. Previous Conferences organised by the Society have included: Rethinking Secularization University of California, Davis, USA, 31 March-3 April 2005; Uses and Abuses of Reason, University of Helsinki, Helsinki, Finland, 27-31 July 2004; Alterity and the Experience of Limits, International conference at the Department of History, Bogaziçi University, Istanbul, Turkey, 10-13 December 2003; The Origins of Modernity: European Thought 1543-1789, Sydney, Australia, 7-12 July 2002; Quarrels, Polemics, and Controversies, Cambridge, U.K. 26-29 July 2001; Turning Points Chicago, IL USA, 21-24 September, 2000, The History of Endings / The Endings of Stories, Berlin, Germany, 11-14 June 1998; Questions of Tradition: An Interdisciplinary Symposium, 13-16 November 1997, New Brunswick, NJ (USA) (Sponsored by the *Journal of the History of Ideas* in conjunction with the International Society for Intellectual History). Members receive a subscription to ***Intellectual History Review (IHR)***, edited by Dr. Stephen Clucas of Birkbeck College, University of London, and Prof. Stephen Gaukroger of University of Sydney. The journal will continue to be a forum for the Anglo-American and European intellectual history community, promoting the work and aims of the **ISIH** as well as the study of intellectual history more generally. **IHR** will publish articles, literature surveys, and essay reviews of current work in intellectual history and related historical areas. For further detail about the work of the Society see their website at: <http://www.history.upenn.edu/isih/>

120. OSSUARIES OF JESUS AND MARY MAGDALEN ? A television programme was aired on Discovery Channel in the USA recently, which put forward the thesis that two ossuaries had been found which once contained the bones of Jesus and Mary Magdalene. James Cameron, who

directed the film of the Titanic, supported the making of this film. A third ossuary was claimed to have contained the bones of their son Judah. The ossuaries are made of soft Jerusalem limestone rock, honey coloured in appearance, one has an inscription on it saying Jesus, Son of Joseph, and the other has Mariamene e Mara. The film was directed by Simcha Jacobovici, from Canada; an Israeli archaeologist. Amos Kloner who looked at the boxes was skeptical as to whether or not the theory can be held as valid. 10 such ossuaries were discovered in the Talpiot suburb of Jerusalem in 1980 during construction work. Statisticians have argued that the likelihood of these being the actual ossuaries of Jesus and Mary Magdalene is as high as 600.1 while others have disputed this figure. Further details available on the film-maker's website at: <http://www.simchaj.ca/> There is also a book about the discoveries *The Jesus Family Tomb: The Discovery That Will Change History Forever* by Simcha Jacobovici and Charles Pellegrino with a foreword by James Cameron.

121. DR. MATTHIAS KUNTZEL a German political scientist and academic specialising in the history of terrorist ideology, was due to give a talk at the University of Leeds in March 2007 on the world view of anti-Semitic Islamic ideology, tracing the intellectual history of such extreme anti-Jewish ideas back during the 1930's and 1940's. He is a research associate at the Vidal Sassoon Centre for the Study of Anti-Semitism at the Hebrew University of Jerusalem. In fact, his lecture was cancelled at the last minute due to fears by the University authorities that it would arouse protests and possible disruption from Islamic students. Kunzel has particularly been studying the ways in which National Socialist propaganda was transferred between 1937 and 1945 to Islamic groups in the Middle East. The support given by the then Grand Mufti of Jerusalem to the war effort of Adolf Hitler, and the support the Nazis gave to other Islamist groups in Palestine and Egypt are all topics which he has researched in depth. Certainly, when IIPSGP Director visit Yad Vashem in Jerusalem and also Auschwitz, many of the photographs on display make clear the extent of support given by quasi-Islamic groups and leaders to the war effort of Adolf Hitler. Are these not therefore important historical topics worthy of condensation and research ? Given the problems of the Middle East today, should they not be researched in depth, and freely discussed on campuses and in seminars around the world. Wherever freedom of speech and freedom of academic inquiry are valued ? If Dr Kunzel has valid historical evidence showing the prehistory of current Islamic Anti-Jewish attitudes (the term anti-Semitism is hardly correct given that Arab culture is itself Semitic) IIPSGP would like to invite him to submit evidence at its forthcoming Truth and Reconciliation Commission for the Middle East. In addition, if Islamic scholars wish to present counter evidence, or challenge the validity of his own arguments, then they may do so. IIPSGP stands for the unfettered pursuit of academic and historic truth, but in a spirit of cooperation and non-violence and openness to new perspectives, for only on such foundations can lasting peace be built between peoples.

122. GLOBAL ROUND TABLE FOR PEACE is a project being promoted by the Centre for Change in Australia under the direction of Dr Michael Ellis, a medical doctor. Michael believes that the urgent need to work for establishing Ministries of peace in governments around the world, and to generally stimulate a change of awareness in people, is due to the medical need for intervention, since the problems affecting humanity have now moved to such a degree of urgency that to sit back and allow business as usual is an ethical error of grave magnitude. The recent disastrous climate deterioration in Australia's farming country, and the severe drought affecting the country are yet further evidence of the havoc that global warming and severe weather changes may have on settled ways of life. Michael's work is highlighted on the websites of the Centre for Change [www.centreforchange.org](http://www.centreforchange.org) and also the New Paradigm Journal, at [www.newparadiogmjjournal.com](http://www.newparadiogmjjournal.com)

123. GLOBAL VILLAGE NEWS is an international network of positive news from around the planet, covering all aspects of human progress and well-being, including peace, spirituality, economics, sustainable living etc. It is organised by the same team that publish Positive News and Living Lightly, under the excellent editorship of Shaun Crockett-Burrows, and is produced from Clun, in Shropshire, not far from the IIPSGP base in Powys. Further details from <http://www.gvnr.com/>

124. a) THE INTERNATIONAL PSYCHO-HISTORICAL ASSOCIATION defines its mission as encouraging scholarship in three inter-related areas of psycho-historical study. History of Childhood: Psychobiography and Group Psychohistory. It organizes an international convention each year, with the 30<sup>th</sup> one in July 2007. This action packed 30<sup>th</sup> Annual Convention of the International Psychohistorical Association is taking place on June 6-8, 2007 at Fordham University at Lincoln Center , 113

West 60<sup>th</sup> Street (at Columbus Ave), New York, NY 10023, USA, and features a distinguished list of presentations (available in full on the website) including: The IPA ISTINGUISHED LECTURE "Altruism Born of Suffering: What Experiences Can Lead Victimized People To Be Caring and Helpful, Rather than Hostile and Aggressive?" Ervin Staub, Ph.D. of the Trauma Research Education and Training Institute, University of Massachusetts, Amherst. "The Six Stages of Going to War" by Lloyd de Mause (IPA Treasurer) 1:15 "Toiling in the Field of Emotion" by Harriet Fraad (IPA Co-President), "Islamic Terrorism and the War on Terrorism Locked in a Suicidal Embrace" by Terence O'Leary (IPA Co-President) "Figures Never Lie: How Acceptance of Deceit in America Has Changed our Youth" by Christine Silverstein; "Reminiscences on the First Year of IPA and Prospects for Psychohistory Thirty Years Later" by Lloyd de Mause, David Beisel, Paul Elovitz, and Henry Lawton. The PSYCHOHISTORY FORUM SPONSORED PANEL: THE HUMAN COST OF TRAUMA will feature "Traumatized Cities: London 1941, Berlin 1945" by David Beisel; "Traumatized Soldiers" by Kenneth Fuchsman; "Traumatized New York 2001" by Paul Elovitz; "Normal Pathology" by Richard Lichtman; "Art After the Bomb: Iconographies of Trauma in Late Modern Art" by Darrell Davisson. Deborah Tanzer, Jerrold Atlas, and Mark Johns will explore "Psychohistorical Bias: The Pitfalls of Doing Work on Psychohistorical Group Conflict While You are Identified With the Group" and David Lotto on "Locating the Social Unconscious in the Individual" and Denis O'Keefe on "City Man and Country Boy"; Joseph Reilly on "The Impact of Identity Problems on Social Institutions-Part 1" and "Sex, Art and the Integrated Existential Self-Part 2" by Philip Wagner; "Circles of Consciousness and Culture" by Jim Mischke; "The Antagonisms of Modernity: European and American Answers" by Christian Lackner (IPA International Vice President); "Will Ascendant: Determinants of Ascent and Decline of Western Civilization- Fundamentalism" by Charlotte Kahn; "Anti-Semitism Before, During and After the Holocaust in Poland" by Allan Mohl and "Coping Mechanisms Among Cohorts in Nazi Europe: Secure vs. Anxious-Ambivalence to an Ethnic Identity" by Amy Loewenhaar-Blauweiss. "Anti Semitism and Birth Trauma" by Richard Morrock and "Development and It's Enemies in Psychohistorical Focus" by Linda Quest. "Understanding the Trauma Spectrum and its Application to Psychohistorical Research" by Susan Gregory; "Religious Stigmata: History of a Psychosomatic Illness" by Sharon Farber". "The Slaughter of the Innocents: Child Sacrifice Ancient and Modern" by Robert Rousselle. "Why Child Abuse Prevention Failed in Alaska" by George Brown; "Remembering and Forgetting: The Denial of Child Sex Abuse Throughout History" by Mary Armstrong. "Witnessing the Disintegration of American Suburbia" by Jay Stewart and Joseph Reilly "My Space, Your Space and Our Space: Individuation and Social Conflict" by Bob Scharf (IPA Web List Director); "Prejudice With Specific Reference to Anti-Semitism: The Longtime Use of a Lethal Apocalyptic Projection" by Clyde Friedman; "A Psychodynamic View of the Cedar Revolution in Lebanon" by Nayla Chaloub Mallat. "The Israel Lobby" by Bill Hewitt (Editor – IPA Newsletter) "US Group Process Since 2002: Its Political and Economic Cycles" by Florian Galler. "Provoking War: An American Repetition Compulsion" by Robert Mc Farland. "Ivory Tower to Bridge: The Future Role of the University and the Development of Peaceful Relationships" by Peter Haiman; "Childhood in Eastern Europe" by Dan Dervin; "Putin The Aging Terminator: Psychohistorical and Psychopolitical Notes" by Juhani Ihanus; "Avicenna's Vision of Human Nature, Its Environment, Health, Intellect, Divinity and Happiness" by Diloram Asimova and Mutafer Asimova. IIPSGP Director is unable to attend but is sure the convention will be a fascinating experience for those able to get there. Further details from the IPA website at: <http://www.psychohistory.us/>

124. b) The Institute for Psychohistory is based at 140 Riverside Drive, New York, NY 10024-2605, tel/ fax: (212) 799-2294, email: [psychhst@tiac.net](mailto:psychhst@tiac.net), [www.psychohistory.com](http://www.psychohistory.com) and includes now several overseas branches, as follows: **Argentine Branch:** Telmo Escobar, 51 #1018, 15 "E" 1900 - La Plata, Argentina, 54-221-425-1550. Email: [telmo@mate.unlp.edu.ar](mailto:telmo@mate.unlp.edu.ar); **Australian Branch:** Richard Trahair, Ph. D., Department of Sociology, La Trobe University, Bundoora Victoria 3083 Australia 03-479-2690. Email: [R.trahair@latrobe.edu.au](mailto:R.trahair@latrobe.edu.au); **Austrian Branch:** Mag. Dr. Phil. Daniela F. Mayr and Mag. Dr. Phil. Artur R. Boelderl, Institut für psychohistorische Forschungen, Adalbert-Stifter-Str. 6/1/4, A-4061 Pasching, Austria 43/7229/61 6 55. **Belarussian Branch:** Olga Shutova, F. Skorina Avenue, 143-1-68, Minsk 220114, Belarus. Email: [zirol@hist.bsu.unibel.by](mailto:zirol@hist.bsu.unibel.by) **Brazilian Branch:** Roberto Ziemer, Brazilian Institute for Psychohistory, Al. Tiete 791 -Itapevi 06690-040, Sao Paulo, Brasil, (011) 426.4873. **British Branch:** Paul Ziolo, Ph.D.,



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125. GREEN CHEMISTRY – this is the title of a new M.Res. (Master of Research) programme running at Imperial College, University of London. This new Green Chemistry course is being set up to support students interested in pursuing a career in issues as diverse as biotechnology, renewable energy, environmental policy, chemical synthesis and catalysis. It will be taught by the Sustainable Chemistry group of Imperial's Department of Chemistry, and will be led by Prof Tom Welton. The academic year 2007/22008 will be its first run, so prospective students should contact Danielle Reeves, Imperial College Press Office, [Danielle.reeves@imperial.ac.uk](mailto:Danielle.reeves@imperial.ac.uk) Tel. 020 759 42198

126. ANGLO-AMERICAN COALITION FOR AN ALTERNATIVE FOREIGN POLICY – with the gradual unraveling of the decision-making which led the USA and the UK into arguably the worst foreign policy debacle of any USA or UK governments with the possible exception of the original American War of Independence, IIPSGP believes the time has come to create a new Anglo-American relationship – based on truth, honour, integrity, decency and peace. Was it not for these aims that the original alliance which won World War Two was forged ? Was it not for these ends that the original founding of NATO can be justified ? IIPSGP welcomes therefore contact from policy makers, and foreign policy experts in both the USA and UK who would wish to contribute to a debate to forge a new relationship, based on authentic intellectual and spiritual integrity, in which the USA and UK can take up a proper role of world leadership based on peacemaking, and not lies, deceit, corruption and suppression of alternative thought. Our current leadership has failed in this regard. It is time to look to the future. For this however new policies and new thinking will be required. It is to this end that we are launching AACAFP as a specialist think tank, open to all, to think through the ways we can forge a new Atlantic alliance in the aftermath of the debacle that is Iraq.

127. LUGANSK PYRAMID: In 2006, an ancient archaeological site was discovered by archaeologists dating to approximately 3000 BC, representing the early Yamna culture near the city of Luhansk, Ukraine. The site is built on a gradually rising hill and have been described by Viktor Klochko, head of the excavation, as an extremely important site. The site dates from about 3000 BC and consists of a complex of temples and sacrificial altars topping a hill with sides sculpted into steps. Klochko stated that the discovery was of international significance as the first monument of its kind found in Eastern Europe and that *"It changes our whole conception of the social structure and the level of development of the cattle breeders and farmers who were the direct ancestors of most European peoples."* Archaeologists have also confirmed that evidence of graves has been found at the Luhansk site, which they believe to have been the result of human sacrifice, rather than due to its use as a burial. They had a pagan cult that bowed down to the sun, as did the ancestors of the Slavs." According to a report in The Guardian newspaper, remains of sacrifice victims, ashes and ceramics have been found at the site, but no jewellery or treasure. The complex has a base

area of three-quarters of a square mile, is estimated to be 60 metres (192ft) high, and was probably used for 2,000 years. The find raises tragic questions about the ubiquity of human sacrificial customs in antiquity, and whether the current thanatocracy that rules this planet are merely the latest in a long line of organisers of mass death as a public spectacle. If so, the Abrahamic and Buddhist reversal of this trend can still be seen as a revolutionary act of grace that has still not penetrated to all quarters of human consciousness.

128. REQUIEM is a new piece of music written by a talented young composer in Poole, Toby Nelms, who at the age of 15 has completed this major new piece of music, which was performed at St Luke's Church in Poole recently for the first time. Traditionally a Requiem is a tragic piece which commemorates death, coming from the Latin word: which is the accusative singular of requies, "rest after labour, relaxation", related to quies, from which comes the word quiet. These words all come from the Indo European root word \*qweye, meaning to rest, repose, be comfortable, whence also the second element in the word tranquil, and while, acquiesce, acquit, coy, quite, quit, acquit, tranquil etc. There is a subsidiary meaning embedded in the etymology of time, since related are the Gothic words hveila, meaning a space of time, while, and old Norse, hvila, meaning a bed, resting place; also related are Avestic shatish (joy) and Old Persian shiyatish (joy), and Old Slavic Pokoji, rest, and pocit – to rest. The Requiem takes a classical form, and is divided into several sections: Requiem aeternam, lament, sanctus, Pie Jesu, Agnus Dei, There is a time for everything, Lux Aeternam, There is another Journey, and In Paradisum. The style of music was mainly light classical with a more popular touch in several sections. Congratulations to Toby and his school, St Edwards School in Poole., which has nurtured such talent. What is perhaps not surprising is that a 15 year old boy should compose a requiem, but rather that everybody isn't doing something creative and memorable by that age. IIPSGP Director was an invited guest at the first performance of this piece. Is it time perhaps to create a new genre of sacred music which celebrates the coming into being of a new life, rather than commemorating the dying of a life ? Perhaps we could call it a Naturam, After the Latin word for birth ? And it might be composed and sung to celebrate any kind of birth, not just a new baby, but the birth of a new idea, a new epoch of human consciousness, a peace treaty between nations, a new government pledged to abide by international law for example ?

