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SUBJECT: STS300 – Autumn Semester 2004

MAJOR ESSAY CRITERIA: *Dialogue between two people addressing two theories and two environmental topics from this subject. 2000 words maximum*

KEY POINTS CHOSEN TO ADDRESS THE CRITERIA:

◆ **Two Characters:**

Tenzin Gyatso – His Holiness the 14th Dalai Lama
Michael Franti (Musician, political activist and philanthropist)

◆ **Main Topics:**

Ecological Sustainable Development and Equity
(Discussed from a futuristic reflective perspective)

◆ **Main Theories:**

Buddhism, Capitalism, and Human Rights

◆ **Additional theories:**

Environmental racism and Peaceful non-violent action.

Total Dialogue Word Count:	2200
Total Background Notes Word Count:	400
Total Bibliography Word Count:	965

Background Notes to the Dialogue Essay

Environmental and Social Context:

- ◆ *The year is 2008, a new global social, economic and environmental structure is emerging following the global collective consciousness raising that began initially in 2002-2003 as a direct result of the Iraq War and the attempted domination of the world by the United States. Additionally, Grass-roots community cooperatives utilising bartering and consensus have successfully sprung up all over the globe as a counter strategy to the once dominant hegemonies and economic structures¹.*

New sustainable environmentally friendly technological developments:

- ◆ *In 2005, a New Zealand grassroots community cooperative successfully introduced 'Sheepskin Ug Boots for Sheep' (affectionately known as SUB'S). The innovation ensured that soil erosion related to sheep farming was minimised and the sheep in New Zealand and elsewhere had cosy feet. Additionally, drenching sheep in toxic chemical washes ceased due to new grassroots enviro-technology incorporating a mixture of hemp and citronella oil. The sheep are happy and the environment is healing. One of the many offshoots of this development was;*
- ◆ *'Freedom Fleece Airways'. A grassroots environmentally friendly New Zealand airline established in late 2007. It promotes bartering systems as part of the alternative economy and incorporates state-of-the-art aircraft technology utilising methane gas fuel derived from high quality New Zealand sheep droppings. Naturally, the airline incorporated wool fibre aircraft insulation, woollen carpets and woollen seat covers etc. utilising grassroots community cooperatives as suppliers. The airlines motto is 'Baa-barter with us and let us pull the wool over your eyes...this time you'll be happy!'*

¹ Spowers, R., *Rising Tides: the History and Future of the environmental movement*, Canongate Books, Edinburgh, 2002, pp: 321; 331-351.

Stage directions / Setting:

*It is 6.30am on Good Friday, Easter 2008; Passengers are aboard a
Dagair 300 -'Freedom Fleece Airways' Baa-barter flight X007, Sydney to
New Zealand. The key characters are travelling to attend the world
conference on 'Non-violent Options for Better Agricultural Development,
Ethical Global Governance and International Ecological Sustainability
where Human and Environmental Rights are Equitable' otherwise known as
"NO BAD EGGIES HERE" conference for the worlds' egalitarian future.*

Key Characters

- ◆ *Freedom Airways flight attendants (dressed in lightweight pure wool fibre outfits)*
- ◆ *Tenzin Gyatso -His Holiness, The 14th Dalai Lama – The Tibetan spiritual leader of Buddhist philosophy and an environmental, human rights, peaceful action advocate now residing in his Tibetan homeland after a lengthy exile.*
- ◆ *Michael Franti– Musician, human rights advocate, philanthropist, political non-violence activist and representative member of the United States Peoples of Colour Delegation.*

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Background Notes Total Word count: 400

**Flight Attendant:** Welcome Aboard. Please place your hand luggage in the stowage compartment located in front of your seat. Above this is your fold out tray table, LCD screen and connections. I'm sure you will enjoy your flight. An organic and home cooked breakfast will arrive approximately 40 minutes after take off. If you require any other assistance please press the buzzer and one of our staff will attend to you. Please fasten your seat belt; we will be taking off in 3 minutes.

**Dalai Lama:** Yes, yes, thank you. I'm certain I will enjoy this flight. Oh, hello there, my friend. *{Dalai Lama notices Michael Franti approaching to be seated}*

**Franti:** Hey Tenzin, this is great to meet up with you on this flight. I had really hoped to have some time with you at the conference, so this is a treat!

