

Messages from
Abundant Hope

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**Rosie's
UNITY TAROT
and
SPIRITUAL REVOLUTION PROJECT #2**



THE UNITY TAROT

and THE SPIRITUAL REVOLUTION PROJECT

– *Artist and Author* –

Rosie Jackson

Terhallestr. 13, 81545 Munich.

Tel. Germany (089) 642893941

www.rosiejackson.de

rosie@rosiejackson.de



ROSIE JACKSON

ART: www.rosiejackson.de

THE ABSOLUTELY AMAZING ACTIVITY BOOK:

http://www.rosie-jackson.de/seiten/buch_activitybook.html

THE SPIRITUAL REVOLUTION PROJECT: Global Peace Project and Personal Counseling for 1 to 100 people.

http://www.rosie-jackson.de/seiten/spiritual_revolution_01.html

http://web.me.com/irisha3/The_Spiritual_Revolution_Project/Willkommen.html

MUSIC: www.youtube.com/watch?v=Z5qaV0px4Ac

MEDITATION VISIONS: <http://abundanthope.net/pages/rosie-one/index.shtml>

MESSAGES FROM SERAPHIN through Rosie (In German/English/Chinese/Spanish/Portuguese/Korean)

http://web.me.com/irisha3/Seraphin/Briefe_2011B.html

http://web.me.com/irisha3/Seraphin/Messages_2011_B.html

<http://blog.sina.com.cn/idealcity2010> (Chinese)

<http://web.me.com/irisha3/Seraphin/mensajes.html>

<http://web.me.com/irisha3/Seraphin/mensagens.html>

<http://www.ageoflight.net/> (Korean)

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INTRODUCTION

THE UNITY TAROT And THE SPIRITUAL REVOLUTION PROJECT

“If the world was a village of 100 people ...”

Developing a global network of people who carry the vision of peace on earth in their hearts.

An education programme for the expansion of consciousness which will transform ourselves and thus our world, based on Rosie Jackson’s World Paintings and UNITY TAROT

Aim:

How can we become “one” with each other, with our earth and with our universe?

What qualities must we develop to ensure peace?

The Spiritual Revolution Project explores and maps 100 “positive” qualities. The more they serve as our point of orientation, the more we voluntarily and conscientiously adhere to them out of love for ourselves and our fellow humans, the faster we will move towards harmonious living. In the course of this project, we encounter everything which separates us (culture, customs, beliefs) and discover mutual ground, the world of feelings and emotions: how we conduct our relationships; how we deal with our fears and problems; how we express our sadness and joy. Simultaneously, we celebrate our miraculous diversity and potential. As troubadours of a new peaceful age, it is our intent to spread the wisdom, insights and loving attitude acquired during this process.

How did THE SPIRITUAL REVOLUTION PROJECT start?

In 2005, the artist Rosie Jackson made a mental note of the fact that different people were always sending her the same text which began “If the world was a village of 100 people ...”. Deciding that this was no coincidence, she used the global statistics in this text (concerning nationality, religion, poverty etc.) to invent 100 people and write their biographies. Then she depicted these “global villagers” in a 5 metre long painting entitled THE WORLD-REALITY, illustrating the whole range of human problems on earth. But having done this, she felt she could not just leave it at that, so she spent another 2 years considering how each of the global villagers could turn their life around if they pursued a certain “positive” quality (such as respect, gratitude or compassion). Then she painted the 100 figures anew, following their transformation, in another large painting entitled THE WORLD-VISION. The 100 positive qualities act as the catalyst for the SPIRITUAL REVOLUTION which can transform our world into paradise. The 100 biographies all have a “happy end” and include 10 pertinent questions, and this now forms the UNITY TAROT. Ideally, the paintings should be placed in a Peace Centre where visitors seeking transformation can choose a card from Tarot, and where seminars can be held.

Why has our earth not (YET) turned into paradise? Our failure to realise the following:

- that we are not victims but gods and goddesses who have created everything (yes, EVERYTHING) on this planet
- that we have insufficiently utilised our critical faculties and have let ourselves be influenced by the media
- that we still our guilty consciences in a variety of ways, for example a quick donation or signing a petition
- that our cowardice and inability to leave our comfort zone restricts us to functioning within corrupt systems instead of questioning the validity and purpose of the system itself.
- that fear dictates our reactions and catapults us into an illusionary scramble for survival

- that our egos make us susceptible to comparing ourselves to others and taking part in the competitive rat race
- that we allow ourselves to be influenced and divided by enemy stereotypes – battles between sexes, generations, nations and religions – instead of searching for the similarities
- that we do not take over responsibility for our own behavior and leave decisions to others
- that we do not conceive of ourselves as wielders of divine energy, constantly and eternally connected to the universe and Source
- that we act irresponsibly towards each other and our earth
- that we always take and possess more than we need
- that our seemingly justifiable outbursts of anger are actually acute reactions to personal issues or „soft spots“ which still require healing, and which only we can heal
- that we are continually compromising. One compromise a day (e.g. one paper cup or cigarette butt thrown onto the street) results in huge wastes of rubbish (6.9 billion paper cups or cigarette butts if everyone does this)
- that every joyful thought, good deed, curse or crime returns to us personally in some form at a later date
- That we are all on the way to paradise, our ultimate destination. The only question which remains is: how deeply do we realise this, and **how many detours are we going to take on the way?**

How can the UNITY TAROT and the World Paintings be used?

SPIRITUAL REVOLUTION SEMINAR

A programme to develop and sharpen our intercultural awareness, a framework which opens up new visionary, cultural, global and spiritual perspectives and which dissolves the obstacles to our own personal visions and desires. This process is catapulted by examining the paintings THE WORLD-REALITY and THE WORLD-VISION. Participants experience a taste of paradise – love, intimacy, support, creativity, courage, clarity, oneness, trust, honesty, openness, spontaneity, exhilaration, peace and reconciliation with the past, balance, soul purpose and joy for life (Contact Rosie Jackson or Dr. Peter Erlenwein: www.institut-fuer-integrale-entwicklung.de.)

What the seminar can activate:

- Hidden potential and unsuppressed enthusiasm for life
- Deeper, wider perception and new perspectives
- Recognition of old stumbling blocks preventing vocation and vision
- Openness for encounters and confrontation with all that seems „foreign“
- Active participation in the role of divine messenger on the world stage
- Courage to critically question what happens behind the scenes
- Loving concern for ourselves, our fellow travellers, our earth
- Affinity with all people of all nations through emotions and feelings common to all
- Creativity as a method of expression, self-discovery and communication to others
- The concept of life as a self-determined adventure and journey

What methods are used in seminars?

Exploring the details in the painting THE WORLD-REALITY in order to sharpen perception, confront the darker sides of our natures and to work on personal obstacles. Exploring the details in the painting THE WORLD-VISION as inspiration for developing visions for oneself and for our world. Body work, dance, encounter, meditation, visualisation, regression work. Identification with one global villager from the Unity Tarot and confrontation with new cultures, opportunities, structures, ideas.

THE GLOBAL VILLAGER TREASURE HUNT

This is for exactly 100 participants. Each participant chooses one global villager and searches for this fictive person IN REALITY and experience the positive quality associated with that person TOGETHER, documenting this in any way they choose in order to inspire others with their story. This is a way to travel intuitively and build international partnerships on a very personal emotional level. The vision: when 100 people have gone through this process, they all meet to celebrate and exchange their experiences. Photos of the 100 villagers they have "found" are used as a basis for sculptures to be exhibited. The 100 participants and the 100 villagers meet for a great celebration.

Performances based on the UNITY TAROT material, and other ideas

1-100 actors, 1-100 dancers, 1-100 composers, 1-100 artists choose a Global Villager and experiment with interaction, developing a play or a musical or a film. For example, 10 actors choose a card and take on the role of the villager they choose, "meeting" the other 9 actors in the course of the play. Or 100 artists choose a card and illustrate the positive quality on the card, and an exhibition is held of the paintings or sculptures they make. Or 100 people in 100 countries wishing to act as peace troubadours choose a card and go through the seminar process, and then the 100 people who chose the Global Villager representing GRATITUDE, could then meet to express gratitude together on an international level or build a GRATITUDE TEMPLE.

Rosie Jackson, artist and author, THE SPIRITUAL REVOLUTION PROJECT, THE UNITY TAROT, DESERT ROSE NEWS, Letters from Seraphin – www.rosiejackson.de - Songs for the Spirit RJSPIRIT100. Tel. 0049 (0)89 6428 9394.

IF THE WORLD WAS A VILLAGE

The paintings THE WORLD – REALITY and THE WORLD-VISION depict 100 people which Rosie Jackson has invented according to the following statistics: Imagine a tiny village of 100 people, where the demographics of the village mirror the demographics of the world's global population.

This is what the village would look like:

51 Women

49 Men

60 Asians

12 Europeans

14 Americans (North and South)

13 Africans

1 Oceanian

70 Non-white

30 White

80 have insufficient housing

34 Christian

22 Muslims

15 Hindus

14 Non-religious

6 Buddhists

4 Chinese religions (those selected here: Confucianism, Daoism, Taoism and Animism)

5 believe in other religions (those selected here: Shamanism (Peru), Voodoo (Benin), Judaism (Israel), Greek Orthodox (Crete), Lamasism (Tibet))

50 are over 26 years old

50 are under 26 years old

89 Heterosexuals

11 Homosexuals

50 live below the poverty line (approx. 2,5 dollars a day)

25 live off 1 dollar a day

18 are overweight

3 have diabetes

1 has AIDS

50 are undernourished

3 children are deformed due to malnourishment

17 have unsafe drinking water

16 of the 51 women and girls have been sexually abused or beaten

20 smoke

10 are alcoholics

6 own 59 % of the world's entire wealth

1 is a refugee (here, in Tanzania)

21 are illiterate

1 has a university degree

1 woman is a teacher (here, in Switzerland)

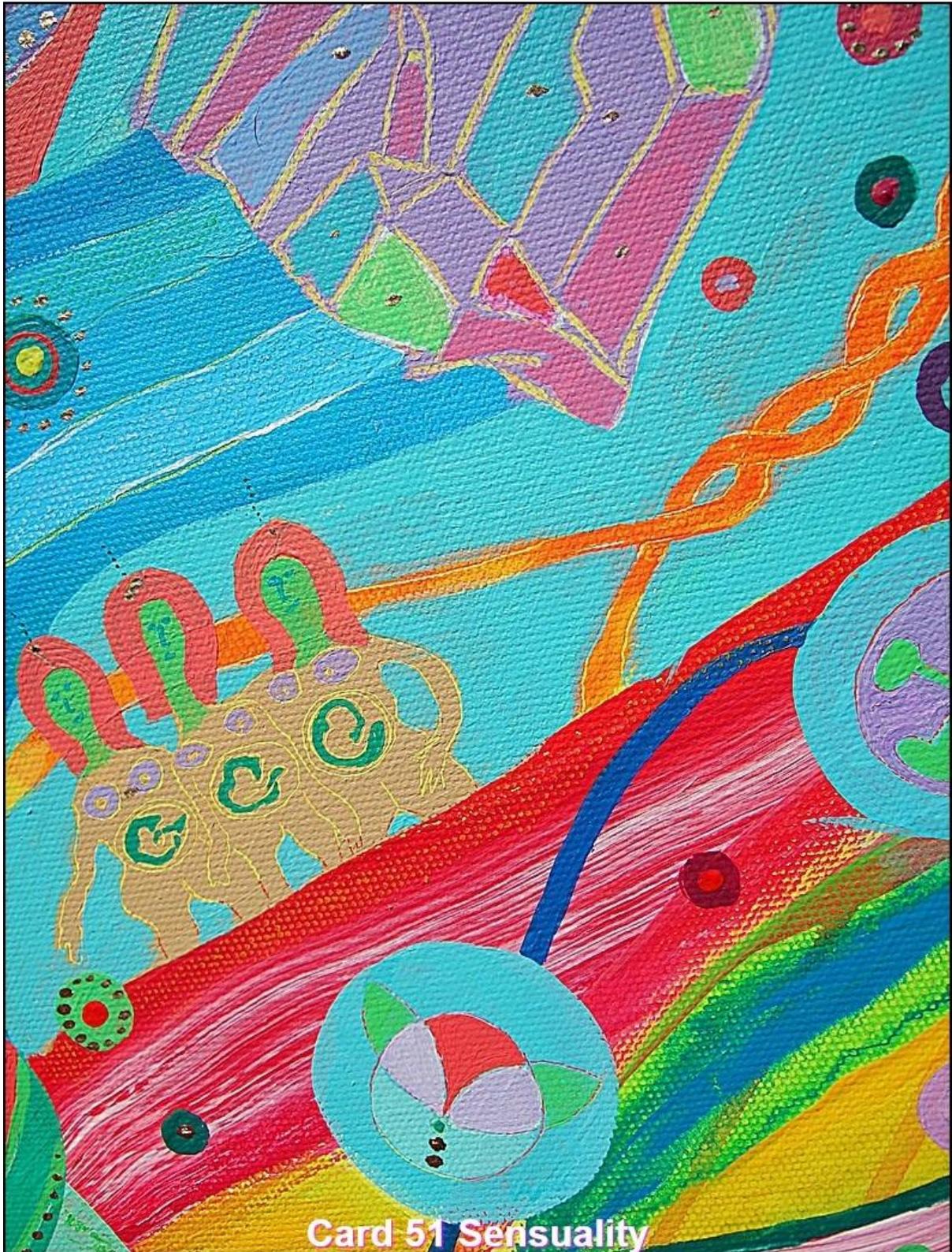
1 will soon die (here, in Nepal)

2 will soon be born (Here, 2 pregnant women, 1 in Sri Lanka, 1 in Moscow)

14 speak Mandarin, 6 speak Hindi, 6 speak Spanish, 6 speak English, 3 speak Bengali, 3 speak Portuguese, 3 speak Russian, 2 speak Japanese, 2 speak German, 2 speak Arabic

* Original text by Donella Meadows „State of the Village Report“, Sustainability Institute, USA

GLOBAL VILLAGER 51 – SENSUALITY



Woman aged 27 from Kashmir, Pakistan. Muslim, illiterate, speaks Kashmiri, heterosexual

A limping woman rests momentarily at the roadside, carrying nothing but her child and a few personal possessions. Her eyes are wild with fear as she relives the events of the past days and her overwhelming panic as she felt the ground shake and heard the earth roar. The moment she ran out of the house with her baby, the simple structure crumbled – like a film in slow motion – and fell into a deep crater. The shock has taken its toll on her body, and the baby cries feebly because she has so little milk. In her prolonged searches for water, she tries to ignore the pain in her foot and the scenes of devastation she encounters. Clenching her meager belongings, she walks on to find her relatives in a distant town. She imagines being confronted by a gang of men who abduct her baby and distort its limbs so that it turns into a beggar child who can earn them money. She clutches the child firmly to her breast, aware of her insecure position as a woman alone, seeing potential kidnapers in every passer-by. The child whimpers, sensing her constant fear.

