

NONVIOLENCE

Today

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- **Action**
- **International**

- **Workshops**
- **Letters, Review**

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Editorial Collective

We hope *Nonviolence Today* will promote nonviolence in a broad sense. It is strictly nonprofit and all editors donate their time and use of personal resources. The editors for this issue were Jan, Janelle and David. We hope you will continue to support our efforts to promote the understanding and practice of nonviolence.

Voters Against Racism

Returning from the last Australian Non-violence Network gathering, Louise Finnegan and I were outraged by the assertions in a book with Pauline Hanson's name on the cover. Assertions that sounded alarmingly like Nazi propaganda of the early thirties. I resolved to act.

Upon returning to our home on the Mid North Coast of New South Wales I became aware that a Pauline Hanson's Support Movement branch was being set up in our regional town, Port Macquarie. I attended a small protest of four placard wavers outside of this first meeting. There I ran into Sue Wilson. She had organized the protest by dragging her family along to hold the placards she had made. We met in a cafe the next week and hatched Voters Against Racism.

At that meeting in May 1997 I showed Sue an outline of Bill Moyer's Movement Action Plan (MAP), an easy to understand strategic framework for grassroots organizations. Sue confessed to never having acted politically in her life before, and was very keen to learn about methods of community organization. We agreed that we did not want to have any part in violent anti-Hanson protests of the type being organized by Socialist groups in the cities. Thus the two of us came to a consensus that Voter's Against Racism would use nonviolent tactics only.

The MAP outlines stages in a campaign. First is research, then community education and social preparation. Next comes preparation for action, the nonviolent actions and last continuing the struggle. (That's my abridged version anyway.) We agreed that in order to gather more activists we would begin with a Rally Against Racism. Our first tactic occurred on June 7, 1997. 100 people tuned out on a cold winter's evening. We obtained a phone list of twenty-five and a first meeting was called. Seven people attended. The first job was to define our goals. This transpired over a couple of meetings. Three goals were developed, in short: 1. To minimize the vote for racist individuals and organizations at the next federal electorate; 2. To affirm the value of multiculturalism and; 3. To rejoice in cultural diversity.

Events were quickly foisted upon us. A group were walking from Sydney to Ipswich to gather support for racial tolerance. On short notice we put together two public events around the passing through our area of the walkers. The local media came to the party and Voters Against Racism was launched in the minds of our community. The Port Macquarie area is one of the favoured places in Australia for retirement living. The population of Port has been rapidly increasing with retirees for the last ten years. The rural nature of the surrounding area, the Hastings and Camden Haven Valleys has also been undergoing change. Nevertheless, the largest National Party branch in Australia lies in Wauchope, and the largest political rally in the region's history was the visit of Pauline Hanson in March 97. 1000 people turned out in Wauchope. Each community has its own newspaper, and this is the main forum of communication between people and groups within the community. There are local radio stations but for television we fall into an area including Newcastle and Tweed Heads.

Shortly after our walk support I organized a strategy workshop. I applied some selected tools from the Resource Manual for a Living Revolution. After revisiting our goals, we did a *causes of racism in Australia* web chart. After several phases we deduced that fear and ignorance were primary. Then I talked briefly on the MAP and stages of a campaign. From there we discussed the available human resources and time commitments people were prepared to make on a weekly basis. With that information we brainstormed possible tactics. A list of about twenty-five tactics emerged. We remembered that our time frame was to be decided by the Federal Election and divided that

time frame into four sections. These sections we associated with the MAP stages culminating in an action phase. Then we placed the tactics onto the time line, eliminating tactics unrealistic considering resources and we finished with a plan.

It took two and a half hours and most of the completely new to activism participants were not exactly sure of what had been achieved. We didn't get time to ruminate though. Racist individuals and organizations had identified our area as fertile to their causes.

Graham Campbell, member for Kalgoorlie WA, arrived sprouting anti-multiculturalism. We attended his public meetings and asked sufficient hard questions that other members of the crowd soon got into the act and I'm sure Mr. Campbell would have been disappointed with the visit's outcome. The local one notion branch organized a public meeting in Port's civic centre. From our strategy workshop we remembered that the likely attendees would be fearful of us and ignorant of our motivations, so at the first meeting we chose the least fear inducing tactic I could think of, a listening post. We chose to operate in rotating buddy pairs so no activist was isolated before a barrage of abuse. But the exclusively over fifties who attended did not share one word with us. We had not considered this possible outcome. It certainly made us feel silly, but I am certain that those older Hanson supporters realized that we were not young socialists trying to physically stop them from attending a political meeting.

Then One Nation National Director, David Etteridge came to town. Still so early in our preparations we again want-

ed a tactic that would not be too confronting. We selected a sing-in. The Civic centre steps provided the perfect location. All the media turned up. Twenty people sang songs of justice long and hard. Our man on the inside said we were indeed a problem for the hard of hearing. He also reported a lot of money being handed over. We grabbed all the media, including a televised endorsement of our tactical selection and group discipline from the local police chief, valuable social preparation.

The local one notion team organized a series of outer community meetings. We conducted protests at the entrances and at the first were allowed inside where each of us got up and addressed the full house before walking out. I made my stand when the chairman of the meeting attacked the high court. A wall of silent hatred confronted me. I noted that the attack on judicial power and independence, associated with no policy charismatic, racist leadership were steps along the path to Nazism, and I exhorted the crowd to consider their position carefully. At the end of the meeting on their way out two people approached me and said I had spoken well. Nevertheless after that evening I was convinced that in One Nation Australia was grappling with racist fascists.

The next outer community meeting found unexpected supporters rallying with us. And the local One Nation team going into full paranoia mode. They didn't make the mistake of letting us in, but the venue they chose was the main Friday night recreation place for the entire community, and we did mounds of community education work while One Nation addressed fifty supporters. These events occurred in late November. At this point we began our constructive program of events we organized expressly for community education. The first would be a forum on Native Title. The Senate had just rejected the Wik bill for the first time and the parliament had retired for Christmas so we set up our forum to coincide with late school holidays in our holiday town, just before parliament resumed, and then we retired for Christmas ourselves.

Our Christmas party acted as a strategy review as well. I brought along the documents we had developed in July and

almost all were amazed that we had achieved almost every tactic we had hoped to by this stage. This strategy review was the most valuable strategy awareness exercise VAR has conducted. At the start the crew didn't really know that you could have a strategy, but at the review they all owned the strategy and the importance of it as the guide to inform tactical selection and week to week direction.

The Native Title Forum taught us a few more valuable lessons. We allowed a national figure to rig our timing to suit him and then he bowed out with a week to go. The local media were completely oblivious to so mundane an event. In the end it was an opportunity for the converted and reinforce their positions and information.

In March the local one notion crew began to meet in the local RSL club. As they had advertised this a public meeting we protested. The local RSL is a mega citadel of Babylon. Pokies and bars in every nook. By far the main entertainment venue for adults in the community. We were at them to keep one notion out. They won't. Two protests forced the one notion team underground. But from these more direct protests we discovered a discipline problem in our ranks. With VAR a small affinity group of five, to eject a member is heavy business. But at one of these protests this person started to abuse a patron of the club. A very elderly patron, who was clearly very scared. Having agreed that scaring old people was not going to convince them not to vote for racists, and reinforced that message in preparation for the actions at hand, and in the view of other hysterical behavior the person has been excluded from the group. This has caused much soul searching among members of the group, but has also provided an opportunity to learn about the rigors of a nonviolent campaign. Distributing information about Gandhi's abandoning campaigns at the first sign of discipline breakdown and the group reading of Sharp's chapter on nonviolent discipline gave VAR activists an insight into the reality that a nonviolent group does not have to learn everything by trial and error. The group has now approached me to conduct a NV workshop, and this will be the beginning of the final stage.