**Dalai Lama:** *{smiling serenely}* Yes, quite remarkable how things turn out, this will be a very enjoyable and entertaining flight no doubt. How are you?

**Franti:** *{arranging hand luggage, and fidgeting}* Oh, I'm great thanks and so excited about this conference. It feels like this will be a momentous occasion in the history of contemporary society. I really believe that collectively we are going to achieve positive outcomes to ensure our planet becomes and stays a sustainable, peaceful and equitable global community. *{Franti seats himself and sighs}*. Hey, these fleeces are so comfortable, isn't it crazy that no one thought about doing this before...so simple and natural.

**Dalai Lama:** Yes, many traditional or simple things have so often been overlooked under the old Capitalistic model that promoted competitive individualism and created an illusion of the need for something bigger or better inevitably driving insatiable desire for more, resulting in so much dismay and division<sup>2</sup>. Inevitably, the simple realities provide the answer and far greater contentment, fulfilment and happiness<sup>3</sup>.

**Franti:** You're right! I mean who would have thought that we'd be flying on the equivalent of sheep farts. *{Turning and smiling}* Sorry, that was a bit below the belt and basic. *{Sighing}* I've got foot in mouth disease, uh oh now I'm getting worse! You know what I mean *{chuckle}*! Another readily available and renewable resource is being utilised in an ethical cost effective way with virtually nil damage to the environment, the whole concept of "Sub's<sup>4</sup>", and bartering with airlines was unheard of not that long ago<sup>5</sup>.

**Dalai Lama:** *{chuckling}* you are right on all counts Michael, your puns and faux pas' included! Humour is an important part of this conference and light-heartedness is purposefully incorporated. As apart from causing smiles, it provides a unifying approach within peaceful negotiations; also, joyfulness is a

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<sup>2</sup> Karliner, J., Corpwatch, 'Issue Library: Grassroots Globalisation'. {Accessed via website 24 March 04. <http://www.corpwatch.org/campaigns/PRT.jsp?articleid=973>}; Martin, B., 'Non-violence versus Capitalism', in Gandhi Marg, Vol.21, No. 3, October-December, 1999, pp: 238-312. {Website accessed 18 May 2004. (pp: 1-24)<http://www.uow.edu.au/arts/sts/bmartin/pubs/99gm.html>}

<sup>3</sup> His Holiness the Dalai Lama & Cutler, H. C., The Art of Happiness: a Handbook for Living, Hodder Headline Australia, 2000, pp:27-30. His Holiness The Dalai Lama, 'Ecology and the Human Heart, in His Holiness on Tibet's Environment, Tibet Net – DIIR, 1991.[Website accessed 11 April, 2004. <http://www.tibet.net/diir/eng/enviro/hhdl/heart/index.html>]

<sup>4</sup> Essay background Notes – 'Sheepskin Ug Boots for Sheep' – preventing enviro damage.

<sup>5</sup> Spowers, R., *Rising Tides: the History and Future of the environmental movement*, Canongate Books, Edinburgh, 2002, pp:321; 334-8

prerequisite to Buddhist enlightenment<sup>6</sup>. And yes, isn't it wonderful that the global bartering by the People's Movement has begun to destabilise the capitalist constructs of corporate globalisation and the over-consumption of goods and services that has been so detrimental to the planet and its people<sup>7</sup>.

**Franti:** Yeah, this wave of peaceful action has been amazing! You're right, the previous dominant power structures are crumbling and better still, are finally acknowledging the shift in people's attitudes. Now they are slowly adapting to a simpler peaceful life too. People everywhere are smiling and helping each other, bartering schemes like Global L.E.T. 's are setting up everywhere<sup>8</sup>. Ecological Footprints is no longer a buzzword but the currency of the day for individuals, communities and nations, because the peoples social action movements won't support processes that are ecologically damaging, violent, or unethical<sup>9</sup>. Who ever thought that large supermarket chains, banks and department stores would change their procedures<sup>10</sup>! Oh, I'm rambling again, {sigh} ... Tenzin, what's your role and understanding of the conference symposium, there is so much to learn and achieve it astounds me.

**Dalai Lama:** Well, I've been invited to outline Buddhist views on processes for social change, equitable governance and Environmental Equity. Like you, I'll

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<sup>6</sup> Ven. Narada Maha Thera, *The Buddha and his Teachings*, Singapore Buddhist Meditation Centre, Singapore, 1973, pp:166-7.