After three days on the road, the baby screams so bitterly and continuously that it pierces her heart and she finds that she cannot bring herself to continue. When the next person passes, she appeals to him to tell her where the nearest medical care can be found. Once she has admitted her pain, her leg throbs unbearably and she is unable to ignore it. The man takes pity on her and organizes transport to a local hospital. The doctor tells her that the foot is not only strained but broken. He does not understand how she could have walked so far. The doctor forbids her to move and recommends a daily spoonful of apricot oil to strengthen the baby. He tells her about his own childhood in the narrow, isolated Hunza valley – about his simple diet of potatoes and fresh apricots, the fasting and dancing throughout the winter months, the festivities when everyone married on December 21st, the complete absence of worry, the knowledge that everyone was your sister or brother, the burning sun, the invigorating coldness and clarity of the mountain air at high altitude. Soon the woman can breastfeed her baby again, and as she does so, she falls into pleasant reveries, imagining a life of plenty with a never-ending supply of succulent apricots. She sees herself completely empowered, dancing in a paradise with her face towards the sun, fully aware of every sensual sensation in her body. The more she visualizes a life in which celebrating love and expressing joy is not confined to family or home situations, the more she draws this experience into her own life and into the lives of others so that it spreads to all those around her. For them, every day is a wedding day.

Questions

Are you on the edge of an abyss?

How far do you go before you notice pain?

What fear impels you to overstep your limit?

How much do you respect yourself?

Is there any way you could respect others more?

How often do you imagine the worst?

What if by expecting something good, it is drawn into our experience?

What if every person worldwide regarded 'natural disasters' as a reminder of the necessity for radical change in their personal behavior?

Could you enjoy the sensual side of life more fully?

Can you imagine a world where everyone celebrates every day like a wedding day?

GLOBAL VILLAGER 52 JOY OF EXPERIMENTATION



Boy aged 12 from Pura Besaki, Bali. Hindu, literate, speaks Balinese

The temples on the ancient mountain site of Pura Besakih are decorated with flowers. Women wander past carrying baskets on their heads containing food and offerings for the gods. A twelve-year-old boy stands watching them, feeling a little forlorn. He remembers the shoulder board which his parents have given him so that he can help them with work in the fields. Soon he will have to carry loads too. The boy does not feel very special, although it is a special ceremonial day. The traditional cleansing rituals which fill others with a sense of peaceful elation, have surprisingly little effect on him. Despite the serenity of the temples, he cannot forget the disturbing noises – women quarreling, horns blowing, hawkers, tourists or hens squawking – which accompany him throughout the day. Treated like a god for the first year of his life, when he did whatever he liked, he is now in a limbo somewhere between childhood and manhood. The boy is caught up in expectations and strong family ties, conflicting with his own needs and desire to experiment. The boy is confused about his position and despite his agility and light-footedness he is burdened by a sense of heaviness. His parents subsist on very little. How will he be able to support himself in the future? There seems to be no time to play any more.

As he stands there waiting at the temple, his mother suddenly appears and sees that he is sad. “Why aren't you playing?” she enquires, and carries flowers into the temple. The boy is just about to join the other children when his father appears and admonishes him. “Why aren't you working and helping your mother?” The boy stops dead in his tracks. The bubble of pressure bursts inside him. Screaming, he falls to the ground in a state of shock and faints. When he comes round, he is back home with both parents at his bedside. With their encouragement, he is able to tell them his feelings of great confusion. Both of them tell him gently that it is a time of great change. From now on, he will start to make his own decisions and define his own path. ‘Play’ is not something which he has left behind him but something he can integrate into his voyage of discovery. He can play, experiment and be creative in all aspects of life. They give him a present to symbolize this – a set of simple juggling balls. The boy is greatly relieved and starts to juggle whenever he feels the old worries resurfacing, rejoicing in the flow of movement. He looks forward to the chances he will create in his own life and the way he will move on from one game to the next, irrespective of whether he ‘wins’ or ‘loses’. He develops his own rituals on a regular basis, while still respecting the traditional rituals which take place at the myriad temples of Pura Besakih. Fully aware that his home lies at the foot of an active volcano, he takes things lightly, knowing that change is inevitable. By the time he is a man, he has an unshaken belief in his own self-worth and knows that he has a divine path to follow.

Questions

To what extent has ‘playing’ or enjoying yourself been pushed into second place in your life?

How often do you experiment with new structures in your life?

What methods of entering a period of deep relaxation are available to you on a daily basis?

Given that ‘time’ is something we all have, how do you choose to spend it?

Are you willing to take time today to have a wonderful experience?

How often do you feel you are compromising yourself in order to fit in with the picture that other people have of you?

Whose opinion counts?

Are you following your divine path, or do you let yourself get distracted?

What if everyone worldwide rejoiced in experimentation and discovery at all levels?

GLOBAL VILLAGER 53 – DEVOTION



Man aged 30 from Phnom Penn, Cambodia. Buddhist, lives in poverty and is undernourished, literate, speaks Khmer, heterosexual

A faded blue hat falls over the eyes of a motorbike taxi driver. He slumps exhausted into the shady seat where so many of his customers have sat before him. His cut-off gloves, which protect his hands from the sun while driving, lie on the seat beside him. His dirty white shirt, the only one he owns, is drenched with sweat. His day's work is over and while he has ferried a considerable number of customers across town, he is still worried about tomorrow. Every morning he wakes wondering whether he can afford to pay for fuel, which seems to be getting more expensive by the day. Sometimes he wishes that his faith in Buddhism was stronger. While he is familiar with all the rituals his mother has taught him, they don't seem to have any meaning for him, trying to survive in the crazy traffic and polluted streets. Whenever his route forces him to pass the former interrogation prison of the Khmer Rouge, where a member of his family died, he feels even more helpless, a victim of forces greater than himself. In an attempt to forget this, and to forget his three small daughters who are waiting for him, desperate for food, he often spends a portion of his wages on drink. When he arrives home drunk, his wife is bound to shout at him, and he is bound to hit her.

One evening the man returns so drunk and abuses his wife so much that she collapses and lies bleeding on the ground, surrounded by their three crying daughters. Shocked, he recovers his senses, trying in vain to find a doctor. Eventually, he finds a makeshift hospital where she can be treated. Meanwhile he is unable to take to the streets in his taxi because he has to look after his small girls. He begs their forgiveness for his violence. Gradually, the children become less reticent, opening their hearts more and more when they see how devotedly he cares for them. They see that he is increasingly motivated by love. Eventually, their mother recovers and the family is reconciled. For the first time, the man's focus is not purely on his work, though his working day is much the same. The man registers the small miracles which surround him: the smiles of his daughters, the tiny flowers which always open at ten in the morning and close at midday. He enjoys the smells of the food stalls he passes, the bright colors of piled fruit, patches of dancing light falling through the trees and the tall buildings which cast long shadows on shady streets. He greets everyone who approaches him with the desire to help them in any way he can. His ready enthusiasm is appreciated by his customers and soon he is employed by several on a regular basis. As his work in the community grows, he begins to represent the local people, giving interviews in newspapers and looking for new ways to achieve equality for all. However, he also sees politics as an expression of spirituality. Principally he teaches the lesson of his own experience: that the more devotion you show, the more you receive.

Questions:

How are you abusing your own body? Are you a victim?

What if you loved your body completely?

How much longer do you plan to wait before changing a damaging habit which could have serious consequences?

Are you in danger of hurting another person through your frustration?

What strategies have you developed to hide your sadness?

How comfortable are you with the idea that you produce your own crises?

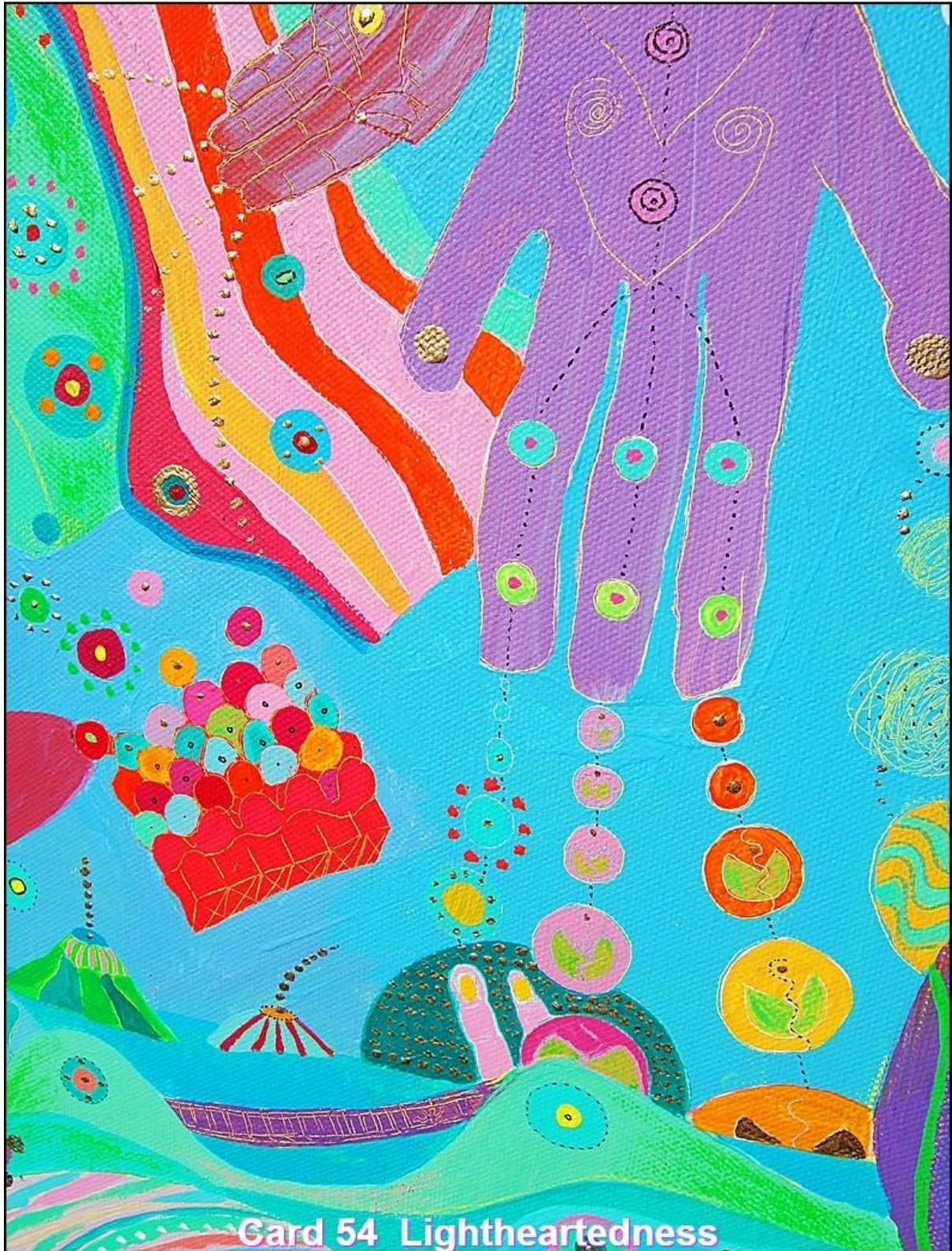
What if worrying is just a projection into the future?

How aware are you of the 'Boomerang' principle – that all energy you send out (negative and positive) returns to you as a physical experience?

What if your sadness can be eradicated by relieving the sadness of someone else?

How would the world change if everyone gave what they wanted to receive?

GLOBAL VILLAGER 54 – LIGHTHEARTEDNESS



Man aged 51 from the jungle on the Thai/Burmese border, Burma. Christian, lives in poverty and is undernourished, illiterate, speaks Karen, heterosexual

A rickety suspension bridge made of wooden planks and rope swings high above an isolated ravine in the Burmese jungle. A man stands at one end of the bridge, wondering whether to continue. This is the first time he has ventured so far in ten years. Although one part of him wants to rush across the bridge to the other side, throwing off the intense feelings of fear which have burdened him for so long, his right side seems to be paralyzed. As he stands on the precarious rocks above the gorge, he remembers the years he has spent living in hiding as members of a persecuted tribe in the Burmese hills. Without him, the elder members of his family would not have survived. But now his parents are dead. Although his friends urge him to leave the past behind, the man cannot move forward when he thinks of their pain and the way they filled his life with an almost suffocating closeness.

As he looks up to the other end of the bridge, he sees someone coming towards him. He immediately runs for cover, his heart pounding. As always, his first instinct is to hide, but as the person approaches, it is clearly a harmless young boy carrying something on his back. The man realizes that fear dictates his every move. He decides to summon all the courage he has and cross the bridge. For him, it is like entering another world. The man reaches a small village, renews acquaintances and catches up with developments and events, and he realizes that it was not absolutely necessary for him to stay in continuous hiding for such long consecutive periods. Even in dangerous circumstances, he would have had connections or places to stay run by people 'underground'. He knows now that his great fear and lack of knowledge led him to choose to stay there on a constant basis, looking after his ill parents and family. He sees that he was comparatively 'free' all the time, and that he in effect imprisoned himself. While he is still on comparatively dangerous ground, he has a wider perspective and is able to regard his previous dilemma in a completely different light. His tribe calls their land 'Kwathodei', meaning 'land of light'. The man realizes the significance of this for his own experience: we are always living in a land of light which cannot be perceived without the shadows.