129. PEACE TAX 7 are a group of 7 British taxpayers who are taking the UK government to the European Court of Human Rights not because they wish to be exempt from paying taxes, but because they wish to insist that their taxes are used solely for peaceful purposes. They argue that the government has a legal duty to state how much of our taxes are being used for military related purposes, and that people can have the right to refuse that their taxes be used for this end, as they have the right to conscientious objection now enshrined in law. For pacifist taxpayers, or just for ordinary peace loving decent people, this is an important principle, which IIPSGP supports. The 7 who have put themselves forward in this way are: Brenda Boughton (retired teacher), Robin Brookes (toy maker), Sian Cwper (Buddhist), Simon Heywood (University lecturer), Joe Jenkins (author and film maker), Roy Procter (management accountant), Dr Biorgit Vollm (psychiatrist and university lecturer). Their work is highlighted at [www.peacetaxseven.com](http://www.peacetaxseven.com). All 7 are also members of Conscience, the peace tax campaign, ([www.conscienceonline.org.uk](http://www.conscienceonline.org.uk)) which campaigns for the legal right of conscientious objectors to have the military part of their taxes spent on peace building initiatives. Other groups across Europe and internationally are campaigning for similar causes. From a philosophical perspective, it surely makes perfect sense for tax payers to wish that their taxes be directed to peaceful and socially useful government initiatives, given that we live in a so called democracy, in which the views of ordinary voters are supposed to matter. Robin Brookes, one of the 7, went to New York at the end of February 2007 to join a special conference on Conscientious Objection to Military Taxes, organised by New York Yearly Meeting of Quakers. He extended his trip to talk to several groups about the PT7 case and to spend some time discussing the peace tax issue and campaign ideas with Alan Gamble, the new Executive Director of the National Campaign for Peace Tax Fund. He also went to represent PeaceTax 7 and Conscience UK at Marion Franz's memorial service. Marion was an ardent campaigner who won the respect and friendship of many congressmen and senators. She was the first Executive Director of National Campaign for Peace Tax Fund one of the founders of [Conscience and Peace Tax International](http://ConscienceandPeaceTaxInternational) and attended nearly every [International Conference on Peace Tax and War Tax Resistance](http://InternationalConferenceonPeacTaxandWarTaxResistance). The international pressure to find an outlet for those who oppose war in principle and a way for them to pay taxes yet to be certain they

will not be used to support the obscene machinery of modern militarism is growing more vociferous in putting its case. More information on these campaigns is available at <http://cpti.ws/> and [http://www.cpti.ws/conf/conf\\_list.html](http://www.cpti.ws/conf/conf_list.html) and <http://www.conscienceonline.org.uk>

130. INDEPENDENT JEWISH VOICES: is a new pressure group set up in the UK to give voice to progressive Jewish opinion, and to those who wish to see a negotiated, rational and fair solution to the crisis of Israel/Palestine. It's subscribers adhere to the following principles:

*We are a group of Jews in Britain from diverse backgrounds, occupations and affiliations who have in common a strong commitment to social justice and universal human rights. We come together in the belief that the broad spectrum of opinion among the Jewish population of this country is not reflected by those institutions which claim authority to represent the Jewish community as a whole. We further believe that individuals and groups within all communities should feel free to express their views on any issue of public concern without incurring accusations of disloyalty.*

*We have therefore resolved to promote the expression of alternative Jewish voices, particularly in respect of the grave situation in the Middle East, which threatens the future of both Israelis and Palestinians as well as the stability of the whole region. We are guided by the following principles:*

- 1. Human rights are universal and indivisible and should be upheld without exception. This is as applicable in Israel and the occupied Palestinian territories as it is elsewhere.*
- 2. Palestinians and Israelis alike have the right to peaceful and secure lives.*
- 3. Peace and stability require the willingness of all parties to the conflict to comply with international law.*
- 4. There is no justification for any form of racism, including anti-Semitism, anti-Arab racism or Islamophobia, in any circumstance.*
- 5. The battle against anti-Semitism is vital and is undermined whenever opposition to Israeli government policies is automatically branded as anti-Semitic.*

*These principles are contradicted when those who claim to speak on behalf of Jews in Britain and other countries consistently put support for the policies of an occupying power above the human rights of an occupied people. The Palestinian inhabitants of the West Bank and Gaza Strip face appalling living conditions with desperately little hope for the future. We declare our support for a properly negotiated peace between the Israeli and Palestinian people and oppose any attempt by the Israeli government to impose its own solutions on the Palestinians.*

*It is imperative and urgent that independent Jewish voices find a coherent and consistent way of asserting themselves on these and other issues of concern. We hereby reclaim the tradition of Jewish support for universal freedoms, human rights and social justice. The lessons we have learned from our own history compel us to speak out. We therefore commit ourselves to make public our views on a continuing basis and invite other concerned Jews to join and support us.*

Further details from [www.ijv.org.uk](http://www.ijv.org.uk) <http://jewishvoices.squarespace.com/home-page/> Contact at [info@ijv.org.uk](mailto:info@ijv.org.uk)

131. THE WESSEX MUSE MAGAZINE: This is a new venture for supporting artists and creative people throughout the South West of England about which its editors Have many great future plans. It's purpose is to promote the arts and creativity across the region. Published by a team in Bournemouth, it features stories on creative artists from Devon, Cornwall, Dorset, Somerset and elsewhere. The magazine uses the same conceit as IIPSGP's Muses Journal, namely invoking the creative example of the Muses of Classical mythology as a now statement. Further details on <http://www.musera.co.uk/>

132. DR. THOMAS WHARTON was one of the few medical doctors who remained in London to treat plague victims, and was a fascinating writer and medical thinker of the highest order. His famous treatise, *Adenographia*, published in London in 1656, has been republished by Clarendon Press (1996) translated from the Latin by Stephen Freer, with an Historical Introduction by Andrew



Cunningham. The project was commissioned by Dr Christopher Wharton of Butlers Mansion in Warwickshire, who is a direct descendent of Thomas Wharton in the 8<sup>th</sup> generation, (who sadly died in 1990), and who was a relative of Felicity Redman of Lulworth, friend and colleague to IIPSGP. Among other colorful relatives, Dr. Thomas Wharton was ancestor to Duke Philip Wharton, who became a Jacobite exile and died in France in 1731. Thomas Wharton studied medicine at Oxford where he graduated MD in 1647 on the recommendation of Sir Thomas Fairfax, Parliamentary General, becoming a Fellow of the Royal College of Physicians in 1650. He was doctor to inter alia Elias Ashmole. In 1657 he became physician to St Thomas's Hospital in London. Thomas Wharton had friends and patients among both Royalists and Parliamentarians during the civil war. He was also friends with Izaak Walton the author of the Complete Angler. He was also a friend to John Tradescant the younger and helped catalogue the Tradescant collection of scientific curiosities, later acquired by Ashmole, and which became the nucleus of the Ashmolean museum in Oxford. During the great Plague of London in 1665 he remained in London while many other physicians retired to the countryside, and kept on working at St Thomas's Hospital. In 1670 he retired to Auckland St Andrew in Co. Durham, and a descendent of his eventually became Mayor of Durham. Wharton's work *Adenographica* was the first treatise in the history of English medicine to study glands, and was indeed the pioneer of the first such works on glands in the history of medicine as such. The various glands of the body are described in sequence, starting with the abdomen, the lacteal vessels, the pancreas and the reproductive organs, and then the glands proper, which he goes through at length. He then describes what he calls accidental or contingent glands, corresponding to what are now called benign or malignant tumours. He also studied internal secretions coming from the glands into the bloodstream. He also gave his name to the salivary duct from the submaxillary gland to the mouth, as well as to the jelly of the umbilical cord. He was also the first to name the thyroid and jugular glands. Wharton's Latin is like Cicero and he was a master of classical allusions. He was also an excellent teacher and lecturer who gave systematic lectures in medicine in London that were famous in their day as the last word on the subject. The worldview of Wharton was very renaissance like in character and like Ashmole he was a believer in astrology and used it in medicine on occasion. He was a follower of Galen in medical matters. He was also a friend and admirer of Dr. William Harvey, the discoverer of the circulation of the blood. He was educated at Pembroke College in Cambridge and his epitaph stated that he had "proved by his achievements that he was born and educated not just for the benefit of his native place or of the university, but for that of the human race in general". IIPSGP Director is giving a series of talks on the History of Medicine at Poole Grammar School for older pupils both from the Grammar School and the neighboring girls school, Parkstone Grammar, and will be examining in depth the contributions of philosophy and spirituality to the growth of medical science in different cultures, in June/July 2007. Wharton is exactly the sort of character whose work litters the pages of the history of medicine, and as so often, medical doctors were lovers of peace and amity rather than warfare and violence. IIPSGP has worked alongside the bodies of professional medical doctors campaigning for peace, such as the Medical Association for the Prevention of War (MAPW) created originally by Dr. Lionel Penrose, as well as International Physicians for the Prevention of Nuclear War (<http://www.ippnw.org/>) which body won the Nobel Peace Prize in 1995. The work of medical doctors both in preventing disease and in preventing warfare and violence is not yet over. How delightful therefore that Felicity Redman, a direct descendent of Dr. Thomas Wharton, is now working closely with IIPSGP and helping with our publications department.

133. PEACE RADIO is a work whose time has come, radio being such a good medium to exchange information. IIPSGP Director was recently interviewed by Ron Carroll of Peacetalks FM radio station in Canada, and interviewed for a programme beamed out to various parts of Canada. Ron is traveling in the Middle East region and hopes to attend the Truth and Reconciliation Commission for the Middle East in August 2008, and to record its proceedings. He is working to get other interested media from the Middle East interested in peace work rather than endless reporting on violence and warfare, important through that is. What about giving some airtime to those who seek to prevent warfare and violence – shouldn't they get at least equivalent air time? Ron will be based at the peace kibbutz in Israel, Neve Shalom, during May/June 2007, where you can meet up with him in person. Listen in to the station at: <http://www.peacetalks.fm>

134. THE SYNERGY PROJECT is a dance event put on in London on a regular basis, which is a must for those who enjoy the dancing quality that the Muses have to offer, as well as the more cerebral pursuits of the dance of ideas. Find out their latest extravaganzas on <http://www.thesynergyproject.org/>

135. INTERNATIONAL PHYSICIANS FOR THE PREVENTION OF NUCLEAR WAR is holding a conference on Nuclear Weapons: The Final Pandemic Preventing Proliferation and Achieving Abolition on October 3-4, 2007, London, United Kingdom, organised jointly by the Catastrophes and Conflict Forum of the Royal Society of Medicine and International Physicians for the Prevention of Nuclear War With the collapse of the 2005 NPT Review and subsequent calls for a renewed civil society campaign to achieve a Nuclear Weapons Convention, IPPNW's medical message about nuclear war has taken on renewed urgency as the central organizing principle of the global movement to abolish nuclear weapons. As a first step toward refocusing the attention of the larger medical community, the media, nuclear policy makers, and the public on the medical and moral imperative of preventing nuclear war and eliminating nuclear weapons once and for all, IPPNW will hold an international conference on the health and environmental implications of the nuclear threat in a post-Cold-War world. "Nuclear Weapons: The Final Pandemic-Preventing Proliferation and Achieving Abolition" will take place in London on October 3-4, 2007, and will be organized in partnership with the Catastrophes and Conflict Forum of the Royal Society of Medicine and with IPPNW's UK affiliate, Medact. The two-day conference will provide a scientific foundation for the federation's new International Campaign to Abolish Nuclear Weapons (ICAN). The program will include plenary sessions on the climate effects of low-yield, regional nuclear wars; radiation and health; the human impacts of nuclear weapons development in existing and new nuclear weapon states; and prescriptions for ending the nuclear threat. Expert working groups will be convened to develop recommendations for new research, education, and advocacy programs to advance the goal of a nuclear-weapons-free world. Information about registration and program details can be found from [John Loretz](#) by e-mail or at 617-868-5050, ext. 280 and on the IPPNW website at <http://www.ippnw.org/>

136. WREXHAM PEACE AND JUSTICE NEWS is a really useful local magazine made in a local peace campaign group close to the IIPSGP's base in Wales. They are one of the best centres for peace activism in the area and regularly run events, talks, meetings etc. Details on the website at: <http://www.genny.force9.co.uk/>

137. INSTITUTE OF ORIENTAL PHILOSOPHY UK is establishing a regular events forum which starts in May 2007, at 3.30 pm - 5.30 pm, Sat 12th May 2007, New Century Hall, Taplow Court, Taplow, Nr. Maidenhead, SL6 OER with a talk on "The 'Re-Discovery' of Buddhism on the Silk Road" by Dr Susan Whitfield, Director, Dunhuang Project, British Library. The Eastern Silk Road's Buddhist ruins and relics are now well-known. Yet in the late nineteenth century they were still hidden by the desert sands. It was the curiosity of scholars such as Stein which led to their discovery and the start of scholarship in this area. Just as Buddhism traveled from India through Central Asia, so the rediscovery of its sacred sites made the same journey. This lecture will tell the story of the scholars and their finds and consider how far - or how little - we have travelled in our own journey of understanding Buddhism in this region. There is also a talk on "Buddhist Studies - Within and Without" by Dr. Peggy Morgan, Mansfield College, Oxford University, who contributes to the Oxford University Theology Degree programme. The Institute of Oriental Philosophy is an outreach project of the Sokka Gakkai International, which organised the recent exhibition in Oxford that IIPSGP Director addressed. Further details from <http://www.sgi-uk.org/index.php/events/InstituteOrientalPhilosophy>

138. PEACE NEWS is one of the most useful overall sources of information on peace activism around the UK and internationally. Check out its website at: <http://www.peacenews.info/>

139. TONY BLAIR'S INNER CIRCLE FACING PROSECUTION – there are moves afoot to have certain charges brought against Tony Blair's inner circle for their willingness to sell honours in return to donations to the Labour Party. Among others under suspicion are Lord Levy, who has been instrumental in the Middle Eastern policy of the Labour Government. It is a sad reflection that police

should have been called into 10 Downing to interview characters involved in this sorry business. What a tragic state of affairs that we in the UK have a government so lacking in either common sense or common decency that they could have even considered this route to perdition. No wonder they do not have the sense of vision to realize that their actions in Iraq and elsewhere in the Middle East have shown a complete failure to advance genuine peacemaking, and instead have signaled that illegality, dishonesty and brute force are the way to solve complex political and religious problems.

140. PAINTED LADIES: WOMEN AT THE COURT OF CHARLES 2<sup>ND</sup>, Catherine McLeod and Julia Marciari Alexander, National Portrait Gallery, London, 2001 This fascinating book is a detailed study of an epoch of British art which is rarely studied or appreciated. The women around the court of Charles 2<sup>nd</sup> were much painted, and much appreciated both by the king and by his cavaliers, but since art history has too often been dominated by worthy puritans, there has been a wanton neglect of their charms. Fortunately, this study has now corrected those errors. Thanks to Mary Napper, IIPSGP Secretary General for finding this wonderful volume !

141. IMPEACHMENT OF US PRESIDENT BUSH AND VICE PRESIDENT CHENEY called for by a resolution passed by the Senate of the New England state of Vermont. In calling for the impeachment of these two, the good senators of Vermont said "their actions have raised "serious questions of constitutionality." On April 28th throughout the USA millions of USA citizens will be joining in a day of action in solidarity with the state of Vermont (whose state motto is FREEDOM AND UNITY), in calling for the impeachment of George W Bush and Dick Cheney for the following reasons:

1. Violating the United Nations Charter by launching an illegal "War of Aggression" against Iraq without cause, using fraud to sell the war to Congress and the public, misusing government funds to begin bombing without Congressional authorization, and subjecting our military personnel to unnecessary harm, debilitating injuries, and deaths.
2. Violating U.S. and international law by authorizing the torture of thousands of captives, resulting in dozens of deaths, and keeping prisoners hidden from the International Committee of the Red Cross.
3. Violating the Constitution by arbitrarily detaining Americans, legal residents, and non-Americans, without due process, without charge, and without access to counsel.
4. Violating the Geneva Conventions by targeting civilians, journalists, hospitals, and ambulances, and using illegal weapons, including white phosphorous, depleted uranium, and a new type of napalm.
5. Violating U.S. law and the Constitution through widespread wiretapping of the phone calls and emails of Americans without a warrant.
6. Violating the Constitution by using "signing statements" to defy hundreds of laws passed by Congress.
7. Violating U.S. and state law by obstructing honest elections in 2000, 2002, 2004, and 2006.
8. Violating U.S. law by using paid propaganda and disinformation, selectively and misleadingly leaking classified information, and exposing the identity of a covert CIA operative working on sensitive WMD proliferation for political retribution.
9. Subverting the Constitution and abusing Presidential power by asserting a "Unitary Executive Theory" giving unlimited powers to the President, by obstructing efforts by Congress and the Courts to review and restrict Presidential actions, and by promoting and signing legislation negating the Bill of Rights and the Writ of Habeas Corpus.
10. Gross negligence in failing to assist New Orleans residents after Hurricane Katrina, in ignoring urgent warnings of an Al Qaeda attack prior to Sept. 11, 2001, and in increasing air pollution causing global warming.

The resolution is non-binding but nevertheless carries a considerable degree of political weight. It was passed in a vote of 16 for and 9 against, and proceeded to a vote without debate. All the six Republicans present in the chamber at the time of the vote were against the motion, and there were also three Democrats who voted against. The resolution says Bush and Cheney's actions in the U.S. and abroad, including in Iraq, "raise serious questions of constitutionality, statutory legality, and abuse of the public trust."