<sup>7</sup> Martin, B., 'Non-violent Futures' in *Futures*, Vol. 33, 2001, pp 625-635. {Website accessed 18 May 2004, pp: 1-11.. <http://www.uow.edu.au/arts/sts/bmarting/pubs/01futures.html>}; Spowers, R., *Rising Tides: op cit*, pp: 318-322; 325-6.

<sup>8</sup> Spowers, R., *Rising Tides: op cit*:334-8

<sup>9</sup> Karliner, J., *Corpwatch*, 'Issue Library: Grassroots Globalisation'. [Website accessed 24 March 04. <http://www.corpwatch.org/campaigns/PRT.jsp?articleid=973>]; Spowers, R., *Rising Tides: op cit* pp: 334-6.

<sup>10</sup> Spowers, R., *Rising Tides: op cit*: 325-6; Suzuki, D., *The Sacred Balance: Rediscovering our place in Nature*, Greystone Books, Vancouver, 1997, pp:237-9

also be involved within the Equitable Global Governance Symposium on Transitional Operational Agreements and Sustainable Treaties. I love the acronym 'EGGS on TOAST'... I guess with my head I'll be the boiled egg!! *{Both chuckling}*. Aside from the humour, I understand that the symposium aims to reach a consensus to develop a Charter on Equitable Ecological Governance and International Economic Sustainability (EGGIES). This will ensure both people and the environment receive consideration and value within ecological sustainability, future economic structures and alternative technological development measures enacted within grassroots community cooperatives<sup>11</sup>. The idea is to maintain the concepts of Ecological Sustainable Development but incorporate the principles within a holistic framework that considers ethics and equity to humans *and* the environment. Naturally, this is a participatory process, so representatives from other International groups that you would be familiar with such as United Nations GEO 2007, World Social Forum, United Nations Human Rights Commission and many others who have contributed to actively seeking innovative solutions will be attending<sup>12</sup>. The draft charter goes to the Peoples Movements' Egalitarian Grassroots Groups (PM EGG) worldwide for final ratification. It is a thorough and lengthy process, but essential to get truly workable options. This is the world's people's best chance yet, to envision and create a new world without dominant powers. The old human centred worldview focusing on improving quality of life encouraged

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<sup>11</sup> Beder, S The nature of Sustainable Development: Second Edition Scribe Publications, Newham, Australia, 1996. p. 16; 145-149; 193-199.; Beder, S., Environmental Context: Equity, University of Wollongong –STS300 Web CT Subject material Wk.6, 2004  
[\[http://ol.uow.edu.au/SCRIPT/STS300\]](http://ol.uow.edu.au/SCRIPT/STS300)

<sup>12</sup> United Nations Environment Program, 'Lessons from the Future' and 'Options for Action' in GEO 3: Past, Present and Future Perspectives, Earthscan Publications Ltd., London, UK, 2002, pp: 394-410; Whitaker, F., World Social Forum: Origins and Aims, 2002, pp: 1-3.  
[Website accessed 18 May 04.  
[http://www.forumsocialmundial.org.br/main.asp\\_menu=2\\_l&cd\\_language=2](http://www.forumsocialmundial.org.br/main.asp_menu=2_l&cd_language=2)]

greed, and as we know, created racial subjugation, class divides of the haves and have-nots, and environmentally unsustainable practices<sup>13</sup>. However, this new approach views humanity as only one part of a multitude of interconnected universal ecosystems, and no longer separate or contained within empirical hierarchical beliefs and structures as perceived masters of the universe<sup>14</sup>. Indigenous traditional cultural knowledge, worldview and spiritual values assist further learning of interconnectedness to the universe and ensure the past mistakes of racism and environmental degradation are avoided<sup>15</sup>.

*{Aircraft becomes airborne and levels out}*

**Franti:** Precisely, I agree *{unfastening seatbelt}*. Both environmental degradation and socio-environmental racism were institutionalised dualities of subordination that emanated from a complexity of structures and influences whose roots lay in greed, lust for power and the fear of loss of either<sup>16</sup>.