Questions

What is suffocating you?

Which bridge are you afraid to cross?

What if you took responsibility for yourself as seriously as you take your responsibility for others?

Do you have a choice in the way you see things?

If you view the future as a blank page, where nothing is predetermined, which steps will you take next?

What fear lies behind your rejection of freedom?

Is it possible that you are only aware of certain 'jigsaw pieces' in your life?

If you gained a wider perspective, how could you regard the complete picture in a different light?

What if everyone introduced a more lighthearted approach to their problems?

What would happen if everyone knew that they lived in a land of light?

GLOBAL VILLAGER 55 – FAIRNESS



Card 55 Fairness

Man aged 56 from Abu Dhabi, United Arab Emirates. Muslim, rich, literate, overweight, smokes, speaks Arabic, heterosexual

A large parcel has arrived for a wealthy businessman whose office is situated at the very top of a tall white skyscraper. Among other things, the parcel contains the newest and best mobile phone available. The man hopes it will help him save time. Though he earns very well, and though his every physical need is satisfied, he sometimes has the feeling that he is in prison, far away from all his acquaintances, losing touch with them and with himself. Sometimes he is overcome by a fear of illness, and he has an irrepressible desire to hide, but this is very difficult as he is head of a large family. Instead of driving home after work, escaping the guarded compound around his luxurious house, he often plays dominoes in the company of other men, and spends the night at a hotel. On business trips, he is relieved to be somewhere else, but he sometimes finds himself in insalubrious places or countries. He walks as quickly as possible through dirt-ridden streets in his white robes, and he also feels that he is also treated like dirt. He is happy to return to sparkling clean offices, but simultaneously he feels the strong absence of deeper meaning in his life and feels somehow impure.

During a business trip to Pakistan, a passing woman knocks into him by mistake on the streets. The man is so enraged that he shouts and curses, but he cannot pursue her because an agonizing pain streaks through his body and he falls to the ground. Later, he is diagnosed with a serious disease. This major confirmation of his fears impels him to investigate the connection between outer circumstances and his inner state of being: he realizes that wherever he is, his surroundings mirror his 'polluted' mind and lack of respect, especially towards women. He is now very conscious of the fact that every puff of his cigarette is a step closer to his physical demise and that he does not love himself. In addition to regular physical checks he meditates to activate his chakras, thereby cleansing his mental and emotional bodies. He spends more time with his family and also with his new falcon, slowly building stable and loving relationships. In the course of his travels he comes across the African saying: "Every man is a different country", which impels him to respect everyone irrespective of sex, rank and race. He becomes increasingly prominent, standing up for the rights of 'minorities' which he now realizes is his life's fulfillment, and as a result, he himself is held in high esteem and treated with great respect.
(Symbol: galactic symbols for pure thought and cleansing)

Questions:

What fear lies behind the desire to be somewhere else?

What do you feel inwardly that you do not show outwardly?

Who could you treat more fairly?

What lies behind your harshness to yourself?

What if you honored and respected everyone?

Have you lost sight of your life's purpose?

What if everyone worldwide acted fairly and decided not to participate in any form of sexual harassment or make any more derogatory comments about women or men?

How would the world change if everyone meditated regularly in order to cleanse themselves emotionally and mentally?

GLOBAL VILLAGER 56 – CONCENTRATION



Man aged 77 from Nepal. Buddhist, will soon die, lives in poverty and is undernourished, illiterate, speaks Nepalese, heterosexual

An elderly man is sitting in a small mountain shrine in the Himalayas in Nepal, but he is distracted. Apart from the screams of small children running around outside, he is preoccupied with angry thoughts about the wide, new road which is being built through his valley. He suspects that the road serves dubious political purposes, or perhaps it is preparing the way for even more tourists. Physically, the man's health is not good, and he knows that he has not much time left in this world. He shudders at the cockroach crawling at his feet, which suggests to him that death is close at hand.

The cockroach disturbs him so much that he decides to break off his meditation and go out into the mountains. On a sudden whim, he turns down a path he has never been on before, although he has often passed this way. As he treads slowly up the hillside, he suddenly sees a pink bell-shaped flower. Giving thanks, he picks it and carries it back in his gnarled hand. He has found a nard – a holy plant which has the ability to open the heart and clear doubts. From then on, cockroaches do not enter the shrine when the man meditates because the man's energy level is so high and his spiritual connection to the divine so strong. When a child giggles and shouts, he merely smiles. Despite his nearness to death, he travels to the stupas of Swayamhunath, one of the holiest places in the Katmandu valley, renowned for its mystical light in early morning. He sits there in quiet serenity, surrounded by white shrines, orange prayer flags and pilgrims who tell him inspiring stories about rainbow consciousness. He knows it is time to slow down and honor himself. His journey, which is about to continue in another dimension, has no rules. The essence is the journey itself, which never ends.

(Symbol: galactic symbols for concentration and meditation)

Questions

Is it time to slow down?

How often do you follow a sudden whim?

Is it time to take a path which has always been there but which you have never considered before?

How easily do you come to terms with change – the only thing we can rely on?

How can you become more centered and more concentrated?

What would change if meditation formed a regular part of your daily routine?

Which self-imposed or accepted rules govern your journey?

What if the quality of your thoughts formed the richness of your experience?

Are you fully aware that you create your own experience?

Supposing everyone managed to retain inner balance all the time, irrespective of outward circumstances?

GLOBAL VILLAGER 57 – DECISIVENESS



Man aged 30 from Sumatra, Indonesia. Muslim, lives in poverty and is undernourished, literate, speaks Minangkabau, heterosexual

A man stares out over the river, watching the trees he has just cut floating down the river. He has been told that when they reach their destination they will be used for making benches, but he cannot be entirely sure as he never travels far from his home. He earns enough to keep himself and his family, but feels uneasy because he is actually cutting down his own hunting grounds, and reduced hunting grounds was what made him turn to logging in the first place. At night his sleep is fitful and he has frightening dreams which leave him with a feeling of exhaustion in the mornings. Subconsciously, he knows he is part of a vicious circle of self-destruction and that he is ignoring his natural protective instinct for the earth.

When he wakes one morning, the river sounds louder than usual and the man rushes out of his small hut to see what is the matter. The river is nearly flooding its banks and the water has turned to chocolate brown. He bends down and runs his fingers through it, only to find that it has acquired the consistency of soft mud. When it returns to its normal color he dismisses the phenomenon as the result of heavy rains upstream. But the next day it happens again. Wondering whether the mud will kill the fish he catches and eats, the man feels a strange tightening in his stomach and starts to worry about the river. He decides to follow his hunch that the increasing floods have an unnatural cause and he paddles upstream to investigate. To his horror he discovers large areas of widespread deforestation, and to his horror he learns that his forest is being decimated to make toilet rolls and newspapers. Knowing that his survival depends on it, the man goes into action, informing all the villages down river and contacting newspapers. He realizes that he has avoided taking on responsibility. Knowing that his survival depends upon it, he becomes increasingly decisive and sets his priorities which are long-term and global. The faster he makes decisions, the quicker things happen. Through the protests staged by the villagers, the logging process is forced to slow down. Not only is the river flowing again as it should, but his own life is also in flow. As discussions on the future of the forest continue, the man's dedication is so great that he is seen as a champion of fragile ecologies. As he walks through the forest, he embraces each new tree which sprouts miraculously from the trunks of trees already felled. His investigations lead to him to new methods of protecting the earth and the water which is her life's blood. He envisages polluted rivers being cleansed by enormous crystals, and he envisages new unusual birds coming to roost in the regenerated forests. His decisions are governed by his overwhelming love for the planet. (Symbol: the galactic symbol for decisiveness)

Questions

What unpleasant circumstance are you ignoring and what is your part in it?

Are you in a vicious circle?

In what way are you destroying yourself?

What if you focused on long-term fulfillment instead of short-term fixes?

What would change if you were more decisive?

How much do you respect yourself?

If you fully understood that you are capable of great things, what would you do next?

Can you accept that everything is an expression of divinity?

What if everyone considered the protection of the environment in every decision they made?

GLOBAL VILLAGER 58 – CONTEMPLATION



Woman aged 47 from Banda Aceh, Indonesia. Muslim, literate, speaks Aceh, heterosexual

The ocean seems quite calm as the woman looks out to sea, overwhelmed by horrific memories of when the tsunami struck, killing sixty thousand people here in Banda Aceh. She stretches her arms into the air, begging for mercy, praying that it will never happen again. Often, she cannot move, rooted to the spot by grief. During the day, she stares out at the sea, and during the night she dreams of corpses and woks stuck in swamps of black mud. She finds it extremely difficult to move on, in both the physical and mental sense. While she has not actually lost any members of her family, all of whom took refuge in the Mosque, she has lost a number of old friends who have borne witness to her life over many years. A leg injury she suffered during the tsunami means that she cannot walk fast, or help, or move much in any direction. This is a distressing limitation for her, as she is known as an extremely energetic, hard-working woman.

One day her leg feels so stiff that the woman is unable to go to the sea as usual. She is seized with a terrible feeling of emptiness. She realizes that she is somehow addicted to mourning her losses on a daily basis. At home, surrounded by her family, she is forced to watch progress instead of focusing on the past. Many signs of devastation have been combated, and some sort of order has been reestablished. The children go to a school which has been set up in a tent, and houses are being rebuilt. The woman has to accept that she too is one of the "wounded" now, and she is grateful for the help of her family. In this situation, she learns that it is all right to slow down if her body needs it. Turning from outer horrors to long stretches of contemplation, she gradually comes to the conclusion that she was already 'wounded' before the tsunami. The very demanding pace she set herself previous to the disaster was actually already causing pain in her leg. She recognises that her body is a messenger and that it has sent her a very pertinent warning to 'go slow' before it is too late. Now is the time for inner reflection. Recognizing her neglect of herself on all levels and her inner stagnation, she decides to make her mental and spiritual health a priority. In her undaunted, constant activity previous to the tsunami, she often scorned other villagers for their lack of discipline and sloth. She now resolves to approach them – as well as herself – with a loving heart.

Questions

In what way do you feel helpless and rooted to the spot?

How much energy do you put into 'negative' thinking?

How comfortable are you with the thought that our experience is the result of what we think?

Which direction would you like to move in? Is there another way?

Is it all right to go slow?

Do you take 'time out' for positive contemplation on a regular basis?

How often is an important loving response cut short by something else that 'has to be done'?

Is there someone you are scornful of who does not deserve that scorn?

What message could your physical ailments be giving you?

What if everyone worldwide listened to what their bodies are telling them?

GLOBAL VILLAGER 59 – CONTENTEDNESS



Card 59 Contentedness

Man aged 54 from Borneo, Indonesia. Muslim, literate, speaks Malay, homosexual

A man is dreaming of himself as a tiny figure looking into the throat of a huge green flower. It is a *rafflesia arnoldii* bloom, the biggest flower in the world which can grow up to one meter wide. Despite its huge size, it has no roots and no leaves, just fine threads penetrating the tissue of a rainforest vine. A feeling of headiness engulfs him as he peers down into the flower and – in a moment of recklessness – would like to throw himself in. He feels that he is teetering on the edge of a ravine, and this is thrilling but also frightening. He wakes up, shaking with excitement, but also covered in a cold sweat. He washes, dismissing the dream as irrational, and returns to bed.

But he has not succeeded in washing the memory away. The feeling that he is standing on the edge of an abyss accompanies him throughout the next day and he is strangely restless. For the first time, he realizes he is alienated from everyone around him. While the man has heard about such flowers in the forest, he has never actually seen one or had anything to do with one. Finally, the sense that he is in some sort of imminent danger is so intense that he makes enquiries and finds someone who knows where *rafflesias* grow. He now believes that the flower is trying to give him a message. After several hours of walking through the forest, they find a huge *rafflesia* and the man approaches it very slowly, in anticipation of the strong feelings it may invoke. He is struck by the unpleasant pungent smell and its enormous size. It is very obviously a parasite, drawing all sustenance through a thin root which has latched on to another plant. He steps back in consternation, realizing that that he behaves in much the same way as the plant. He is often egoistic, provocative and demanding. His low self-esteem impels him to blow himself up out of all proportion, trying to impress his importance on others. Now he knows that he does not need to try so hard and put on such a show. As part of divine creation, he has no need to prove who he is, and he knows that he has enough of everything. The plant shows him which qualities he needs to develop – sensitivity, content, self-reliance and honesty. He realizes that the dream was an invitation to change his behavior before falling into darkness. As he slowly makes his way back home through the forest, he is no longer searching for the largest flower or the tallest tree. Looking for the smallest flower he can find, he finds a tiny orange bloom. As he cups it briefly in his hands, he contemplates this tiny miracle and is filled with a feeling of utter content.

Question

Which abyss are you about to fall into?

Do you ever provoke others unnecessarily to get a reaction, or do something extreme to get a short-lived 'thrill'?

If so, what is the motivation behind this?

Do you take your dreams seriously?

Do you write them down?

Do you ask yourself what message they are trying to give you?

How could you further develop the qualities of sensitivity and honesty?

What if losing your identity or losing your 'ego' were actually a powerful sign of progress towards creating a new experience?

What if everyone in the world realized that they were part of divine creation and did not need to prove who they are?

GLOBAL VILLAGER 60 – AUTHENTICITY



Man aged 35 from Forest Grove, Australia. Christian, literate, overweight, speaks English, heterosexual

The young, angry Australian feels a familiar rush of energy in his hands. He clenches his fist and shakes it threateningly, condemning the passivity, sloth and irresponsibility of his colleagues. He is fearless, proud of his immediacy, his instant response in situations of crisis and his ability to go into action and take over responsibility. He is admired but also feared for these qualities, for they sometimes result in violent behavior, but he feels that this is always for a good cause. While this makes him feel secretly unbalanced, he doesn't ponder for long, preferring to rush into the next opportunity for action. In his relationship too, he glosses over a feeling of hollowness with a facade of bravado and protectiveness towards his ailing, anxious wife.

