

NonKilling Arts Research Committee (NKARC) Letter: August, 2015

Dear friends

This month marks the 70th anniversary of the dropping of two atomic bombs on Hiroshima and Nagasaki. Commemorating the victims of the atomic bombs on August 6 and 9, many of us will be floating the lanterns of love and hope remembering Sadako and Hibakusha survivors. This year also happens to be the 60th anniversary of Russell - Einstein's manifesto calling for abolition of nuclear weapons. It is timely to reflect upon how little we have progressed in realizing the vision of these two great 20th C intellectual visionaries, a leading scientist and a philosopher. For more, click on: <https://www.transcend.org/tms/2015/07/satoshi-ashikaga-transcend-media-service/> . Thank you Tony Rosa.

I enclose below this month's interesting contributions received on nonkilling poetry, films, photography, and journalism.

1. Nonkilling poetry:

NKARC colleague Sumeet Grover who is Director, Global Poetry (www.globalpoetry.org) and an independent writer has chosen to dedicate a section of his Global Poetry website to Nonkilling poetry. He requested from us a short definition. See below:

"Nonkilling poetry explores the spirit and practice of how to prevent, respond to, and to improve individual, social, and global well being beyond killing." - Glenn D. Paige

The above definition can apply to all Nonkilling Arts.

Two excellent examples of Nonkilling Poetry by David Krieger (from his latest collection, AWAKE!):

IN HIROSHIMA PEACE MEMORIAL PARK

The heat of summer is oppressive.

Children pass by in groups, chattering.

They wear school outfits -

black pants or skirts and white shirts.

Some groups are wearing yellow caps.

They stop at Sadako's statue and,

in lilting voices, sing songs with words

I cannot understand.

When they finish their songs, they bow,
paying tribute to one of their own, Sadako,
forever young, a child of the bomb.

Though nearly seven decades have passed,
I feel guilty for what my country did here.

To whom can I apologize? To whom must
I apologize? It doesn't matter.
They have already forgiven, long ago.

WAKE UP!

The alarm is sounding.
Can you hear it?

Can you hear the bells
of Nagasaki
ringing out for peace?

Can you feel the heartbeat
of Hiroshima
pulsing out for life?

The survivors of Hiroshima

and Nagasaki
are growing older.

Their message is clear:
Never again!

Wake up!
Now, before the feathered arrow
is placed into the bow.

Now, before the string
of the bow is pulled taut,
the arrow poised for flight.

Now, before the arrow is let loose,
before it flies across oceans
and continents.

Now, before we are engulfed in flames,
while there is still time, while we still can,
Wake up!

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Thanks, David.

2. Photography and Nonkilling:

In recent issue of the alt.theatre periodical, Matt Jones in his article on a theatre of global empathy writes about the power of a photo and our reliance on that medium to tell us what is happening in wars far out of our sight, and the subversive power such images can have when they slip through the highly controlled channels that feed them to us. He quotes Susan Sontag from her book, 'Regarding the Pain of Others', "Narratives can make us understand, photographs do something else: they haunt us." Photos are powerful for their directness, iconic images of the young naked Vietnamese girl child crying running away from the napalm bombing, emaciated dead bodies of victims in Nazi concentration camp, or the Atomic bomb's eerie mushroom cloud remain unforgettable.

Two photo related art installations reviewed below are: (a) Art Gallery of Ontario(AGO)'s new exhibit Camera Atomica in Toronto and (b) e-conversation with Uli Spalthoff about an art installation of Alfred Jaar's work in Berlin.

(a) Review by James Adam of the New AGO exhibit: "Camera Atomica surveys the nuclear age"

Adam writes:

"Exotic is a descriptor that's out of fashion in the contemporary art world, but how else to describe the chandelier hanging from the ceiling in the exhibition's first space? This curiosity, created by Japanese-Australian artists Ken and Julia Yonetani in the wake of the Fukushima disaster, is one of 31 antique chandelier frames refitted with uranium glass beads and UV bulbs for a 2012 installation called Crystal Palace: The Great Exhibition of the Works of Industry of All Nuclear Nations. Thirty-one is the number of countries with acknowledged nuclear programs and each chandelier is sized to represent the number of operating nuclear facilities in each country. Fittingly, it's the Canadian chandelier displayed at the AGO, its beads radiating an acid-green glow at once lovely and faintly sinister in the semi-dark. Visitors are going to be drawn to it like ... well, like moths to a flame."