142. AFTER DOWNING STREET is a nonpartisan USA based coalition of over 200 veterans groups, peace groups, and political activist groups that has worked since May 2005 to pressure both Congress and the media to investigate whether President Bush has committed impeachable offenses in connection with the Iraq war. The coalition takes its name from the emergence in May and June of 2005 of several documents that quickly came to be known as the [Downing Street Memos](#). These documents also implicate the UK Prime Minister, Tony Blair, and seem to indicate that Bush and Blair had planned their war well in advance, knowing it was illegal in international law, and decided to change public opinion through black propaganda to make it more palatable to the public. See their website at: <http://www.afterdowningstreet.org/about>

143. THE SOCIETY FOR PSYCHICAL RESEARCH remains one of the leading centres for scientific research into parapsychology in the world. A.R. Wallace was of course highly interested in the scientific study of parapsychology and although a co-discoverer with Darwin of the theory of natural selection, also believed that spiritualist phenomena had to be taken seriously, posing some important philosophical questions about the relationship between spirit and matter which have still to this day never been answered, and which perhaps cannot ever be answered except through profound philosophical meditation and inquiry. The SPR was founded in 1882 by a distinguished group of Cambridge scholars, as the first of its kind to examine allegedly paranormal phenomena in a scientific and unbiased way. Today the Society continues with its aim of understanding events and abilities commonly described as 'psychic' or 'paranormal' by promoting and supporting important research in this area. Through the publication of scholarly reports and the organisation of educational activities, it acts as a forum for debate and promotes the dissemination of information about current developments in the field. The interdisciplinary nature of the Society's subject matter is reflected in the interests of its former presidents, which include philosophers Henry Sidgwick, C.D. Broad, Henri Bergson and H.H. Price; Prime Minister A.J. Balfour; psychologists William James and F.W.H. Myers; physicists Sir William Crookes, Sir Oliver Lodge and Lord Rayleigh; physiologist and Nobel Laureate Charles Richet; classicist Gilbert Murray; zoologist Sir Alister Hardy; and parapsychologist J.B. Rhine. The actual roll call of past members of the Society has included thinkers from all different fields of knowledge: among the physicists within this society have been Sir William Crookes, Sir John Joseph Thomson, Sir Oliver Lodge, Sir William Barrett and two Lord Rayleighs - the third and fourth Barons. Among the philosophers : Sir Henry Sidgwick, Henri Bergson, Ferdinand Schiller, L.P. Jacks, Hans Driesch and C. D. Broad. Among the psychologists : William James, William McDougall, Sigmund Freud, Walter Franklin Prince, Carl Jung and Gardner Murphy. And along with these have been many eminent figures in various fields: Charles Richet, a Nobel prizewinner in physiology; the Earl of Balfour, Prime Minister from 1902 - 6, and his brother Gerald, Chief Secretary for Ireland in 1895 - 6; Andrew Lang, polymath; Gilbert Murray, Regius Professor of Greek at Oxford and drafter of the first Covenant of the League of Nations; his successor at Oxford, E.R. Dodds; Mrs Henry Sidgwick, Principal of Newnham College, Cambridge; Marie Curie; the Hon Mrs Alfred Lyttelton, Delegate to the League of Nations Assembly; Camille Flammarion, the astronomer, and F. J. M. Stratton, president of the Royal Astronomical Society, and Sir Alister Hardy, Professor of Zoology at Oxford. ' Such a list, as Arthur Koestler pointed out, . . . ought to be sufficient to demonstrate that ESP research ' is not a playground for superstitious cranks'. On the contrary, the standards of research have in general been rigorous - far more rigorous, as psychologists have on occasion had to admit, than those of psychology.' The SPR also has important links with numerous other societies and organisations devoted to parapsychology, including:

- a) **Academy of Religion and Psychical Research** <http://www.lightlink.com/arpr/> - an organisation which wishes to encourage dialogue between people working in religious and academic fields. Now renamed the Academy of Spirituality and the Paranormal
- b) **Alister Hardy Trust/Religious Experience Research Centre/alister Hardy Society** - <http://www.alisterhardyreligiousexperience.co.uk/> collects, researches and disseminates information about the nature and function of contemporary spiritual/religious experience and its importance to us today. Currently, the archives contain over 6,000 accounts of experiences: further accounts and spiritual biographies are welcomed. (IIPSGP Director

has lectured to this group in the past about religious experience and the philosophy of peace in London) and co-founder of Philosophers for Peace, John-Francis Phipps worked closely with this group for his book *The Common Experience*.

- c) **American Society for Psychical Research** <http://www.aspr.com/>
- d) **Athanasia Foundation** - [www.geocities.com/athanasiafoundation/englishgeneral.html](http://www.geocities.com/athanasiafoundation/englishgeneral.html) conducts research focused on any topic related to the concept of a personal subject or "soul", such as the survival of consciousness during clinical death, memories of a spiritual pre-existence, memories of previous lives, personal evolution, and mental evolution during biological evolution. In Dutch the group is known as *Stichting Athanasia voor onderzoek naar leven na de dood en de evolutie van de persoonlijke ziel*, and works with various other research networks interested in reconceptualising death, such as the Dutch Parapsychologisch Instituut in Utrecht and the Merkawah Foundation/IANDS Netherlands and the *International Centre for Reincarnation and Survival Researches* (India).
- e) **Austrian Society for Parapsychology and Border Areas of Science** <http://parapsychologie.ac.at/eng-info.htm> - based at Vienna University, the society organises public lectures and maintains a library.
- f) **CFAR** - <http://www.c-far.org/> The Centre for Fundamental & Anomalies Research aims to encourage, sponsor and conduct research into controversial or open issues in science and philosophy, and to use findings to promote positive social change. Founded by David and Julie Rousseau, this project aims to come up with entirely new paradigms of thinking about reality that can explain and account for parapsychological phenomena.
- g) **Exceptional Human Experiences Network** - <http://www.ehe.org/> - an educational, research, and information resource organization studying all types of anomalous (out of the ordinary) experiences. Sadly, the founder of this group, Rhea White, died on February 24, 2007, but her work lives on. IN 2006 she was awarded an honorary Doctorate by the Palo Alto, CA based Institute of Transpersonal Psychology (ITP). INM making the award in 2006 Charles Tart sated the following about Rhea's life and work: "White has greatly contributed to the fields of transpersonal psychology, parapsychology and related fields. In 1952, Rhea White was forcibly "drafted" into transpersonal psychology, even though there was no such field yet. In her junior year of college, she had a near-death experience resulting from an auto crash that completely changed her life. She has devoted her life to trying to understand "where" she was when she found herself seemingly above the earth, bathed in a sense of unity, peace and aliveness while her body lay unconscious on the hood of her car. She thought she had died--and it was wonderful! Rhea heard a voice tell her that "nothing that ever lived could possibly die." She felt the "everlasting arms" enfold her. Then she awakened on the hood of her car, unable to move, and in great pain. After recovering from 11 fractures, Rhea began her studies of mysticism, religion, psychology, psychiatry, philosophy, and literary criticism. She wanted to understand what she had experienced in those few moments and where she could have been and who could have "spoken" to her and why it was so incredibly meaningful. She began with a scientific approach and studied for four years at Duke University. After Duke, she went to New York as a Research and Editorial Associate at the American Society for Psychical Research, under the direction of one of America's leading psychologists, Gardner Murphy. Rhea founded the Parapsychology Source of Information center, and began to publish an abstracting and indexing service, Parapsychology Abstracts International. She also became editor of one of the major parapsychology journals, the *Journal of the American Society for Psychical Research*, a position she held for many years. In 1984 she was elected as president of the international society of professional parapsychologists, the Parapsychological Association. In 1992 the Parapsychological Association honored Rhea with its Outstanding Lifetime Research Award. After nearly forty years of study, Rhea realized that if she wanted to understand her near-death experience, science was not going to show her. In 1990 she decided to go back and study the basic data of parapsychology--the actual experiences people report. However, she soon realized that these data could not be viewed properly without considering them along with all the other sorts of nonordinary



and anomalous experiences people have. In a vision she saw the need to study all of them as a single class of experience, which she called "Exceptional Human Experiences." She has been pursuing this aim ever since. Several ITP students have drawn heavily on her work here as part of their dissertation research.

- h) **Dr. Ian Stevenson** (October 31, 1918-February 8, 2007) <http://www.healthsystem.virginia.edu/internet/personalitystudies/> Stevenson taught and conducted research at the University of Virginia's Division of Personality Studies. Their main purpose is the scientific investigation of phenomena that suggest that currently accepted scientific assumptions and theories about the nature of mind or consciousness, and its relationship to matter, may be incomplete. Examples of such phenomena include various types of extrasensory perception, apparitions and deathbed visions, poltergeists, near-death experiences (NDEs), out-of-body experiences (OBEs), and claimed memories of previous lives. Sadly Stevenson, one of the world's leading researchers on the scientific aspects of parapsychology, died in February 2007, and will be sorely missed by many scholars worldwide. Fortunately, the work will hopefully live on at the University of Virginia. Stevenson worked at the Division of Perceptual Studies (DOPS) which is a unit of the Department of Psychiatric Medicine of the University of Virginia's Health System. It was founded in 1967, when Dr. Ian Stevenson resigned as Chairman of the Department of Psychiatry to become Director of the Division and Chester F. Carlson Professor of Psychiatry, positions he served in for the next 35 years. Early in 2002, Dr. Bruce Greyson, who has been a faculty member at DOPS since 1995 and the long-time editor of the *Journal of Near-Death Studies*, took over as director and Carlson Professor, allowing Dr. Stevenson to devote more time to writing books and articles about his research. The Division was made possible initially through the endowment of an Eminent Scholars Chair to which Dr. Stevenson was appointed. The Division's principal benefactor was the late Chester F. Carlson, the inventor of xerography, who gave the first and largest contribution of funds for the endowed professorship. At his death in 1968, Mr. Carlson also left the University a bequest for the support of the Division's work. (Mr Carlson invented the Xerox copying machine and therefore the whole idea of photocopying, and made a personal fortune in his lifetime of about \$150,000,000 of which he donated some \$100,000 to charity.) In 1998 the University received another bequest for the Division from the estate of the late Priscilla Woolfan. These bequests help fund the two endowed professorships at DOPS; funds for the day to day operational costs of the Division must be raised from year to year. The Division's main purpose, and the *raison d'être* for its foundation, is the scientific empirical investigation of phenomena that suggest that currently accepted scientific assumptions and theories about the nature of mind or consciousness, and its relationship to matter, may be incomplete. Examples of such phenomena, sometimes called paranormal, include various types of extrasensory perception (such as telepathy), apparitions and deathbed visions (sometimes referred to as after-death communications or ADCs), poltergeists, experiences of persons who come close to death and survive (usually called near-death experiences or NDEs), out-of-body experiences (OBEs), and claimed memories of previous lives. Despite widespread popular interest in paranormal phenomena, there is a paucity of careful scientific research into their occurrences and processes. The researchers are dedicated to the use of scientific methodology in their investigation of a wide range of paranormal phenomena. DOPS is one of a little over a dozen University-based research units in the world that investigates similar paranormal phenomena. Some of the other research centers are at Princeton University, the University of Arizona, the University of Edinburgh, the University of Amsterdam, and the University of Hertfordshire in England. The researchers at the University of Virginia's unit have a special interest in studying the evidence for survival after death. For more information about the psychical research being done at other research facilities throughout the world, please refer to the Index of Psychical Research Centers and to the Index of Psychical Societies and Associations conducting research of paranormal phenomena.
- i) **ITC Journal** - <http://www.itcjournal.org/> - this is a non-profit-making publication devoted to "disseminating information on Instrumental Transcommunication and helping all the aspirations of all those wishing to communicate with another world come true"



- j) **Koestler Parapsychology Unit** - <http://moebius.psy.ed.ac.uk/> this centre conducts parapsychological research at the University of Edinburgh and was founded by a bequest from the late author and thinker Arthur Koestler and his wife Cynthia
- k) **Paranormal site investigators**. <http://www.mostlyhaunted.co.uk/> - a group which undertakes investigations into hauntings and related phenomena
- l) **Psi Research Centre** - <http://www.psi-researchcentre.co.uk/> - founded by Dr.Serena Roney-Dougal, the centre offers lectures, workshops, books and tapes. Serena Roney-Dougal did a PhD thesis in Parapsychology at Surrey University as one of only about 50 people in Britain who have this qualification. She has had over 30 years of study and experience in scientific, magical and spiritual explorations of the psyche, has lectured and taught courses, seminars and workshops in America, Britain and Europe; has written numerous articles both technical and popular, and two books; **Where Science and Magic Meet** and **The Faery Faith**. She is a founder of Friends of Bride's Mound and The White Spring Trust.
- m) **Scottish Society for Psychical Research** - <http://www.sspr.co.uk/> - founded in 1987, the SSPR aims to investigate all types of phenomena known as Paranormal or Parapsychological, and collect, classify and study reports of such phenomena.
- n) **Survival Research Network** - <http://www.survival-research.net/> - a site dedicated to the impartial and critical scientific evaluation of reported phenomena suggesting the continuity of human consciousness after bodily death. Provides information about the range and quality of the scientific survival research literature from the 1880s to date. Supporting scientists and scholars involved in the Network website are Carlos Alvarado, Stephen Braude, Alan Gauld, Erlendur Haraldsson, Emily Kelly, Jim Tucker and others.

A good list of these and similar bodies can be found both on the SPR website and also at: <http://moebius.psy.ed.ac.uk/%7Einfo/SocAssoc.php3> Further details from the main SPR website at:

<http://www.spr.ac.uk/> As a philosopher, IIPSGP Director has long been interested in the philosophical implications of psychical research, and has been a member of the SPR itself in his London days, always appreciating its fine (if small) library for its excellent collections. One of those most interesting books there was **Divine Imagining: An Essay on the First Principles of Philosophy** by Douglas Fawcett, which presents a serious attempt to sketch a philosophy of the creative imagination along the lines that Coleridge had glimpsed, and Hegel had hypothesized, and which might account for some of the normal types of paranormal phenomena. From IIPSGP's perspective, it is not so much (or only) a question of proving that paranormal phenomena exist (that seems to be pretty much accepted by those who investigate the matter impartially) but deciding what to do about it, and what ethical considerations arise from the evidence. In a nutshell, we need to facilitate the birth of an epoch of human history that will be based on genuine love, tolerance, wisdom and vision, and in which each different nation, different culture and different religious community can live at peace with its neighbours. Now the first glimpse of a truly peaceful world – that would really be a paranormal experience. Anyone getting a first sighting, please let IIPSGP know !

146. COMMON GROUND I S A Dorset based eco awareness group, check out their work at Hill House, 21 High Street, Shaftesbury, Dorset SP7 8JE. Tel: 01747 850820, [www.commonground.org.uk/](http://www.commonground.org.uk/)

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145. VIRGINIA TECH witnessed a tragic shooting incident, the worst in USA history on April 16, 2007, when a Virginia Tech student shot and killed more than 30 students and faculty, and finally also himself. Incredibly, the shooting took place in two main outbursts, and between times, he was able to walk off campus and post a package through a post office. An excellent article has been authored for the Christian Science Monitor by Prof. Jonathan Zimmerman (Professor of Education and History and Director of the History of Education Program, Steinhardt School of Education, NYU)

Zimmerman's article leads to a possible philosophical response to the tragedy and what might be done to prevent such things in future. Among the questions he asks are *Why do so many Americans own guns? Which Americans choose to purchase them? And how do guns influence the nature of violence in America?* He also points out that April 19, *should be designated as a National Day of Mourning and Reflection on Violence in America since that day marks the 12th anniversary of the bombing of the Alfred P. Murrah Building in Oklahoma City, where 168 innocents lost their lives to a homegrown American fanatic.* In fact, there is already a National Day of Mourning declared in America, as an annual protest held on the 4<sup>th</sup> Thursday of November, known to others as Thanksgiving Day, but which to the Native Americans is seen as an occasion for mourning. Zimmerman's questions about the prevalence of guns in the history of the USA need to be asked and answered, quickly. The USA began its life as an illegal rebellion against the authority of the British crown, on the part of colonists who trumpeted all manner of values, including freedom and liberty and so on. They then turned their guns on their native peoples (many Indian tribes fought against the rebels) and steadily conquered the West, holding and colonizing it down the barrel of their guns. Stupid conflicts in Europe gave the USA the excuses to intervene in European and then global politics and led to the massive armament programmes which have led to their becoming the most heavily armed nation in the history of planet earth, both in terms of collective military might and personal hardware. Surely it is time for the rest of the world to say: enough is enough? And for the American people themselves to organise for their gradual disarmament. What we urgently need inside the USA is a disarmament programme, and a replacement of fear and paranoia with love, true security and true justice, based on the principles of non-violence. There are amazing models from the Americans to follow of their own people, figures such as Thoreau, Emerson, Walt Whitman, philosophers and thinkers such as William James, peace leaders such as Martin Luther King and Rabbi Heschel. The collective intelligence and educational and intellectual of USA society is also probably unmatched in history – such that they do not really need guns to prove their place in the annals of nations. Let us hope that the path of peace can be pursued once more, and that invading foreign sovereign nations at the whim of a President will become a thing of the past. Meanwhile, a nation mourns the dead of Virginia Tech. How many more dead will strew the streets of American cities, and foreign cities before the world as a whole learns that violence is not the way to solve anything. Contact Prof Zimmerman direct on [JLZIMM@aol.com](mailto:JLZIMM@aol.com)

146. INTERNATIONAL PEACE RESEARCH ASSOCIATION 22nd Global Conference. Is taking place at Leuven, Belgium. July 15-19, 2008. IIPSGP will be helping co-host the Peace Theories Commission and would like to call for papers on all aspects of peace theory, peace philosophy, including metaphysics, ethics, epistemology and the history of philosophy. For further details and to register for the conference please go to the IPRA website at <http://soc.kuleuven.be/pol/ipra/> There is also a very useful web register of all known peace research centres and academic study institutes involved in peace studies, conflict research, security studies and related matters. IIPSGP is one of many hundreds listed. The register is on line at <http://ipra.terracuranda.org/> Below are listed the ones from the UK. Some of it may well be out of date so if you know any of the details listed below or on the website to be out of date, both in the UK and abroad, please contact IPRA direct.

IPRA [Peace Theories Commission](#)

**Thomas Clough Daffern**

Director, International Institute of Peace Studies and Global Philosophy

Rhos y Gallt, Llanerfyl, Powys, Wales, SY21 0ER

Tel: 01938 820586

Mobile: 07951 600959

Fax: 01938 820586

Email: [iipsgp@educationaid.net](mailto:iipsgp@educationaid.net)

URL: <http://www.educationaid.net>

**Institute name: International Institute of Peace Studies and Global Philosophy**

**Synonym(s) and acronym(s):** IIPSGP

**Official address:** Rhos y Gallt, Llanerfyl, Powys, Wales, SY21 0ER

Tel: 01938 820586

Mobile: 07951 600959

Fax: 01938 820586

**E-mail:** [iipsgp@educationaid.net](mailto:iipsgp@educationaid.net)

**Internet:** <http://www.educationaid.net/>

**Present head(s):** Dr T. C. Daffern (Director)

**Orientation/Main field(s):** Provides access to a large network of research and information on peace and global education activities worldwide. Deals with conflict prevention and peace building, ethics, politics and economics, and social development and global justice

**Subject(s) taught:** peace, ecology, human rights, social justice, development

**Periodical(s):** *Love, Justice and Wisdom*, 1 p.a.

**Bulletin(s):** *Information: the International Peace and World Order Studies News Bulletin*

**Working language(s):** English

**Institute name:** **International Institute for Strategic Studies**

**Synonym(s) and acronym(s):** IISS

**Official address:** Arundel House, 13-15 Arundel Street, Temple Place, London WC2R 3DX, UK, Tel: (44-20) 7379-7676. Fax: (44-20) 7836-3108.