His wife's health worsens. Often, she is sick in the night and has to spend the mornings in bed recovering. Realizing that she is falling more and more into a depression, she seeks professional help from a therapist. Slowly, it becomes clear that she must shed the role of 'weak underling' which she adopted to ensure attention as a child. The man is shocked to see her rise from submission: instead of leaning on his willing arm in admiration, she criticizes him for being insensitive, dominating and hypocritical. Threatened in his role of powerful protector, he overreacts and hits her in the face. Screaming abuse she rushes off to the doctor to leave him alone with his thoughts. He feels so stifled that he grabs a coat and goes outside, searching for some sort of peace of mind along the trails in the nearby forest. The rush of energy in his hands is so strong that he does not know what to do. Clenching his fist and threatening violence as usual is no longer an option. Instead he stretches his fingers, lays his hands on the trunk of a tree and closes his eyes. Slowly, the pain diffuses through his fingers and disappears into the bark. It is almost as if the tree is healing him, allowing him to relax, taking away the need to feel strong. The man suddenly realizes that is no coincidence that he chose a 'weak' partner. Arousing strong passions in himself was a way of covering up his own fear of inadequacy. Still with his eyes closed, he feels the rough bark and visualizes the tips of his fingers growing into small branches covered with new leaves. In that moment, he promises the tree that he will change. He will stretch out his fingers carefully, sensitive to everything around him. He will grow naturally and behave authentically, patiently spreading peace.

Questions

What methods do you use to distract yourself or others from unpleasant realizations or situations?
What childhood role are you continuing to play, although it is inappropriate now that you are an independent adult?

It is clear to you that chronic anger is a sign of hidden subconscious aggression?

Which conflicts do you purposefully create?

Are you being held back by the belief that your opportunities are limited?

Do you need others to feel your own power?

How will you change when you are completely convinced of your intrinsic power?

If every tiny burst of negative thought you send into the universe returns to you several-fold at a later date, how do you choose to think?

What if everyone – including managers and politicians – faced difficult issues head on, without implementing tactics to distract from them, in order to safeguard personal power?

What if every individual – including all politicians, religious leaders and those in high positions – examined their behavior regularly with the intention of becoming as authentic and transparent as possible?

GLOBAL VILLAGER 61 – LIVING IN THE PRESENT



Card 61 Living in the Present

Man aged 63 from London, Britain. Muslim, overweight, literate, speaks English, heterosexual

The taxi driver suddenly hears a stone landing on his vehicle, and he swerves to a halt, impeded by a group of youths who shout and knock on his window. Although he can't hear exactly what they are saying, he is sure that they are cursing him and telling him to go back to his own country. As an Iraqi who has lived in England for the last ten years, he is familiar with this situation. The taxi driver, who is usually extremely polite, talkative and acquiescent, grips the steering wheel fiercely and wishes, as ever, that he could go back to Iraq. But his aging mother, who still lives there, is afraid that he will be killed if he returns, and she has sworn to kill herself if he tries to visit. Instead, the family meets sporadically in Jordan. After a while the youths depart, and he continues on his way. When the next customer gets into the car, the man is noticeably agitated, and the woman asks what the matter is. "Home is home, Madam", he insists as he tells her about the hotel he used to own and the life he used to lead in Bagdad. Back with his family after the day's work, he does not read the newspapers about bloody riots, soaring prices and trigger happy occupation forces in Iraq, but looks at old photographs of Bagdad and is overwhelmed by memories and melancholy.

One evening, steeped in sadness, the man slumps into an armchair and turns on the television to distract himself, but this turns out to be more than distraction. The program soon catches his interest, as it shows a part of the world he has never seen before – the Canary Islands. He sees pictures of Lanzerote where the barrenness of the landscape, the water scarcity, the sparse living eeked out by the local inhabitants, as well as the plight of desperate Africans trying to land there in boats, convince him that he actually has "enough" of everything. He suddenly feels eternally grateful that his needs are fulfilled, and he quickly accepts Britain as his new home. When young boys knock on the window of his taxi, he no longer regards them as belligerent youths showering him with racist comments, but as needy teenagers looking for a harmless bit of fun. He is grateful for the medical and educational opportunities that his host country has provided for his children, one of whom would almost certainly have died of cancer if he had stayed in Iraq. He is happy that he has enough of everything he needs. He recognizes his own racism, and how it has colored his perspectives. This inspires him to support multicultural youth projects to further mutual understanding. When clients ask him about the country of his origin he replies "Home is everywhere" or "Home is where the heart is". He ceases to linger in the past, pushing his memories of Bagdad firmly into the background, and lives exclusively in the present. He feels the fire of energy and rebirth in his hands, as if he is holding a phoenix which is rising from the ashes of Bagdad.

Questions

Have you noticed that people who talk a lot actually talk around the essential issues in their lives?
Do you feel victimized?

Given that all relationships are 50/50, in what way have you agreed to be the victim?

How often do interpret other people's reaction as a personal insult?

What past experience do you not want to put behind you?

What good experience can you focus on right now at this very moment?

Supposing new paths will not open to you before you decide to?

Where is home?

How often do you feel gratitude?

Supposing everywhere was home for everyone?

GLOBAL VILLAGER 62 – INTUITION



Woman aged 37 from Hamburg, Germany. Christian, smokes, beaten, literate, speaks German, heterosexual

A thin woman has just smoked her last cigarette of the day and is fingering the empty box nervously. She works in an office, always trying to keep everything under control and only just managing. She plans minutely to lessen the chance of losing balance. She knows that if she does not act in this way, she feels small, unprotected and panicky, but she does not let anyone know. As a result she puts a great deal of energy into pushing things to go her way, and she is seen as dominating. When other people take a different path to the one she proposes – even when on holiday – she is immediately frustrated and worried. Another large portion of energy goes towards not smoking more than 10 cigarettes a day. Intermittently she attempts to find solutions to her dilemma in the form of distractions, new people or new places.

When she suddenly loses her job from one day to the next, the woman falls into a deep depression. She is completely unprepared for this, although she has often boasted that she is prepared for everything. During this stretch of unplanned time, she recognizes that her main fear is the fear of change. The more she hopes things will stay the same, the harder she is hit by “chance”. Gradually, she is able to stretch her mind, and her perception of change as an enemy turns into a perception of change as a promise of new things to come. Releasing her need to plan and deciding to experiment with intuition, she sets off on an unplanned day, gets on a train, sees what happens, listens to the whisper of the next river, the words of the next person, the rustle of the next tree. When she does not know where to go next she sits on a bench, closes her eyes, connects herself to the divine source, and receives visual images which help her to decide which path to take next. The unplanned day is so inspiring that she decides to go on a vision quest, spending a week in the Pyrenean forest by herself, in search of her own personal vision. Her greatest realization is that all answers can be found looking within.

Questions

In what sense are you a workaholic?

What if you lost control? What if you made no plans? What if you released all expectations?

To what extent are you able to listen to the suggestions of others?

Supposing you released fixed ideas and compromised more?

Supposing that instead of getting hung up on your goal, you concentrate on the process?

Would you like to be free to take a different path?

How resistant are you to change?

Where do you go to look for answers to your problems?

Supposing you can find all the answers by going within?

What if everyone worldwide listened to their hearts and followed intuition?

What if feminine qualities such as intuition were officially reinstated (for eg. The Bible passages cut out of the Bible by the Nicene Council) to further the essential wellbeing of the planet?

GLOBAL VILLAGER 63 – INTEGRATION



Man aged 53 from Paris, France. Muslim, literate, overweight, smokes, speaks French, heterosexual

It is autumn, and a man walks alone over the misty bridge which crosses over the old Jewish Cemetery in Paris. Although this is his usual route to work, something feels different on this particular morning. He is sure he is being followed, as if eyes are burning into his back, willing him to turn round. In the end, he does. Directly in front of him is a young girl with long hair and a hint of madness in her pleading eyes. Her strange appearance is made all the stranger by the fact that she is floating silently in the air about a meter above the ground. The man is seized with fear and moves on as fast as possible. Though she does not seem to follow him, he is haunted by the memory of her eyes. After work he seeks out the company of friends in the Mosque café, smoking and drinking sweet mint tea in the small courtyard. Here he feels enclosed and safe. The surroundings are familiar, the company is jovial, and a large vine covers most of the courtyard walls. As he watches the wind blowing russet leaves off the vine, he sees her face again, floating down to the ground like a dead leaf. Nobody else seems to notice. Making some hasty excuse, the man rises to leave, thinking he must be ill or mad. He dismisses the apparition as impossible and irrational – a mere figment of his delirium. On his way home he avoids the cemetery, taking a different route through crowded streets. Suddenly he finds himself in the middle of a demonstration that he has nothing to do with. The feeling of dislocation and disorientation returns. If only he could visit Mecca – his dream of many years. He is sure this would be a turning point and a stabilizing experience in his life, but he knows that this is impossible because he cannot pay the fare.

Back home the man is so shattered by his experience that he reflects deeply on everything which has happened to him. His biggest question is “Why?” and he concludes that there must be some reason which he has not yet understood. Overcoming his usual habit of pushing aside and forgetting experiences which he finds unpleasant, he decides to walk through the cemetery itself, instead of keeping to the bridge, and he notices for the first time that some graves have been defiled. This prompts him to investigate the roots of violence in the Middle East. He tries to find out which demonstration he inadvertently took part in. It did, after all, have something to do with himself, as it was organized by people of Arabic descent protesting against the ban on beards and bandannas in Paris. As the man continues his everyday life, he integrates everything into his world by increasing his awareness: he looks out for the small signs - words in a newspaper, the next person he sees, the next song he hears - because he knows that they all have a personal message for him. He realizes that the female apparition which so frightened him is also part of himself, representing his neglected female intuitive side. Like an androgyne, who is both man and woman, he learns to balance the male and female aspects of his consciousness to achieve sacred integration. In this state of perfect balance, Mecca is within his reach. Everything is possible.

Questions

What if nothing you see, overhear, feel or encounter happens by chance and has essentially something to do with yourself, pointing you in a spiritual direction?

Is there some violence of which you are unaware? Are you violent towards yourself?

How do you define “madness”? Do you call someone “mad” because you fear losing control?

Do you tend to see what is “possible” and then make choices within those parameters, or do you tend to decide what you want and trust that you will be able to create a way to do it?

Is anyone “too old”, “too young” or “too poor” to follow their dreams?

What irrational and impossible dream are you going to visualize and manifest next?

What if everyone worldwide interpreted their surroundings and fellow humans as a part of themselves?

GLOBAL VILLAGER 64 – BLISS



Woman aged 52 from Switzerland. Christian, teacher, has a degree, literate, speaks German, overweight, heterosexual

A small plump woman in trousers and a baggy jumper tends her garden on the floor of a narrow Swiss valley. The valley is enclosed by mountains, but the woman has never actually climbed them as she is afraid of heights. Slowly, and with great concentration, she removes combs of honey from a beehive. She is known affectionately as the Honey Lady as she preserves a rare variety of small bee. Biology is the subject she teaches at the local school. Her life is pleasant, ordered and comfortable – perhaps too comfortable - for something seems to be lacking. Usually she ignores the niggling, irrational discontent in the back of her mind, just as she ignores her frequent abdominal pain, but today, as she passes the travel agent on her way to school, she catches a glimpse of a travel catalogue showing the lush vegetation and vivid yellow birds of Sri Lanka. She is rooted to the spot and suddenly overcome by a prickly heat which spreads rapidly throughout her body. She feels as if her world is falling apart. Turning slowly, she returns home and rings the school to say she has suddenly been taken ill.

Back home she cannot forget the amazing scenery in the travel brochure. Despite feeling ill, and despite a rising geeling of fear, she drags herself to the phone and calls up the travel agent. Within minutes, she has booked a holiday in Sri Lanka, and then she lies down to rest. Almost immediately, her fever is down, but the fever of excitement stays with her until the date of her departure. Sri Lanka turns out to be the huge tropical garden she imagined. On an excursion to Sigyria, a huge rock, the view of the jungle is stunning. She gingerly climbs a small iron ladder to the top, accompanied by a handsome Sri Lankan guide. To her left, also clinging to the rock face, are massive black beehives swarming with jungle bees. They are huge, loud and vigorous. In fact everything she experiences on this trip appears to take on massive dimensions. She stands with arms outstretched, elated by vistas of thick, steaming jungle which spread out before her to the distant horizon. She also she stares down at the ruins of the palace where a king and his 500 wives used to live, over a thousand years ago. She suddenly realizes why she barely skims the topic of sexuality in her school classes – she has not been living life to the full in all its glory. Looking over the jungle, she can hardly make out where it meets the sky. When she returns to Switzerland, she resolves to revolutionize her lessons and climb up out of the valley once a week to remind herself that there will always be more horizons to reach for, and more blissful situations to experience.

Questions

Are you ignoring what your body wants to say to you?

How can you live your sexuality to the full?

Which mountain must you climb to gain a new perspective?

Is there anything lacking in your life?

What fear is actually showing you the way to go?

Are you aware that there will always be a new horizon, and a new star to reach for?

What if everyone in the world decided to live their lives in awareness of abundance and experiencing bliss on daily basis?

GLOBAL VILLAGER 65 – TOTALITY



Man aged 57 from Crete, Greece. Greek Orthodox Christian, literate, overweight, smokes, speaks Greek, heterosexual

At least half of the old trees in the olive grove have been felled, but the man walking through them hardly seems to notice. His thoughts are elsewhere. In fact, his head is so full of important considerations that he is hardly aware of the bottom half of his body at all. He is not grounded like the trees, but fluid, floating on an elevated ethereal plane. His eyes gaze into the middle distance, worrying about the pretence he has upheld for the last couple of years. With his increased religious activities he feels less and less physically attracted to his wife, which he tries to keep a secret.