For full review, click on: <http://www.theglobeandmail.com/arts/art-and-architecture/new-ago-exhibit-camera-atomica-surveys-the-nuclear-age/article25414506/>

(b) Berlin audio visual exhibit by Alfred Jaar.

An abridged e-conversation with NKARC colleague Uli Spalthoff resulted from Uli's comment about his experience of an audio visual installation by artist Alfred Jaar that he visited in Berlin. Uli wrote:

Dear Bill,

... let me share one of the strongest experiences I had regarding the arts and nonkilling. It was 2012 in Berlin, where an exhibition of works of the artist Alfred Jaar was shown (http://www.berlinischegalerie.de/en/exhibitions/archives/2012/alfredo-jaar/?contentId_=5506&cHash=eae8412bda7f6a656dd2d4bc15f279ec). Three years later, I still am getting tears in my eyes when remembering it. The strongest piece of art was a container with an audiovisual work about the photographer Kevin Carter. Here is a review: <http://www.artinamericamagazine.com/reviews/alfredo-jaar/>

With kind regards,

Uli

After reading the review, I wrote to Uli if he could elaborate on this experience.

Uli sent back the following thoughtful reply:

Dear Bill,

You raise important points. And your question about art and possible impact on society is a valid one. I must admit I do not have an answer to it. Similar questions I ponder since some time for other fields. How does individual activity change a social system?

My thoughts start usually from my technical background, because there I feel more safe than in social sciences. Albert Einstein has shown that in physics, all impact is by "direct impact" on the individual neighbourhood of a particle or a wave. As he said, there is no "spooky influence over a distance". I tend to transfer this to social relations: Any transformation can only be achieved by direct contact. That means anything which is transformed is transformed by something from its immediate neighbourhood. And any actor can only transform when he is in direct contact with it.

The arts maybe are a transmission belt to achieve contact between ideas which are not shared in day-to-day life. The artist materializes an idea into something which can be experienced by other people. Of course, it is only art if it goes beyond what can be communicated in common-day language. The piece of art communicates on hidden and non-conscious channels.

Thus, its transformative impact cannot be planned, cannot be predicted, but nevertheless it can be powerful. However, an artist who says "I want to transform society into this and that", certainly will not achieve this. By doing so, he has left the realm of arts, and he uses "trivial" communication channels. A great artist has a special gift to relate with unconscious states of mind, and states of society, and he is able to create pieces of art which make others relate to their respective inner and social situations in a corresponding way.

In a society where many people share unconscious states of mind - I believe this is the case in all societies - this may strengthen specific aspects of this society. If there is a widespread need to transform something, the transformation may be fostered.

And in a modern society, where many disjoint forces are at work, where plurality reigns, some forces may be strengthened related to others. This may help for a specific transformation to get a higher chance.

To summarize:

- no direct impact of art to society
- no impact by art which wants to transform society intentionally. Messages by such pieces of art are only received by people who know it already, because that is already clear to them.
- impact from the unconscious mind of the artist via his pieces of art to the unconscious mind of other people. This is direct but not directly observable.

My theory admittedly is very crude, highly simplified, and for many it sounds trivial. But that's the best answer to your question I arrived at. It will be interesting to have your thoughts.

With kind regards,
Uli

Thank you, Uli.

3. Documentary films/videos and Nonkilling:

Three contributions you kindly forwarded:

(1) From colleague Vishnu Vasu from Sri Lanka, the news of youtube url of his new documentary film, BUTTERFLY:

My dear Bill,

My latest documentary film BUTTERFLY is finally on youtube.

A good quality HD copy is uploaded.

It's a film on child soldiers of Sri Lanka's 30 years of brutal war.

A very poetic and non-violent presentation minus a single crude shot.

Whole idea of the film is to promote "no more war"

Appreciate very much if you can please share the link with your friends, list and students.

Here it is >> https://www.youtube.com/watch?v=wYEIFCmOj_o

Warm regards

Vishnu

For this important beautiful 43 mts film with evocative images and music as gentle as its story telling, click on: https://www.youtube.com/watch?v=wYEIFCmOj_o

Friend doc filmmaker Penny Joy after seeing the youtube wrote: "Thank you for sending this - what a delicate and poignant film. Recording horrendous violence in a manner that doesn't generate further violence is indeed an achievement!"