*{Sounding exasperated and increasing intensity of tone}* Starting way back with the

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<sup>13</sup> Martin, B., 'Non-violent Futures' in *Futures*, Vol. 33, 2001, pp 625-635. [Website accessed 18 May 2004, pp: 1-11. <http://www.uow.edu.au/arts/sts/bmarting/pubs/01futures.html>; Nederveen Pieterse, J., 'White Negroes' in Dines, G. (ed.), *Gender, Race and Class in Media: A text-reader*, Sage Thousand Oaks, USA, 2003, p: 114.

<sup>14</sup> Karliner, J., *Corpwatch*, 'Issue Library: Grassroots Globalisation'. {Accessed via website 24 March 04. <http://www.corpwatch.org/campaigns/PRT.jsp?articleid=973>}; Martin, B., 'Non-violent Futures' in *Futures*, Vol. 33, 2001, pp 625-635. [Website accessed 18 May 2004, pp: 1-11. <http://www.uow.edu.au/arts/sts/bmarting/pubs/01futures.html>] Nederveen Pieterse, J., 'White Negroes' in Dines, G. (ed.), *Gender, Race and Class in Media: A text-reader*, Sage Thousand Oaks, USA, 2003, p: 114.; Robinson, Dr. D. M., 'Environmental Racism: Old Wine in a New Bottle' in *Women in Action* No. 2, 2001, pp 1-7. [Website accessed 23 March 04. <http://www.isiswomen.org/pub/wia/wiawcar/enviracism.htm>

<sup>15</sup> His Holiness the Dalai Lama & Cutler, H. C., *The Art of Happiness: a Handbook for Living*, Hodder Headline Australia, 2000, pp:27-30; His Holiness The Dalai Lama, 'Ecology and the Human Heart, in *His Holiness on Tibet's Environment*, Tibet Net – DIIR, 1991. [Website accessed 11 April, 2004. <http://www.tibet.net/diir/eng/enviro/hhdl/heart/index.html>]

<sup>16</sup> Gaard, G., 'Women, Water, energy: an ecofeminist approach' in *Organisation and Environment*, Thousand Oaks: June 2001, Vol. 14, Iss. 2, p. 157-174. [Website Accessed 10 March 04, pp 1-12. <http://www.80-proquest.umi.com.ezproxy.uow.edu.au:2048>]; Merchant, C., 'Shades of Darkness: Race and Environmental History' in *Environmental History*, Vol.8, Iss. 3, Durham: July 2003, p.380. [Website accessed 10 March 04. <http://www.80-proquest.umi.com.ezproxy.uow.edu.au:2048>]; Robinson, Dr. D. M., 'Environmental Racism: Old Wine in a New Bottle' in *Women in Action* No. 2, 2001, pp 1-7. [Website accessed 23 March 04. <http://www.isiswomen.org/pub/wia/wiawcar/enviracism.htm>]



theories emanating out of the 19<sup>th</sup> century like Social Darwinism, that lead to the offshoot contemporary worldviews sustained within capitalist consumer society and neo-liberal economics. These in turn drove the industrial, technological and environmental development models<sup>17</sup>. Then further measures fed the greed and power, like market instruments, trade sanctions, subsidies, tariffs the whole globalisation model created institutionalised inequity<sup>18</sup>. All of these models were hidden within rhetoric that justified and perpetuated environmental degradation and subjugation of people by race and class, resulting in all the human rights abuses and genocide<sup>19</sup>. {Shaking his head} Oh, the list of human and environmental injustices and inequities goes on... what gets to me is that so few in power could inhibit and subjugate so many whilst also placing future generations of people at risk through environmental degradation...so unjust! So yep, definitely, greed and power feed each other to deliver Capitalist society's compulsive and insatiable consumerism, which in turn, perpetuates the cycle. It is so good that we are finding a way to change this<sup>20</sup>. {Looking apologetically and regaining composure} Sorry, you know how passionate I get about human rights and socio-environmental justice. I find it's still too easy to continue analysing the problems, even when we are moving

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<sup>17</sup>Beder, S., *Environmental Context: Equity, University of Wollongong –STS300 Web CT subject material Wk.6, 2004*. [<http://lol.uow.edu.au/SCRIPT/STS300>]; Nederveen Pieterse, J., 'White Negroes' in Dines, G. (ed.), *Gender, Race and Class in Media: A text-reader*, Sage Thousand Oaks, USA, 2003, p: 114; Robinson, Dr. D. M., 'Environmental Racism: Old Wine in a New Bottle' in *Women in Action* No. 2, 2001, pp 1-7. [Website accessed 23 March 04. <http://www.isiswomen.org/pub/wia/wiawcar/enviracism.htm>]; Roy, A., *Do turkeys enjoy Thanksgiving?*, *Speech AT the opening of the Mumbai Social Forum, 16 January 200*, pp: 1-5. [Website accessed 18 May 2004. [http://www.forumsocialmundai.org.br/dinamic.asp?pagina=arundhati\\_2004\\_ing](http://www.forumsocialmundai.org.br/dinamic.asp?pagina=arundhati_2004_ing)]