The last of the events to date has been sorry day. VAR organized through Australians for Native Title and Reconciliation the display of a small sea of hands, locally with a pioneer reenactment group, the local Australians for reconciliation group, and local land council to stage a very large and dramatic sorry day celebration. This event received blanket coverage in local media, gathering page 1,2 and 4 of the local paper. The letters to the editor suddenly had the racists on the back foot. VAR is now well known in the community as a disciplined focused grassroots group. The media are aware of our goals and we believe we have finally won over some of the more recalcitrant editors. Just in time to ratchet up the intensity of protest.

Returning to the MAP we see that the first stages are research and community education /social preparation. One of the critical steps between these phases and preparation for action is networking, the finding of allies. Having initially expected a July/ August election we find ourselves with an extra few months to shore up our community education and make better preparations. We have begun a concerted effort to gather other political organizations into an anti-racism alliance. Approaches have been made to the local greens, Democrats, ALP, church justice groups and local ngo branches. In the meantime a nonviolence workshop will be held and peacekeeper training will be undertaken. Ideas for actions have been brainstormed and worked through. Banners and placards, posters and press kits are being prepared. If any readers have any ideas for appropriate actions please contact us.

Racism is one of the evil aspects of humans. It always leads to social strife and bloodshed should the good thinking people in a society drop their guard. Now that it is actively among us what can one person do? One person can be one fifth of an affinity group and achieve a hell of a lot. And now that racism is so openly abroad in our society we have a great opportunity to engage with racists constructively. Watch this space for a report on the end game of the VAR strategy. Any action ideas, please use good old fashioned mail, PO Box 256 Laurieton, NSW 2443.

James
NVT

Courts, Cops and Conflagration

Protestors and burning 'Steyr rifles' at the Canungra gates

December 7th, 1997, saw nineteen people arrested at Canungra Army Base near Brisbane. This was part of the largest protest at Canungra since Brisbane people began resisting the training of Indonesian military there almost ten years ago.

Eight months later court cases resulting from those arrests are still continuing. Meanwhile activists are planning for an even bigger action on Dec 5th and 6th of this year.

The following is a report of just three days of the ongoing campaign.

Sunday 26th August - Returning to the scene of the crime.

The day before the court case of the fifteen resisters remaining to be tried, we return to the scene of the ongoing crime - Australia's training of the murderous Indonesian military. Over thirty people from the Lismore area make the two hour trek, and about the same number from

Brisbane. Among the Lismore contingent are Russell and Saskia, eyewitnesses to the Dill Massacre.

Along with the usual banners and placards of the "Stop Training Terrorists" theme, there were a few novelties. These were a twenty litre tin for a fire, two three- metre high paper-mache Steyr rifles, and a large number of A3 colour photos of women torture victims, recently smuggled from East Timor.

The torture photos were so horrific we really were uncertain what to do with them and care was taken to keep them from the children. But the truth must be told: we in Australia cannot bear to even look at what is a daily reality for the people of East Timor and West Papua. Some of the photos depicted balaclava-clad soldiers inflicting torture. We knew that quite possibly some of these soldiers had been trained in "Military Intelligence" at Canungra. As these photos were held up to the base, the Steyr rifles were set up

(a few years ago our government lobbied strongly to convince the Indonesian government to buy one million of these rifles), and a drum for fire placed in front of them. The fire was lit and a ritual began with those present writing down the things we would like to see ended one day, and putting the pieces of paper into the flames. Symbolically we saw the fiery end to torture, fear, oppression, military training. Saskia spoke very movingly about her own experience in East Timor, of how she did not meet one family in East Timor who did not have family members killed by the Indonesian military; of how she had met no-one who was not afraid for their life.

We then set fire to the Steyr Rifles, a powerful symbol of the end to violence and oppression. We left one lone torture photo on a cross at the bottom of the Stop sign at the entrance to the base. Our final witness, our final plea.

Monday morning at 'Criminal Headquarters'

The next morning ten or so people arrived at the Defence Offices in the city at 8am with banners and leaflets. Six police officers were waiting for us, and the defence offices were locked. The latter fact could be seen as a small victory. We handed out leaflets to commuters. The police ignored us until I approached the glass doors of the Office. The lone occupant of the foyer was the head of security for the building, a man we had had quite a bit of contact with over the years. But he was not about to open up for a friendly chat. The decidedly unfriendly, horrific torture photo held to the glass did nothing to entice him. I slipped a Human Rights Abuses booklet through the glass just as police approached to warn me to move. The police and head of security were obviously quite shocked by the photos (despite claims by one officer that he had seen worse road accidents! - an attempt to say something, anything, to the unspeakable). But these photos were no accident - they were a deplorable crime to which our government had contributed for over twenty years.

On to the Criminal Law Courts

From the Defence Offices we move our banners and placards to the court-house steps where we bear witness for another half hour before court. Today court begins with the resisters speaking. (The prosecution had presented their evidence two months before). The first to speak is Alfonso. His testimony is very powerful despite an incredibly gentle voice and manner. He tells of how his family fled from Timor when he was a teenager. Then he opens the colour booklet of human rights abuses (same as the one I had left at the Defence Office). Alfonso turns to page fourteen. "This is my first cousin", he says, "The photo was taken after he was shot in the Dili Massacre". The Magistrate silently accepts the booklet.

The next arrestee (I cannot use the word "defendant" - our nation's crimes are on trial, not us), is Father Peter Kennedy. Peter has an amazing story of being a Navy Chaplain on a warship off Perth when East Timor was invaded in 1975. They were immediately sent to Darwin,

everyone on board naively thinking they might be about to fight Indonesia in defence of East Timor. Peter described meeting and saying mass with the first refugees. He told of the betrayal of all Australian governments since then. He then fights to hold back the tears as he describes his own failure to act to support the East Timorese. He says his action at Canungra is a little act but an important thing to do.

Next Russell Anderson takes the stand as an "expert" witness. He was a witness to the Dili Massacre as well as our action at Canungra. He describes in vivid detail the line of Indonesian soldiers deliberately taking aim and firing on the crowd of defenceless East Timorese at the Dili cemetery. He describes his own narrow escape from death and the 270 who were not so lucky. He later discovered from their insignia that the front line of soldiers were from the notorious Kopassus regiment who are regularly trained in Australia.

One after another the arrestees gave their testimony. The final question the prosecutor put to each was, "I put it to you that you had no reasonable excuse for trespassing on the base". Drew Hutton gives the best response, "What I did was perfectly reasonable. Those who have done nothing have no reasonable excuse."

At 4pm the day draws to a close. All those who were represented by a lawyer have given their story. Of the four of us unrepresented only Damian has time to give evidence. Then the magistrate decides to put off a decision about the eleven who had already spoken until dates in August. The four unrepresented would return tomorrow.

Tuesday - The Crime is Protected Once Again

Katie, Damian, John, and myself return to the court. Once again we draw attention to the crimes of our nation assisting genocide. The training of Indonesian mil-

itary is a grave criminal act under International Law, under the Nurembourg Principles, and Chapter XI of the U.N. Charter. We were under grave obligation as citizens of this country to resist those crimes.

Contrary to this, the prosecutor insisted a number of times that we were a threat to public order and safety. I pointed out that what goes on at the base is a grave threat to public order and safety. The training of murderers and torturers is an act of grave disorder, and the sign of a dysfunctional society. We were attempting to restore order and safety.

Finally (and firstly!) I appealed to the magistrate to act from a position of personal responsibility, as we had done, and refuse to convict us, despite any obligation he might feel to protect the state no matter how criminal it has become.