A memorable comment from the film: "Rebels and armies are the same - they take the children away." It's an insightful film about what terrorist/ freedom fighting groups do for their recruitment. There are also many govts. who in the name of patriotism target children/youth as potential soldiers for their armies.

(2) Two empowering video and film on Palestine-Israel conflict forwarded by Rich Panter and y Ada Aharoni. Strength of the videos come from their makers and participants courage to stand up to authorities in their own homelands challenging conventional wisdom and shine light on truth beyond politics.

(a) Rich Panter points to powerful documentary, "Encounter Point". Released in 2006, it deals with non-violent peace efforts of 500 families (250 Israeli/250 Palestinian) to co-exist and co-operate. A 85-minute feature documentary film follows a former Israeli settler, a Palestinian ex-prisoner, a bereaved Israeli mother and a wounded Palestinian bereaved brother who risk their lives and public standing to promote a nonviolent end to the conflict. Their journeys lead them to the unlikeliest places to confront hatred within their communities. The film explores what drives them and thousands of other like-minded civilians to overcome anger and grief to work for grassroots solutions. It is a film about the everyday leaders in our midst. For more about this film, click on:

<http://www.justvision.org/encounterpoint> <<http://www.justvision.org/encounterpoint>>

[Encounter Point's Israeli/Palestinian/North American/Brazilian production team includes: director & producer Ronit Avni (formerly of WITNESS), co-director Julia Bacha (co-writer/editor of the award-winning documentary, Control Room), producers Nahanni Rous and Joline Makhlof, the first Palestinian female pilot. Encounter Point was edited in Jerusalem and Park Slope, Brooklyn, and features original music by Kareem Roustom, who combines classical Arabic melodies and instruments with traditional Jewish Klezmer to form a harmonious fusion that mirrors the subject matter.]

b) The second video (5.2 mts) sent by Ada is about Palestinian Dr. Mohammed Dajani who takes Palestinian university students to Nazi concentration camps to teach the Holocaust. "Palestinians should not compare the Nakba with the Holocaust," he says. "While the Holocaust was the Final Solution for the Jewish people, the Nakba was not the Final Solution for the Palestinian people. It wouldn't have been possible for Jews to sit with Nazis and reach an agreement. Within the Palestinian-Israeli conflict, it is possible for Palestinians and Israelis to reach a comprehensive, just settlement that will accommodate both peoples. That's why I think that teaching about the Holocaust is important. For Palestinians to realize that there is hope, and that in negotiation the path to peace lies."

For the youtube, click on: <https://youtu.be/RaUf9Mojr-c>

Thank you Vishnu, Ada and Rich.

4. Rhymed Reflections and Nonkilling:

On recent UN sponsored multi-nation nuclear agreement with Iran, colleague Francisco Gomes

de Matos sent his rhymed reflections:

"The nuclear agreement with Iran : A Nonkilling view
Rhymed Reflections by Francisco Gomes de Matos, peace linguist

A nuclear agreement with Iran has been signed
To its signatories co-responsibilities have been assigned

Will the threat of a nuclear war be reduced ?
What peace sustaining benefits will be produced ?

Will the agreement with Iran be history-making?
Will it become an example of a Global Nonkilling undertaking?"

David Krieger Commented: "I think the agreement deserves our support rather than the questions you raise. I would stress the affirmative and the model it provides for the nuclear weapon states that are not fulfilling their own obligations under the NPT. The agreement already is a nonkilling undertaking."

Hypocrisy runs amok among all nuclear weapons nations allocating big budgets for modernizing their arsenal while lecturing others about non-proliferation of these weapons. The New York NPT conference showed that there was a very little will among the nuclear weapons possessing countries to make the world nuclear-free or to work towards initiatives such as the Nuclear Weapons Convention. In that part of the world -- China, Israel, India, and Pakistan remain the largest hoarders of nuclear weapons.

Thank you Francisco and David.

5. Journalism and Nonkilling:

Killing dehumanizes us and those who kill no matter what makes them take that action. A recent op- ed, "Armed Insecurity" by US journalist Bob Koehler.