<sup>18</sup> ibid;

<sup>19</sup> ibid;

<sup>20</sup> Deese, D., 'The cost of consumerism' in *Harvard International Review, Cambridge: Fall 2003. Vol.25, Iss. 3*, p. 96.

forward with positive change<sup>21</sup>. Tenzin, you know how strongly I believe in peaceful non-violent approaches and that is what's happening now, but nutting out the long-term sustainable solutions that cover all aspects of social justice, intergenerational equity, environmental sustainability, participation etc., is the real challenge that's so confusing and complex! *{Sighing exasperated}* Best get off my soapbox! Tenzin, tell me more about Buddhist philosophy in relation to achieving equitable solutions in governance and environment sustainability?

**Dalai Lama:** *{smiling compassionately}* Michael, no one can deny your passion or its political impacts! There is always a need for someone such as you and passion, soapboxes and music have an important place in changing attitudes<sup>22</sup>! Your song '*Bomb the World*'<sup>23</sup> was an instrumental *{chuckling}* ... pardon the pun ... part of raising global consciousness and the new wave of collective peaceful action processes back in 2003<sup>24</sup>. Buddhist philosophy considers this initial consciousness as people's awakening from illusion to discover the real nature of existence through right understanding, this along with compassion and right action is outlined in the Buddha's Dhamma of the

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<sup>21</sup> Martin, B., 'The Difficulty with Alternatives' in *Social Alternatives*, Vol. 21, No. 3, Winter 2002, pp: 6-10. [Website accessed 18 May 04. <http://www.uow.edu.au/arts/sts/bmartin/pubs/02sa2.html>]

<sup>22</sup> Rose, T., 'Hidden Politics: Discursive and Institutional policing of Rap Music' in Dines, G., & Humez, (eds.), *Gender Race and Class in Media*, 2<sup>nd</sup> Ed., Thousand Oaks, Sage, 2003.

<sup>23</sup> Franti, M, and 'Spearhead'; 'Bomb the world' Song track #5{4:28 min} in '*Everyone Deserves Music*', CD, Boo Boo Wax, 2003

<sup>24</sup> ABC Online, *Michael Franti and Spearhead – Everyone Deserves Music: Review*, ABC Gold and Tweed Coasts, Monday 23 June 2003, p: 1. [Website accessed 15 April 2004. <http://www.abc.net.au/goldcoaststories/s886222.htm>]; Betzein, J., 'Franti makes revolution irresistible' in *Green Left Weekly: Online Edition*, 2001.p: 2. [Website accessed 15 April 2004. <http://www.greenleft.org.au/back/2001/457/457/p25.htm>]; Denton, A., *Michael Franti, Spearhead: Enough Rope, episode 5, transcript*, Australian Broadcasting Corporation (ABC), 2004. pp: 1-4. [Website accessed 15 April 04. <http://www.abc.net.au/enoughrope/stories/s833382.htm>]; Di Novella, E., 'Louder than the Bombs: A profile of Michael Franti' in *The Progressive*, Vol.66, Iss.2; Madison Feb 2002, pp: 39-41. Dowd, M., 'Hiphoprisy Beats out Homophobia; GCN talks to radical rap group that puts progressive politics up front' in *Gay Community News Vol.19, Iss.43-44*; Boston, June 1992, p: 12.

Four Noble truths and the Noble Eightfold path<sup>25</sup>. Indeed, many of the injustices you mentioned started people thinking and acting long ago. However, the recent suffering of war and excesses of capitalistic greed, the media technology transmitting messages of peaceful protests in combination and in contrast to Mr. Bush's war mongering and hunger for power, was enough to shift mass attitudes. This heightened awareness of injustice encouraged compassion and increased the longing for peaceful co-existence resulting in this peaceful people's revolution<sup>26</sup>. I like your opinions Michael, please, get back on your soapbox. {Smiling} Tell me what you think needs to be achieved from your perspective, and then I'll share my thoughts.