When he returns home, his wife asks him to accompany her to the local restaurant that evening where friends are meeting. Later, there will be dancing. The man makes some excuse and his wife loses her temper, complaining that they never do anything together any more. She insists that if they do not go on holiday somewhere together, to a place of her choice, she will leave. The man is shocked at her sudden outburst, and even more shocked at the thought of the scandal that would ensue if she leaves him. Reluctantly, he agrees, despite the pain of setting aside his religious duties. The couple leave for Malta for a few days. During a visit to the amazing ruins of the Temple of the Great Mother, the man is struck by the fact that this holy building does have the traditional shape of the cross, but the rounded curves of a womb. In the company of his wife, and in appreciation of the feminine principle, he remembers that the cross symbolizes the integration of opposites - of heaven and earth, of spirituality in a physical body – thus achieving totality. The man learns to love his wife in a new way, recognizing her as a goddess, part of God, and part of nature. Sexuality and spirituality turn into two sides of the same coin. He reexamines his sexual education (or lack of it) to see how he has come to develop these feelings that sex is something 'base', unrelated to higher things. By the time they return home from their trip, the man's feet are firmly on the ground. Dancing is a method he uses to ground himself further. The traditional spiraling crane dance encourages him to reflect on the crane as a bringer of life and as a sacred symbol in many of the world's cosmologies. His love of God extends to encompasses the ancient olive trees, the black and white butterflies and the never-ending motion of the sea. He plants saplings with loving care, watering them every day. Never before has the man been so aware of his surroundings with this degree of totality and intensity. Everything is a miracle. Through his observations of nature, he develops absolute trust in the Divine and lives every moment as his last.

Questions

Which part of your nature is 'cut off'?

Have you considered dancing as a method of grounding yourself?

How long are you going to keep on pretending that everything is all right?

What fear or belief lies behind your inability to enjoy certain aspects of your life?

What ideal or principle makes you feel superior to others and separates you from others?

What divine miracle are you overlooking?

When did you last contemplate the marvels of nature?

How can you integrate opposites so that you feel whole?

What if everyone learned to feel and express love for all beings?

GLOBAL VILLAGER 66 – HUMOUR



Man aged 25 from Lisbon, Portugal. Christian, lives in poverty and is undernourished, literate, drinks, smokes, speaks Portuguese, heterosexual

A man with slouching shoulders wanders through the streets of Lisbon. Although he is quite young, he moves slowly, without energy, with his eyes on the ground. Some distance away is a very brightly clothed performing clown, trying to attract the attention of passers-by. The man doesn't notice the clown until the last minute, until he is standing right in front of him. He is astonished to suddenly see a pair of ridiculously large red shoes blocking his path. The clown tweaks his nose and blows a trumpet. Other people laugh, but the man is not in a laughing mood. He is angry because the clown has absolutely no idea of the terrible situation he is in, and he turns away insulted.

Again, the man is walking through the streets of Lisbon. This time, when he sees the clown, he laughs immediately like a child, although his personal situation is not much better than before. He also sees that even the clown, who laughs during performances, can be serious at times. The man realizes that life is an adventure, and can change at any moment. He sits down to watch the clown, fascinated by his flexibility, his diversity of moods, gestures and voices, expressing whole pallet of emotions. The man realizes that his own range of expression is severely limited. The more time he spends with the clown, the more he develops the ability to suddenly change his mood or perspectives from one minute to the next, discovering that he can make other people laugh just like the clown. As a result of these experiments, he eventually he ceases to wallow in self-pity and turns to humor instead. As such he serves as inspiration to everyone he meets.

Question

How often do you feel that you are not understood? Do you feel sorry for yourself?

How often is this just your imagination? Do you make efforts to understand others?

Can you laugh on the spur of the moment, irrespective of your situation?

Which situation, if you were not personally involved in it and could recognize its absurdity, would make you laugh?

How often do you feel that you are on stage?

Are you happy with your role?

How could you inspire others more?

What would happen if you encouraged absurd behavior, to expose its absurdity, instead of getting irate?

Can you laugh at yourself?

How would your life change if you played it like a game and laughed more?

What would you do now if this day was your last?

Children love to laugh and giggle: how would the world change if this ability was continued into adulthood?

GLOBAL VILLAGER 67 – RECEPTIVITY



Girl aged 9 from Hebron in the West Bank. Muslim, lives in poverty and is undernourished, literate, speaks Arabic

Cradled in the arms of her father, the young girl can feel the hard metal edge of a rifle against her back. This is the position in which she feels most secure. She is used to the sound of shouts, people running and bombs falling. When no one is looking she escapes her crumbling home and runs along the potted road. This is her world, and she has no reason to think that it may look any different from anywhere else. She runs to what is left of a dusty orange grove, instinctively avoiding areas of tension in the streets. The grove ends suddenly at an enormous concrete wall, but the girl is so used to its presence that she does not question it. If she finds an orange it is inevitably green and unripe, and she hides them in a secret place hoping that it will turn sweet.

A ceasefire has been announced. The girl is distraught because her father no longer carries a gun. Her “normality” and thus her feeling of security is gravely disrupted. Whereas her father used to be an active, determined fighter, he now seems passive and weak. When she asks what the matter is, he replies that there is no one to fight any more, and that he doesn't know how to feed the family now. The girl is confused and reluctant to receive this new concept into her world. Was the enemy that everyone hated actually something good? With time, the girl realizes that her “normality” was absurdity, that huge concrete walls are never used simply to fence off olive groves. The walls crumble to reveal more orange trees on the other side. She learns that strength and positive masculine qualities have nothing to do with fighting or holding a gun. Instead of instantly recoiling she learns to be receptive to new ideas and new people. Instead of being a large open-air prison, the West Bank turns into a flourishing cosmopolitan garden. The girl receives education which focuses on people's similarities rather than their differences, and on love instead of hate. All firearms have been collected and pronounced obsolete in a world which now focuses on cooperation and love rather than tyranny and limitation. As astonishing as it may seem, all the people who constituted the “enemy” on previous occasions have turned out to be agents whose purpose was to push the world further towards compassion.

Questions

Do you associate “manliness” or “masculinity” with guns or a fighting attitude?

How does your father's behavior still influence your attitudes?

What if you stopped judging the rest of the world according to your own standards and experiences?

What conflict or anger forms part of your “normality”?

How much of what seems “right” or “normal” to you is based on a misconception?

How long do you cling to what is familiar? How often do you immediately react by saying “No”

How quickly can you re-orientate yourself and provide for your own needs?

Who do you view as the “enemy”?

What if all “enemies” (or unpleasant situations or events) are agents which propel us forward on our journey towards love and compassion?

What if everyone worldwide was receptive to the idea that no one is an enemy?

What if everyone decided to put more love into the world rather than putting more fighting into the world?

GLOBAL VILLAGER 68 – DIVERSITY



Woman aged 60 from Italy – Woman, non-religious, literate, overweight, smokes, drinks, speaks Italian, lesbian

A rather large woman is lying in the sun in a bikini, relaxing at the beach and treating herself to what she considers a well-earned rest. She has not focused on her own needs much in her life so far, too ready to succumb to the needs of others, and bends her will easily. She is an excellent cook – continuously in demand – and thus she feels all the more entitled to eat and enjoy good food and wine, even if her obsession with ice-cream makes her heavy, tired and dissatisfied with her appearance. She justifies buying large bumper tubs of ice-cream because it is cheaper to buy in bulk. Although she still enjoys cooking, she actually does less and less, almost out of habit because it is so easy to buy quick snacks and cakes nowadays. On the very few occasions when her cooking doesn't turn out as well as usual, she is deeply despondent. She feels stuck, as if adventure is far from her grasp or realm.

Feeling strangely empty as she lies on the beach full of ice-cream, she reaches for the newspaper and searches for something to read. Suddenly she sees a photograph of a young girl in Iran. She is only sixteen, and she is being threatened with the death penalty for having sex. The woman is shocked to be confronted with someone who plays such a very different role in life from her own. One evening she is unable to defend herself against the criticisms of a relative, and afterwards she gorges herself on food until she is sick. She realizes that she eats the most when she feels unloved and no longer needed, at night when the day is over. Her addiction is something she has developed to tolerate her “reality”. Her tendency to conform instead of rejoicing in an abundance of creativity is responsible for the blockages in her body. She decides to go on a creative journey in search of herself, and in search of new perspectives. In western Sicily she discovers the island of Mozia where she is startled by the different layers of civilization visible at every turn: Phoenician, Carthaginian, Roman, and Greek. The tiny archaeological museum has a rich variety of exhibits for her to contemplate. The stunning mosaics impress upon the woman that she is a female mosaic of many parts, not a homogeneous identity. But most startling of all is a beautiful erotic Greek statue – the statue of Mózia in a small museum. Is the statue a charioteer, a lover, an angel, priest, a princess, or a dancer? When the statue was discovered, it was just a white marble knee sticking out of the ground. Since then, it has been given a variety of roles. The woman decides that it is a sacred statue, and that she herself is goddess with divine creative powers. The newly acquired knowledge of her intrinsic self-worth and potential helps her to overcome her destructive eating habit. She no longer sees herself as “the excellent cook” and finds other ways of defining herself. She is not only a cook. She is a goddess of diversity.

Questions

What tendency is in danger of turning into an obsessive habit?

What demands made by others, to which you usually comply, are slowing you down?

In what behavior do you indulge in to compensate for something you think you need?

How do you see yourself? Are you what other people say you are?

How does this influence other people's view of you?

Have you fully realized that you are a god or goddess?

What if losing your present identity is a powerful sign of progress towards creating new experience?

Do you nourish your feeling of adventure by enthusiastically encouraging new experience?

How would the world change if everyone who is trapped in one role expands their experience by experimenting with a diversity of roles?

GLOBAL VILLAGER 69 – FLEXIBILITY



Woman aged 35 from Romania. Christian, sexually abused, literate, speaks Romanian, heterosexual

The onset of a migraine forces the woman to hold her head between her hands. This always distresses her greatly, not due to the pain but because it prevents her from carrying out her plan. As soon as she can bear it, she continues working. Her structures are rigid. She says very little. The children must be cared for and cooked for. Handkerchiefs and underwear are washed separately. Grapes cannot be eaten from the same plate as cake. Holidays are expensive and a waste of time. Her relationship is kept within certain boundaries, and she upholds a myriad of house rules. If problems occur, she rebels inwardly. At work she never complains openly, but resents that her hard work is not sufficiently appreciated.

When she realizes that the migraines are plaguing her on a daily basis, the woman cracks. Instead of pushing on relentlessly, she realizes that the structures she adheres to so religiously are purely a substitute for self worth, and that her battles to uphold them are actually a cry for love and appreciation. Stepping outside her "normal" routine, she goes on holiday, visiting the coast in a neighboring country. The most fascinating occurrence is her realization that a beach is not always a beach; it changes shape with every tide, and it is embellished with a rich variety of treasures – sometimes stones, sometimes shells, and sometimes just ridges of sand. She is astonished by the microcosms of life she finds in rock pools. Surrounded by pure nature and floating on the waves, she stops denying her ancient gypsy roots and her sexuality. When she returns, introducing the element of flexibility into her life becomes of prime importance; she regularly revises her life, casting out old structures if they hamper her new vitality. If problems arise, she knows sees them as stepping stones to new experiences. She also realizes that her lack of success at work has nothing to do with the amount of work she puts in – she has been blinded to her chances, confined by structure and habit, and has not always been honest or communicative. Now there are no absolute rules, only give and take, flowing without hesitation like water, and bending in the wind like grass. In her relationship, the only agreement is to tell the truth. She now offers fruit and cake off the same plate, blessing it in the knowledge that it will have power to bestow divine energy.

Questions

Could it be that saying nothing is a sign that you do not believe in yourself?

Is it time to reassess your priorities and clarify your purpose?

How do you make life complicated for yourself?

In what areas could you become more flexible or communicative?

Could you be missing your opportunities because you underestimate your own self worth?

How much importance do you attach to honesty in your relationships with others?

Which of your beliefs or customs are preventing your growth?

Supposing that your beliefs are purely a construction of your own mind, and that experiences and can be changed at a moment's notice?

What if there were no rules, only ebb and flow?

What will change when you are convinced of your own worth?

How will the world change if everyone regularly reassesses the "rules" they live by?

GLOBAL VILLAGER 70 – SELF CONFIDENCE



Man aged 40 from the Ukraine. Non-religious, overweight, smokes, drinks, literate, speaks Ukrainian, homosexual

Swaggering slightly, a bulky lorry driver wearing a thick brown jacket walks slowly along the platform of the Munich Underground. He mutters under his breath that it was a mistake to leave his homeland for Germany. His command of the German language, which he learnt from his grandfather, is adequate for most situations, but he still has a thick accent. He has been drinking with a friend and is trying to find his way home. Walking unsteadily towards a woman waiting for a train, asking her the way to the main station. She is flustered by his sudden proximity and by the alcohol on his breath and points vaguely down the tracks. When the man finds out that this is the wrong direction, he swears and tells anyone who will listen that Germans are prejudiced, that he has German blood, and that he pays his taxes like any other German national. He thinks nostalgically about the Ukraine, where he would have immediately voiced his complaints by ringing up the People's Voice Program.

Feeling completely rejected, the man decides to travel, leaving Germany behind him for a while. He crosses the borders to Austria, Switzerland and Italy in fairly quick succession. In the course of his journey, he always asks the same simple questions, for example: where is a good place to spend the night, or where is the train station. Through this, he experiences a plethora of different reactions to himself. After some contemplation and reflection, it becomes clear to the man that he created the unpleasant situation and the antagonism in the Munich Underground himself. He comes to the realization that it was his own decision to consider himself under attack by Germans. The reaction he receives depends partly on his own behavior, but more on the nature of the people he meets. He also understands that if he communicates in a clear and confident manner, the answers will be clearer too. He develops a deeper sense of self-worth, deciding to tell people where he comes from before they ask. Instead of apologizing for his humble origins, he proudly announces himself a Global Villager in a world where everyone is his neighbor.

Questions

Do you feel estranged from your surroundings?