Bob writes: "As I wrote several years ago, speaking of the "moral injury <<http://commonwonders.com/ourselves/war-vets-and-moral-injury/>>" that so many vets bring home from their war service: "Killing is not a simple matter. It's not a joke. The argument can be made that on occasion it's necessary, but military killing is not about self-defense. Soldiers are trained to kill on command, and this is done not simply through physical preparedness exercises but through dehumanization of the enemy: a cult of dehumanization, you might say. Turns out we can't dehumanize someone else without dehumanizing ourselves."

"And the more that people lose touch with their own humanity, the more, I fear, they will feel the need to be armed – desperately imagining it's the

same thing as being secure. And the news cycle will continue, endlessly bringing us more of the same.”

For Bob’s full op-ed, click on:

<http://commonwonders.com/world/armed-insecurity/>

On the same theme, Rich sent the following from Mother Jones showing interesting data on the same theme with focus on gun killings in USA:

16 Charts That Show the Shocking Cost of Gun Violence in America | Mother Jones , for more, click on:

<http://www.motherjones.com/politics/2015/04/charts-show-cost-price-gun-violence-america>
<<http://www.motherjones.com/politics/2015/04/charts-show-cost-price-gun-violence-america>>

“The data is the result of a joint investigation by Mother Jones and Ted Miller <<http://www.pire.org/staffmember.aspx?cid=306>>, an economist at the Pacific Institute for Research and Evaluation. Based on Miller's work identifying and quantifying the societal impacts of gun violence, the annual price tag comes to at least \$229 billion a year (based on 2012 data). That includes \$8.6 billion in direct spending—from emergency care and other medical expenses to court and prison costs—as well as \$221 billion in less tangible "indirect" costs, which include impacts on productivity and quality of life for victims and their communities. (See the rest of our special investigation here <<http://www.motherjones.com/politics/2015/03/gun-narrative>>.)”

One of the goals of Center for Global Nonkilling (CGNK) is to promote development and availability of similar data design globally through national and international organizations such as WHO and its Alliance for Violence Prevention.

Thank you, Bob.

6. Music and Nonkilling:

Following the Korean unity peace march last June, there is another initiative underway. This time it is by musicians trying to have concert for union of two Koreas. For more on the initiative, click on:

<http://www.sfgate.com/news/world/article/S-Korean-violinist-wants-border-concert-with-6367763.php>

Thank you, Olivier.

UN Day of Peace:

September 21 is the United Nations International Day of Peace. The theme of this year's commemoration is "Partnerships for Peace – Dignity for all." World Poetry Canada will host a 24 hour international Peaceathon celebrating peace through

poetry, art, music, dance, photography and films. You can join, too. Visit their website to register. IFLAC already [...]

<<https://iflac.wordpress.com/author/transonline/>> Image removed by sender.

<<https://iflac.wordpress.com/2015/07/26/24-hour-peaceathon-2015/>> Heads-up: 24 Hour Peaceathon

by <<https://iflac.wordpress.com/author/transonline/>> Solveig H.

<<https://iflac.wordpress.com/2015/07/26/24-hour-peaceathon-2015/>> Read more of this post

Thank you, Solveig.

My deep gratitude to friends and colleagues who forwarded or pointed to the material for this month's letter.

Nonkilling Regards,
Bill

Bill (Balwant) Bhaneja
Coordinator/Facilitator
Nonkilling Arts Research Committee(NKARC)
Center for Global Nonkilling(CGNK)
www.nonkilling.org
"Nonkilling is THE measure of human progress"

Dear friends

August is the month of an important commemoration -- remembering the innocent victims of dropping of two Atom bombs on Nagasaki and Hiroshima in August of 1945. On Aug 6 and 9, some of us like every year will be floating the lanterns of love and hope remembering Sadako and other Hibushaka children of that inhuman act of war.

This year also happens to be the 60th anniversary of Russell - Einstein Nuclear Disarmament manifesto. A time for reflection in this month's NKARC letter to see how far we have travelled in fulfilling the vision of shared humanity and a nuclear weapons free world of these two 20th C visionaries, a leading scientist and a philosopher. For more click on:

<https://www.transcend.org/tms/2015/07/satoshi-ashikaga-transcend-media-service/>

Thank you Antonio Rosa.