It came as no surprise when he declined, but I gave him another chance when he asked if we had anything to say in relation to penalty. I asked that he show support for our cause by refusing to give us any penalty. Once again there were no surprises.

However the magistrate had obviously been moved by the evidence of a number of people, as the prosecutor had also. (The prosecutor seemed to get quieter and quieter as the trial progressed). Final sentences for those with previous convictions were \$100 fines on each of two charges (i.e. \$200 or eight days jail in default). John Filimino who had no previous, was found guilty with no conviction recorded, and a twelve month good behaviour bond. At the time of writing sentences have not been passed on those having legal representatives but the same sentences can be expected.

Re-returning to the Scene...

This December on the weekend of 5th and 6th we are hoping to have a bigger and better resistance to the training at Canungra. So come one, come all! To struggle is to win! Phone Russell in Lismore (02) 6689 1658, or Damian LeGoulon in Brisbane (07) 3255 0576.

Jim Dowling

NVT

Review of Road Raging: Top tips for wrecking roadbuilding

This is the first time I've been asked to review a book, so bear with me. God only knows why Jan, one of the editors of NT, asked me to review it. I'm a bit wary, and I should explain why. The authors of the book say that the State will have read this book anyway, and nothing in it is new to the police - it's only new to potential protesters: precisely the people who need it. I'd say that that might be true about the British police, but I'm not sure that the Australian police are that clever or that organized. Still, it's already been reviewed elsewhere in Australia, so I suppose that if the cops are interested, they already know about it. Nevertheless, I'll discuss the content only in the most general terms; my concerns will be more why it's appropriate - and important - for readers of this magazine to read it.

Before proceeding, it's important to explain a distinction that I will be using between two streams or strands of broader *nonviolence*. These two strands have been current in Australia almost since the emergence of nonviolence as a political force in the early 1980s. To a degree, the distinction is a slight caricature, since it focusses on two polarities, and ignores the fact that the vast mass of participants in protests weren't aware of the niceties and often found the debates irritating (also, since my purpose in this article is slightly provocative, a bit of caricaturing - both ways - doesn't hurt). I'll refer to these two polarities as *NVA* (Non-Violent Action) and *NVDA* (Non-Violent Direct Action). The differences are perhaps best exemplified by the issue of whether activist groups should disclose the details of actions to police: *NVA* practitioners generally advocate complete disclosure to police ("they're not the enemy, if the concept of enemy has any meaning") while - again generally - *NVDA* practitioners will prefer no/partial police liaison ("perhaps not, but they'll always do the enemy's bidding and stuff up our action."). The two sets of practic-

es derive from different underlying philosophies about the relationship between activists and the forces ranged around/against them; the two sets of practices seem pretty irreconcilable.

Many actions will involve a mix of bits of both - and good on 'em, I say. On the other hand, in a number of major protests in Australia there have been ugly arguments, and protests have just about split because of these and similar differences. Bad feeling is widespread towards the practices of the *other* tendency. Now, I'd guess that few if any *NVDA* activists read *Nonviolence Today*, having written it off as a mouthpiece for *NVA*. So I thought I'd write this as a polemic directed at *NVA* activists: there is a certain element of *devil's advocate* to it. What I want to suggest is that, all acronyms aside, the situation in Australia demands that the people these acronyms represent need to talk to each other and learn from each other. The book doesn't tell us how to do this, but it gives a bloody good picture of why.

What I'll do for the purposes of this review is give a brief overview of its structure, then go on to have a look at some of the positions it takes and their relevance within the broader scene of nonviolent resistance as I understand it in Australia (faulty and patchy though that understanding no doubt is). Finally, I want to suggest why this book is worthy of study even if you disagree with its *NVDA* philosophical underpinnings.

Structure etc

Overall, this book is a straightforward, extremely practical guide to hindering the destruction of whatever exists before a road is built, and hindering the building of the road itself. Practical, that is, provided you happen to subscribe to the authors' philosophy of how to go about it.

The book is broken up into fifteen chapters and a number of appendices, spread over some 200 pages. The chapters cover a very wide range of issues from campaign-building, through preparing for action, to a very detailed legal chapter. In each case, the material covered is extremely strongly based in practice, an approach that I find refreshing after too many years of reading theory masquerading as distilled wisdom. Descriptions of the what, why and how of actions is explicit and clear, and warnings of possible dangers, and of costs/benefits of types of action, are frequent. What are also frequent are admonishments not to regard all this as a bible, but rather to innovate according to local conditions. The book ends with a good contact list at the end, including addresses, email addresses, and web-pages.

The book is extremely accessible and easy to read. The authors don't go sliding off on overt ideological trips to any appreciable extent. If you want to learn how to climb a lamppost, this is the book for you (*From time to time a person needs to climb a lamppost. Here's how.*). And that's not all! If you missed out on

Scouts/Guides as a kid, there's a knotting guide. There's also an extremely good and detailed legal chapter, which takes the reader right through from the point of arrest through the procedure in the watch-house all the way through the court. I'd love to see a similar document for Australian conditions, with the necessary variability from State to State. A good web-page project for somebody?

But in Australia?

As I suggested above, the differences between NVA and NVDA are many: how to organise groups, how to organise actions, what relations to have with the various forces ranged against you.

In this book, they do not shirk these problems. The difference is, however, that their answers are not arrived at by reference to Gandhi or to theoretical or absolute claims - however useful and valid these may be at times - but by reference to several years of experience in the specific conditions of mid-90's Tory Britain. That is, the same way that Gandhi did it - by looking at the specifics of their time and place, and working out what was possible to get their job done. After all, as I understand it Gandhi objected to the *militant* behaviour of the Congress Party and the Indian Communist Party not so much on philosophical grounds as on practical grounds: India had no cultural tradition of such behaviour, while it did have a long tradition of those practices that he transformed into a mode of protest. He recognized that some forms of protest would have meaning to millions of Indians whereas others wouldn't. The same question can be asked of Australia: to what degree is NVA (in its most *pure* forms) an imported acultural phenomenon, virtually incomprehensible to people familiar with our own radical tradition - primarily, our union tradition? Might that be why its influence has failed to consolidate, despite early successes such as the Franklin? Is that why it's so hard to make links with the workers' movement? (late note: but see the MUA tactics used in the wharf dispute - enormous potential!)

As an example of the way that the authors approach these problems, consider the question of relations with *opponents*.

How does a reader know that the book is particularly directed at practitioners of NVDA? If nothing else gives it away, the title of Chapter 7 does: "Know your enemy". "Enemies" include politicians, surveyors, security guards, local road supporters' groups, police.... There is little in the book that recommends putting a lot of time into convincing these categories of opponent to act differently, to *convert* them. On the contrary: the book goes at some length into more and more ways to intervene in their work earlier and earlier in the piece.

Nevertheless, the emphasis is on these people as 'enemies' because of their behaviour, not out of any necessary *essential* quality of their being. As the authors recommend with regard to security guards: '(i)t's worth developing a relatively peaceful (if untrusting) co-existence. Remind them that they have an interest in seeing protests continue for as long as possible. Make them hate their bosses more than they hate you (48). Obviously, this is a relatively unpalatable line for NVA practitioners. But need it be? Surely it's fairly simple emotional economics, albeit an economics of degrees of hate?