**E-mail:** [iiss@iiss.org.uk](mailto:iiss@iiss.org.uk)

**Internet:** <http://www.iiss.org>

**Present head(s):** Dr J. Chipman (Director)

**Orientation/Main field(s):** Conducts research and provides a forum for discussion on international security problems and strategic change. Research interests focus on arms control, democratization, regional conflicts, national security policies, peacekeeping and international relations

**Field(s) of research:** political science

**Periodical(s):** *Survival*, 4 p.a. (also available online);

*Strategic Comments*, 10 p.a. (also available online);

*Strategic Survey*, 1 p.a. (also available online);

*Military Balance*, The, 1 p.a. (also available online);

*Adelphi Papers*, 8 p.a.;

*Russian Regional Perspectives Journal*, (online)

**Bulletin(s):** *IISS Newsletter*, 4 p.a. (also available online)

**Institute name:** **War Resisters' International**

**Synonym(s) and acronym(s):** WRI; Internationale des Résistant(e)s à la Guerre; IRG; Internacio de Militrezistantoj; Internacional de Resistentes a la Guerra; Internationals der KriegsdienstgegnerInnen

**Official address:** 5 Caledonian Road, London N1 9DX, UK, Tel: (44-20) 7278.4040. Fax: (44-20) 7278.0444.

**E-mail:** [info@wri-irg.org](mailto:info@wri-irg.org)

**Internet:** <http://www.wri-irg.org/>

**Present head(s):** Ms J. Sheehan (Chairman)

**Orientation/Main field(s):** Encourages co-operation of peace researchers and peace activists. Specific areas of concern include nonviolence, non-violent resistance to oppression, conscientious objection to military service and disarmament, the effects of militarism on women, conflict resolution and preventive peace-making

**Bulletin(s):** *Peace News for Nonviolent Revolution*, irr. (also available online);

*Fusil Brisé, Le/Broken Rifle, The/Fusil Roto, El/Zerbrochene Gewehr, Das*, 3 p.a. (also available online);

*WRI Women*, irr. (also available online)

**Institute name:** **University of Ulster, Magee College, Peace Studies Programme**

**Official address:** Northland Road, Londonderry BT48 7JL, Northern Ireland, UK, Tel: (44-2871) 375 277. Fax: (44-2871) 375 207.

**E-mail:** [aj.sharp@ulst.ac.uk](mailto:aj.sharp@ulst.ac.uk)

**Internet:** <http://www.ulst.ac.uk>

**Present head(s):** Prof. Dr A. J. Sharp (Programme Director)

**Orientation/Main field(s):** Devoted to peace and conflict studies, with particular emphasis on ethnic conflicts

**Subject(s) taught:** peace research: peaceful coexistence, disarmament, conflict resolution, role of the international organizations, nonviolence, peace and development, democracy and peace; polemology: war, international conflict, international security, regional conflict, terrorism; culture of peace: education for peace; interethnic relations

**Senior staff involved:** Prof. P. Arthur (Specialist, Ireland: Divided Societies)

Mr T. M. Duffy (Specialist, Cambodia, Former Yugoslavia)

Dr S. Dunn (Specialist, Education, Minority Groups)

Prof. T. G. Fraser (Specialist, Middle East, India)

Dr J. Loughlin (Specialist, National Identity in Eastern Europe and Former USSR)

Prof. V. Morgan (Specialist, Education: Women and Ethnicity)

Dr D. Roberts (Specialist, Democratization in Cambodia and Viet Nam)

Dr S. Ryan (Specialist, Ethnic Conflict and International Policy, United Nations and Cyprus)

Prof. Dr A. J. Sharp (Programme Director and Prof., Int'l Studies)

**Principal instructor(s):** Prof. P. Arthur; Mr T. M. Duffy; Prof. T. G. Fraser; Dr J. Loughlin; Prof. V. Morgan; Dr D. Roberts; Dr S. Ryan; Prof. Dr A. J. Sharp

**Working language(s):** English

**Institute name:** **Peace Pledge Union**

**Synonym(s) and acronym(s):** PPU

**Official address:** 41b Brecknock Road, London N7 0BT, UK, Tel: (44-20) 74249444. Fax: (44-20) 74826390.

**E-mail:** [enquiry@ppu.org.uk](mailto:enquiry@ppu.org.uk)

**Internet:** <http://www.ppu.org.uk/>

**Parent organization:** National Peace Council

**Orientation/Main field(s):** Promotes education for peace through the production of resources for parents, teachers and pupils on issues of war and peace. Includes information on children and war, women and peace, armed conflicts and arms trade, and conscientious objection

**Institute name:** **Lancaster University, Richardson Institute for Peace Studies and Conflict Resolution**

**Official address:** Department of Politics and International Relations, Lancaster LA1 4YF, UK, Tel: (44-1524) 594262. Fax: (44-1524) 494238.

**E-mail:** [ri@lancaster.ac.uk](mailto:ri@lancaster.ac.uk)

**Internet:** <http://www.lancs.ac.uk/users/richinst>

**Present head(s):** Dr H. Miall (Director)

**Orientation/Main field(s):** Research is organized around two overall themes: peaceful change, including roots of violence and how they can be changed; and conflict resolution and exploration of constructive responses. Also offers opportunities for Ph.D. by research

**Subject(s) taught:** peace research; peaceful coexistence; disarmament; conflict resolution; role of the international organizations; nonviolence; peace and development; polemology; war; international conflict; international security; regional conflict; culture of peace; education for peace

**Working language(s):** English

**Institute name:** **Oxford Research Group**

**Synonym(s) and acronym(s):** ORG

**Official address:** 51 Plantation Road, Oxford OX2 6JE, UK, Tel: (44-1865) 242 819. Fax: (44-1865) 794 652.

**E-mail:** [org@oxfordresearchgroup.org.uk](mailto:org@oxfordresearchgroup.org.uk)

**Internet:** <http://www.oxfrg.demon.co.uk/>

**Present head(s):** Dr S. Elworthy (Director)

**Orientation/Main field(s):** Carries out research into nuclear weapons with an understanding of the people who make those decisions. Also seeks to participate in decision making towards specific nuclear disarmament objectives, peace and global security

**Senior staff involved:** Prof. Dr F. Barnaby (Technical and Scientific Adviser); Mr P. Ingram; Prof. P. Rogers (Political Consultant)

**Institute name:** Royal United Services Institute for Defence Studies

**Synonym(s) and acronym(s):** RUSI; RUSIDS

**Official address:** Whitehall, London SW1A 2ET, UK, Tel: (44-20) 7930-5854. Fax: (44-20) 7321-0943.

**E-mail:** [defence@rusi.org](mailto:defence@rusi.org)

**Internet:** <http://www.rusi.org/>

**Present head(s):** Rear Admiral R. Cobbold (Director)

**Orientation/Main field(s):** Mainly concerned with peace, international security, defence and foreign policy, geopolitics and resolution of regional conflicts

**Periodical(s):** *RUSI Journal*, 6 p.a. (also available online);

*World Defence Systems*, 3 p.a.

**Bulletin(s):** *RUSI Newsbrief*, 12 p.a. (also available online)

**Senior staff involved:** Mr M. Codner (Specialist, Military Sciences); Dr J. Eyal (Director of Studies, Eastern Europe); Mr A. Kennedy (Head, Asia Programme); Mr D. Neep (Head, Middle East and North Africa Programme); Dr K. Payne (Head, European Security Programme); Mr N. Vinson (Head, UK Defence Programme); Mr G. Whitty (Head of Homeland Security and Resilience Programme)

**Institute name:** Lancaster University, Centre for Defence and International Security Studies

**Synonym(s) and acronym(s):** CDISS

**Official address:** Cartmel College, Lancaster LA1 4YL, UK, Tel: (44-1524) 594254. Fax: (44-1524) 594258.

**E-mail:** [P.Elliott@lancaster.ac.uk](mailto:P.Elliott@lancaster.ac.uk)

**Internet:** <http://www.cdiss.org/>

**Present head(s):** Dr M. Edmonds (Director)

**Orientation/Main field(s):** Mainly concerned with international security, arms control, disarmament and defence policy

**Subject(s) taught:** defence analysis and management; theory and practice of modern war; strategic theory; guerrilla warfare; comparative defence policy; defence procurement; international peacekeeping; civil-military relations

**Periodical(s):** *Defense and Security Analysis*, 4 p.a. (also available online)

**Working language(s):** English

**Institute name:** International Alert

**Synonym(s) and acronym(s):** IA

**Official address:** 1 Glyn Street, London SE11 5HT, UK, Tel: (44-20) 7793 8383. Fax: (44-20) 7793 7975.

**E-mail:** [general@international-alert.org](mailto:general@international-alert.org)

**Internet:** <http://www.international-alert.org>

**Present head(s):** Dr K. Clements (Secretary General)

**Orientation/Main field(s):** Concerned with conflict resolution, conflict prevention, ethnic conflicts, early warning conflict resolution. Encourages the international community to address the structural causes of conflict and facilitates peace-oriented development work amongst grassroots organizations and local peace building initiatives

**Bulletin(s):** *Annual Report*, 1 p.a.

**Institute name:** London School of Economics and Political Science, Conflict Analysis and Development Unit

**Synonym(s) and acronym(s):** CADU

**Official address:** Department of International Relations, Houghton Street, London WC2A 2AE, UK, Tel: (44-20) 7955.7404. Fax: (44-20) 7955-7446.

**E-mail:** [j.c.alden@lse.ac.uk](mailto:j.c.alden@lse.ac.uk)

**Internet:** <http://www.lse.ac.uk/Depts/intrel/CADUnit.html>

**Present head(s):** Mr M. Hoffman (Director)

**Orientation/Main field(s):** Conducts research on the causes and dynamics of violent intra-state conflict and their linkages with human development

**Subject(s) taught:** peace research; conflict resolution; nonviolence; peace and development; democracy and peace; polemology; regional conflict; culture of peace; education for peace

**Senior staff involved:** Dr C. Alden; Mr M. Banks; Dr D. Jacquin-Berdal; Prof. M. Light; Principal instructor(s): Mr M. Hoffman

**Working language(s):** English

**Institute name:** Responding to Conflict Programme

**Synonym(s) and acronym(s):** RTC

**Official address:** 1046 Bristol Road, Birmingham B29 6LJ, UK, Tel: (44-121) 415 5641. Fax: (44-121) 415 4119.

**E-mail:** [enquiries@respond.org](mailto:enquiries@respond.org)

**Internet:** <http://www.respond.org>

**Present head(s):** Mr S. Fisher (Director)

**Orientation/Main field(s):** Seeks to provide support and extend the efforts of people who are engaged in conflict resolution and ameliorating the situations of political and social conflicts

**Subject(s) taught:** skills and strategies for peace: peaceful coexistence, conflict resolution, conflict prevention and peace building; role of the international organizations, nonviolence, peace and development and democracy

**Senior staff involved:** Mr S. Fisher; Mr S. Williams; Principal instructor(s): Ms D. I. Abdi; Mr S. Fisher

**Working language(s):** English; French

**Institute name:** Conflict, Development and Peace Network

**Synonym(s) and acronym(s):** CODEP

**Official address:** Dean Bradley House, 6th Floor, 52 Horseferry Road, London SW1P 2AF, UK, Tel: (44-20) 7799-2477. Fax: (44-20) 7799-2458.

**E-mail:** [mail@codep.org.uk](mailto:mail@codep.org.uk)

**Internet:** <http://www.codep.org.uk/>

**Present head(s):** Ms K. Armstrong (Co-ordinator)

**Orientation/Main field(s):** Its aim is to help reduce violent conflict and support those worst affected by it through the improvement of policy and practice in conflict, development and peace work. Provides an online database of organizations and individuals working in the fields of conflict, development and peace

**Bulletin(s):** *CODEP Newsletter*, 24 p.a. (also available online)

**Senior staff involved:** Y. Miheisi (Research and Information Officer)

**Institute name:** University of Kent at Canterbury, Centre for Conflict Analysis

**Official address:** Department of Politics and International Relations c/o Rutherford College, University of Kent at Canterbury, Canterbury CT2 7NX, UK, Tel: (44-1227) 827530. Fax: (44-1227) 827033.

**E-mail:** [A.J.Williams@ukc.ac.uk](mailto:A.J.Williams@ukc.ac.uk)

**Internet:** <http://www.ukc.ac.uk/politics/research/conflictanalysis.htm>

**Present head(s):** Dr A. Williams (Director)

**Orientation/Main field(s):** Research network conducting research on peace, international conflict and international mediation, practical conflict resolution, problem-solving workshops on international(ized) and intercommunal disputes, teaching conflict theory and developing literature on the subject

**Periodical(s):** *Global Society*, 4 p.a. (also available online)

**Institute name:** **Peace Brigades International**

**Synonym(s) and acronym(s):** PBI; Brigadas de Paz Internacionales; Brigades de Paix Internationales

**Official address:** 5 Caledonian Rd, London N1 9DX, UK, Tel: (44-20) 7713-0392. Fax: (44-20) 7837-2290.

**E-mail:** [pbiio@gn.apc.org](mailto:pbiio@gn.apc.org)

**Internet:** <http://www.igc.org/pbi/index.html>

**Orientation/Main field(s):** Devoted to nonviolent peacekeeping, conflict resolution and education for peace

**Bulletin(s):** *Project Bulletin*, 12 p.a.

**Working language(s):** English

**Institute name:** **University of Bradford, Department of Peace Studies**

**Official address:** Bradford, West Yorkshire BD7 1DP, UK, Tel: (44-1274) 235235. Fax: (44-1274) 235240.

**E-mail:** [o.p.ramsbotham@bradford.ac.uk](mailto:o.p.ramsbotham@bradford.ac.uk)

**Internet:** <http://www.brad.ac.uk/acad/peace>

**Present head(s):** Dr O. Ramsbotham (Head)

**Orientation/Main field(s):** Analyzes the origins and nature of conflict within and between societies, and the efforts to build peaceful and equitable forms of social and peaceful coexistence

**Subject(s) taught:** peace research; peaceful coexistence; disarmament; conflict resolution; role of the international organizations; nonviolence; peace and development; democracy and peace; North-South relations; war; international conflict; international security; regional conflict; terrorism; education for peace; regional conflict

**Bulletin(s):** *Newsletter*, 3 p.a. (also available online)

**Senior staff involved:** Dr D. Bloomfield; Dr J. Bujra (Director, Postgraduate Research); Dr M. G. Chalmers; Dr A. Cottley; Prof. M. Dando; Dr T. Duffey; Dr B. Fetherston; Dr D. Francis; Prof. T. G. Gallagher; Dr O. J. Greene; Dr S. R. Gregory; Dr N. Lewer; Dr D. Miller; Dr D. Pankhurst; Dr J. Pearce; Ms S. Perrigo; Dr S. Pullinger; Dr O. Ramsbotham; Prof. P. F. Rogers; Dr P. van den Dungen; Mr J. Whitman; Dr T. Woodhouse (Director, Conflict Resolution Centre); Mr S. Whitby

**Working language(s):** English

**Institute name:** **GreenNet**

**Synonym(s) and acronym(s):** GN

**Official address:** 33 Islington High Street, London N1 9LH, UK, Tel: (44-20) 7713-1941. Fax: (44-20) 7837-5551.

**E-mail:** [info@gn.apc.org](mailto:info@gn.apc.org)

**Internet:** <http://www.gn.apc.org/>

**Parent organization:** Association for Progressive Communications (APC)

**Orientation/Main field(s):** Global computer network for environment, peace, human rights and development

**Institute name:** **University of Ulster, Centre for the Study of Conflict**

**Official address:** Cromore Road, Coleraine BT52 1SA, Northern Ireland, UK, Tel: (44-28) 7034-4141. Fax: (44-28) 7032-4927.

**Internet:** <http://cain.ulst.ac.uk/csc>

**Present head(s):** Prof. S. Dunn (Director)

**Orientation/Main field(s):** Carries out research on peace, conflict resolution, mediation and education for peace and the role of women in conflict

**Institute name:** **Atlantic College, Peace and Conflict Studies**

**Official address:** St Donat's Castle, Llantwit Major, S Glamorgan, UK, Tel: (44-1446) 799000.

**E-mail:** [principal@uwcac.uwc.org](mailto:principal@uwcac.uwc.org)

**Internet:** [http://atschool.eduweb.co.uk/atlantic/AC\\_NEW/IB\\_Curriculum/Peace\\_Conflict.htm](http://atschool.eduweb.co.uk/atlantic/AC_NEW/IB_Curriculum/Peace_Conflict.htm)

**Present head(s):** Mr M. McKenzie (Principal)

**Orientation/Main field(s):** Examines conflict at all levels, personal, social and international and seeks peaceful solutions to them

**Subject(s) taught:** peace; conflict; violence; causes of human aggression and the causes of war; inter-group conflict: causes and reduction of prejudice and racial discrimination; arms trade, weapons and disarmament; Northern prosperity and violence against the economically under-developed South; regions in conflict; international organisations: the UN mediation and conflict management; positive action: the power of nonviolence in place of war and violent conflict

**Working language(s):** English

**Institute name:** **British Teilhard Association**

**Official address:** Plas Maelog, Beaumaris Ynys Mon LL58 8BH, UK,

**E-mail:** [sioncowell@onetel.net.uk](mailto:sioncowell@onetel.net.uk)

**Present head(s):** Mr S. Cowell (Chairman)

**Orientation/Main field(s):** Its objective is to stimulate public debate on issues relating to the future of humankind. Aims at peace and conflict resolution in the fields of political conflicts, ethnic conflicts and religion. Formerly: Teilhard Centre for the Future of Man

**Institute name:** **The Royal Institute of International Affairs**

**Synonym(s) and acronym(s):** RIIA

**Official address:** Chatham House, 10 St. James's Square, London SW1Y 4LE, UK, Tel: (44-20) 7957 5700. Fax: (44-20) 7957 5710.

**E-mail:** [contact@riia.org](mailto:contact@riia.org)

**Internet:** <http://www.riia.org>

**Present head(s):** Prof. Dr V. Bulmer-Thomas (Director)

**Orientation/Main field(s):** Aims to promote the study and understanding of all aspects of international relations. The research programme includes areas of international security and peacebuilding

**Field(s) of research:** political science; economics

**Periodical(s):** *International Affairs*, 4 p.a. (also available online)

**Bulletin(s):** *World Today*, *The*, 11 p.a.

**Senior staff involved:** Sir T. Garden; Mr W. Hopkinson; Mr O. Malik

**Institute name:** **University of Sussex, Institute of Development Studies**

**Synonym(s) and acronym(s):** IDS

**Official address:** Brighton BN1 9RE, UK, Tel: (44-1273) 606261. Fax: (44-1273) 621202.

**E-mail:** [ids@ids.ac.uk](mailto:ids@ids.ac.uk)

**Internet:** <http://www.ids.ac.uk>

**Present head(s):** Dr K. A. Bezanson (Director)

**Orientation/Main field(s):** Conducts research on issues related to peace, peace and development, and the democratization process in developing countries

**Subject(s) taught:** peace research; peaceful coexistence; conflict resolution; role of the international organizations; peace and development; democracy and peace

**Field(s) of research:** social sciences; economics; sociology; political science; education



**Bulletin(s):** *IDS Bulletin*, 4 p.a.

**Senior staff involved:** Dr R. Crook; Dr A.-M. Goetz; Dr R. Luckham; Prof. J. Manor

**Working language(s):** English

**Institute name:** **The University of York, Centre for Defence Economics**

**Synonym(s) and acronym(s):** CDE

**Official address:** Department of Economics and Related Studies, York YO10 5DD, UK, Tel: (44-1904) 433680. Fax: (44-1904) 433759.