1. Nonkilling poetry:

Sumeet Grover who is Director, Global Poetry (www.globalpoetry.org) and an Independent writer for poetry, arts and peacebuilding (www.sumeetgrover.com) is currently re-designing the Global Poetry website. He has chosen to dedicate a section of the website to Nonkilling poetry. He requested us a short definition about Nonkilling poetry. See below a succinct definition of Nonkilling Poetry from the source -by Glenn Paige. This definition can be applied to all the arts.

"Nonkilling poetry explores the spirit and practice of how to prevent, respond to, and to improve individual, social, and global well being beyond killing." - Glenn D. Paige

Two examples of timely Nonkilling poetry by David Krieger (from his latest poetry collection, AWAKE!)

IN HIROSHIMA PEACE MEMORIAL PARK

The heat of summer is oppressive.

Children pass by in groups, chattering.
They wear school outfits –
black pants or skirts and white shirts.

Some groups are wearing yellow caps.
They stop at Sadako's statue and,
in lilting voices, sing songs with words
I cannot understand.

When they finish their songs, they bow,
paying tribute to one of their own, Sadako,
forever young, a child of the bomb.

Though nearly seven decades have passed,
I feel guilty for what my country did here.

To whom can I apologize? To whom must
I apologize? It doesn't matter.
They have already forgiven, long ago.

WAKE UP!

The alarm is sounding.
Can you hear it?

Can you hear the bells

of Nagasaki
ringing out for peace?

Can you feel the heartbeat
of Hiroshima
pulsing out for life?

The survivors of Hiroshima
and Nagasaki
are growing older.

Their message is clear:
Never again!

Wake up!
Now, before the feathered arrow
is placed into the bow.

Now, before the string
of the bow is pulled taut,
the arrow poised for flight.

Now, before the arrow is let loose,
before it flies across oceans
and continents.

Now, before we are engulfed in flames,
while there is still time, while we still can,
Wake up!

Thank you David Krieger, Glenn Paige, and Sumeet Grover

2. Photography and Nonkilling:

In a recent issue of *alt.theatre* periodical, Matt Jones in his article on creating a theatre of global empathy writes about the power of a photo and our reliance on that medium to tell us what is happening in wars far out of our sight, and the subversive power such images can have when they slip through the highly controlled channels that feed them to us. He quotes Susan Sontag from her book, 'Regarding the Pain of Others', "Narratives can make us understand, photographs do something else: they haunt us." Photos are powerful for their directness, iconic images of the young naked Vietnamese girl child crying running away from the napalm bombing or the image of emaciated dead bodies in Nazi concentration camp, or the American Atom bomb's eerie humongous mushroom cloud are unforgettable.

Two photo related art installations below (a) review of the Art Gallery of Ontario(AGO)'s new exhibit Camera Atomica and (b) e-conversation with Uli S....about an art installation of Alfred Jaar's work dealing with impact of photos touch upon some of the above.

(a) A review by James Adam of the New AGO exhibit: "Camera Atomica surveys the nuclear age in Toronto."

Adam writes:

"Exotic is a descriptor that's out of fashion in the contemporary art world, but how else to describe the chandelier hanging from the ceiling in the exhibition's first space? This curiosity, created by Japanese-Australian artists Ken and Julia Yonetani in the wake of the Fukushima disaster, is one of 31 antique chandelier frames refitted with uranium glass beads and UV bulbs for a 2012 installation called Crystal Palace: The Great Exhibition of the Works of Industry of All Nuclear Nations. Thirty-one is the number of countries with acknowledged nuclear programs and each chandelier is sized to represent the number of operating nuclear facilities in each country. Fittingly, it's the Canadian chandelier displayed at the AGO, its beads radiating an acid-green glow at once lovely and faintly sinister in the semi-dark. Visitors are going to be drawn to it like ... well, like moths to a flame."

For full review, click on:

<http://www.theglobeandmail.com/arts/art-and-architecture/new-ago-exhibit-camera-atomica-surveys-the-nuclear-age/article25414506/>

(b) Berlin audio visual exhibit by Alfred Jaar.

An abridged e-conversation with colleague Uli Spalthoff that resulted from Uli's remarks of his experience with a audio visual work by artist Alfred Jaar.