**Franti:** {smiling} OK, but it's hard for me not to get passionate though! {Smirking} You mentioned the divide of the haves and have-nots earlier, well, as the representative delegate of People of Colour; I'll be outlining the principles of environmental and social justice<sup>27</sup>. We need to discuss and address socio-environmental racism, inequities, disadvantage and divisive practices that has occurred within environmental land use, policy, economics and contradictions in social/cultural practices that have discriminated against many peoples in the

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<sup>25</sup> His Holiness The Dalai Lama, Vreeland, N. (ed.), *An Open Heart: Practicing Compassion in Every Day Life*; Hodder Headline Australia Ltd., 2001, pp:37;76-77;93; Mahathera, N., *Buddhism in a Nutshell*, Buddhist Publication Society, Kandy, Sri Lanka, 1995, pp 23-24.; Ven. Narada Maha Thera, *The Buddha and his Teachings*, Singapore Buddhist Meditation Centre, Singapore, 1973, pp:165-185

<sup>26</sup> Martin, B., 'Non-violent Futures' in *Futures*, Vol. 33, 2001, pp 625-635. [Website accessed 18 May 2004, pp: 1-11. <http://www.uow.edu.au/arts/sts/bmarting/pubs/01futures.html>]; Light, J., 'World Social Forum III: In Brazil another World Seems More Possible than Ever', in *Corp Watch*, 28 January 2003, pp; 1-2. [Website accessed 23 May 2004. [http://www.corpwatch.radicaldesigns.org/print\\_article.php?id=5410](http://www.corpwatch.radicaldesigns.org/print_article.php?id=5410)]

<sup>27</sup> Delegates to the First National People of Colour Environmental Summit, *Principles of Environmental Justice*, Washington DC, USA, 24-27, October 1991; Schweizer, E., 'Environmental Justice: An interview with Robert Bullard' in *Earth First Journal*, July, 1999 pp:1-5. [Website accessed 23 March 04. <http://www.ejnet.org/ej/bullard.html>]

past<sup>28</sup>. Specifically, we need to address the critical components by alleviating poverty, reducing excess consumption, improving governance, ensuring equitable funds and information dispersal, eliminating debts, improving education, restoring the environment and incorporating traditional knowledge and cultural practices as valuable structures<sup>29</sup>. Tenzin the list goes on. These suggestions also come from a deep desire for love in the world, peace and understanding and a desperate need for an equitable society and sustainable planet for current and future generations...I guess these human rights views also relates to Buddhist theories and many Religious philosophies as well as those of Deep Ecology, Eco-Feminism and others<sup>30</sup>. While the group and I are optimistic we are still unsure of the mechanics of these processes, it's one thing to have the right thought ... but implementing right action on this global scale will be tricky. But I guess that's what the conference is about, lightening up the process with so many good hearted people in one place working for peaceful solutions. Optimism is important right ...I believe we will achieve a truly Egg-alitarian society! {Jovially} Ok, Your turn now.

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<sup>28</sup> *ibid*; Beder, S., *Environmental Context: Equity*, University of Wollongong –STS300 Web CT subject material Wk.6, 2004. [<http://lol.uow.edu.au/SCRIPT/STS300>]; Nederveen Pieterse, J., 'White Negroes' in Dines, G. (ed.), *Gender, Race and Class in Media: A text-reader*, Sage Thousand Oaks, USA, 2003, p: 114; Robinson, Dr. D. M., 'Environmental Racism: Old Wine in a New Bottle' in *Women in Action* No. 2, 2001, pp 1-7. [Website accessed 23 March 04. <http://www.isiswomen.org/pub/wia/wiawcar/enviracism.htm> ]; Roy, A., *Do turkeys enjoy Thanksgiving?*, *Speech AT the opening of the Mumbai Social Forum*, 16 January 200, pp: 1-5. [Website accessed 18 May 04. [http://www.forumsocialmundai.org.br/dinamic.asp?pagina=arundhati\\_2004\\_ing](http://www.forumsocialmundai.org.br/dinamic.asp?pagina=arundhati_2004_ing)]

<sup>29</sup> United Nations Environment Program, *GEO 3: Past, Present and Future Perspectives*, Earthscan Publications Ltd., London, UK, 2002