Similarly, the view of police: *The friendly bobby who told you the time when you were a child suddenly becomes a sadistic nutter who will punch you if you dare get in the way. Their essential and historic role is to ensure that nothing changes (49)*. This has effects on their recommendations regarding the vexed issue of openness/secretcy. Once again, the authors do not approach this from a philosophical point of view, but from a tactical one: how does openness affect the chances of success of an action, given its aims, and accepting a basic set of nonviolent guidelines? At the same time, they do point out the dangers inherent in secrecy - paranoia, suspicion of peers, and so on. They offer no general solutions, but only a few particular ones. I suppose a question that occurs to me now and again is this: NVA talks a lot about 'converting' members of the opposition. But what quality of ours will convert them? Is it seeing that they can trust us to be open? Or is it seeing that we can actually achieve a lot without hurting them, and despite

their hurting us? Is the *conversion* religious, or pragmatic? Isn't the latter good enough, without relying on the former, desirable though the former may be? The authors of this book plump firmly for the 'pragmatic conversion' position, which seems to me in many ways more psychologically plausible.

It seems to me that NVA activists have been guilty of just as much caricaturing of NVDA activists as vice-versa. So we, the readers of this NVA magazine, must beware of the usual NVA caricatures of NVDA kicking in. The book does include sections on training, on group dynamics, on gender issues including domination of meetings and actions by macho types, on burnout and so on. It even advocates using the types of techniques that NVA practitioners use, and which are, let us not forget, not the sole property of NVA. But it advocates using them judiciously rather than automatically. Even so, in some parts it reads almost as if it were an NVA textbook. They even advocate "frequent meetings" (gasp!) (126).

Even if you disagree...

The main point that makes this book worth studying even if you are firmly committed to NVA with full disclosure to police etc is that it provides a window to a possible future here in Australia if the Multilateral Agreement of Investment (MAI) turns out to be as bad as critics say it's going to be. Britain under the Tories was dragged far more quickly into the maw of economic rationalism and the politics that goes with it than Australia was. It may not have seemed it at the time, but we were relatively protected here. Reith's attacks on the wharves are a taste of what we missed out on then. The MAI seems set to formalise the dominance of multinational capital. The strategies and modes of resistance described in this book were developed in response to conditions much closer to what the MAI seems intended to introduce than we are at the moment. So: what can we expect?

In Britain the nineteen years under the Conservative Party saw vast changes in the relationship between the civil populace and the powers of the State. For

example, the near destruction of the union movement. Legal protections and social provision for the poor, for workers, for women, took a terrible beating. For environmental protectors, these changes took place at several levels.

At the legal level, aside from the infamous 'suss' laws of the early 80's, there was the introduction of the Criminal Justice and Public Order Act 1994 (the CJA) (132 ff). This directly affects the right to free assembly. In Britain (as opposed to, say, Queensland), the onus is still on the police to get an order from a magistrate if they want to stop a march or protest. Nevertheless, the ability of police to interfere with the ways that a march or protest may proceed has increased dramatically since the introduction of the CJA. Spot searches, too, are now permitted...the list, unfortunately, continues. Oh, and the CJA gave police the "express powers to set up a DNA database, and to seize DNA from suspects" (145). Careful not to lose any hair in the watchhouse, folks...

Here, we may perhaps see parallels in the various changes made to police practices and laws governing police behaviour in various States over the last years. Perhaps the one that will need watching in the near future is the Mandatory Sentencing Act in the Northern Territory, introduced, conveniently enough, in 1997. Under this law, when a person is convicted of a 'property offence', the magistrate is required to give them a minimum sentence of two weeks in jail. It remains to be seen how widely this term 'property offence' will be applied at the forthcoming Jabiluka protest. And with the signing of the MAI likely around May (according to Green Left Weekly), or Christmas (according to Richard Sanders of Griffith University), I'm taking bets on more similar laws over the next years.

Much more insidious and harder to combat, however, is a second level of repression of dissent, the massive increase in both the volume and the means of surveillance. From the way that the book describes it, surveillance from both police and private contractors has increased enormously - both visual surveillance (video, photographs) and auditory sur-

veillance through surreptitious tapping, and including tapping into mobile phones. Another important issue is computer security, both in terms of databases and electronic mail: they suggest that activists should assume that all of their electronic communications are being read, and they advocate the use of encryption (PGP, "Pretty Good Privacy").

A third level is what they call the "thought police": legal action against publications that the State claims advocate breaking the law. A spokesperson for the Animal Liberation Front was gaoled for 10 (ten) years for 'conspiring to incite others'. He published information about where animals were held for testing purposes.

Finally, an issue that many readers will have experienced, and which may become much worse if the repercussions of the MAI are not fought - the use of private security firms. Their practical legal powers are hard to define, whatever the textbook boundaries of those powers. This book attests to a vastly increased role for these near-paramilitaries as the State sloughs off more and more of its responsibilities to civil society and concentrates more on civil society's duty of obedience to the State - and to the forces of Capital whose interests it increasingly represents. Basically, the private security firms become virtual private armies in the pay of Capital, but without the some of the hard-won restraints upon their actions that have been imposed on police, whatever the actual success of those restraints. Here, note the thugs on the wharves, with shields and batons supplied by Kennett.

Just to finish off.

Those of us who are philosophically and strategically committed towards NVA (and I regard myself as having one foot in that camp) need not write all of this off as 'Rambo Alliance' rubbish (remember Nurrungar '89?). Particularly, it is important for NVA people not to argue that these practitioners of NVDA have 'brought the repression on themselves'. This is a common enough argument: 'if the Communists had'nt been so militant in 20's/30's Germany, the Nazis would never have got in power/would never have opened concentration camps, etc.'

The local corollary is, *if we apply NVA properly and develop proper and open relationships with the forces that think they oppose us, then they won't have to introduce such measures against us.* But surely, the last people to blame are the people closest to you - though in my experience NV people have been just as quick to knife their nearest both verbally and organisationally as any Leninist faction.

In particular, they issue a timely reminder at the end of their chapter on Occupying a Threatened Area: "Bear in mind that a lot of the tactics above will only be viable whilst they don't want to kill us. To readers outside Britain, where rubber bullets, water cannons and guns are routinely used to suppress protest, these tactics may seem naive". This struck me as an important 'reality check'. The relatively open means of resistance that NVA advocates are not universal. Any mode of resistance is necessarily historically contingent. It seems to me now that the more tolerance of other modes of resistance we can muster (despite how we might prefer to do things when times are good), and the more we can learn from each other, the better off we'll be. Furthermore, the more we're willing to learn and compromise, the more we'll be able to be involved in the vitally important defensive struggles going on today - for example, defending the Union movement on its own terms rather than trying to impose some notion of 'truly nonviolent action' (ie what we prefer) that is alien to that culture. If we don't, then I guess the Dustbin of History still has a bit of space left.

I knew Jan would regret asking me to write this review.

If readers are interested, copies of the book can be had for about \$15 plus postage from: Road Alert!, PO Box 5544, Newbury, Berkshire, RG14 7YB, England/United Kingdom/Disunited Queen-
dom/whatever you prefer; (the ISBN number is 0-9531852-0-6) or free at <http://www.hrc.wmin.ac.uk/campaigns/ef/tr/index.html>: it worked as at 10 March 1998.

Karl-Erik Paasonen

NvT

Heart Politics

The 10th Northern NSW Gathering

Creative Collaboration for Positive Social Change

The gathering is a blend of conference, workshop and celebration. It will be a highly participatory event. It begins with registration from 4 until 6pm, on Thursday 3rd September, followed by an evening meal, then an opening program. The conference closes at lunchtime on Monday 7th September. As the opening and closing sessions are important, please make arrangements so you can attend the whole gathering.

The Venue

The gathering will be held at Camp Drewe, set in the beautiful coastal heathland between Byron Bay and Lennox Head.