In what sense are you over-sensitive or over-reacting?

To what extent do you need official recognition to feel accepted?

What if 'home' or 'paradise' is a state of mind rather than a place?

What if life is an inner journey to a magical place?

Are you sometimes misled by prejudice or misunderstanding?

Could you communicate more clearly?

When you wake up in the morning, do you envisage yourself as a happy, attractive person with boundless energy?

What if everyone in the world recognized that the feeling of being "under attack" is simply a sign of insufficient self-worth?

GLOBAL VILLAGER 71 – INCORPORATION



Boy aged 9 from Jerusalem, Israel. Jewish Orthodox, literate, speaks Yiddish

Night has fallen on the ultra-orthodox Jewish district of Mea Sharim in Jerusalem, and nearly everyone is in bed. A young boy tosses feverishly in his sleep and wakes up shuddering with fright. He remembers his dream and immediately looks down at his hands to see if they are still there. He lies down again, and in his dream his hands are separated from his body, colored purple and contained in a box where they hover in a position of prayer. They are almost paralyzed, incapable of action. Then the boy dreams that he is holding a golden *menorah*, a candelabra with nine candles, but to his horror, he can only see six. Overcome with fear, he feels himself drowning, his security shattered. Suddenly other hands appear holding religious objects, but the boy cannot recognize them as such. For him they are simple objects – a key, a flower, an arrow or a bell. The boy wakes from his dream again, and this time his distress is so intense that runs as fast as he can to the beds of his parents, without conducting his ritual of first washing his hands. He is so horrified when he realizes this, and so overcome with the conviction that he is unholy and unclean, that his parents are unable to comfort and reassure him.

Even when the boy has become a young man, he is still haunted by this recurring dream, and he hopes to find a way of solving his dilemma. He associates sleeping with fear, and so it is not surprising that he is attracted to Tel-Aviv, known as the city which never sleeps. There, in a museum shop, he suddenly sees a print of the Hindu deity, *Mahalaxmi*, the Hindu goddess of peace and prosperity. She is holding a variety of symbols in her many arms. The man suddenly realizes that these are the objects he has been seeing in his dream for so many years. Delighted to have found some clue towards solving the mysteries of his subconscious, he throws his hands into the air, as if to wrap the goddess in a warm embrace. Instantly, the feeling of inexplicable constriction which has accompanied him since childhood lifts to leave him feeling light and optimistic. His enthusiasm for the art and religious customs of other countries has now been kindled, and he starts out on a long voyage of spiritual discovery. In the course of this, his own religion also becomes more meaningful. The daily washing ritual is no longer a rigid restrictive rule. Instead it constantly reminds him that he is an angel – not purely a physical being. Religion is no longer a group experience to protect a certain group, but an individual experience in which everyone develops a personal relationship with “god” or “goddess”. The young man recognizes the validity of all other rituals worldwide, embracing and teaching multiple methods of reaching the Divine.

Questions

In what way do you feel suffocated or unable to act?

Is a sudden shock literally a sudden shock, or is it something neutral which has varying degrees of effect according to the sensitivity of the person having the experience?

Are you able to see a ‘shock’ as a form of spiritual direction?

Do you acknowledge the importance of your dreams?

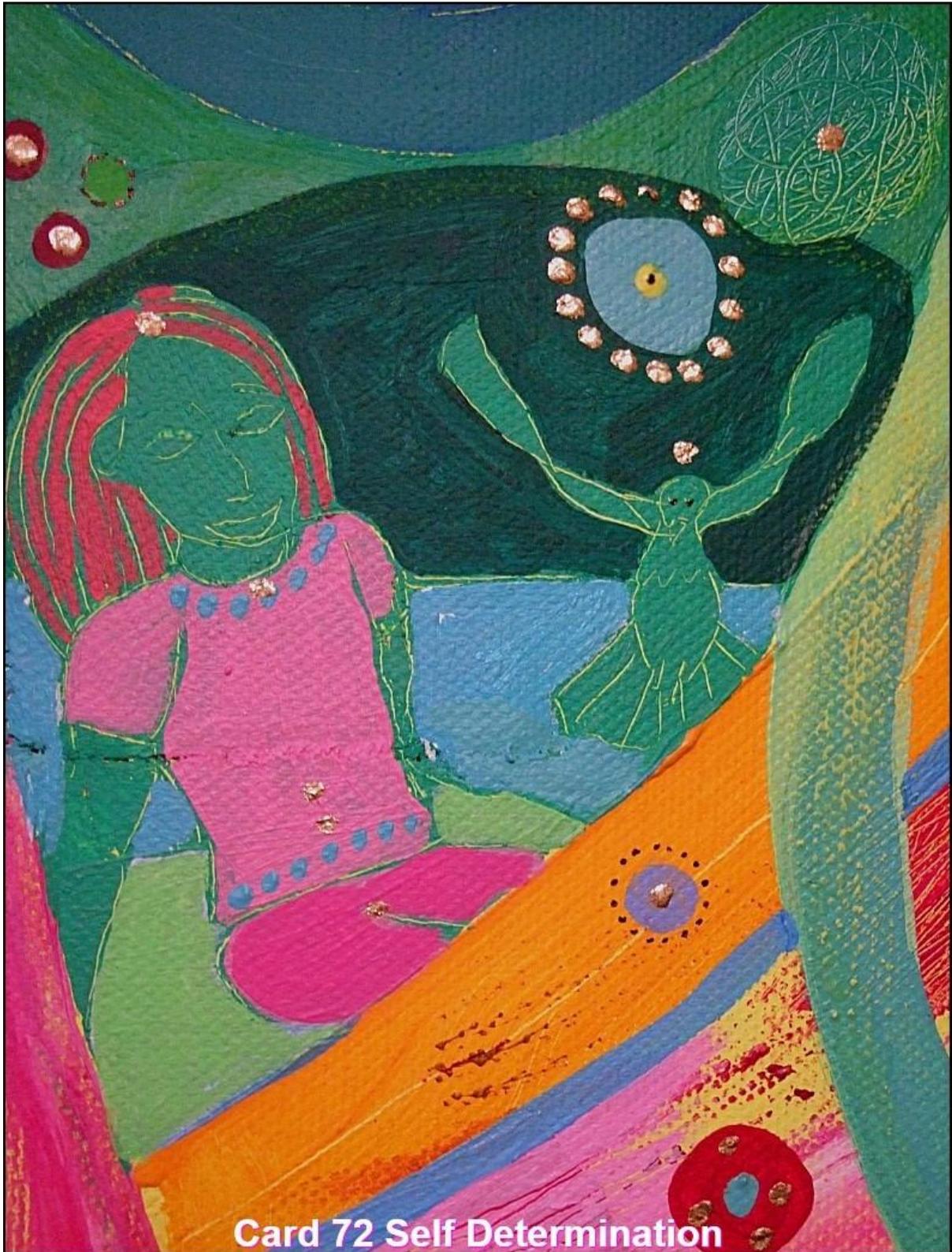
What new areas will open up to you when you expand your beliefs?

Which daily ritual could you introduce to remind yourself of your unshakeable divinity?

Given that we are all children of the divine, can we ever be ‘unholy’ or ‘unclean’?

How would the world change if everyone worldwide integrated or invited other rituals or beliefs into their belief system?

GLOBAL VILLAGER 72 – SELF DETERMINATION



Girl aged 11 from Madrid, Spain. Muslim, literate, overweight, speaks Spanish

A young girl walks out into the schoolyard, jostled along by her angry father who shouts accusations at anyone who will listen. Cautiously, she adjusts her headscarf which is slipping slightly. The scarf is the reason why she is leaving, as the school authorities have banned it. She feels somehow faceless, as if the scarf frames a visage which is not really hers. The girl herself has no self-formed opinion. She is a closed book, a completed story. She succumbs to the absolute authority of her father and does his bidding unquestioningly. If she is asked out by friends, she makes excuses, because she knows that she is not allowed to go out unchaperoned. Ever since babyhood, she has been an 'untroublesome' child who rarely cries. On the rare occasions where she contradicts, people turn round with surprise and say "Oh, that's not like you!". Secretly, she would like to escape to the coast. She has heard stories about the Costa da Morte, the spectacular shipwreck coast 700 kilometers away from landlocked Madrid. Venturing only one kilometer from her home would be an adventure. Her heart longs to travel, but the only thing she can do is gaze at the sky from her balcony, hoping for some sort of message which will bring change.

As she scours the clouds one afternoon, she sees a miracle: a huge seagull swerves awkwardly across the rooftops and lands just in front of her. She remains absolutely still. With shock she realizes that the gull's body is covered in shiny black oil. She closes her eyes and feels her heart filling with compassion. In her desire to communicate this to the gull, she slowly stretches out her hand, and the gull bends to touch it briefly. Then he is gone. From then on the girl collects pictures of birds, reads incessantly about their habitat, their needs, their suffering. As she grows older, her family recognize her determination to follow this passion. More and more, the girl starts to make her own decisions - what she wears, which emotions she expresses, which religion she belongs to, which direction she takes. She often confronts her family, but only by telling them her feelings. Sometimes she is still guided by her family, but only when she chooses to do so. Respect is mutual. Life is an experiment, an adventure, in which she plays the main role. She travels to the Spanish coast, where she spends hours on the cliffs with the birds, her hair flowing in the wind. And later, as a global expert and protector of seabirds, she researches at the Bay of Fundy in Canada, the northern home of thousands of sandpipers who migrate 1,900 miles each year to South America. It is there that she realizes that her own journey never ends.

Questions

What picture do other people have of you? Is that really you?
Do you feel you are playing a part in a play which has little to do with you?
How long do you intend to continue acting?
Have you decided to relinquish any part of yourself or to succumb to the power of another?
How often do you make excuses?
What do you really want to do?
When did you last cry?
How do you react when you feel you have not been heard? Do you listen to others?
What attractive but 'dangerous' experience is beckoning to you?
Do you express the full range of emotions?
What would change if we all expressed joy, anger, love, sorrow, surprise and pain immediately when they arise?

GLOBAL VILLAGER 73 – APPRECIATION



Girl aged 13 from Shebin El Kom, Egypt. Muslim, literate, speaks Arabic

A small, somewhat hunched figure lowers her eyes whenever anyone passes her by on her way to school. She flicks a piece of dirt off her blue and white uniform which she tries to keep as clean as possible. Her white blouse will always look discolored and dingy because her family is too poor to afford soap and bleach. One of her major fears is contracting bilharzia from washing in the slow-moving canal, or catching the disease which killed her mother, but her face is always inscrutable under her blue headscarf. She enters a schoolroom where other girls are dressed similarly, but no one turns to greet her because she is friendless. They learn by rote from a stern woman teacher, in fact the girl's life is populated with authoritarian figures who tell her what to do and what is so. She believes them, though an old woman once foretold that she would one day rebel and make her own decisions; like her ancestors, the ancient Egyptians, she would enter a labyrinth with a problem and come out with the answer, but the girl is so intimidated that it does not occur to her to ask any questions. She lives in fear of her brothers, her father and her impending circumcision ceremony. She has already been promised in marriage to an older man she has never seen.

Circumcision is a fearful and painful process for the girl. Afterwards, surrounded by older women who comfort her, she feels able to let go, to express the fear and sadness which has been building up inside her all her life. She is suddenly aware of supportive presences from another dimension standing in a line of protection behind her; these are all women - her mother, grandmother and other maternal ancestors who support her in spirit, but of whom she has so far been unaware. With their help, the girl gradually discovers an inner strength – a new voice previously suppressed by fear – and a sense of her own self-worth. She realizes she is not alone, that other women are also daring to cross the threshold of the labyrinth, and she enjoys their solidarity. She deliberately befriends others, and finds that in her turn, she is no longer 'friendless'. With time she develops a sense of personal power and creativity, realizing that there is no need to enter any labyrinth or seek answers elsewhere because she herself is part of the divine thread. She starts to see her life and the lives of those around her in a much larger context. During a visit to the Great Pyramid in Cairo, where she spends some time quietly contemplating the huge stone trough in its interior, she experiences vibrations of exhilaration and receives a telepathic message from the Divine Source that her increasing ability to appreciate and inspire others is pivotal to her own happiness.

Questions:

When did you last face 'authority' and make your voice heard?

What would happen if you communicated your fear?

How often is your face 'inscrutable'?

Which misunderstanding has occurred due to delaying the expression of your emotions?

If you entered a labyrinth, which vital question would you pose?

In which way have you allowed yourself to be hurt, 'circumcised' or sexually used?

Is there anyone to whom you feel 'promised' (or to whom you feel a duty) against your will?

How much longer do you intend to compromise yourself?

How often do you appreciate, praise or befriend others?

Are you aware of the support that is available to you in this physical world and in the spiritual realm?

What if everyone worldwide realized that help from other realms is available?

GLOBAL VILLAGER 74 AWARENESS OF CYCLES



Girl aged 5 from Namibe, Angola. Christian, lives in poverty and is undernourished, has unsafe drinking water, speaks Luyana

A very young child sits very still in total isolation at the edge of the desert. Her eyes are turned to the heavens. When someone asks what she is doing, she replies that she is watching her mother, and she does not answer anyone who talks to her. The child is convinced that if she looks long enough, she will see the thin figure of her ailing mother floating above her in a black bubble. The girl is almost unaware of her body: hunger, a dull aching pain in her abdomen, is nothing compared to the pain in her heart as she searches in vain for her mother. The child cannot understand her inexplicable disappearance and misses her warmth and protection. She is totally isolated and rejects all kindnesses.

A couple of weeks later, the girl is told her mother has been found dead, and at last the girl is able to cry. A woman takes her in her arms and whispers to her that we are all brothers and sisters, fathers and mothers, and the girl realizes that she is not alone – her eyes see all the other people around her. Her family is everywhere and she is connected to everyone. She regains her energy and starts to jump and skip with the members of her new universal family. Later on, when she is older, she finds that she is able to communicate with her dead mother whenever she wishes. She knows that life is an eternal and ongoing story with many cycles, and that she will eventually be reunited with her mother in a dimension outside of her present experience of time and space. Whenever she feels low, she looks down at the bracelet she was given as a child in her time of great sorrow: it takes the form of a snake, forming the wheel of time, swallowing its own tail and constantly creating itself. It is both dark and light, representing the dual and cyclical nature of all things.