**E-mail:** [kh2@york.ac.uk](mailto:kh2@york.ac.uk)

**Internet:** <http://www.york.ac.uk/depts/econ/re/cde.htm>

**Present head(s):** Prof. K. Hartley (Director)

**Orientation/Main field(s):** Undertakes research in all aspects of the economics of defence, disarmament, conversion and peace

**Periodical(s):** *Defence and Peace Economics*, 6 p.a. (also available online)

**Institute name:** **University of London, King's College, Centre for Defence Studies**

**Synonym(s) and acronym(s):** CDS

**Official address:** Strand, London WC2R 2LS, UK, Tel: (44-20) 7848-2338. Fax: (44-20) 7848-2748.

**E-mail:** [shelley.butler@kcl.ac.uk](mailto:shelley.butler@kcl.ac.uk)

**Internet:** <http://www.kcl.ac.uk/depsta/rel/cds/index.htm>

**Present head(s):** Prof. M. Clarke (Executive Director)

**Orientation/Main field(s):** Fields of research include national defence policy and decision making, European security, democratization and future threats to peace and security, ethnic identity in Eastern Europe and economic security in Britain. Monitoring the progress of arms control, weapons and international security is part of the remit of the Centre

**Periodical(s):** *Conflict, Security and Development*, 3 p.a.

**Senior staff involved:** L. Freedman

**Institute name:** **University of Southampton, Mountbatten Centre for International Studies**

**Official address:** Department of Politics, Southampton SO17 1BJ, UK, Tel: (44-23) 80592522. Fax: (44-23) 80593533.

**E-mail:** [mcis@soton.ac.uk](mailto:mcis@soton.ac.uk)

**Internet:** <http://www.mcis.soton.ac.uk/>

**Present head(s):** Prof. J. Simpson (Director)

**Orientation/Main field(s):** Interdisciplinary research centre covering nuclear non-proliferation, arms control, UN peacekeeping, and international security

**Periodical(s):** *PPNN Issue Reviews*, (also available online)

**Bulletin(s):** *PPN News Briefs*, 4 p.a. (also available online)

**Senior staff involved:** Prof. P. Calvert; Dr T. Evans; Dr J. Glenn; Mr F. Gregory; Dr D. Howlett; Dr D. Owen; D N. Poku; Dr M. Smith

**Working language(s):** English

**Institute name:** **Research Institute for the Study of Conflict and Terrorism**

**Synonym(s) and acronym(s):** RISCT

**Official address:** P.O. Box 1179, Leamington Spa, Warwickshire CV32 6ZY, UK, Tel: (44-1926) 833307. Fax: (44-1926) 833307.

**E-mail:** [risc\\_t\\_potts@compuserve.com](mailto:risc_t_potts@compuserve.com)

**Present head(s):** Prof. W. F. Gutteridge (Director)

Mr D. Slater (Chairman)

**Orientation/Main field(s):** Devoted to peace, its purpose is to research into the courses, manifestations and trends of political instability conflict and terrorism throughout the world

**Periodical(s):** *Conflict Studies*, 10 p.a.

**Institute name:** **University of Aberdeen, Scottish Centre for International Security**

**Official address:** Edward Wright Building, Aberdeen AB24 3QY, UK, Tel: (44-1224) 272714. Fax: (44-1224) 272552.

**E-mail:** [f.moustakis@abdn.ac.uk](mailto:f.moustakis@abdn.ac.uk)

**Internet:** <http://www.abdn.ac.uk/pir/scis>

**Present head(s):** Prof. M. Sheehan (Director)

**Orientation/Main field(s):** Focus is on peace and international security in its military, political, economic and environmental aspects

**Institute name:** **University of Cambridge, Centre of International Studies**

**Official address:** Fitzwilliam House, 32 Trumpington Street, Cambridge CB2 1QY, UK, Tel: (44-1223) 741311. Fax: (44-1223) 741313.

**E-mail:** [intstudies@lists.cam.ac.uk](mailto:intstudies@lists.cam.ac.uk)

**Internet:** <http://www.intstudies.cam.ac.uk>

**Present head(s):** Prof. J. Mayall (Director)

**Orientation/Main field(s):** Centre devoted to the studies of international relations

**Subject(s) taught:** international relations; role of the international organizations; the origins of international conflict; international security; regional conflict; terrorism; arms control; theories of deterrence; peacekeeping and ethics of war; law of armed conflict and peaceful settlement of disputes

**Periodical(s):** *Cambridge Review of International Affairs*, 3 p.a. (also available online)

**Bulletin(s):** *Newsletter*, (also available online)

**Senior staff involved:** Dr G. R. Edwards; Dr J. Haslam; Dr C. Jones; Dr Y. Sayigh; Dr B. Simms; Dr J. Smith; Dr P. Towle

**Working language(s):** English

**Institute name:** **Keele University, School of Politics, International Relations and the Environment**

**Synonym(s) and acronym(s):** SPIRE

**Official address:** Keele, Staffordshire ST5 5BG, UK, Tel: (44-1782) 583452. Fax: (44-1782) 583592.

**E-mail:** [irb01@intr.keele.ac.uk](mailto:irb01@intr.keele.ac.uk)

**Internet:** <http://www.keele.ac.uk/depts/spire/index.html>

**Present head(s):** Mr A. Danchev (Head)

**Orientation/Main field(s):** Fields of interest include international relations, peace and international security. Formerly: Department of International Relations

**Subject(s) taught:** international security; strategies; defence policy; security environment; international relations

**Working language(s):** English

**Institute name:** **University of London, King's College, Department of War Studies**

**Official address:** Strand, London WC2R 2LS, UK, Tel: (44-20) 7848 2178. Fax: (44-20) 7848 2026.

**E-mail:** [war.project@kcl.ac.uk](mailto:war.project@kcl.ac.uk)

**Internet:** <http://www.kcl.ac.uk/depsta/warstu/index.html>

**Present head(s):** Prof. B. Holden Reid (Head)

**Orientation/Main field(s):** Research covers peace and all aspects of war including armed forces and British society, the pace of battle, air warfare in World War II, proliferation of weapons in the Middle East, Anglo-German nuclear weapons relations in the 1960s, logistics, civil-military relations, the Western Front in World War I, conventional arms control, satellite verification techniques, the US-Soviet conflict, the arms trade, and regional security

**Subject(s) taught:** disarmament; role of the international organizations; war; international conflict; international security; regional conflict; literature of war; ethics and philosophy of war; prevention and conflict resolution; ethnic conflicts; global communication issues and conflicts

**Periodical(s):** *War Studies Journal*, 2 p.a.



**Senior staff involved:** Prof. C. Dandeker; Prof. L. Freedman; Prof. B. G. Heuser; Prof. A. Lambert; Prof. P. A. G. Sabin  
**Working language(s):** English

**Institute name:** **University of Ulster at Coleraine, Initiative on Conflict Resolution and Ethnicity**

**Synonym(s) and acronym(s):** INCORE

**Official address:** Aberfoyle House, Northland Road, Londonderry BT48 7JA, UK, Tel: (44-28) 71375500. Fax: (44-28) 71375510.

**E-mail:** [incore@incore.ulst.ac.uk](mailto:incore@incore.ulst.ac.uk)

**Internet:** <http://www.incore.ulst.ac.uk>

**Present head(s):** Prof. M. Fitzduff (Director)

**Parent organization:** United Nations University, Tokyo

**Orientation/Main field(s):** Research projects emphasize on pre-violence strategies to prevent the outbreak of ethnic conflicts, conflict resolution, multiethnic societies and peace-keeping

**Field(s) of research:** social sciences; education; political science; sociology

**Bulletin(s):** *Ethnic Studies Network Bulletin*, 2 p.a. (also available online);

*Ethnic Conflict Research Digest*, (also available online)

**Senior staff involved:** Ms B. Brocklehurst (Researcher, Ethnic Conflict, Security, Children's Political Socialisation, Education, Identity and Gender Studies)

Ms C. Church (Director of the Policy and Evaluation Unit and Specialist, UN and Foreign Policy)

Prof. J. P. Darby (Research Director, Specialist, Ethnic Conflicts, Northern Irish Conflict, Ethnic Violence)

Prof. M. Fitzduff (Director and Specialist, Ethno-politics, Public Policy in Divided Societies)

Mr R. McGinty (Specialist, Int'l Relations, Northern Ireland Peace Process)

Ms C. Gormley (Researcher, Political Leadership in Divided Societies)

Mr B. Leonard (Researcher, Management of Diversity)

Mr L. O'Hagan (Researcher, Ethnic Studies)

Ms G. Robinson (Co-ordinator, Conflict Data Service, Women and Work, Lone Parents, Social Attitudes, Research Methodologies)

**Institute name:** **The Mediation Network for Northern Ireland**

**Official address:** 10 Upper Crescent, Belfast BT7 1NT, UK, Tel: (44-28) 9043 8614. Fax: (44-28) 9031 4430.

**E-mail:** [info@mediation-network.org.uk](mailto:info@mediation-network.org.uk)

**Internet:** <http://www.mediation-network.org.uk>

**Present head(s):** Mr B. McAllister (Director)

**Orientation/Main field(s):** Promotes the use of Third Party intervention in disputes and supports creative responses to conflict in Northern Ireland in order to achieve peace

**Subject(s) taught:** conflict resolution

**Senior staff involved:** Mr J. Campbell; Mr D. Baker; Mr P. O'Reilly

**Working language(s):** English

**Institute name:** **Saferworld**

**Official address:** 46 Grosvenor Gardens, London SW1W 0EB, UK, Tel: (44-20) 7881 9290. Fax: (44-20) 7881 9291.

**E-mail:** [general@saferworld.co.uk](mailto:general@saferworld.co.uk)

**Internet:** <http://www.saferworld.co.uk>

**Orientation/Main field(s):** Devoted to peace, works to identify, develop and publicise more effective approaches to tackling and preventing armed conflicts

**Bulletin(s):** *Update Newsletter*, (also available online);

*Arms Trade Bulletin*, (also available online);

*Central and Eastern Europe Arms Bulletin*, (also available online)

**Institute name:** **Forum on Early Warning and Early Response**

**Synonym(s) and acronym(s):** FEWER

**Official address:** Old Truman Brewery, 91-95 Brick Lane, London E1 6QN, UK, Tel: (44-20) 7247-7022. Fax: (44-20) 7247-5290.

**E-mail:** [ckeen@fewer.org](mailto:ckeen@fewer.org)

**Internet:** <http://www.fewer.org>

**Present head(s):** Ms G. Kinnock (Chairperson); Mr D. Nyheim (Director)

**Orientation/Main field(s):** Multi-sectoral and multi-disciplinary network undertaking research on conflict prevention and best practices to provide for early warning and informing peace-building actions

**Subject(s) taught:** peace research: peaceful coexistence, conflict resolution, role of the international organizations, peace and development, democracy and peace

**Working language(s):** English

**Institute name:** **Queen's University of Belfast, Centre for the Study of Ethnic Conflict**

**Official address:** School of Politics, 21 University Square, Belfast BT7 1PA, Northern Ireland, UK,

**E-mail:** [a.guelke@qub.ac.uk](mailto:a.guelke@qub.ac.uk)

**Internet:** <http://www.qub.ac.uk/ss/pol>

**Orientation/Main field(s):** Devoted to peace and the study of ethnic conflict

**Subject(s) taught:** ethnic conflict; ethnonationalism; theory; comparative research

**Senior staff involved:** Prof. A. Guelke (Course Director, Comparative Ethnic Conflict)

Dr P. Mitchell (Course Director, Comparative Ethnic Conflict)

**Working language(s):** English

**Institute name:** **Centre for Conflict Resolution, University of Bradford**

**Official address:** West Yorkshire BD7 1DP, UK, Tel: (44-1274) 234197. Fax: (44-1274) 234197.

**E-mail:** [l.k.reynolds@bradford.ac.uk](mailto:l.k.reynolds@bradford.ac.uk)

**Internet:** <http://www.brad.ac.uk/acad/confres/>

**Present head(s):** Dr N. Lewer (Director)

**Orientation/Main field(s):** Devoted to conflict resolution

**Subject(s) taught:** conflict resolution; peace keeping

**Periodical(s):** *UN and Conflict Monitor*, 4 p.a. (also available online)

**Senior staff involved:** Dr T. Duffey; Dr B. Fetherston; Prof. O. Ramsbotham; Prof. T. Woodhouse; Principal instructor(s): Dr T. Duffey; Dr B. Fetherston; Dr

N. Lewer; Prof. O. Ramsbotham; Ms L. Reynolds; Prof. T. Woodhouse

**Working language(s):** English

**Institute name:** **Conflict Studies Research Centre**

**Synonym(s) and acronym(s):** CSRC

**Official address:** Directorate General Development and Doctrine, Royal Military Academy Sandhurst, Camberley, Surrey GU15 4PQ, UK, Tel: (44-1276) 412375. Fax: (44-1276) 686880.

**E-mail:** [crsc.dgd&d@gtnet.gov.uk](mailto:crsc.dgd&d@gtnet.gov.uk)

**Present head(s):** Mr C. J. Dick (Director)

**Parent organization:** British Army's Doctrine and Development Directorate

**Orientation/Main field(s):** Devoted to peace, uses original sources to analyse long-term factors of instability as well as security policy and practice in Central and

Eastern Europe and the former Soviet Union  
Senior staff involved: Ms A. C. Aldis (Research Manager)

Institute name: **African Rights**

Official address: P.O. Box 18368, London EC4A 4JE, UK, Tel: (44-20) 7947-3276. Fax: (44-20) 7947-3253.

E-mail: [afrights@gn.apc.org](mailto:afrights@gn.apc.org)

Internet: <http://www.unimondo.org/AfricanRights/>

Present head(s): Mr R. Omaar (Director)

Orientation/Main field(s): Dedicated to peace, human rights violations, conflict, famine and civil reconstruction in Africa

Periodical(s): Witness to Genocide, irr.

147. THE INTERNATIONAL DICTIONARY OF INTELLECTUAL HISTORIANS is now based at Leipzig University Library under Prof Ulrich Johannes Schneider, and is an international project to catalogue and record the work of intellectual historians from around the world. As such, IIPSGP believes it is an important project and deserves support from scholars worldwide. Ulrich Johannes Schneider, geboren 1956 in Frankfurt am Main, studierte Philosophie in Frankfurt, Berlin und Paris, war in den achtziger Jahren Wissenschaftlicher Mitarbeiter am Institut für Philosophie- und Wissenschaftsgeschichte an der TU Berlin, lehrte kurz nach der Wende am Institut für Philosophie in Leipzig, leitete die Abteilung Forschungsprojekte an der Herzog August Bibliothek in Wolfenbüttel und ist seit 2006 Direktor der Universitätsbibliothek Leipzig. Schneider is the librarian at Leipzig University and the author of *Enzyklopädien in der Frühen Neuzeit. Katalog zur Ausstellung der Universitätsbibliothek Leipzig und der Herzog August Bibliothek Wolfenbüttel* (Primus Verlag, Darmstadt 2006) *Michel Foucault* (Primus Verlag, Darmstadt 2004) and *Philosophie und Universität Historisierung der Vernunft im 19. Jahrhundert. Habil.-Schrift* (Felix Meiner Verlag, Hamburg 1999) Further details from <http://www.idih.org>

148. INTERNATIONAL PHILOSOPHERS FOR PEACE AND THE PREVENTION OF NUCLEAR WAR (IPPNO) may 2007 – IPPNO *INTERNATIONAL PHILOSOPHERS FOR PEACE (IPPNO) - Eleventh International Conference is taking place at* Radford University, Radford, Virginia, USA, on May 24 (noon) to May 27 (noon), 2007 on the subject of *Dreams / Nightmares of Empire: Hegemony or Survival in the 21<sup>st</sup> Century*. Paper Submissions, Abstracts, and Inquiries welcome from all disciplines. Presentation Time: About 20 minutes plus 20 minutes for discussion. Relevant topics include the following: 1) The U.S. goal to establish itself as *the* hegemonic world power, militarily, politically, and economically 2) The likely national and global consequences of this commitment 3) Feasible alternative ways to provide a stable world with planetary peace and human well-being 4) Features or inherent tendencies of any empire or types of empire 5) Philosophical implications and significance of these dreams and nightmares 6) Moral and political implications of any commitment to establishing a world empire 7) “There can be hegemony or there can be survival but not both.” Is this thesis defensible? 8) The neo-conservative philosophy of hegemony and a critique of this Registration fee: Developed countries: US \$120 (after April 15, \$160). Students of developed countries: US \$85 (after April 15, \$125). Developing countries: US \$50 (after April 15, \$90). Deadlines: Abstracts and paper titles due by March 15, final paper in electronic and hard copy by April 15. Description: The Conference will include Friday and Saturday at Radford University’s beautiful Selu Conservancy, with transport provided for the 15 minute ride from campus to the Conservancy. On Saturday afternoon it will include hiking and/or canoeing for those who wish to enjoy these beautiful Virginia surroundings. It also includes guided use of Radford University’s planetarium/telescope at Selu Saturday night. The registration fee includes coffee breaks, as well as continental breakfasts and box lunches provided at Selu, Friday and Saturday, and the banquet on Saturday evening. Lodging in Radford University’s comfortable dorms is \$35.75 per night for a single room, \$25.85 per night for a double (with roommate). For off campus lodging see [www.radford.edu/AboutRU/Lodging.html](http://www.radford.edu/AboutRU/Lodging.html). Other breakfasts and dinners will be available in the University campus dining facilities at low cost. Inexpensive transportation is available from Roanoke Airport. On-line registration at [www.radford.edu/~conf-serv](http://www.radford.edu/~conf-serv) Email: [conf-serv@radford.edu](mailto:conf-serv@radford.edu) Phone: 540 831 6037 Abstracts and paper submissions should also be sent to the Conference Services email address or to IPPNO Conference, Conference Services, Radford University, Box 6911, Radford, Virginia, 24142, USA. For information contact Dr. Glen T. Martin at [gmartin@radford.edu](mailto:gmartin@radford.edu)