Workshops

We welcome participants offering workshops related to the theme of the gathering. So far we know there will be workshops on:

- Activist training & learning
- International justice & collaboration
- Documenting stories of social change

Registration and Costs

Prices include accommodation and delicious vegetarian food.

Adults	\$215-\$395
Children 4-18	\$80
Under 4's	\$40

Registration before Thursday 23rd July attracts a \$20 discount for each adult. Registration is essential and the last date for registration is 27th August. Please send a \$60 deposit (cheques made out to "Interhelp") to Heart Politics Conference, Elly Wilson, Siddha Farm, Young Rd, Nimbin NSW 2480.

Sliding Scales

In recognition of wide differences in people's ability to pay, we ask you to choose an amount most appropriate to your financial situation. By paying an amount at the higher end of the scale, you are helping others to come. Every attempt has been made to keep costs to a minimum and most of the organising is done voluntarily.

Children

Our intention in providing childcare for a limited number of 4-12 year olds, is to assist parents who could not otherwise attend, however you must book early. Childcare for under 4's will be worked out cooperatively between parents and others willing to contribute. While it is not generally feasible for young children to attend sessions, we welcome interested teenagers to join in.

Enquiries

Elly and Greg Wilson (02) 6689 1074



NONVIOLENCE GATHERING AT HEART POLITICS CONFERENCE '98

*YES! THE ORGANISING COLLECTIVE
FOR THE NEXT ANN GATHERING HAS FINALLY MET!*

For some years the idea had been growing of connecting the Australian Nonviolence Network (ANN) annual gathering with the Heart Politics gathering which would enable people to travel interstate once only and get to both events and move the gathering to the Northern states.

SO...

We decided to actually have the gathering *within* the Heart Politics conference. This would form a real connection between ANN and Heart Politics, would be a positive networking step, be enjoyable and rewarding for both networks. Katrina Shields, from Heart Politics, has welcomed this idea. As the theme of the conference is *Creative Collaboration for Social Change*, it is a perfect time to do it.

Plans are to have a special ANN gathering space at a convenient time during the conference, and a support group throughout.. The space will be for all the fun things we normally do at ANN gatherings such as story telling, reporting on our previous years' work and reforging personal links. There would also be a space on the conference agenda to speak on the history and ideas of the Nonviolence Network. HOPE TO SEE EVERYONE THERE!

**PLEASE PASS THE WORD AROUND IN YOUR
REGIONAL NETWORKS!!!!**

D E T A I L S

WHEN: 3rd to 7th September, 1988.

WHERE: Camp Drew Lennox Head.

BOOKING: Elly and Greg Wilson 02 6689 1074 (by 27 August)

COST: Adults, \$215-\$395 (On a sliding scale)

**PLEASE ALSO CONTACT THE COORDINATOR, GLEN OCHRE, FOR ANY
IDEAS, SUGGESTIONS ABOUT ANN'S TIME TOGETHER AND SO THAT
WE KNOW HOW MANY ANN PEOPLE ARE PLANNING TO ATTEND.**

PH. 0357 938 257 or EMAIL: cgsey@mcmmedia.net.au

NvT

Awakening the Magic of Groups

October 23th to 30th 1998

An intensive seven day training in Deep Groupwork for the Australian Nonviolence Network, with Glen Ochre of Commonground at Seymour Victoria.

Glen Ochre has a long history with the nonviolent social change movement. She has been working as a group worker for twenty years facilitating deep empowerment and healing, working with groups in conflict and with social change groups. Glen is trained as a social worker and psycho-dramatist. She has a passionate commitment to empowerment and to exciting collaborative group processes.

Seven days you say!! We know this is a huge chunk of time. However, experience tells us this model offers a unique chance to work in great depth. There is a vast difference between a good facilitator and a great group worker.

This course will provide a chance to create a close group together, to explore, learn and practice the tools of deep groupwork. It will also be a personally growthful experience, as opportunities for working on one's own empowerment will be threaded throughout the course. A great group worker is someone who stands strong in their own powerful wise self.

The particular content details will be negotiated with the people who enrol to ensure that the course meets participants needs as closely as possible.

Who is it for?

This course is for people associated with the Australian Nonviolence Network who intend to use these skills to do groupwork within the nonviolent social change movement.

Groupwork in this context may refer to facilitating nonviolence training workshops, complex group processes or empowerment workshops.

Basic facilitation skills and experience are required.

Format

There will be input, exploration, discussion, practice and a variety of action methods, including psychodrama, used to learn the tools and work on your own issues as they relate to your best practice as a group worker. As much as possible participants own experiences with groups will be used as working examples. There will be plenty of time for practicing the skills being developed. After each module we will have time for reflection and to collect and record the lessons learned. At the end we will have our own manual as developed during the course.

The training will take place over seven days from Friday night to Friday night.

We will live together for this time at the Commonground Octagon and share the tasks associated with food preparation and housekeeping.

Costs

These will be kept as low as possible and will depend to some extent on final numbers as these will effect the division of cost. It will be a sliding scale from \$275 for unwaged to \$650 for waged and includes food, accommodation and the workshop.

Why not take the leap!?! It will be a good combination of a full on learning experience and heaps of fun.!

Please contact Glen by phone (03 57938257) email (cgsey@mcmedia.net.au) or by mail at PO Box 474 Seymour 3661, to express your interest or for further details, or Anthony Kelly on 015 815 333.

David Alderson

NVT

We Need a Notion of Reconciliation Policies

“Many people, particularly in politics and the media, seem to believe that peace will unfold when conflicting parties stop fighting and sign a ceasefire or peace agreement. Nothing could be more wrong. It is sad enough to see wars raging, but for professionals in conflict-resolution it is almost as sad to see how limited the understanding, the philosophy and the general capacity is for overall postwar peacebuilding,” says TFF director Jan Oberg.

“Postwar trust- and peacebuilding has at least two dimensions:

1) Former enemies seek to clarify what happened and why, to find out what it meant to themselves and the others and learn to live with the harm and pain. In short, not forgetting or concealing but living on with memories, forgiveness and reconciliation. This is basically an individual process.

2) To develop normal relations, partly reconstructing the past (e.g. infrastructure and houses) but also building something new for the future; it is about securing that the old conflict will not return. In short, violence-prevention and sustainable peaceful development. This is basically a societal or collective process.

We should seek to help people remember what happened and not suppress the hurt, harm and mourning processes. People who fought wars against each other will naturally remember both what was done to them and what they did themselves to others. To live a healthy postwar life, they will have to forgive the other and, in some cases, be forgiven.

Former enemies must be assisted in dealing with the past, with objective as well as subjective truth(s) - even with the fact that there can be more than one truth. They face the choice of hating more or less intensely forever; but we become what we hate, and over time hate is self-destructive.

They can also liberate themselves from that and grow - even grow together with those they have hated. Human beings can choose to forgive and thus open the door to reconciliation, trust and genuine peace. When they do, they in fact also apologize to younger generations and say - ‘learn from our mistakes and be happier than we were.’ Much will have to be individual choices and processes. But new social institutions, initiatives and policies can play a decisive role during such difficult times. Enlightened governments and governance based on a vision beyond hate, i.e. on forgiveness, generosity and trust rather than triumphalism, is essential.

Leaders with compassion and empathy can decide to apologize to people - often minorities - for their own wrongdoings or that of their colleagues.

They can choose to change from hate speech to reconciliation speech. But admittedly it requires great courage and is particularly difficult if wartime leaders continue as postwar leaders.

Thus, the international community needs to introduce the notion of forgiveness and reconciliation policies, it needs educated people to assist individuals, civil societies and governments in healing their wounds. Many believe that legal processes such as tribunals, courts and various types of punishment coupled with some humanitarian assistance is all that is needed to heal war-torn societies. This view is indicative, I am afraid, of very shallow understanding and could well

fuel the dark forces of revenge and perpetuated hate,” says Dr. Oberg.