<sup>30</sup> Beder, S., *Environmental Context: Politics and Controversy*, University of Wollongong –STS300 Web CT subject material Wk.12, 2004. [<http://lol.uow.edu.au/SCRIPT/STS300> ];

**Dalai Lama:** Michael, you have really put forward some sound ideas, many of which Buddhist philosophy encompasses and suggests as a way forward<sup>31</sup>. Part of the process of change within Buddhist belief is recognising that as humans we are not very different, we all are equals, we have the same potential and we all seek happiness<sup>32</sup>. Unfortunately, some people succumb to the negative afflictions of greed, hatred, jealousy, attachment and anger and become fooled into seeking happiness in material possessions, which of course in excess only brings discontent<sup>33</sup>. You mentioned education and learning as a key solution, and this is part of Buddhist philosophy<sup>34</sup>. As we discussed earlier the disaster of the Iraq war and the threat of total domination by United States via Mr. Bush created the first learning opportunity, and importantly the urgency to take action<sup>35</sup>. So once learning and urgency happen, the commitment to create change comes. Michael, I also believe that this time the collective change to compassion, loving kindness and commitment to peaceful non-violent actions is a driving force that will continue to create positive change. I truly believe that the people have awakened, and the world will peacefully negotiate to achieve what was once incomprehensible - unity and harmony. Intrinsically all humans are the same and want happiness. Now this does not mean that everyone will become Buddhists

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<sup>31</sup> His Holiness The Dalai Lama, Vreeland, N. (ed.), *An Open Heart: Practicing Compassion in Every Day Life*, Hodder Headline Australia Ltd., 2001, pp: 75; His Holiness The Dalai Lama, 'Ecology and the Human Heart, in *His Holiness on Tibet's Environment*, Tibet Net – DIIR, 1991. [Website accessed 11 April, 04. <http://www.tibet.net/diir/eng/enviro/hhdi/heart/index.html>]; Mahathera, N., *Buddhism in a Nutshell*, Buddhist Publication Society, 1982, pp 23-24 Ven. Narada Maha Thera, *The Buddha and his Teachings*, Singapore Buddhist Meditation Centre, Singapore, 1973, pp:165-185

<sup>32</sup> ibid

<sup>33</sup> .ibid

<sup>34</sup> His Holiness the Dalai Lama & Cutler, H. C., *The Art of Happiness: a Handbook for Living*, Hodder Headline Australia, 2000, pp: 219-230.

<sup>35</sup> His Holiness the Dalai Lama & Cutler, H. C., *The Art of Happiness: op cit.* pp: 220-224

Michael, but the awareness of urgency, sameness, compassion and our place within the web of life is the motivator for this change. We are on the threshold of marvellous opportunities both individually and collectively to create happiness by ensuring our planet becomes and stays an environmentally sustainable, peaceful and harmonious equitable global community<sup>36</sup>.

**Flight Attendant:** *{carrying trays of food}* Hello again. We have a delicious and simple fare for you today, free-range eggs on organic stone ground wood-fired bread, lightly toasted, with side serves of organically grown vegetables.

**Franti and Dalai Lama:** *{laughing together}*. EGGS on TOAST!! How perfect.

**Dalai Lama:** I don't suppose they are hard-boiled?? *{Chuckling}*

**Flight Attendant:** *{looking slightly bemused}*. No, they're scrambled. Is that Ok?

**Dalai Lama:** That's so perfect! Free Range Scrambled Eggs! ... That's a good analogy for participatory and collective grassroots ethical ecological solutions for 'egg-alitarian' global governance solutions! *{Turns to Michael}*... now there's an acronym we can work on!! But first let's eat, I'm starving after all our talk! *{Chuckling}* Lets hope we don't end up with egg on our face!

The End.    ॐ \_ ☺ ☯

⊗ **Word Count for Essay Dialogue 2200** ⊗

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<sup>36</sup> Light, J., 'World Social Forum III: In Brazil another World Seems More Possible than Ever', in *Corp Watch*, 28 January 2003, pp; 1-2. [Website accessed 18 May 2004.  
[http://www.corpwatch.radicaldesigns.org/print\\_article.php?&id=5410](http://www.corpwatch.radicaldesigns.org/print_article.php?&id=5410)]

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[Website accessed 15 April 2004. <http://www.abc.net.au/goldcoaststories/s886222.htm>]

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