Dear Bill,

... let me share one of the strongest experiences I had regarding the arts and nonkilling. It was 2012 in Berlin, where an exhibition of works of the artist Alfred Jaar was shown (http://www.berlinischegalerie.de/en/exhibitions/archives/2012/alfredo-jaar/?contentId_=5506&cHash=eae8412bda7f6a656dd2d4bc15f279ec). Three years later, I still am getting tears in my eyes when remembering it. The strongest piece of art was a container with an audiovisual work about the photographer Kevin Carter. Here is a review: <http://www.artinamericamagazine.com/reviews/alfredo-jaar/>

With kind regards,
Uli

After reading the review and the url, I wrote to Uli:

Dear Uli,

Thank you for the url to Alfred Jaar's review, it gave me some feel about this moving exhibit. While living in Berlin for a while a decade ago, I developed keen interest in modern art installations especially works of Joseph Bueuys and Naam Jun Paix, and art news from the Biennale etc. I found those works stimulating at personal level in their ability to create a space within for thoughtful reflection on a wide range of themes, intensely personal while at the same time speaking about a society/world we live in. However, lately my concern has been about accessibility to abstract modernism for general populace compared to say figurative drawings and sculpture of Kathy Kollwitz. I've been trying to find examples of nonkilling art work which is transformative at both societal and individual levels. Do you think such search may bring some positive results?

Thanks again,
Bill

Uli wrote back a very thoughtful reply:

Dear Bill,

You raise important points. And your question about art and possible impact on society is a valid one. I must admit I do not have an answer to it. Similar questions I ponder since some time for other fields. How does individual activity change a social system? My thoughts start usually from my technical background, because there I feel more safe than in social sciences. Albert Einstein has shown that in physics, all impact is by "direct impact" on the individual neighbourhood of a particle or a wave. As he said, there is no "spooky influence over a distance". I tend to transfer this to social relations: Any transformation can only be achieved by direct contact. That means anything which is transformed is transformed by something from its immediate neighbourhood. And any actor can only transform when he is in direct contact with it.

The arts maybe are a transmission belt to achieve contact between ideas which are not shared in day-to-day life. The artist materializes an idea into something which can be experienced by other people. Of course, it is only art if it goes beyond what can be communicated in common-day language. The piece of art communicates on hidden and non-conscious channels.

Thus, its transformative impact cannot be planned, cannot be predicted, but nevertheless it can be powerful. However, an artist who says "I want to transform society into this and that", certainly will not achieve this. By doing so, he has left the realm of arts, and he uses "trivial" communication channels. A great artist has a special gift to relate with unconscious states of mind, and states of society, and he is able to create pieces of art which make others relate to their respective inner and social situations in a corresponding way.

In a society where many people share unconscious states of mind - I believe this is the case in all societies - this may strengthen specific aspects of this society. If there is a widespread need to transform something, the transformation may be fostered.

And in a modern society, where many disjoint forces are at work, where plurality reigns, some forces may be strengthened related to others. This may help for a specific transformation to get a higher chance.

To summarize:

- no direct impact of art to society
- no impact by art which wants to transform society intentionally. Messages by such pieces of art are only received by people who know it already, because that is already clear to them.
- impact from the unconscious mind of the artist via his pieces of art to the unconscious mind of other people. This is direct but not directly observable.

My theory admittedly is very crude, highly simplified, and for many it sounds trivial. But that's the best answer to your question I arrived at. It will be interesting to have your thoughts.

With kind regards,
Uli

The Arts remain subjective from both a creator and recipient's perspective. The emotion a piece of art evokes is related to its creator's ethos which grounds and shapes the work's nuanced structure/narrative. In all great art pieces, there is a definite thought process and set of values embedded/involved that its creator has used to shape the piece. I am thinking for example of such fiction writers as Leo Tolstoy, John Steinbeck, Gunter Grass, Brecht etc. whose works are known for a particular political and ethical slant. Though their creation is first judged from the point of aesthetics, strength of their work comes from their individual grounding in whatever belief system they have or are living in at the moment when they created the piece.

Does that mean that a pre-requisite for a nonkilling art may require its creators to be immersed in living or having experienced emotional/intellectual commitment to those values or a belief system? My thoughts are still evolving on this.

Thank you James Adam and Uli Spalthoff.

3. Documentary Cinema and Nonkilling:

Three contributions you kindly forwarded:

(1) The following from film maker colleague Vishnu Vasu received about his new documentary film, BUTTERFLY:

My dear BILL

Hope you are fine.

My latest documentary film BUTTERFLY is finally on youtube.

A good quality HD copy is uploaded.