This and future TFF PressInfos will offer some proposals for civil society-based initiatives which can help to bring about a notion of truth to live by, forgiveness and reconciliation and - ultimately - peacebuilding together.

They are presented with the deep conviction that each of us, nations as well as the so-called international community, has a long way to go to understand and implement these processes. Forthcoming Press-Infos will focus on history commissions, schoolbook production and on the need for educating citizens in the art and science of human rights, democratic citizenship, conflict-understanding and reconciliation. They stem from our reflection of what we have come to see as urgent needs while working in ex-Yugoslavia - but they hold a potential value in any other conflict,” concludes Jan Oberg.

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NVT

El Salvador Zone of Peace

Thirty-five people from around the United States will be traveling to El Salvador to support peace and development efforts of a small Salvadoran Non-Governmental Organization known as ITAMA (Institute of Technology, Environment and Self-Sufficiency).

The U.S. delegation will be joining others from around the world and traveling to El Salvador August 7-16 to support peace work, conflict resolution efforts, and environmental restoration as well as sustainable community development.

El Salvador recently came out of twelve years of very bitter civil war with large-scale torture and massacres. It is still the most violent nation in the Americas. There is large-scale poverty and the population is heavily armed.

Along with Haiti, El Salvador has suffered the greatest environmental degradation of any nation in the hemisphere. Drinking water is scarce and in the capitol, the water table drops a meter each year. El Salvador is also a nation with the most devastated indigenous population. In 1882, the last Indian communal lands were abolished and many indigenous were murdered by the government forces in 1932.

In this context peasants from 109 villages in southeastern El Salvador have met to plan a way to change from a culture of violence to a culture of nonviolence. For the last two years they have been meeting to plan what they call a Local Zone of Peace. In this Local Zone of Peace they will develop conflict resolution techniques, understand human rights and responsibilities and build toward sustainable development and environmental restoration.

The peasants in the region requested the assistance of ITAMA. International ITAMA representative, Jose "Chencho" Alas invited our participation. Alas is a former advisor to slain Salvadoran Archbishop Oscar Romero. He has worked on small-scale environmentally sustainable devel-

opment projects in El Salvador since he had to flee El Salvador at the height of the war.

On Thursday, August 13, 10,000 peasants are expected to march in support of recognition of their Local Zone of Peace. The march will begin at 10:00 AM in San Marcos Lempa, Usulután and will arrive at 6:00 PM in Ciudad Romero. On Friday, August 14, at 9:00 AM, the peasants will declare their Local Zone of Peace and will ask for official recognition by the Salvadoran Government.

The international delegations will support the peasants' efforts to develop their Local Zone of Peace. The U.S. delegation will also visit ITAMA sites at the indigenous Mayan community of Tacuba near Guatemala and a native tree reforestation project at El Platanar.

The Local Zone of Peace is based on four principles which are needed to achieve real Peace:

Human Rights: Respect for human rights is essential for the creation of a peaceful culture. People in the Zone are being educated about what their human rights are, and also about what their responsibilities are to respect the rights of others.

Nonviolent Conflict Resolution: There are many occasions for conflict in the area. Neighboring villages are populated by ex-combatants from both sides of the conflict who were shooting at each other just a few years ago. Everyone is very poor so there are bound to be conflicts over land, water, and other very scarce resources. Furthermore, there is little in

the way of police or other social services in the area. The Zone of Peace project will set up community centers where people can go to mediate conflicts and receive training in nonviolent conflict resolution.

Democratic Security: The Zone of Peace will focus on security for the individual, family, community, and the environment. Democratic security is in opposition to the concept of National Security which places the interest of the State above all others. During the war, National Security came to mean security for the rich and for the corporations, and anyone who organized trade unions or fought for the rights of the poor was labeled a communist and eliminated.

Sustainable Economic Development: There can be no real peace when people are hungry or homeless. The people must have jobs and a healthy local economy. Furthermore, this economic development must be planned for long-term sustainability and cannot come at the expense of the health of the people or the environment.

A. Curtis

For additional information about ITAMA or about the Local Zone of Peace, please contact:
Jonathan Heller (Seattle, Washington):
jonathan@ecotope.com
phone: (206) 547-756
Jose "Chencho" Alas (Round Rock, Texas): itama@texas.net.
phone: (512) 388-7957
ITAMA,
El Salvador: Fudecit@es.com.sv

NVT

Kosovo Anti-War Campaign

The Anti-War Campaign is an action provoked with the current events in the country. It represents the reaction to the escalation of violence in the territory of Kosovo. A situation seen so many times in the past years - same participators, same iconography, same rhetorics, same setting...

The only issue in question is the number of victims that are to come.

Who are the Initiators of the Anti-War Campaign?

The ANTI-WAR CAMPAIGN was initiated by individuals from Belgrade. We are members of various organizations - students', trade unions, non-governmentals. Our activities differ, but we are all gathered in one common struggle - for a better and more humanized society - that can only be won if the war is prevented.

What are We Planing to Do?

As an oppinion or even an idea of this kind is not likely to reach the majority due to the encreasing bitterness of war discourse, we have decided to present them to all in person. The idea is to disribute one million leaflets in 160 municipalities, in Central Serbia and Voivodina.

We have chosen leaflets as a mean, for that is the only medium that entitles the opportunity for direct contact and communication with the people. Although that might be considered very ambitious, we believe that it is at this time the most adequate way. Our action will not consist of that solely; we are also planing to stick posters and are looking for support of the independant media.

What is Our Goal?

The primary goal of the Anti-War Campaign is to affirm peace as a major value, to promote equal rights coexistence in a multiethnic community like Serbia; to promote responsible concept of patriotism; to give an alternative to dominant authoritarian patterns through striving for mutual understanding, tolerance, solidarity, openmindednass and above all

against violence; and activating and connecting large number of individuals and organizations of various profiles upon the articulation of anti-war attitude.

How Do We Plan to Do That?

The idea is to start distributing leaflets in those places that are most remote from Belgrade, so as to finish in Belgrade. As we have decided for all places in the territory of Central Serbia and Voivodina with more than 10 thousand inhabitants, according to the methodology used, we have reached the number of 160 municipalities (including sixteen of Belgrade). In each of those places leaflets would be distributed by the activists from Belgrade with local people that support the action. In smaller towns distribution would last for one day, while in larger towns it would take two or more days. A 'Coordination Body' will be formed with the role to initiate and faciliate the action, it will arrange daily schedules for distribution teams, provide vehicles, organize transportation for distribution teams, contact and coordinate activists, contact all supporting organizations, and deal with all difficulties that might appear.

A very important segment of the action is the media coverage that would help to involve in the action all interested citizens. Concerning that, news conferences

are planned to be held, advertisements rendered in daily papers, jingles played on the radio, videos shown on TV, and a presentation made for Internet while the action is taking place. Also, the printing of posters that would be sticked the day before the distribution in the particular town is intended.

The action is supposed to last for approximately sixteen days with the support of the local population. We are collecting the assets in various ways - from contacts and services free of charge, to financial support.

As a prevention against risks that the activists might face, solicitors will be engaged across Serbia for prompt reactions if needed. That is why we have planned to rent a few mobile phones.

How Did We Get Organized?