(Symbol: the Ouroboros snake symbol of ancient alchemy. Various depictions of the world: a tablet as seen by the Maya, the cubic universe as seen by the ancient Chinese, and the four-pointed earth of an Indian tribe in Canada)

Questions

Which grief have you not yet expressed?

How does your preoccupation with one person block your relationship to others and to yourself?

How often is your mind or head so full that you ignore your body?

Do you respond automatically to or against offers of help?

How would your behavior change if everyone was your family?

Are you aware of the multitude of dimensions through which you eternally travel?

What if everyone could view their lives and the lives of others within the context of eternal cycles?

GLOBAL VILLAGER 75 EMOTIONAL DETACHMENT



Card 75 Emotional Detachment

Woman aged 50 from Isiro, Democratic Republic of Congo. Christian, literate, lives in poverty and is undernourished, has unsafe drinking water, sexually abused, speaks Swahili, heterosexual

In the midst of a war-ravaged land, a woman prays in a small, makeshift catholic church, her eyes firmly closed. She is trying to remain calm, but she cannot stop thinking about all those who have died in the bloodshed. She herself feels like Jesus Christ, nailed to the cross, with no possibility of escape. In her mind's eye, she sees the dark profile of her own face emerging, bodiless, with blood pouring out of her neck onto the scene of this crucifixion. She tries to push this image out of her mind. To ward it off she pleads with God to protect her 15 year old grandson who has suddenly disappeared without trace. She is convinced that he has been approached by soldiers and forced to join the militia. And she prays for her daughter who works as a prostitute on the trucker road between Ruanda and the Congo. She feels completely numbed and helpless without her loved ones and stricken with anxiety about their fate. Praying is the only thing she can do.

Suddenly, she hears a familiar shout, and at that precise moment a sharp incisive pain in her neck suddenly takes her breath away. She opens her eyes and sees her grandson waving to her from the distance. She has been worrying for nothing. She realizes that her happiness is too closely connected with her children and grandchildren, and that she puts an extraordinary amount of effort into her role as a mother which leaves her feeling tired, her personal needs unfulfilled, and the feeling that she is only half alive. She realizes that she has spent all of her life so far in the role of servant, and that she must develop self-respect and detachment if she is not to become seriously ill. In a dream she is given a method of self-protection – visualizing herself in white light inside a pyramid - which she employs rigorously in moments of imbalance. She decides to wear a bright orange bandanna to serve as a reminder to protect her head and herself. Now that she no longer focuses entirely on others, she sees everything from a different perspective and becomes 'whole'. The pain in her neck never resurfaces, and instead of lingering in the negative energy of suffering and the conviction that she is helpless in the face of 'fate', she is now accompanied by the energy of resurrection.

(Symbols: Lithuanian tree of life, uniting the present, past and future through a candle of hope)

Questions

What would you see if you looked in a different direction? What if you were not controlled by 'fate'?

In what way are you a servant and are you happy in this position?

How does your feeling of responsibility towards others diminish your responsibility towards yourself?

How might the 'dreadful' things around you reflect the 'dreadful' things you demand of yourself?

What would change if we all went into action instead of feeling helpless?

Do you tend to pray for assistance or are you able to say "I will heed the signs and do what the divine shows me to do?"

Which situation might improve if you could step away from it with a sense of emotional detachment?

How would the world change if learning self-respect was an integral part of our education?

GLOBAL VILLAGER 76 – PATIENCE



Boy aged 11 from Karima, Sudan. Sunni Muslim, lives in poverty and is undernourished, speaks Kenuzi-Dongola

A boy sits on a rock near the old pyramids at El Kurru. Although his hands are folded he feels inwardly restless. The sun, a perfect tangerine orb, sinks slowly towards the horizon, but the boy gazes with sullen indifference across the desert. The beggar behind him, stumbling through the sand on one leg, fails to gain his attention. He is restless, with nothing to do. Sometimes he has fantastic visions of himself living in a large house with enough to eat every day. This vision drives him to accost a wealthy man traveling through Karima, offering his services. The man laughs, calling him an impatient ignorant boy with nothing to offer.

Desperate for food, the boy sits on the rock and cries. Again, the one-legged beggar passes him, moving forward with infinite patience and determination. The boy suddenly stops crying and watches how the beggar approaches other people, slowly and graciously, exchanging nods here and there, and offering words of wisdom for a bite of food. The boy's senses are suddenly sharpened in a way he has never felt before: intensely aware of his surroundings, he wonders at the vastness of the desert, the millions of grains of sand, and he feels compassion for the one-legged man. Now he is alert to the present and curious about the past, about the people who actually lived in the pyramids so long ago. He knows intuitively that everything around him has some connection to himself, and his feeling of empathy goes beyond the usual, strong tribal bonds which have so far encouraged competition with fellow tribes. During the day the boy develops a certain methodical slowness and a curiosity for learning new trades and acquiring information. Building up his skills and knowledge in this gradual way, he is eventually in a position to offer his services to a wealthy family. His patient step-by-step approach enables him to realize his dream of living in a big house with adequate meals. At dusk he takes delight in the music a stringed instrument, played by a musician at the pyramids. Waiting for the sun to set turns into holy evening ritual which fills him with appreciation and gratitude. The beauty of the darkening sky pours peace into his soul as he rolls down the enormous soft sand hills on his way home.

Questions

In what way are your senses 'dulled'?

Could you be more attentive to others?

What if you offered someone your help?

Can you see the world in a grain of sand?

Does your inability to set a large goal lie in the failure to see that it consists of many small steps?

Given that any dream can be achieved by a gradual step-by-step approach, what will you do next?

What would change in the world if no-one had anything to fear from others, and if no-one regarded anyone else as competition?

GLOBAL VILLAGER 77 – LIVING FULL POTENTIAL



African woman aged 46 from Saint-Louis in Senegal. Muslim, lives in poverty and is undernourished, sexually abused, heterosexual, speaks Wolof

A rather hesitant, retiring Muslim woman is aware of the wrinkles of worry lining her face, but feels helpless to combat them. She wears a blue headscarf which extends to swathe her whole body so that she resembles a snake. Her hands and feet are literally and psychologically "tied". Resigned to having certain limits, she is enveloped by a sort of fatalism and passivity. She adheres to certain codes of polite behavior, never really communicating how desperate or lonely she feels, but her snake-like body indicates that she has the potential to shed her skin in the near future, emerge a changed being and plunge into action.

Trying to find some peace of mind, she walks along the lakeside where a number of pelicans are stretching their wings and splashing in the shallows, creating ripples in every direction. On a sudden impulse, she sits down to watch them. They toss huge fish into their expandable beaks and flexible throats. The woman feels as if she only has one wing, as if one side is stifled, un-lived or unknown to herself. The woman is suddenly filled with the urge to expand, widen her experiences and break her self-imposed limitations. When she gets up she is astounded to see that two hours have passed. Feeling renewed and exalted by her visit to the pelicans, she learns to show more of herself, creating ripples and stretching out her arms like the pelicans' wings. With time, her new-found spontaneity turns her life into a pure expression of joy. She learns to visualize her future, making it as abundant and attractive as possible. Like a snake which throws off its old skin, she knows that she always has the potential for transformation. (Symbols: galactic symbols for birth and transformation)

Questions

How have you tied up your own hands?

What fear prevents you from exposing yourself?

Which codes of behavior would you like to break?

Which skin (or situation, or person, or ideal, or emotion) is getting too tight for you?

What potential would explode if you gave it more attention?

If the world ended tomorrow, what would you do next?

Why don't you do it now?

How long do you take to make a decision?

When will your golden age begin?

Can you visualize the future you wish for, making it as attractive as possible?

What if everyone in the whole world were capable of leaving the past behind them, learning from their experiences, and starting anew on a regular basis?

GLOBAL VILLAGER 78 – SINGLE-MINDEDNESS



Woman aged 40 from Tunis, Tunisia. Muslim, smokes, literate, speaks Arabic, heterosexual

An elegantly dressed woman is holding a pile of files in her arms. Behind her are shelves loaded with books and papers. This is her newspaper office in an old French colonial building in the centre of Tunis. Her face is thin and pinched, with lines of stress and worry marking her forehead, and she is wondering when (despite her constant cough and respiratory problems) she will have time to snatch her next cigarette. While she gives the impression of being a quick, busy and efficient journalist, she is actually plagued by indecision and fatigue. Her daughter is continually asking for help, her colleagues require guidance, and her husband needs support and legal defence following imprisonment for unionist activities. Torn between her work, her ideals and the needs of her family, her inner conflict means that she is under continuous pressure, attempting to satisfy multiple camps, forcing her to pursue an exhausting and hectic existence.

Suddenly she hears unfamiliar voices and footsteps in the hallway, and she drops the files in fear, immediately suspecting that secret police have come to put her under house arrest again. But then the voices dissipate into nothing. As the woman attempts to pick up the files she is suddenly overcome by a serious attack of asthma. Realizing that this is related to her acute feeling of suffocation in general, she decides to give herself more 'breathing space' and more voice. Following the concept that outward circumstances reflect her inner state, she regards censorship of her newspaper as a reflection of self-censorship, and she becomes increasingly aware of her own reticence. The more she attempts to express her thoughts clearly and honestly, the more she realizes that she has not been true to herself. She no longer wavers in her decisions – she sets priorities and keeps to them. Her newly acquired single mindedness impels her to leave the country temporarily with her family, to a country where her voice can be better heard. She becomes extremely active and no longer feels that she is a victim of circumstance. She learns that she is all powerful, a part of divinity. As she finds her own voice, she serves as an inspiration to her clinging daughter who is involved in a similar search. In the painting THE WORLD – VISION, the woman is portrayed as a leader walking a straight path.

Questions

Do you make your voice heard?

How often do you change your mind, and do you see this as positive or negative trait?

How often do you find yourself in a state of indecision and how does this make you feel?

In what way do you feel suffocated and to what extent are you yourself responsible?

Are you aware that the body cannot cope with prolonged stress without producing a negative response?

Which major conflict within yourself remains unresolved? Could you be more single minded?

What criteria do you use to decide when it is the right moment to move on?

Suppose that it is always the right moment to develop or "move on"?

What is 'good'? Is it 'good' to cling to ideals if the situation you put yourself in does not 'work' for you personally?

Suppose we are all responsible for the extreme situations we find ourselves in, both on a personal and global level?

How would the world change if everyone served as an inspiration to others?

GLOBAL VILLAGER 79 – INDEPENDENCE



Boy aged 12 from Lugufu, Tanzania. Christian, refugee, lives in poverty and is undernourished, speaks Swahili

A young boy is standing with his few belongings at a crossroads, not sure of which way he wants to go next. His home is Burundi, which he fled as a small child with his family, and he now lives in Tanzania. He still remembers the old familiar places, the hills, and the chickens they used to keep, and he loves hearing the stories which his parents tell him about the 'old times'. With changing conditions, it is possible to return home, but the family is undecided and still afraid. The boy dreams of going to a proper school back 'home'. School here in Tanzania is just a dirt yard with a blackboard balancing on an old chair, and his parents cannot afford to send him there. 'Home' in Tanzania has so far consisted of a small hut made of banana branches, and the boy wants it to feel more than a makeshift shelter.

When a part of the roof of the family hut suddenly collapses, the boy bursts into uncontrollable tears. He knows that this is not actually a tragedy, but it touches something very painful inside him. But as darkness falls, the hole in the roof is hardly noticeable, and the boy turns his attention to the sound of a drum not far away. As he looks across to the rest of the village, he sees the rapidly moving shadows of dancing figures from a distant hut. Instead of prolonging his grief and reliving painful memories, he decides to be led by intuition, by the clear simple light of a candle in the darkness. Attracted by the music and joyful shouts, he is soon dancing with the other youths, his troubles thrown to the wind. It no longer matters that he has had nothing to eat that day. He is confident that there will be food tomorrow. And maybe he will follow the family dream and return to Burundi. Or maybe he will take the road to Simunye in South Africa, where Zulus and whites live together in peace. Or maybe all roads lead to everywhere. Or maybe travelling well and being constantly aware of freedom to choose, of independence, is more important than focusing on arriving. Now he lives in the present, the sound of the music filling his senses and his feet dancing with the others in the light of a single candle. He knows he can stake out his home anywhere. As time draws on, he learns that there is no way of not getting where you want to go, because all roads lead to fruition. Now, when he stands at a crossroads, he is actually already 'there', because from another perspective, he is standing at a junction where four roads end. The only question remaining is: how quickly, directly, intensely or enjoyably do you choose to travel?

Questions

Have you arrived at a crossroads in your life? Is it time to change direction?

Where do you actually want to go? Which dream would you like to follow?

What if there is no 'wrong' or 'right' path, and that paths are just stages in an adventure?

What if you knew that your soul will always reach its destination, and that it is only a question of how quickly or directly you choose to travel?

Are you enjoying the journey or focusing too much on your destination?

Are you still dependent on your parents or on what they wanted for you?

In what way do you feel that you are a 'refugee'? How can you build your own refuge?

If it is always possible to find one candle, what stops you from dancing?

What if there were no countries and no borders, and if everyone belonged to the same family?

GLOBAL VILLAGER 80 – SPONTANEITY



Boy aged 14 from Ngamiland, Botswana. Christian, lives in poverty and is undernourished, has unsafe drinking water, is stunted, speaks Yeyi, heterosexual

A feeling of great shame creeps over the boy who is sitting in the dusty yard. He is sorting rubbish together with other youths, and his uncorrected hair-lip is in full view. Self-conscious, he turns away from the people who greet him. He is happier working in the mines, where he can escape curious eyes by diving for diamonds underwater. But this also takes a great toll on his health. He cannot hold his breath for as long as he used to, so he often breathes through an old piece of plastic hose, but this is very uncomfortable. Although conditions in the diamond mine are horrific, he continues to work and live within these limited perimeters due to his fear of going out into the world and exposing himself to the public eye. His greatest conviction is that there is no chance of finding another job. On the rare occasions that he feels impelled to burst out of this tight, rigid structure, he quickly retreats to that which is familiar.