It's a film on child soldiers of Sri Lanka's 30 yearS of brutal war.

A very poetic and non-violent presentation minus a single crude shot.

Whole idea of the film is to promote "no more war"

Appreciate very much if you can please share the link with your friends list and students.

Here it is >> https://www.youtube.com/watch?v=wYEIFCmOj_o

Warm regards
Vishnu

For this beautifully shot 43 mts moving film with evocative images and music as gentle as its story telling, click on: https://www.youtube.com/watch?v=wYEIFCmOj_o

Colleague Penny Joy after watching it, wrote: "Thank you for sending this - what a delicate and poignant film. Recording horrendous violence in a manner that doesn't generate further violence is indeed an achievement!"

Vasu's poetical script conveys well the film's key message in its final poem as well as such remarks as "Now the war is over, I still have dreams" or "Rebels and armies are the same - they take the children away." A very insightful film on what terrorist/freedom fighting groups do for their recruitment. There are many govts. around the world who do the same in the name of patriotism targeting children/youth as potential soldiers for their armies.

(2) Ada Aharoni forwarded a youtube of citizen's perspective - a farmer's view from Israel living in constant fear of annihilation by his neighbours. Ada writes:

Dear Friends,
A small taste of what it is like to live in Israel.

IMAGINE - The Israeli version

<<https://www.youtube.com/embed/A4U7WoDDFyw?rel=0>>
<https://www.youtube.com/embed/A4U7WoDDFyw?rel=0>

This is why it is so crucial to extend a hand in peace to all neighbors, including the Palestinians who also suffer.

Peace would change the situation for the better both for Israelis and for Palestinians and for the whole of the Middle East.

In Peace,
Prof. Ada Aharoni
IFLAC - LOGO ADA 1a (4)

(3) Rich Panter forwarded a link to another documentary, entitled "Encounter Point". Released in 2006, it deals with non-violent peace efforts of 500 families (250 Israeli/250 Palestinian) to co-exist and co-operate. A 85-minute feature documentary film that follows a former Israeli settler, a Palestinian ex-prisoner, a bereaved Israeli mother and a wounded Palestinian bereaved brother who risk their lives and public standing to

promote a nonviolent end to the conflict. Their journeys lead them to the unlikeliest places to confront hatred within their communities. The film explores what drives them and thousands of other like-minded civilians to overcome anger and grief to work for grassroots solutions. It is a film about the everyday leaders in our midst. It's available on Netflix.

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Encounter Point's Israeli/Palestinian/North American/Brazilian production team includes: director & producer Ronit Avni (formerly of WITNESS), co-director Julia Bacha (co-writer/editor of the award-winning documentary, Control Room), producers Nahanni Rous and Joline Makhoul, the first Palestinian female pilot. Encounter Point was edited in Jerusalem and Park Slope, Brooklyn, and features original music by Kareem Roustom, who combines classical Arabic melodies and instruments with traditional Jewish Klezmer to form a harmonious fusion that mirrors the subject matter.

The film has been widely shown international film festivals since its 2006 release, including opening night at the Vancouver International Film Festival, and the Jerusalem Film Festival.

The above three works made me think that the world is full of tragic paradoxes, a recent one I read about relates to the 15 million Germans who were expelled and fled from the 25% of territory Germany lost in WW II mostly in the East - and what transpired in the process. A matter which Germans have, for understandable reasons, been reluctant to address. 15 million ordinary men, women and children like you and I ! All the displacement of above documentaries was caused primarily because of arrogant political leadership stirring the fear of 'the other' rose to power through military coups or elected by their people.

Thank you Vishnu Vasu, Rich Panter, Ada Aharoni,

4. Rhymed Reflections and Nonkilling:

On the deal struck with Iran under the UN umbrella by America, Russia, China and European nations for stopping Iran from building a nuclear bomb, On the UN nuclear agreement with Iran, colleague Francisco writes:

The nuclear agreement with Iran : A Nonkilling view
Rhymed Reflections by Francisco Gomes de Matos, peace linguist

A nuclear agreement with Iran has been signed
To its signatories co-responsibilities have been assigned

Will the threat of a nuclear war be reduced ?
What peace sustaining benefits will be produced ?

Will the agreement with Iran be history-making?

Will it become an example of a Global Nonkilling undertaking ?