Many have, probably, thought that an anti-war action must necessarily be organized. It was only a matter of time when the clear concept would appear. Thus there was no need for long convincing on starting the action. The proposers of this sort of organized practice are mostly students that worked in the first phase - that is involving and informing as many people as possible, both in Belgrade and in other parts of Serbia. The

logical course is now coordination of activities and forming a network of activists that could cover the whole territory of Serbia. Numerous non-governmental organizations have by now given their support, partly by activating their own networks of activists. All those that find such things necessary are joining the initial group.

The basic principle of the whole Anti-War Campaign is not to represent a potential new NGO, another one among the 'umbrella organizations', nor anything alike. The Anti-War Campaign is an ad hoc action, which gathers, activates and motivates a wide range of people of different backgrounds, on the fundamental need: to live in peace.

What Was Done by Now?

By this moment around one hundred people from Belgrade and a few dozen of them from Kragujevac, Novi Sad, Vranje, Nis, Kraljevo, Zrenjanin, Sombor, Kovacica, Subotica, Novi Pazar etc., have confirmed their participation in the Anti-War Campaign.

The fact that some of the organizations have already lent their networks of activists willing to participate in the Anti-War Campaign. We have gained media support and the sponsorship from some media, and are currently working on informing and encreasing the number of activists, designing the leaflets and posters, and as well finding means to create conditions for realization of the action.

What Do We Need?

For full completion of the activities mentioned the following should be supplied: an office in Belgrade (that is to be used in coordination of activities in the field, with a computer, a printer, a phone, a fax machine and a photocopy machine); office accessories (paper, fax paper, discs, cartridges); vehicles; printing of leaflets, posters, shirts, badges, bumper-stickers; production of the video and the radio jingle; news conference halls; advertisements in newspapers; presenting the video and the jingle: a web site; mobile phones.

Miroslav Hristodulo

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NVT

Good News from Eastern Slavonia, Croatia

"Most of what you hear from Croatia and the Balkans nowadays is negative.

The good news is that it is possible to bring young Croats and Serbs together and help them develop an atmosphere of trust, tolerance and reconciliation. It gives us hope," says Jan Oberg, head of TFF's conflict-mitigation team, returning from the foundation's 30th mission to what was once Yugoslavia.

Last month TFF conducted a series of reconciliation seminars in Eastern Slavonia with 120 Croat and Serb high school students from Vukovar, Osijek and Vinkovci. For most of them it was the first time they left "their" town and met "the other side." Various techniques such as fish bowl, role play, group discussions and brainstorming were used. The students got to know each other and exchanged views, made friends and sang songs.

They cried when anyone who so wanted told about the hurt and pain and what he or she had experienced during the war; they did so with statements like "I experienced, in my family..." and NOT with statement like "you did this to us..." They

did a brainstorm and produced fascinating ideas and visions about a peaceful Croatia, Eastern Slavonia and Vukovar. They unanimously told us that many more ought to participate in seminars like this: parents, politicians, journalists as well as hardliners, war profiteers and people with little education, as some of them said.

"It took Croat and Serb students less than an hour to find out that they have a lot in common, in contrast to what they have been told by their government, the media and often their parents since 1991. Far

the majority of those we worked with told us directly and indirectly that they share more with each other than with many among their own nationality," Jan Oberg continues.

"We didn't want this war, those in power have stolen a good part of our childhood. We cannot hate each other just because someone tells us to hate. We have to meet and shape our own opinions. Perhaps we cannot forget but we can learn to forgive; if we forget, it could happen again. The 'others' are human beings like us, and we'd like to meet them more

frequently," they told us repeatedly.

What the majority want is better schools and a much more modern, well-financed educational system; they want places to be together, employment opportunities, freedom to travel and work; sports and culture activities, rock concerts - the profits from which, they suggested, should go to re-building Vukovar. They felt that politicians were mostly playing their own games and not caring about the young generation after the war.

Many want to stay in Eastern Slavonia or somewhere else in Croatia but do not feel that the opportunities are promising.

"Their vision of peace includes open borders, another type of police and military, if any. Some want to do newspapers and a radio station together and for all nationalities. Some want a peace and culture boat sailing down the Danube. Very strongly: they long to be normal youth and reach out to their Central European peers. What they see around them is the opposite of their visions and hopes. Many consider the newly independent state of Croatia quite backward and nationalistic still, they feel that they have little opportunity to develop their talents. It was surprising for us to learn that quite a few, Croats and Serbs alike, would leave for other countries in Europe or for the United States if they got the chance."

Some students were prevented from participating in TFF's seminar by their parents. A minority wrote statements in their evaluation such as "we can never live together" or "the Serbs still don't understand that Croatia is our country and they better leave" or "Croats are obsessed with nationalism." Even if this was their honest view, these young people listened

and talked with each other in a respectful and dignified manner.

"We must not forget that for many of them the war and their refugee life has been extremely painful and left deep scars. Many commented that it helped a lot to speak openly about it and to feel that somebody cared and listened. The fact that it went so well is extremely encouraging," says Jan Oberg and continues:

"I can't help wondering: Why did the UN, OSCE, and human rights organisations not do this systematically when they were here in the thousands? Why is it not done today to prevent new violent conflicts in the future? Do international organisations at all understand the potential for reconciliation and peace that young people represent - potentially the future leaders in war-torn societies? Why did neither Croatia nor the international community develop a post-UN peacebuilding strategy? Why is Eastern Slavonia forgotten in the media?"

TFF and several local NGOs would like to do much more - but it is so difficult to find the small sums needed for this type of education. Croatia itself spends a lot on the police and military and the luxurious life style in Zagreb contrasts, to say the least, with the conditions of the schools in Eastern Slavonia, Vukovar in particular. And the international community spends enormous sums on arming new states or imposing market economies. It would be helpful if some of them put people first," says Dr. Oberg and praises Swedish SIDA and the Swedish Embassy in Zagreb for their support.

We have had seven missions in Eastern Slavonia during the eighteen months and

we can see the changes, also among ministerial representatives, principals and teachers. But these students - admittedly some of the best educated in the country - are much more ready and "peace competent" than the majority of politicians we have met. It is amazing that all this positive energy gets very little support from within Croatia as well as from the international community. So much needs to be done now. If the young citizens we met do become leaders in the future, there is hope. Will anybody nurse their aspirations and help them to stay and realise their potential in time?"

What did TFF do? How did it plan and implement this reconciliation process in cooperation with the Croatian government? Exactly what did the students say about the experience and about the future they wish to see? How did the students evaluate TFF's seminars and teachers?

Read about it all in "Eastern Slavonia: TFF seminars with 120 Serb and Croat Gymnasium Students a Success. Report and Students' Comments" - freely available, for your to print out, at our website <http://www.transnational.org>.

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NVT

Choosing Peace Together

War Resisters' International 22nd Triennial Conference, 19-24 September, 1998, Porec, Croatia.

Nearly everyone says "We want peace", but what kind of peace, and brought about by what means?

For more information contact: WRI, 5 Caledonian Road, London N1 9DX, Britain. Ph +44 171 278 4040, fax +44 171 278 0444, email warresisters@gn.apc.org.

NVT

Partner's for Peace program to *Stop Violence*

We have recently launched the Peace 2000 Television Project together with a group from the television and film industry. The first two PSA's (Public Service Announcements) in the series: *Stop Violence* have been produced. The PSA's are being shown by our local television networks free of charge or at a reduced cost. Sponsors pay for film production. The PSA's can be produced in any language.

This is the first of a series of films to *Stop Violence* that we will be producing for international distribution. The films are made in the highest quality so that they can be accepted both by local networks and large national television networks. At the end of each film sponsors get their logo displayed.

Is your organisation interested to get involved in the campaign against violence? We are looking for partners to operate the marketing and distribution of PSA's to television networks, cinemas, video distributors and sponsors in their community. This may offer a unique and good promotional opportunity for your organisation. The name of your organisation could be shown at the end of each PSA. It may also offer you an excellent fund-raising opportunity. Are you interested?