See details on the work of IPPNO on the website at: <http://www.radford.edu/~gmartin/IPPNO%20brochure.htm>. IIPSGP Director served as international Coordinator of IPPNO from 1990 to 1995. It was part of the mission of the founding of IIPSGP to widen the field of discussion for IPPNO beyond that of a primarily USA based organization, and to embrace colleagues in the Middle East, Africa, Asia etc. there is little work in the philosophy of peace going on for example, in the Middle Eastern Islamic, Jewish or Christian communities, in spite of the fact that all three religions see peace (shalom, salaam) as the greatest good for humanity, and indeed as a Divine Good. It is part of the mission of the Truth and Reconciliation Commission for the Middle East to try to encourage deep theological and philosophical reflection on the nature of peace among all inhabitants of the region, so as to think our way out of the morass of destruction, terrorism and violence to which we have descended. For example, it is a little commented on fact that suicide per se is illegal in all branches of Islamic. Muhammad spoke against suicide as an abomination, and being a loving person who believed life was a sacred and beautiful thing, he said that even Muslims who committed suicide would not be given a place in heaven. Ironical then that so called Islamic suicide bombers are in fact acting totally at odds with the Prophets specific ethical instructions. How many so called Muslim suicide bombers realize they are operating totally outside the field of Islamic ethical theory established directly by the founder of the religion itself? Conversations on the ethics of war and peace are urgently needed in the Middle East context, both for the Iraqi situation, for Afghanistan and for Israel/Palestine. IIPSGP will continue to do what it can in this regard alongside many other groups and peace campaigns. Dr Sean English of the Saor Ollscoil na h'Eireann is possibly planning to attend the Radford Conference of IPPNO. Contact him on [sean\\_english@eircom.net](mailto:sean_english@eircom.net)

149. DECADE TO OVERCOME VIOLENCE: CHURCHES SEEKING PEACE AND RECONCILIATION 2001-2010. This is a project of the World Council of Churches to promote peace and non-violence worldwide which IIPSGO strongly supports. see <http://www.oikoumene.org/en/resources/documents/wcc-commissions/faith-and-order-commission/viii-theological-reflection-on-peace.html> A recent report states:

*Five years have passed since the ecumenical Decade to Overcome Violence was launched in February 2001 in Berlin. The assembly at Porto Alegre, therefore, marks the mid-term of the Decade and offers a welcome opportunity to share experiences, make an interim assessment, and refocus the course to be followed during the second five-year period.*

*I*

*It is encouraging that the impulse of the Decade has been taken up in an ever-growing number of churches and regions. The annual thematic and geographic foci on the challenges facing the churches in certain conflict areas and on their witness for peace have helped to forge bonds of ecumenical solidarity in the search for reconciliation and peace.*

*During the second half of the Decade the task will be to develop these efforts in the direction of firmer alliances and more effective links between churches, networks and movements. The "ecumenical space" that is being offered by the Decade needs to be shaped and filled through mutual visits, by identifying more exemplary initiatives, and by a deliberate focus on the basic elements of the Christian witness for peace, in order to strengthen the unity and the common voice of the churches. Only in this way can the overall goal of the Decade be reached, i.e. to move the search for reconciliation and peace "from the periphery to the centre of the life and witness of the church".*

*II*

*With the Decade the churches in the fellowship of the World Council have entered a course which requires persistence and endurance. The goals of overcoming violence and building a culture of peace imply spiritual, theological and practical challenges for the churches which touch them in the centre of what it means to be church.*

*At the opening of the Decade the following goals were formulated:*

*Addressing holistically the wide varieties of violence, both direct and structural, in homes, communities, and in international arenas, and learning from the local and regional analyses of violence and ways to overcome violence.*

- Challenging the churches to overcome the spirit, logic and practice of violence; to relinquish any theological justification of violence; and to affirm anew the spirituality of reconciliation and active non-violence.*
- Creating a new understanding of security in terms of cooperation and community, instead of in terms of domination and competition.*
- Learning from the spirituality and resources for peace-building of other faiths to work with communities of other faiths in the pursuit of peace and to challenge the churches to reflect on the misuse of religious and ethnic identities in pluralistic societies.*
- Challenging the growing militarization of our world, especially the proliferation of small arms and light weapons.*

*Looking back on the first five years of the Decade, what can be said in terms of an interim assessment?*

### **III**

*1. It is encouraging that many congregations, initiatives and Christian peace services have begun during the first half of the Decade to develop various grassroots projects in order to address the different forms of violence that we experience today in families, in schools, in streets and in civil conflicts. In view of the very diversity of the projects, it is necessary, however, to identify places (?) and persons in the churches who accept the responsibility for coordination, networking, advice and improvement of such efforts and for stimulating the sharing of experiences. In a fair number of churches encouraging steps have been taken in this direction. Such efforts are all the more important that only in this way the different projects of non-violent action can achieve relevance in society.*

*The Decade to Overcome Violence runs parallel to the UN Decade for a Culture of Peace and Non-Violence for the Children of the World. In the context of the analysis of violence worldwide, conducted by the World Health Organization, violence prevention is declared as a public health priority (World Health Assembly Resolution WHA 49.25). The Violence Prevention Alliance offers the churches both opportunities and challenges to act as responsive and responsible actors of civil society, in conjunction with governments and non-governmental partners. These collaborations need further strengthening.*

*At the same time, it should be noted that there are churches which so far have made little room in their life and praxis for non-violent ways of thinking and acting. In these cases little has been done to provide resources and structures for activities in the framework of the Decade, and most often there is no responsible accompaniment and coordination of such activities. As a consequence, the Decade is hardly known in some regions, especially by other social forces which are themselves engaged in efforts to prevent violence, and its social and political impact is very limited. Since the Decade is an ecumenical initiative of the community of churches worldwide, members of this community who are engaged in processes of reconciliation will need to share their convictions and their energy with those who have not yet reacted to the strong and clear call: peace-building in non-violent ways is a Christian core virtue and imperative of the gospel message itself.*

*2. The debate about the whole spectrum of violence has started. Much critical attention has of course been focused on analyzing the different experiences of violence. It has to be noted that individual and interpersonal violence are prevalent, constituting eighty percent of the world's casualties in terms of physical violence. During the second half of the Decade emphasis should now be placed more deliberately on the search for concrete and realistic ways of "overcoming the spirit, logic and practice of violence".*



*It should be acknowledged, however, that the first half of the Decade was overshadowed by brutal acts of international terrorism and the reactions to it, especially in the form of military interventions in Afghanistan and in Iraq. Seldom before have the spirit, logic and practice of violence manifested themselves so openly. The challenge to the churches to relinquish any theological and ethical justification of violence calls for the exercise of spiritual discernment that draws its strength from a spirituality of active non-violence. Here the churches are in need of mutual support and encouragement. The efforts of the churches in the context of the Decade should be marked even more decisively by profound common ethical-theological reflection and advocacy for non-violent conflict prevention, for civilian forms of conflict-management and peace consolidation, as well as for a “just peace”.*

*3. The concern for security has become the dominant motif for individual as well as social and political decisions. More and more, traditional approaches based on the notion of national security and its defence by military means seem to be gaining the upper hand once again and tend to supplant the insight that the main objective should be security for people and not only for the state. Human security is the fruit of just relationships in community and of respect for human rights. In light of the recent findings on physical violence, the notion of human security as being safe at home and in the community deserves more attention and education. At the same time, today security is increasingly being threatened through the effects of economic globalization. Therefore, the search for an “Alternative Globalization Addressing Peoples and Earth” has to be understood as a decisive contribution to the continuation of the Decade.*

*4. All religious communities and traditions are facing the expectation and the challenge to show the way towards peace and overcoming violence. Often, religious loyalties connected with ethnic identity are being used for purposes of legitimizing and mobilizing in situations of violent power conflicts. For this very reason inter-religious dialogue on the hidden connections between religion and violence has become one of the foci of the Decade. This is true in particular for dialogue between Christians and Muslims. To be sure, “by its very nature, inter-religious dialogue is not an instrument to resolve problems instantly in emergency situations”. However, the trust that has been built through patient dialogue and practical cooperation for the common good “may in times of conflict prevent religion from being used as a weapon”.<sup>1</sup>*

*5. The massive efforts for strengthening security in the context of the so-called “fight against terrorism” have led to noticeable arms proliferation and a growth in the general militarization of the world, following upon a period of actual disarmament in all categories of weapons from anti-personal mines to nuclear arms. In their activities during the second half of the Decade, the churches should pay more attention to the challenges arising from this situation. While churches are beginning to discern in more depth the ethical demand of the responsibility to protect those who cannot protect themselves, they are pointing out in particular that international terrorism is not being overcome with military means, i.e. by war; it is rather being encouraged and strengthened. At the same time, it should be acknowledged that an increasing number of people become victims of violence in civil and local conflicts which are being fought with light and small weapons. This remains a strong challenge to all the churches.*

#### **IV**

*In the long-term the Decade to Overcome Violence will be judged by whether it will have led to a change of consciousness and to deepened insights into the theological, ethical and spiritual foundations of Christian action for peace. During the first half of the Decade the struggle with the question of violence received priority attention. For the remaining five years the search for reconciliation and building a culture of peace should be the main focus. This should be linked with a critical re-reception and further development of the discussion about the ethics of peace in the ecumenical movement.*

*1. In recent times the notion of a “just peace” has appeared more and more frequently in ecumenical discussion, especially in contrast to that of a “just war”. However, no convincing foundation or action-oriented practical implementation has so far been developed. The insight of biblical wisdom that peace and justice are linked inseparably (Ps. 85) has always been part of basic ecumenical convictions. Interest should therefore be directed to the question of how to overcome the structures*

*of injustice which continue to provoke new violent conflicts. What are the minimal requirements that must be fulfilled with regard to human security and the respect for the rights and dignity of people in order to be able to speak of peace? The respect for human dignity and the active promotion of the common good are imperatives of the gospel of Jesus Christ, i.e. persons, men and women, are created in the image of God and justified by grace. Human rights should therefore be emphasized as a basic element of a praxis of preventing violence and of shaping a just peace. In addition, the effort to build and develop an obligatory rule of law on the national as well as the international level is one of the conditions for a just peace. But there is also the need to review critically the understanding of justice and to develop it in the direction of “restorative” or “transformative” justice with the aim of establishing viable and just relationships in community.*

*2. The active struggle against the “spirit, logic and practice of violence” should be directed first of all towards developing and appropriating concrete ways and means for the peaceful and non-violent resolution of conflicts. Those who are engaged in this search in the context of the Decade should realize that at its core this is a moral and spiritual struggle in which the religious communities have to take the lead. They have to begin with a critical reassessment of their own contribution to the emergence of a culture of violence and to strengthen the spiritual resources that can help to transform the destructive energy of violence into a constructive force of promoting life. The praxis of non-violence must be rooted in a spirituality that acknowledges one’s own vulnerability and is able, at the same time, to resist being caught in the mentality of perpetrator and victim; that empowers and encourages the powerless to be able to face up to those who misuse their power; that trusts the active presence of the power of God in human conflicts and therefore is able to transcend the seeming lack of alternatives in situations of violence.*

*3. In the context of the many “truth commissions”, attention has been drawn to the intimate relationship that exists between reconciliation and the uncovering of truth regarding the processes and structures of violence. The effort in South Africa to come to terms with the long history of violence under the apartheid regime has shown that there is no direct way leading from the uncovering of truth to reconciliation and forgiveness. The gospel is a message of unconditional love, and reconciliation is a process bearing the fruits of love, as Jesus Christ demonstrated. Nevertheless, advocacy for truth and resistance against its distortion have to be considered as an important response to given situations of violence. Most violently fought conflicts are being nourished by distorted mutual perceptions. They live on the projection of enemy images behind which the actual people and their life situation disappear. And yet, no solution of conflict or even a process of reconciliation is possible without the participation of the people concerned. Among all organizations in society the churches are those that are most intimately aware of the true life-situation of the people, because their interpretation of reality in the light of the gospel transcends all political, ethnic and national interests and thus opens the way for a reconciled community in justice. The Decade should strengthen the readiness and courage of the churches “to live in the truth”, even where this places them in opposition to the prevailing political power interests, and thus to open ways towards reconciliation.*

*4. These basic convictions should be translated into practical action during the second half of the Decade. Throughout the Decade the churches should be encouraged continuously to open themselves even more deliberately in their witness and service to become “ambassadors of reconciliation” (2 Cor. 5). This also means that they should offer responsible accompaniment and support for those projects in relation to the Decade that have been initiated by people at the grassroots; this includes providing for coordination – wherever necessary - for advice and possibilities of improvement and the exchange of experiences, as well as financial and material support.*

*In addition, the churches should be prepared, more than so far has been the case, to affirm publicly and forcefully the concerns and the goals of non-violent projects in the framework of the Decade, and themselves to engage in actions which serve these concerns and goals. In particular, they should actively support all efforts which are aimed at building up structures, instruments, programmes and communities of non-violent, civilian conflict management. In their programmes of education and public information they should promote a civilian and non-violent understanding of security; in their exercise of public responsibility and in dialogue with political partners they should*



*condemn the growing militarization of international politics and the proliferation of small arms. Every attempt to use violence and fear as legitimate tools in politics needs to be rejected.*

*5. Since its earliest beginnings the ecumenical movement has been a movement for peace and reconciliation. The ecumenical fellowship of churches strongly manifests the conviction that the communion of all saints, which is a gift from God and rooted in God's triune life, can overcome the culture of enmity and exclusion which continuously leads into the vicious circles of violence. It has become in itself an image for the possibilities of reconciled living together while recognizing continuing diversities. If this community becomes an advocate of all people in all places who suffer from violence, and shows the way for active and non-violent forms of resolving conflict, it can indeed become a credible witness for the hope that is within us: a culture of peace and reconciliation for all of creation.*

*Nothing is so characteristically Christian as being a peace-maker. (St Basil the Great)*

150. ALEXANDER OF APHRODISIAS was a Peripatetic philosopher and commentator, active in the late second and early third century AD. He continued the tradition of writing close commentaries on Aristotle's work established in the first century BC by Andronicus of Rhodes, the editor of Aristotle's 'esoteric' writings, which were designed for use in his school only. This tradition reflected a gradual revival of interest in Aristotle's philosophy, beginning in the late second century BC, and helped to re-establish Aristotle as an active presence in philosophical debates in later antiquity. Aristotle's philosophy had fallen into neglect and disarray in the second generation after his death and remained in the shadow of the Stoics, Epicureans, and Academic sceptics throughout the Hellenistic age. Andronicus' edition of what was to become the *Corpus Aristotelicum* consolidated this renewed interest in Aristotle's work. IIPSGP Director is contemplating running a Philosophical Symposium in Athens to celebrate the work of classical thinkers and philosophers and their work for peace, in their own epoch and time, and to ask whether we can be doing more nowadays in this regard. The Symposium will include a visit to the original site of the first Academy, now a peaceful archaeological park inside the walls of Athens, then outside the city walls in a forest grove.

151. PONTIFICAL COUNCIL FOR PEACE AND JUSTICE - The Second Vatican Council had proposed the creation of a body of the universal Church whose role would be "to stimulate the Catholic Community to foster progress in needy regions and social justice on the international scene" (*Gaudium et Spes*, No. 90). It was in reply to this request that Pope Paul VI established the Pontifical Commission "Justitia et Pax" by a *Motu Proprio* dated 6 January 1967 (*Catholicam Christi Ecclesiam*). Two months later, in *Populorum Progressio*, Paul VI succinctly stated of the new body that "its name, which is also its programme, is Justice and Peace" (No. 5). *Gaudium et Spes* and this Encyclical, which "in a certain way... applies the teaching of the Council" (*Sollicitudo Rei Socialis*, No. 6), were the founding texts and points of reference for this new body. After a ten-year experimental period, Paul VI gave the Commission its definitive status with the *Motu Proprio Justitiam et Pacem* of 10 December 1976. When the Apostolic Constitution *Pastor Bonus* of 28 June 1988 reorganized the Roman Curia, Pope John Paul II changed its name from Commission to Pontifical Council and reconfirmed the general lines of its work. See [http://www.vatican.va/roman\\_curia/pontifical\\_councils/justpeace/documents/rc\\_pc\\_justpeace\\_pro\\_20011004\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_pro_20011004_en.html) for an update of its history, and current work. The Pontifical Council for Justice and Peace has a President who is assisted by a Secretary and an Under-Secretary, all named by the Holy Father for a period of five years. A staff of lay persons, religious and priests of different nationalities works with them in carrying out the programmes and activities of the Council. The Holy Father also appoints about forty Members and Consultors who serve in a personal capacity for a period of five years. Coming from different parts of the world, the Members meet in Rome at regular intervals for a Plenary Assembly during which each one, according to his or her background and professional or pastoral experience, contributes to the overall planning for the activities of the Pontifical Council. A high point in the life of the Council, the Plenary Assembly is a time of authentic

discernment of the "signs of the times". The Consultors, some of whom are experts in the social teaching of the Church, can be called upon to participate in working groups on specific topics. The Pontifical Council for Justice and Peace collaborates with all those within the Church who are seeking the same ends. As an organism of the Holy See, the Council is first and foremost at the service of the Holy Father and also collaborates with other departments of the Roman Curia. As a body of the universal Church, it is also at the service of the local Churches. It maintains systematic contacts with Episcopal Conferences and their regional groupings and collaborates regularly with them. Through the Episcopal Conferences, or with their assent, the Pontifical Council likewise is in touch with a broad range of Church bodies on the national level that have been established to make the faithful aware of their responsibilities in the field of justice and peace. Some of these are primarily for study and reflection, while others are more action-oriented. They include national Justice and Peace Commissions or Commissions for Social Questions, movements for the defense of human rights or for the promotion of peace or development etc. The Pontifical Council maintains contact with the various institutions or international movements within the Church (religious orders and congregations, international Catholic organizations) that, in communion with the Bishops, help Christians to bear witness to their faith in the social field. The Pontifical Council also turns to the academic and intellectual world and seeks the advice of professors of the social teaching of the Church, especially those from the Pontifical Universities in Rome. It has, moreover, systematic links with the Pontifical Academy for Social Sciences. Enriching contacts with other churches and religions have been established as a result of the mandate of the Pontifical Council to work from an ecumenical perspective. The Pontifical Council collaborates in a special way with the World Council of Churches. Finally, mention must be made of various links with secular organizations working for the promotion of justice, peace and the respect for human dignity. Over the years, relations with international organizations have increased considerably. Because of the interest of the Holy See in the work of the United Nations, the Pontifical Council, in collaboration with the Secretariat of State, has frequent contacts with the United Nations and its specialized agencies, especially at the time of the major international conferences that deal with such questions as development, population, environment, international trade, or human rights. Equal importance is given to regional organizations, among which the Council of Europe and the European Union. The Pontifical Council also welcomes exchanges with non-governmental organizations that share its aims and are working in the field of peace, justice and human right. IIPSGP is therefore pleased to suggest future work might be undertaken on the theological and philosophical bases of peace between Catholic theologians and philosophers and those from other traditions,, and furthermore invites the Council to participate in the work of the forthcoming Truth and Reconciliation Commission for Britain and Ireland (Dublin, August 2007) and the Truth and Reconciliation Commission for the Middle East (Bethlehem/Galilee, August 2008) Contact for further details: PONTIFICAL COUNCIL FOR JUSTICE AND PEACE I - 00120 VATICAN CITY Tel. 0039-06-69.87.99.11 - Fax 69.88.72.05 - E-mail: [pcjustpax@justpeace.va](mailto:pcjustpax@justpeace.va)