ABrAço
Francisco

Our colleague David Krieger asserting the Nonkilling nature of the initiative commented: "I think the agreement deserves our support rather than the questions you raise. I would stress the affirmative and the model it provides for the nuclear weapon states that are not fulfilling their own obligations under the NPT. The agreement already is a nonkilling undertaking."

Hypocrisy runs amock among nuclear weapons possessing nations allocating big budgets for modernising their arsenal while talking about non-proliferation. As New York NPT consultations showed, there is a very little will among these nuclear weapons possessing countries to make the world nuclear-free or to work towards promoting such initiatives as the UN Nuclear Weapons Ban Convention. In that part of the world -- Israel, India, and Pakistan are the largest hoarders of nuclear weapons.

Thank you David and Francisco.

5. Journalism and Nonkilling:

Killing dehumanizes us and those who kill no matter what makes them take that action. See below a recent thoughtful op-ed, "Armed Insecurity" by US journalist Bob Koehler.

He writes: "As I wrote several years ago, speaking of the "moral injury <<http://commonwonders.com/ourselves/war-vets-and-moral-injury/>>" that so many vets bring home from their war service: "Killing is not a simple matter. It's not a joke. The argument can be made that on occasion it's necessary, but military killing is not about self-defense. Soldiers are trained to kill on command, and this is done not simply through physical preparedness exercises but through dehumanization of the enemy: a cult of dehumanization, you might say. Turns out we can't dehumanize someone else without dehumanizing ourselves."

And the more that people lose touch with their own humanity, the more, I fear, they will feel the need to be armed – desperately imagining it's the same thing as being secure. And the news cycle will continue, endlessly bringing us more of the same."

For Bob's full op-ed, click on:

<http://commonwonders.com/world/armed-insecurity/>

On the same theme, Richard Panter sent the following from Mother Jones showing interesting data on the same theme with focus on gun killings in USA:

16 Charts That Show the Shocking Cost of Gun Violence in America | Mother Jones , for more, click on:

<http://www.motherjones.com/politics/2015/04/charts-show-cost-price-gun-violence-america> <<http://www.motherjones.com/politics/2015/04/charts-show-cost-price-gun-violence-america>>

“The data is the result of a joint investigation by Mother Jones and Ted Miller <<http://www.pire.org/staffmember.aspx?cid=306>>, an economist at the Pacific Institute for Research and Evaluation. Based on Miller's work identifying and quantifying the societal impacts of gun violence, the annual price tag comes to at least \$229 billion a year (based on 2012 data). That includes \$8.6 billion in direct spending—from emergency care and other medical expenses to court and prison costs—as well as \$221 billion in less tangible "indirect" costs, which include impacts on productivity and quality of life for victims and their communities. (See the rest of our special investigation here <<http://www.motherjones.com/politics/2015/03/gun-narrative>>.)”

One of the goals of Center for Global Nonkilling is to seek development and availability of similar data base in all the nations of the world through national as well as international organizations such as WHO and its Alliance for Violence Prevention.

Thank you, Bob Koehler and Rich Panter.

5. Music and Nonkilling:

Following the Korean unity peace march last June, there is another initiative underway. This time it is by musicians for a concert for union of two Koreas. For more on the initiative, click on:

<http://www.sfgate.com/news/world/article/S-Korean-violinist-wants-border-concert-with-6367763.php>

Thank you, Olivier.

UN Day of Peace:

September 21 is the United Nations International Day of Peace. The theme of this year's commemoration is "Partnerships for Peace - Dignity for all." World Poetry Canada will host a 24 hour international Peaceathon celebrating peace through poetry, art, music, dance, photography and films. You can join, too. Visit their website to register. IFLAC already [...]

<<https://iflac.wordpress.com/author/transonline/>> Image removed by sender.

<<https://iflac.wordpress.com/2015/07/26/24-hour-peaceathon-2015/>> Heads-up: 24 Hour Peaceathon

by <<https://iflac.wordpress.com/author/transonline/>> Solveig H.

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Comment

<<https://iflac.wordpress.com/2015/07/26/24-hour-peaceathon-2015/#comments>>
See all comments

Thank you, Solveig.

My deep gratitude to friends and colleagues who sent the above information.

We keep walking in Nonkilling Peace.

Nonkilling Regards,
Bill

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“Nonkilling is THE measure of human progress”