We intend to appoint a coordinator for this program in your area. Please let us know by return if you are interested to participate in this program. Please let us also know what of the following your organisation might be able to coordinate:

1. Distribution to television stations, cinemas and video distributors in your area. This will give you a good promotional opportunity as we can include the name of your organisation in any PSA's shown in your area.
2. Introduction of the program to corporate sponsors in your area. This will give you the opportunity to raise funding for

your own organisation.

3. Organise evening courses for parents in your area. This is intended to teach parents how to guide their children to television viewing. You can charge each participant a small fee for attending.

Background

Physical violence is increasing at an alarming rate in our society. There are diverse opinions about the cause of the problem and many are now expressing a concern that violence on television is at fault. A recent survey has revealed that a child living in a western society, will on average have watched on television more than 8000 murders and 100,000 acts of violence by the time they have graduated from elementary school.

Several studies have revealed a link between virtual violence and physical violence. Children are at a particular risk to become affected by watching violence on the screen if no preventive education is provided about the line between virtual entertainment and reality.

Peace 2000 Television was founded by a group of people from the television and film industry together with a leading peace organisation for the purpose of providing nonviolence education through the media. We have allocated a certain amount of our resources to help reduce the culture of physical violence that is increasingly becoming a threat to public safety in our society and this needs to be addressed, quickly and effectively. We are producing short inserts (PSA's) for television and cinemas that will help young people realise the difference between virtuality and reality.

The viewer will be influenced to steer away from violence and to use alternative modes of expression.

We offer television networks to become a participant in this important contribution to public safety. We supply on regular basis free of charge PSA's of up to one minute to be inserted prior to the screening of features containing violence, or into other available space in networks programming.

Peace 2000 is a not for profit organisation with affiliates in more than sixty countries. Peace 2000 was initiated by Thor Magnusson the founder of Eurocard/Mastercard Iceland and Presidential Candidate, who founded the organisation with more than 500 individuals and almost 100 organisations from around the world. Peace 2000 has flown humanitarian aid into war zones under a special clearance of the United Nations Security Council and airlifted children out for medical treatment.

Further information on the background and activities of Peace 2000 can be found on our website: <http://www.peace.is>

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TFF Website

This comprehensive site has the following sub-divisions:

- **SITE MAP** - easy overview for you:
- **NEW** - updates and links to the leading daily world news sites.
- **TFF** - Associates, projects, results, Newsletters, Annual Report and TFF Friends.
- **FORUMS** with three sub-divisions: Meeting Point with topical themes and debate; Jonathan Power's weekly columns and the 10th TFF Anniversary Collection of articles on the post-Cold era.
- **FEATURES** - covering interesting activities, appeals and documents from around the world.
- **PRESSINFO** - comments and proposals concerning global conflict-manage-

ment, all with a focus on the human dimension.

- **PUBLICATIONS** - a complete list for you to order from.
- **KALEJDOSKOP** articles in Swedish and Danish by TFF director Jan Oberg.
- **LINKS** - a comprehensive guide to links in peace research, field conflict-resolution, nonviolence, the Balkans, Georgia and Iraq.

Latest Site News!

- David Krieger on India's and Pakistan's nuclear policies.
- PressInfo about forgiveness and reconciliation policies.
- Jonathan Power on the Peru-Ecuador Peace Agreement.
- Jan Oberg and Bjorn Moeller discuss

what peace research should be about.

- TFF report on teaching reconciliation with Croat and Serb gymnasium students in Eastern Slavonia, Croatia

Do you want to check news and analyses from BBC, OneWorld, CNN, International Herald Tribune and news agencies in the Middle East, Africa, Asia including Japan? Do you want alternative comments to some of them? Go to our site map - it's all there, at your fingertips

Welcome to:

<http://www.transnational.org>

Jan Oberg & Maria Noslund

NvT

Peace Studies

The Centre for Peace Studies at the University of New England offers students interested in peace and justice the opportunity to study

- a range of qualifications - BA, MLitt by coursework and dissertation, and PhDs by thesis
 - internally or by distance education
 - commencing either semester.

For 1999, the main coursework units will be:

- geographies of peace
- the economics of developing countries
- the environment, development and peace
 - peacemaking and conflict resolution
- the philosophy and practice of nonviolence

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NvT

Australian Anti-Militarism Website

The last edition of NvT included a note about the above web site. The address of this web site has now changed. Please note the following new address:
<http://www.metropolis.net.au/foe/antimilweb/>

The site includes information under the following headings:

- Peace Groups
- Campaigns
- Actions
- International Links
- Australian Military

I'm going overseas for a while, so the web site might not be as up to date as you would like, but lots of the information won't go out of date in a hurry. It is possible that the address might change again if I find myself overseas for a long time and someone else decides to take over the site. If that happens we will try to publicise the change.

Philip White

NvT

in back of it all

What is NONVIOLENCE TODAY?

Nonviolence Today is published every two months to help increase the understanding and use of nonviolence. We publish reports and evaluations of trainings and actions, with a view to improving the quality of both. It's the peoples' magazine and first hand participant reports are especially welcome. *Nonviolence Today* also serves an educational role in promoting a theoretical understanding of nonviolence as a political philosophy. There is much diversity of opinion of what that is, but the common ground of agreement is probably that political power

comes from cooperation. If we don't like the behaviour of power holders, then we withdraw our cooperation in sufficient numbers and they will be disabled. Nonviolent action is a technique which has existed throughout history and occurs in all cultures and has been used by an enormous range of social groups. Nonviolence can be applied to activities as widely different as personal growth and national defence. Violence is not necessary for social change and is, in fact, counterproductive to greater freedom, justice and harmony.

Subscription Information

Although *Nonviolence Today* is on sale in some alternative bookshops around Australia, subscriptions are a better form of support. Supporting and Maniacal subscriptions make it possible for us to send the magazine to organizations and people who couldn't otherwise receive it, e.g. organisations in the Third World. Unless requested not to, the names and towns of supporting and maniacal subscribers will be published for the time period which applies. The subscription card should have annoyed you

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Free Trial Offer

If you know someone you think might be interested in *Nonviolence Today* (including yourself if you are not a subscriber), send us their(your) name and address. We will send a free copy and invite them(you) to subscribe. Tick the appropriate option on the subscription card (In this case you don't even need to use an envelope) or phone.

Adoptions

This is a gift subscription idea which encourages *Nonviolence Today* supporters to pay for a subscription to be sent to a library of their choice. This has the potential to introduce a much larger number of people to the idea and practice of nonviolence, not to mention the possibility of finding new subscribers. A subscription card is enclosed for your convenience. If you are a librarian and would like to seek adoption, let us know and we will place your library on a list and make adoption available as soon as possible. The names of the adopted library and the person or persons who adopted it will be published in the magazine unless we are specifically asked not to.

Notes for Contributors

Nonviolence Today exists to promote
(1) nonviolence as a political theory and
(2) the study and practice of nonviolent action as a method of social change.

Theoretical proposals and analyses of actions and campaigns that advance these goals are most welcome. We may edit articles to maintain a focus on nonviolence.

We prefer contributions to be sent by electronic mail (see address above) or on a floppy disk, which we will return. Failing that, preferably typed (for scanning), or clear, legible handwriting (if in doubt, please type it). Please inform us of the authorship of any items you send and tell us if they're not for publication.

Photographs are extremely desirable, preferably: (1) clearly captioned on the back; (2) dramatic.

Copy deadlines are at the end of January, March, May, July, September, November.