152. THE PONTIFICAL COUNCIL FOR INTERRELIGIOUS DIALOGUE - On Pentecost Sunday, 1964, Pope Paul VI instituted a special department of the Roman Curia for relations with the people of other religions. Known at first as the Secretariat for Non Christians, in 1988 it was renamed the Pontifical Council for Interreligious Dialogue (PCID). In 1985 while attending the 6<sup>th</sup> World Conference on Religion and Peace, IIPSGP Director encountered the Cardinal in charge of this Council for some interesting philosophical exchanges, as well as the Irish Secretary in charge of its outreach work. The Council has the following goals: 1) to promote mutual understanding, respect and collaboration between Catholics and the followers of other religious traditions; 2) to encourage the study of religions; 3) to promote the formation of persons dedicated to dialogue. (N.B. It should be noted that the PCID does not have responsibility for Christian-Jewish relations. These are the competence of the Commission for religious Relations with Jews, which comes under the Pontifical Council for Promoting Christian Unity.) The Council has various duties, including: 1) Welcoming Visitors. The PCID receives many visits from religious leaders. They are invited to dialogue with staff members. Where appropriate Audiences are arranged with H.H. the Pope. There are also meetings with bishops coming to Rome for their five-yearly "ad limina" visits, and with other groups of visitors. 2) Visits. The President and the Secretary visit local Churches to become more familiar with the local situation and to encourage dialogue. On these occasions they visit leaders of other religions and

153. RETURNING BY WAY OF STRANGENESS - ~~ÄĖÉŦÄŦ~~ Í ŐÁÓÌ Ä ŐÇÍ ì Ĩ ÑŎÇ Őİ Ő  
ÄĖĖİ Ėİ Őİ Őİ: This poem was written by IIPSGP Director in Crete in 1995, and has recently been translated into Greek along with some other poems. Poetry surely comes from a place beyond different languages, from a place of inspiration, of enlightening, and then settles down into the dialect of the particular. It is gratifying to see it appear in its original language of the Muses, so to speak.

ÀðéóôñÝöííôáò ìà ôçí ìîñöÐ ôîõ áëëüëîîõ

154. THEOPHILOS KAIRIS 1784-1853 was a distinguished Greek philosopher of the age of enlightenment who sought to advance the intellectual achievements of the Greek peoples when they were still under Ottoman control. He spoke and wrote Ancient Greek, Latin, French, Italian, German, and English, and was primarily an educator, who, because of the problems of his day, was obliged to become an intellectual leader of the Greek War of Independence. He was someone well known to Byron, and envisioned a free Greece where learning and enlightenment could shine forth. One of his direct descendents is involved in helping plan the anticipated IIPSGP Philosophical

Symposium in Athens. There is a large library dedicated to his memory, containing his many works and associated papers and materials, on the island of Andros.

155. CAFÉ DEL ARTE in Nottingham is hosting on **Sunday MAY 20th 2007 an event where** creative artists, writers, musicians, linguists, philosophers, dancers and people from the caring and healing professions, can get together to discuss life and enjoy some mellow toned-down jazz sounds from **DJ Pablo**, the ambient music of French musician **Tom Coirie**, and the atmospheric dance and voice of **Frieda Roenisch**. Explosive performance poetry by IIPSGP member poet **Jasmin Dee** ('Pugnacious and Witty'-Edinburgh Evening News). Lyrical poetic sounds from **Michael Sureshot**. **Graceful Poi** from New Zealand. Visual artists talk informally about their work. Discussion forum with a peace focus. 'Chill out' space with alternative therapies and healing. Network with other artists, share visions, and celebrate the life of the mind. *If you are a foot/head and shoulder masseur/se let us know, the relaxation space needs you! Reiki-style healers also welcome. The space needs philosophers to lead or participate in the debate corner after the performances. Please let us know if you're interested.* Casual but strictly invited guests only. Cushions would be helpful! **Guest List only- please contact Katia and Ragu at [katiaragu at cafe del arte@yahoo.co.uk](mailto:katiaragu@cafe-del-arte@yahoo.co.uk) £3 donation towards running costs, please bring food to share. Coffee, teas and soft drinks available at the tearbar. [www.theartorganisation.co.uk](http://www.theartorganisation.co.uk)**

156. IRAN-UK CONFRONTATION – Former UK Ambassador to Uzbekistan, Craig Murray, has written about the background to the recent Iran-UK confrontation in the Gulf, by saying that the boundaries have never in fact been agreed, so both sides were partly right in claiming that the incident happened "on their side of the border". *I might even know something about it myself, having been Head of the Maritime Section of the Foreign and Commonwealth Office from 1989 to 1992, and having been personally responsible in the Embargo Surveillance Centre for getting individual real time clearance for the Royal Navy to board specific vessels in these waters. As I feared, Blair adopted the stupid and confrontational approach of publishing maps ignoring the boundary dispute, thus claiming a very blurred situation is crystal clear and the Iranians totally in the wrong. This has in turn notched the Iranians up another twist in their own spiral of intransigence and stupidity. Both the British and the Iranian governments are milking this for maximum propaganda value and playing to their respective galleries. Neither has any real care at all for either the British captives or the thousands who could die in Iran and Basra if this gets out of hand.* His work can be found on [www.craigmurray.co.uk](http://www.craigmurray.co.uk)

157. MAHA GHOSANANDA a leading Buddhist peace campaigner in Cambodia has sadly passed away. He met IIPSGP Director at a conference in 1995 during the World Summit for Social Development, and greatly impressed him with his simple radiant goodness. Born in Takeo Province, Cambodia in 1929, he was the supreme leader of the Cambodian Buddhist sangha, and he was almost single-handedly responsible for the restoration of Buddhism and Buddhist teaching in Cambodia after the devastation of the Pol Pot years. He survived the slaughters of that time only because he had been on retreat in Thailand when the Khmer Rouge took control of his country. He was the co-founder of Inter-Religious Mission for Peace in Cambodia. His book of dharma talks, *Step by Step: Meditations on Wisdom and Compassion* (Parallax Press) is a jewel. Sadly, it is now out of print. His quiet bravery as the leader of "dharma-walks" through heavily mined combat zones in Cambodia brought hope to millions and he was one of the most vigorous spiritual leaders of the International Campaign to Ban Landmines. See his full obituary on <http://www.peacecouncil.org/MahaGhosanandaobit.html>

158. GREEN & AWAY is Europe's only tented conference centre, which is a fully serviced event venue, in the form of an inspirational and environmentally sustainable village - available for hire. They provide an innovative and creative space in which people from all sorts of organisations, businesses and interest groups can come together. Whether you are coordinating an event and

considering Green & Away as a possible venue, or an individual interested in attending one of our open events, please find out more by browsing our website. Coming 2007 Events include:

16 - 19 July 2007 HerbFest 2007 - A celebration for Herbalists

20 - 22 July 2007 Hestia Services Staff Conference

27 - 29 July 2007 A Weekend with Humanistic Psychology

2 - 5 August 2007 The Resurgence Magazine long weekend returns for its 10th successive year!

9 - 12 August 2007 Shamanism, Cookery & Tarot Workshop

159. THE REFORMATION OF THE BOOK: 1450-1700 A forthcoming Summer Seminar for College and University Teachers is taking place on "The Reformation of the Book: 1450-1700" which will investigate the construction, transmission, and reading of books during the late medieval and early modern eras. It will meet from June 18 until July 20, 2007, at Antwerp, Belgium, and Oxford and London, United Kingdom. Full details on the website at: <http://people.cohums.ohio-state.edu/king2/ReformationoftheBook/>

160. 4<sup>th</sup> EuPRA GENERAL CONFERENCE - "CHALLENGES OF PEACE AND DEMOCRACY IN EUROPE" Sakarya, TURKEY, August 14-16 or 21-23, 2007 The conference of the European Peace Research Association (EuPRA) in co-operation with Sakarya University, Department of International Relations. Conference Coordinator : Dr. Nesrin Kenar, Assistant Professor , Sakarya University e-mail : [nkenar@sakarya.edu.tr](mailto:nkenar@sakarya.edu.tr) For information and registration, contact:: Sakarya University, Faculty of Economics and Administrative Sciences, Department of International Relations, Sakarya, Adapazarı,Turkey, Conference Administration : e-mail: [eupra.conference@gmail.com](mailto:eupra.conference@gmail.com) Tel : 00 90 264 295 63 72 Fax : 00 90 264 295 62 33 Conference Coordinator : Dr. Nesrin Kenar, Assistant Professor , Sakarya University e-mail : [nkenar@sakarya.edu.tr](mailto:nkenar@sakarya.edu.tr)

161. ENVIRONMENTALISTS AGAINST THE WAR is an important project coming out of California as a web based campaign which carries information on lots of projects and linkages between peace and environmentalist groups. Their website is at: <http://www.envirosagainstawar.org/index.php> To make submissions send an email to [editor@envirosagainstawar.org](mailto:editor@envirosagainstawar.org) The web site is organised by a team including: **Peter Dreke**: An environmental activist for 15 years, Peter was a co-founder of Bay Area Action. He has worked on Earth Day 1990 and 2000 as well as state-wide initiatives and local campaigns. **Josh Karliner**: Josh is founder and former Executive Director of CorpWatch. He is author of two books on globalization and the environment, and is currently writing a third on climate change. **China Brotsky, Production Coordinator**: Co-author of the 1991 report "*War in the Gulf: An Environmental Perspective*". China is V.P., Special Projects at Tides and on the board of Global Greengrants Fund and CorpWatch. **Gar Smith, Editor**: Gar is former editor of the award-winning *Earth Island Journal* and currently editor of weekly online ecozine *The Edge*. Celia Alario, PR and Media Strategist, PR for People and the Planet Martin Bourque, Executive Director, Ecology Center China Brotsky, VP of Special Projects, Tides Foundation Mike Brune, Campaigns Director, Rainforest Action Network Michelle Chan-Fishel, International Policy Analyst, Friends of the Earth Gopal Dayaneni, Former Oil Campaign Coordinator, Project Underground Krikor Didonian, Office Manager, Greenpeace

Peter Dreke, Coordinator, Environmentalists Against War Jason Fults, National Council Coordinator, Student Environmental Action Coalition John Gibler, Global Exchange Ernie Goitein, Director, People for Livable and Affordable Neighborhoods Claire Greensfelder, Plutonium Free Future Josh Karliner, Founder, CorpWatch Marylia Kelly, Executive Director, Tri-Valley CAREs Phil Klasky, Co-Director, Bay Area Nuclear Waste Coalition Steve Kretzmann, Oil Industry Analyst, Institute for Policy Studies Jeremy Madsen, Field Director, Greenbelt Alliance Ed Mainland, Sierra Club Juliette Majot, Executive Director, International Rivers Network Ross Mirkarimi, Environmental Analyst Evan Paul, Field Director, Environment California Mary Rose Kaczorowski, Founder, Plight of the Redwoods Campaign Gar Smith, Editor, The Edge Bill Walker, Vice President/West Coast, Environmental Working Group. The organisations which they have active links to are useful and include: **American Gulf War Veterans Association**



<http://www.gulfwarvets.com/> Center for Defense Information <http://www.cdi.org> Chemical Injury Information Network <http://ciin.org/> Earth Island Institute [http://www.earthisland.org/iraq\\_conflict.html](http://www.earthisland.org/iraq_conflict.html) EarthTrends – The Environmental Info Portal <http://earthtrends.wri.org/> Environmental News Network <http://www.enn.com/> Global Exchange <http://www.globalexchange.org> Green Cross International <http://www.gci.ch> Greenpeace International <http://www.greenpeace.org/homepage/> Gulf Link – Guide to Declassified Documents <http://www.gulflink.osd.mil/cgi-bin/texis/search/browse/> Gulf War Veterans Association of Canada <http://www.gulfwarvets.co.uk/> Gulf War Veteran Resource Pages <http://www.gulfweb.org/> Hague Appeal for Peace <http://www.haguepeace.org/> International Campaign to Ban Landmines <http://www.icbl.org> IUCN International Union for Conservation of Nature and Natural Resources <http://www.iucn.org/themes/marine/pdf/gulfwar.pdf> National Gulf War Resource Center <http://www.ngwrc.org/> Natural Resources Defense Council <http://www.nrdc.org/> No War for Oil <http://www.targetoil.com/> Nuclear Age Peace Foundation <http://www.wagingpeace.org> Oil and War Bibliography <http://www.endgame.org/oilwars-biblio.htm> Peace Action <http://www.peace-action.org> Peace Work <http://www.afsc.org> Physicians for Human Rights <http://www.phrusa.org> Regional Environmental Center for Central and Eastern Europe <http://www.rec.org> The Iraq Foundation <http://www.iraqfoundation.org> True Majority <http://www.truemajority.org> Union of Concerned Scientists <http://www.ucsusa.org> United for Peace and Justice <http://www.unitedforpeace.org> United Nations Environment Programme <http://www.unep.org> US Institute for Peace <http://www.usip.org> War & Peace Foundation <http://www.warpeace.org> Win Without War <http://www.winwithoutwarus.org> World Information Service on Energy <http://www.antenna.nl/wise> WorldWatch Institute <http://www.worldwatch.org>

## **162. INTERNATIONAL PHYSICIANS FOR THE PREVENTION OF NUCLEAR WAR (IPPNW)**

The 18<sup>th</sup> World Congress of International Physicians for the Prevention of Nuclear War (IPPNW) will be held in Delhi, India from 9<sup>th</sup> to 11<sup>th</sup> March 2008. This congress is being held first time ever in South Asia. It is being organized jointly by Indian Doctors for Peace and Development (IDPD) and IPPNW. Details from the website at <http://www.ippnw.org/>

**163. INTEGRAL ISRAEL** is a new network active in Israel, working for peace and reconciliation, coming from a holistic and transpersonal perspective. We hope they will be involved with the forthcoming Truth and Reconciliation Commission for the Middle East in 2008. It has long been IIPSGP's contention that political, social and religious conflicts can only be solved within an integral, holistic and transpersonal perspective. We look forward to the formation of Integral groups in other Middle Eastern countries. The group defines its activities as follows: Integral Israel is part of a fast growing network of international salons that are exploring the meaning of the emerging Integral worldview and offer support to individuals who want to adopt an Integral lifestyle. The Integral worldview honors the validity claims of the great wisdom traditions, psychology, philosophy, anthropology, sociology, linguistics, biology, chemistry and physics, and uses these different modes of knowledge in synergistic ways to more fully actualize human potential. An Integral lifestyle is based on the notion that everything in the universe evolves, including human consciousness. An integrally informed individual seeks to advance her physical, emotional, cognitive and spiritual development and to facilitate the evolution of cultures and societies locally and worldwide. At our meetings we discuss Integral theory and engage in various processes and exercises intended to precipitate the transformation of consciousness. Integral theory is a comprehensive map that organizes every facet of knowledge devised by humanity into a coherent structure. This ambitious project was the brainchild of the American philosopher-sage Ken Wilber. Some of the other developmental theorists and proponents of evolving human consciousness whose work we explore include: Jean Piaget, Lawrence Kohlberg, Jane Loevinger, Jean Gebser, Abraham Maslow, Carol Gilligan, Robert Kegan, Ramana Maharshi, Sri Aurobindo, Clare Graves, Don Beck, Andrew Cohen, Brian Swimme, Peter Senge, Alex Grey, Bruce Lipton, Yasuhiko Kimura and dozens of others. Further details on the website: <http://www.integralisrael.org/english.htm>

**164. THE LONDON INTERFAITH CENTRE** is a place where religious communities from across the metropolis can come together and share common dialogue and spiritual discussions. Organised by the local Anglican Parish, it does some excellent work. IIPSGP of course began its work based in London, before the centre as such came into being, and wishes it well, and



suggests that it includes some consideration of the philosophical positions of different faith traditions in its overall work. Philosophical dialogue for peace cannot but help advance the work of interfaith dialogue, since by definition philosophy is concerned with the search for common and universal truths, overarching and yet containing the fragmented revealed truths of historical religious traditions, arguably. Check out the websites at: [www.londoninterfaith.org.uk](http://www.londoninterfaith.org.uk) and [www.londoninterfaith.dsl.pipex.com/index.htm](http://www.londoninterfaith.dsl.pipex.com/index.htm)

**165. WORLD CONFERENCE ON RELIGION AND PEACE** remains a major body involved in interfaith peacemaking and which is involved in numerous excellent projects and activities worldwide. These are listed partly on their informative website. See <http://www.wcrp.org>. In one of these many projects, WCRP is working alongside the group in Israel called Kedem, which works for interfaith peacemaking. *Religions for Peace*, in partnership with the Interreligious Coordinating Council in Israel (ICCI), received a significant grant from The U.S. Agency for International Development (USAID) to support Kedem, a highly successful ongoing inter-religious reconciliation program in Israel. As its website says: *Kedem - initiated in 2003 and now entering its fourth year of operation - brings together local leaders of Israel's Jewish, Christian and Muslim communities over an extended period of time to foster dialogue and collaboration around joint action projects. Through the dialogues, study days, seminars, and action projects, participants develop strong personal relationships, build trust, and learn about each other's religions in meaningful ways with an ultimate goal of empowering religious leaders to develop new ways to become voices for peace and reconciliation on the local level. For the past three years, Kedem has been funded primarily by grants from a special fund of the German government, which has financed conflict resolution programs within Israel. Currently, twenty Kedem members - a group of Israeli Jewish, Muslim, and Christian local grass-roots religious leaders - are working together to address the core issues of the conflict and plan local action projects designed to have a tangible impact on their own communities. The partnership between Religions for Peace and ICCI represents a unique arrangement designed to bring together the strong conflict transformation experience of Religions for Peace and the local experience and insight of ICCI. In 2001, ICCI initiated an innovative program aimed at increasing the unique role for women in resolving the crisis in relations between Muslim and Christian Palestinians and Jewish Israelis. In June 2005, as a culmination of three years of active dialogue, the group published a book, Women of the Book: A Jerusalem Collage, which includes honest reflections by the participants about their dialogue experiences and about some of the dilemmas raised by living in ongoing conflict. The work is a fascinating mosaic about the interwoven lives and identities of a group of "everyday" Jerusalem women, committed to sharing their present and their future and creating a better world for the next generation. Women of the Book has already proven itself to be a powerful tool for helping other people move beyond their fear and distrust.*

This and many other projects that WCRP are involved in are well worthy of support. IIPSGP Director served as Secretary General of WCRP in the UK and Ireland from 1990-1997 and launched the Multifaith and Multicultural Mediation Service of IIPSGP in support of our mutual and common agreed objectives of peacemaking in a complex and ideologically fractured world. Congratulations to all involved in the work of WCRP at both national and international levels of operation. WCRP convened its Eighth World Assembly in Kyoto, Japan, 26-29 August 2006. More than 800 religious leaders from nearly a hundred countries developed concrete strategies to confront violence in their own communities. Assembly delegates included Buddhist, Christian, Hindu, Jain, Jewish, Muslim, Sikh, Shinto, Zoroastrian and Indigenous leaders. They came from the Religions for Peace network of more than seventy national and regional affiliated inter-religious councils and groups. Kyoto was the site of the first World Assembly of Religions for Peace in 1970.

**166. ASHOKA** is an educational network setting up as an electronic learning community or e university, a bit similar to the Global Green University project of IIPSGP. They have access to courses in Buddhism available on the internet. Details from [WWW.ASHOKAEDU-NET](http://WWW.ASHOKAEDU-NET)

**167. 2ND INTERNATIONAL CONFERENCE ON EUROPEAN IDENTITY: CULTURE, TECHNOLOGY AND RELIGION**, in Cracow, Poland, July 2-4, 2007 The event will include the following topics: RELIGION & CULTURE: God and the European constitution. Spiritual traditions of Europe. What is the 'religion' of Europe ? The Godless super-state. Is Europe's Christian past definitive ? Europe without God: Ideal or Unimaginable ? Is Europe post-religious ? post religion ? post-secular ? VALUES & EUROPE European values: past, present and future. Does Europe have a wisdom ? Europe as post-culture 'united' by mono-technology. Return of repressed nationalism. Clash of values. Are there new European values? What is the impact on the rest of the world ? Is it 'the west of the rest' in Europe ? 'The long, slow non-existent 9/11 of Europe.' TECHNOLOGY, SCIENCE & VALUES Evaluation of technology. Technology and identity. What values are implicit in technology ? Is technology more than temptation ? Value-neutrality of science. Could we be post-scientific ? Technology as culture creator ? CULTURE & VALUES Dialogue between culture and identity ? Migration, movement of peoples, identity, post-nationalism. Return of repressed nationalism ? Could there be a new 'Andalusia' ? Otherness in Europe: who is the 'other' of Europe ? Europe as a poly-culture 'united' by mono-technology ? The overall sponsor of the conference is SophiaEuropa Project (2005-2008) a research project supported by the Metanexus Institute - see web page [www.metanexus.net](http://www.metanexus.net) for full details.

**168. AVAAZ** is a new project aiming among other things to solve the war in Iraq, see [http://www.avaaz.org/en/iraq\\_new\\_plan/](http://www.avaaz.org/en/iraq_new_plan/). They are calling for all party negotiations to bring about an immediate ceasefire. Thousands of Iraqi Avaaz members have supported their N.E.W. plan -- for all-party "Negotiations", "Empowering" international mediators and the responsible "Withdrawal" of US troops (HENCE new). The campaign is already supported by over 75,000 people as well as key international experts – Avaaz hopes to gather a massive, united voice of Iraqis and citizens round the world to tell our leaders to do the right thing in Iraq: As Avaz says: *With hundreds of thousands dead and 4 million made refugees, just criticising the US government for this catastrophe is not enough. It's now the responsibility of all of us to help save Iraq, and the only solution is a political solution.*

*Khalid Jarrar and his mother Faiza Jarrar have been wonderful supporters of Avaaz in Iraq. We asked Khalid to write a message to Avaaz members, here's what he emailed us*

*Dear AVAAZ, I want to introduce myself, and tell you a story, but I don't know how to start, and where to stop. My name is Khalid, I am an environmental engineering student and I am 24, but this is the least important to know about me, what's really important for me to tell, and for you to know, is that I am Iraqi, and that I have a deep, deep wound in my soul, that has been bleeding for over four years now. Iraq, my soul, is bleeding. And I had to leave it against my will, because of the incredibly bad security situation that led to me getting kidnapped and my family paying a huge ransom, which made me leave immediately after I was released in fear that I would be kidnapped again. I left Iraq one month before my graduation and had to come to Jordan, which made me lose two years of my university time and life, but even worse, made me lose the company of the Tigris and the Euphrates. I had to travel, leaving Iraq behind me, to live like a refuge, one of a million other refuges, in a country of less than five millions people, that already has its own financial problems without needing our additional burden to add to it. I am an Iraqi refuge in Jordan. Since I left in July 2005, things have exponentially deteriorated in every possible aspect, now people hardly get 1 hours of electricity a day, they have water problems, regular lack of gas that its prices multiplied about 20 times since the war. Let alone the main and real problems of the actual presence of an occupation that is leaching on the country and causing the destruction to its people, unity, sovereignty, infrastructure and economy. Iraq is the loving mother, that gave birth to thinkers and builders, people that enriched humanity with their contributions in all aspects of life, people that their civilization accumulated for over 7000 years till now. Iraq, the noble wisdom, the land of the two flowing rivers, the land of the mosques and churches, is in crises, and needs your help. yes. it needs your help. Iraqis need the support of the world, of every human being that believes in the values of justice and peace, of every person that cares about the judgment of history on what the world did when Iraq needed its support the most. Iraq, needs your voice, to support the voices of its own people, to help remove that injustice, and help it rise up again and stand on its feet. Help us demand to give Iraq back to Iraqis, and to prove to the future generations once more, that occupations don't*

*last, that occupations are wrong, and that the will of people is invincible. Help us clear to them that our hearts and minds, our values and sense of justice, are stronger than any tank, battleship or rocket. Help us by signing AVAAZ.org petition that will be presented to the politicians discussing the future of Iraq security, help by asking your friends to do so, let our voices be louder than the roars of weapons and the madness of greeds, help us, sign AVAAZ.org petition now, let our voice be heard, support Iraq today, and once the last occupying soldier leaves Iraq, and once we rebuild our country with our own hands, we will receive you in Baghdad, and you will see the love and gratitude competed by nothing but Iraqi hospitality. Together we can prove that our brotherhood is strong, together we can prove that our bonds are real, I can see that day coming, really soon.* Khalid

The above letter from an Iraqi about the situation in his country is very moving and shows why peace is the answer, and never more war and violence, and why political leaders should always be slow to engage in acts of armed violence, in IIPSGP's opinion, and why it was a terrible mistake for the USA with UK backing to have invaded Iraq without genuine UN and international legal or moral backing. Avaaz itself means song or voice in several Asian languages, and Avaaz.org was co-founded by [Res Publica](#), a global civic advocacy group, and MoveOn.org, an online community that has pioneered internet advocacy in the United States. Avaaz.org was developed and established by a group of social entrepreneurs who have worked at the intersection of global justice issues and new online organizing techniques. Avaaz.org's individual co-founders are Executive Director Ricken Patel, Jeremy Heimans, David Madden, Eli Pariser, Tom Perriello, Tom Pravda and Andrea Woodhouse. Avaaz.org is managed by a small team of campaigners on four continents. The Avaaz team conducts research on campaigns, prepares rapid-response Avaaz action alerts and notifies the media of Avaaz.org campaigns. Our campaign team consults with Avaaz.org members to develop campaigns and uses their feedback to set the priorities of the organisation. Avaaz.org also enjoys the partnership and support of leading activist organizations from around the world, including the [Service Employees International Union](#), a founding partner of Avaaz, [GetUp.org.au](#), and many others.

**169. NETWORK OF ENGAGED BUDDHISTS** is the UK branch of an international network of Buddhists campaigning on peace and related issues. See [www.engagedbuddhists.org.uk](http://www.engagedbuddhists.org.uk) They have an especially good list of links and other Buddhist scholarly and activist networks.

**170. THE RELIGION AND SOCIETY RESEARCH PROGRAMME** is a collaborative programme between the Arts and Humanities Research Council and the Economic and Social Research Council in the UK. It aims to explore the current developments in the arts and humanities and social sciences communities, concerning questions of belief, human culture, society and religion. This will be the first UK research programme to foster collaborative endeavours across the arts, humanities and social sciences in order to understand the interrelationships between religion and society and aims to support projects of the highest quality and international significance. The programme will operate for approximately five and a half years with the budget of £8.3m. Enquiries about the scholarly content of the Religion and Society Programme, its aims, objectives and themes should be directed to **Religion and Society Programme Director**, Professor Linda Woodhead  
Email: [l.woodhead@lancaster.ac.uk](mailto:l.woodhead@lancaster.ac.uk) Tel: 01524 592416

**171. COMMON PASSION** is a global social collaborative connecting people from all walks of life who share *compassion* as a common passion. They are a nonprofit, nonsectarian educational and scientific consortium dedicated to validating and applying the power of collective human intention through prayer, meditation and music to ease violence and suffering in local and global communities, and to help solve the persistent problems of humankind. These challenges include replacing conflict with harmony at all levels: within individuals, between diverse cultures and interests, and between individuals and their environment. **CommonPassion.org** is developing the technology to validate what people have known for millennia: that these pursuits, once thought to be solely the purview of faith, can and *do* make a difference. **CommonPassion.org**, in cooperation with many local and global groups, is orchestrating the world's largest interfaith global meditation and prayer event ever performed. This will be a series of meditation and prayers for community and global peace to be held between May 15th and May 29th, 2007. It is anticipated that over 1,000,000 people

will participate in this two-week program from virtually every faith-system, religious group, indigenous community and meditation assembly currently in existence. Check out the website at: [www.CommonPassion.org](http://www.CommonPassion.org)

**172. CENTRE FOR METAHISTORY** is organising on September 27/28 2007, in Groningen, Holland, a colloquium called *MOVED BY THE PAST*. This colloquium, a follow up from their 2005 colloquium on Presence (see History and Theory October 2006), and will address the question how an unacknowledged past, a past that is not completely determined by the representations in which it is cast, may 'Move' us into experiencing, or do things, that are at odds with our identity. Apart from ample room for discussion there will be lectures by: Jörn Rüsen (KWI, Essen), David Carr (Emory), Carol Gluck (Columbia), Robert Harrison (Stanford), John Torpey (CUNY), Thomas Flynn (Emory), Zhang Lonxi (Hong Kong), Rudolf Makkreel (Emory), Stephen G. Nichols (Johns Hopkins), Ranjan Ghosh (Darjeeling), Friedrich Jaeger (KWI, Essen), Andrew Mitchell (Stanford), Frank Ankersmit (Groningen), Rik Peters (Groningen) and Eelco Runia (Stanford/Groningen). The colloquium is part of a cooperation between Emory/Atlanta, KWI/Essen and CMG/Groningen. There is no entrance fee but prospective visitors are kindly requested to register by mailing [j.olthof.7@student.rug.nl](mailto:j.olthof.7@student.rug.nl) or [R.A.Krol@rug.nl](mailto:R.A.Krol@rug.nl). More information and a programme can be found on the CMG Website: [www.metahistory.nl](http://www.metahistory.nl) <<http://www.metahistory.nl/>> .

**173. CENTRE FOR TRANSPERSONAL HISTORY:** this new project of IIPSGP concerns the development of a new field of metahistorical and Psychohistorical studies, namely Transpersonal History. As stated in an essay by IIPSGP Director, 1.1 *Transpersonal history* could be defined as the scientific and holistic study of the total contents of the set of all historical events, perceived and unperceived, which have ever occurred in the past history of humanity, including those subtle phenomena which are usually ignored in the historical record, including feelings, emotions, thoughts, motivations, ideas, insights, illuminations, enlightenments, spiritual breakthroughs, feelings of well being, feelings of love, altruism, peak experiences, parapsychological experiences, synchronicities, so called miraculous phenomena, healings, near death experiences, dreams, memories, feelings of happiness and wholeness and inner peace etc.

1.2. *Transpersonal historiography* could be defined as the formal field of historical writing which covers all of 1.1. The set of 1.1. will always be infinitely larger than 1.2 since only a small fraction of what has occurred can ever be written down as "history".

1.3. *Transpersonal peace history* could be defined as the sub-set of 1.1. which involves experiences and events relating specifically to peace, both individual and social, and which includes: feelings of inner peace, experiences of reconciliation and healing in situations of past conflict; recognition and forgiveness experiences which bridge past divides; experiences which mean that former quarrels and deadly conflicts get solved; the history of mediations and successful conflict resolution interventions, the history of successful diplomatic interventions which head off possible military conflicts; terrorist movements who renounce their programmes of violence and take up non-violent political struggle to achieve their political ends, and the history of how such movements change their strategies; it includes the history of conflicts, wars, violence, quarrels etc. but from the standpoint of an ethical commitment non-violence and therefore records the voices of those who protested and opposed such violence both at the time of its occurrence, prior to its outbreak, and after it had broken out; it recounts the history of peace movements, both formal and informal and the history of all those men and women who have stood for peaceful and non-violent ways of living as opposed to violent ways; it includes the story of the search for justice in human affairs, and the feelings of injustice which occur when people's identities and life situations are experienced as being limited, frustrated or blocked by others, and the misuse of power which normally causes this situation; it includes all other fields of history, such as economic and social, which recount these experiences ; it includes the innermost dimensions of all these phenomena, seen from the standpoint of the mental perspectives, soul states, psychological and spiritual perspectives of all the actors involved, and includes an analysis and awareness of the inner motivations and psychological processes involved in the unfolding of situations of peace out of situations of conflict, as seen from the standpoint of an ethical commitment to the advent of peaceful human relations rather than violent relations.

1.4. *Transpersonal peace historiography* could be defined as the scientific term for all historical writing about the contents of 1.3.

1.5. *Transpersonal psychohistory* could be defined as the sub-field of transpersonal history which includes special emphasis on the psychological history (psycho-history) of particular actors in history, It includes, but is not limited to, all currently existing available definitions by various practitioners of psychohistory, from whichever schools of psychological thought, but includes the addition of the insights of transpersonal psychology, to add on to existing levels of analysis taken from other psychoanalytical and psychological schools. It overlaps semantically with transpersonal history, and differs in that it concerns the more especially technical psychohistorical investigations of past experiences and events.

The above definitions will be taken as working definitions of the field of Transpersonal History. The essential purpose of launching such a Centre is to develop a new holistic historiographical theory which can include the insights of previous such schools of history, including idealist schools, religious school, but also materialist schools of history, in a new wider synthesis of ideas and practice. The Center will be offering seminars, training, publications and research connected with its work. We would like to cooperate with scholars worldwide working on new transpersonal theory and paradigms in the social sciences, humanities, arts, religious and natural sciences. For further details, contact IIPSGP direct.

174. THE WESSEX RESEARCH GROUP is a still lively, active network for friends and organisations in the Wessex region, and IIPSGP Director met with several of their local members in May 2007 with interesting research underway not irrelevant to the interests of IIPSGP, including Edmund Marriage ([www.goldenageproject.org.uk](http://www.goldenageproject.org.uk)), Peter Knight ([www.stoneseeker.net](http://www.stoneseeker.net)), IIPSGP member Jeffrey Gayle, who helps run the Totnes Branch of WRG, among others. We discussed among other things the fate of the extensive library of philosophical materials developed by the late Nigel Blair of Sherborne, for whose local WRG group IIPSGP Director spoke just before Nigel died. The library is now to be housed as a reference collection in a barn accessible to bona fide researchers on the Mendips not too far from the Green Gathering site. See further details on the website at: <http://ymir.net/wrg1/>

**175. IIPSGP MEMBERSHIP:** To renew your membership of IIPSGP, please write in or ring the office in Wales. Membership remains £15 (unwaged) or £25/£50 per annum and is normally a pre-requisite for being involved in any of the specific projects run by the Institute. It also brings access to the documentation index of the Index archives, priority in undergoing retreats, and information about all courses available, including those run by the Global Green University. At present, membership forms can only be processed via ordinary mail. Normally, a first degree is required for full membership of the Institute, or indication of an equivalent level of educational achievement. The Muses Journal will be printed again in 2008 and all paid up full members will receive a copy. If not for some reason, please let us know. To join, please enclose a completed membership form, CV and covering letter plus cheque to the office: International Institute for Peace Studies and Global Philosophy, Rhos Galt, Llanerfyl, Powys, Wales, SY21 0ER, Tel. 01938 820586, Email: [iipsgp@educationaid.net](mailto:iipsgp@educationaid.net)