Following a particularly grueling diamond diving session, which tests the very limits of his endurance, the boy suffers sharp pains in his abdomen and he rushes off to the nearest medical station with a suspected burst appendix. This unexplained pain, which then recedes, shakes the very foundations of the boy's mental landscape. He knows that if his appendix bursts, he will die before reaching any hospital. Deciding to avoid exploitation and pay more attention to his health, he immediately gives up working at the mine, preferring to search the rubbish tip full-time. With time, people start to recognize and accept him, and he receives their greetings with a contagious smile. His new openness and spontaneity help him to seal new friendships, especially when he gives special finds to the vagabond children also wandering about at the tip. He joins in with their simple games and laughter. Gradually, his new cheerfulness is appreciated, allowing him to make new contacts and branch out into pleasanter areas of work. Soon he has a new job on a boat, ferrying passengers over the river. He himself is as generous as he can be, whatever his situation, because he knows that this positive energy will flow back to himself at some stage in the future. (Symbol: releasing the past).

Question

What are you holding onto from the past which prevents you from entering the present with full enthusiasm and vigor?

What are you worried about exposing?

What if you attached less importance to outward appearances?

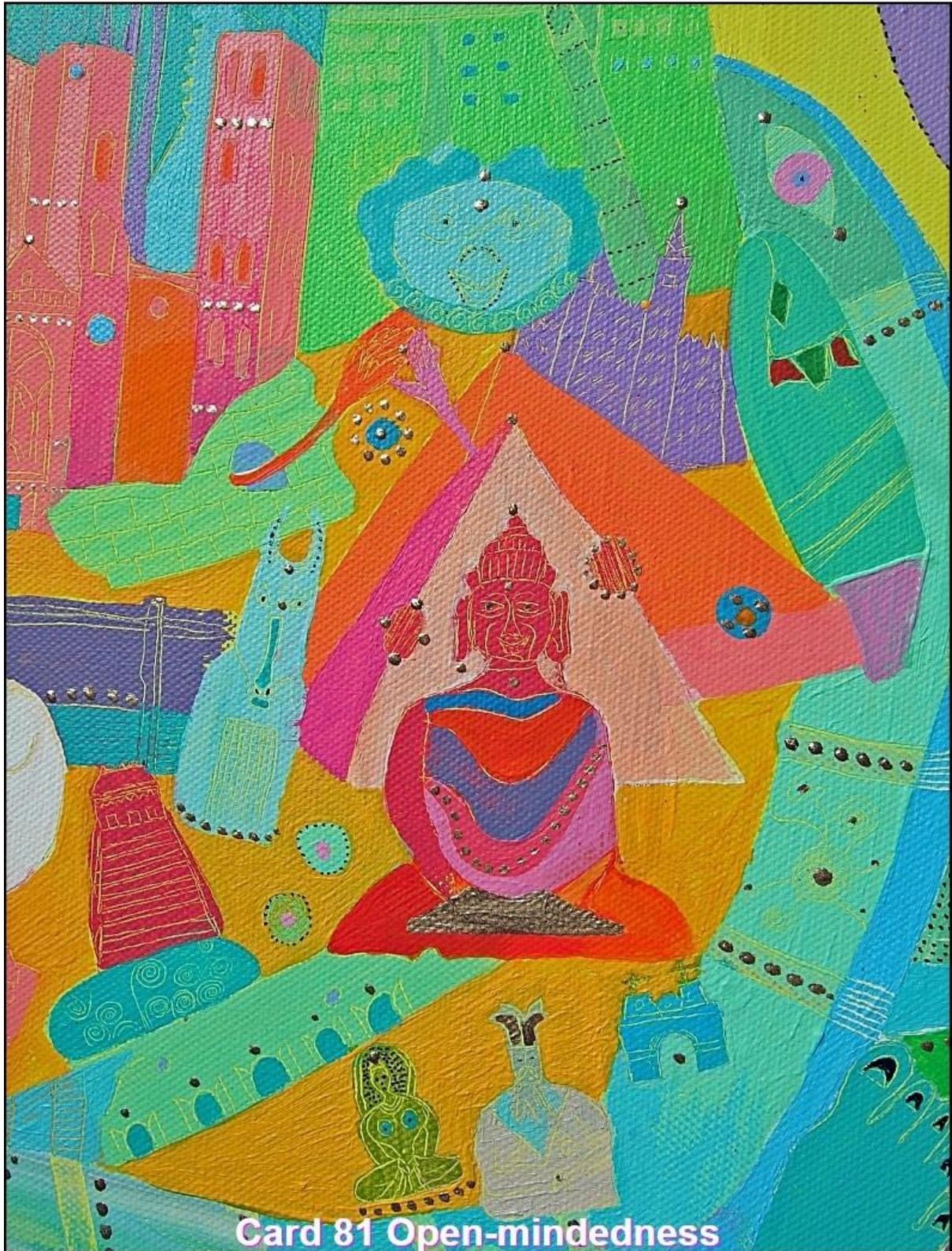
What if one of your roles in life is to show generosity?

What would you discover if you learnt to release fear and take the space that you want to fill without letting others encroach upon you?

Are you aware of your breathing at this very moment?

What if everyone worldwide rejoiced when presented with an opportunity to be generous?

GLOBAL VILLAGER 81 – OPEN-MINDEDNESS



Man aged 20 from Agadez, Niger. Muslim, , lives in poverty and is undernourished, has unsafe drinking water, speaks Tamasheq, homosexual

The sun burns down on a man whose face is hardly visible. His head is swathed in a huge turban to protect his mouth and nose from wind and sand. Underneath the turban his skin is pinched and worn, making him look much older than his twenty years. A salt trading nomad, he spends half his life crossing the Ténéré Desert – the empty land which stretches in gigantic sand dunes towards the next distant oasis. His greatest fear is losing his camel which poises gracefully and arrogantly against the horizon. Whenever the man finds the bones of a dead animal in the desert he turns round automatically to check his own beast, and in his dreams he turns to find his rope trailing and the camel gone, left to tread through the dense heat alone. His fear that this dream will come true is almost as great as the fear of finding no water in the holes along his usual desert route, as this means certain death.

One morning the man wakes up one morning in the middle of the desert to find the camel gone. He is so shaken that he instantly turns east, falling onto his knees to pray. Then he lies down to die. After a while he hears a very quiet gentle voice, urging him to look up. At first, he ignores the voice as a figment of his imagination, a result of his demented mind subjected to intense heat, but the voice persists. Pulling himself up from the ground, he scours the horizon and sees a small black dot growing steadily larger. An hour later, the dot has transformed into a lorry loaded to breaking point with heavy sacks. A crowd of people are sitting on top. Miraculously, the lorry stops and all the passengers climb down to pray. The man is astonished to see them, but they assure him that a lorry passes this way around once a week. They urge him to join them on their way to Libya where they can find work harvesting potatoes. The nomad is completely confounded. Could he be completely wrong? He thought the desert was empty, but it is not. He thought he couldn't exist elsewhere, but it seems that he can. Opening his mind to these new possibilities, he climbs onto the truck, filled with intense excitement. Now, his eyes scour the horizon constantly, anticipating new fantastic apparitions. His travelling companions tell him about their destination, "The jewel of the Sahara", the tranquil oasis of Ghadames. When they arrive, the man wanders in a sort of dream through the white covered passages which protect him from the scorching heat, catching glimpses of brilliant color through open doorways. He realizes that his greatest fear has turned into his greatest opportunity.

Questions

Have you chosen to travel in an 'empty' land? Is it really empty?

What actually exists already, but which you have not yet focused upon?

Is it possible that your view could be limited?

What would happen if you regarded your greatest fear as your greatest opportunity?

What if the fact that you fear something actually pulls that thing into your experience?

What must die so that you can start to journey in a new direction?

How will the world change when everyone is if aware of the abundance of opportunity?

GLOBAL VILLAGER 82 REASSESSING BOUNDARIES



Boy aged 2 from Yoko, Cameroon. Christian, lives in poverty and is undernourished, has unsafe drinking water, speaks Vute

A small toddler screams so loudly that he actually purple in the face because he has been screaming so much. The more he screams, the more strongly the people around him react. It seems to result in being carried around more, which is comforting, but at the same time the baby can sense the rising frustration of his caregivers. In the end they need a break and leave him to scream in the care of someone else. And so he gets passed on from person to person, with a growing sense of insecurity. His screams become more desperate, but the cycle continues. It is only when the baby decides to stop screaming that he is totally accepted and no longer has to move on. As he grows up, he subconsciously tends to stay within this familiar, safe framework of not voicing his needs for fear of rejection.

The child grows up to understand that he has served the very important purpose of “testing” the limits of several would-be mothers. He understands that his present resignation – or failure to stand up for himself – harks back to the time of his babyhood when he learnt to be quiet in order to please. This realization helps him deal with feelings of being insignificant, whenever they arise, and with feeling of fear associated with breaking into new ground, as he knows of their close association with his past. He has learnt to accept that other people have certain limits, but has also learnt that these limits need no longer determine his behavior or cramp his experience. He learns to separate his experiences into two distinct camps: his automatic reaction of resignation, harking back to his past as a baby, and his newly acquired reaction of reassessing supposed boundaries as a youth in the present, going forward through a new door of experience.

Questions

When did you last scream and cry like a two-year-old child?

What methods do you use to gain attention?

How quickly do you give up?

Could the root of your resignation lie in your past?

What if you acted as if failure is impossible?

What behavioral patterns which you learnt as a baby are still part of your behavior now, although the situation is quite different as you are no longer reliant on anyone else for survival?

What if everyone worldwide were prepared to recognize behavioral pattern linked to the past which have no relevance to the present?

What if everyone is aware of their inherent worth, power and godliness?

GLOBAL VILLAGER 83 – SOLIDARITY



Boy aged 12 from Arjo, Ethiopia. Ethiopian Orthodox Christian, lives in poverty and is undernourished, has unsafe drinking water, works full-time in farming, speaks Amharic

A young boy is wandering slowly across a parched plain of sparse vegetation and thorn trees. He is dressed in blue rags and holds a stick, ready to herd his goats if necessary. Suddenly he is overwhelmed by a strange feeling of sickness and heaviness in his legs. Despite his stick, he sinks to the ground. He would like to run, but he feels lame. He would like to go to school but his parents do not have the money to send him, so he works all day every day tending the family goats. They have a couple of cows too, grazing nearby, but they can not afford to drink the milk themselves. They sell it instead. The family is impoverished, still devastated by the last famine caused water shortage and swarms of locusts, and they hoard everything they possibly can for bad times ahead. Contact between neighboring villages is minimal, as everyone is concerned with their own immediate survival.

One morning, when the boy is rounding up his goats, he notices that one is missing. He immediately suspects that it has been stolen by one of the envious youths in the next village, and he rushes over to make his accusations, which are duly refuted. Later on the boy visits the village again, but this time to apologize as he has recovered the lost goat elsewhere. He offers to make up for his behavior by fetching water for his neighbor, and so a friendship starts to develop. Later on that year, drought strikes again, as it often does in this land-locked country, but it is weathered better because the boy and his neighbors are joining together to share the risk. Whole communities come together to find creative solutions to chronic problems, such as the poisonous stockpile of obsolete pesticides that they have been ignoring for years. Fermented cow's urine turns out to be a better, cheaper alternative. The villages increase their infrastructure, confident that together they can attract financial support to build a road, and this confidence attracts investors. When the road is built, the boy sees it stretching into the distance and is proud that he was the one who first sparked off cooperation between the villages. He is filled with a surge of excitement and starts to run, although he has no idea where it will lead him. The only thing he knows in that split second when he starts to accelerate, feeling the hard, hot concrete under his bare feet, is that he is incredibly alive. He sees that everyone is going somewhere, whatever the route, and his optimism and cooperation has a contagious effect on his fellow travelers.

Questions

Do you feel lame? What areas of your life are in stagnation?

Where would you like to run? If you built your own road, where would it lead?

What prevents you from starting to build?

How often do you cooperate? Who needs your support?

How seriously do you believe that the more you give, the more you receive?

How often do you take risks? What are you holding onto because you are fearful of the future?

What if everyone in the world was fully confident of the success of their projects?

Suppose that human behavior changes abruptly at a critical density (such as locusts who do not become destructive until there are more than 70 locusts per square meter)?

Suppose that optimism and cooperation are similarly 'contagious' if demonstrated by enough Global Villagers?

GLOBAL VILLAGER 84 – CELEBRATION



Man aged 33 from Ouidah in Benin, Africa. Adheres to voodoo beliefs, literate, speaks Fon, heterosexual

It is a very special and rare religious celebration. A young voodoo priest is swaying slightly in a gentle trance. He is wearing special purple robes which designate his religious status. Several ceremonial objects are laid out nearby, including a bottle containing sacred objects, surmounted by a shell. This is used to assist communication with divine forces. Tucked into the folds of his robes, the man carries two wooden dolls, dressed exactly like himself. These dolls are his two dead twin brothers who must - according to his beliefs – always remain at his side. One day, while crossing the street, he notices with horror that his belt is loose, and that one of the wooden figures has fallen onto the ground. A Catholic priest dressed completely in white, with a cross round his neck, notices his consternation and suddenly sees the figure lying in the dirt. He picks it up, brushes off the dust, and hands it back to the man with a smile. The man is still in shock, but the priest claps him on the shoulder and tells him not to worry. Then the priest says “Thank you God for providing me with an opportunity to help!” The young man is profoundly disturbed by the fact that the priest spoke to God as if having a personal conversation.

During the celebrations of Ecumenical Day, a day of inter-religious celebration in May, the man suddenly recognizes the Catholic priest in white, dancing wildly with anyone and everyone, regardless of age, color or creed. A friendship slowly develops between them. The man retains his own beliefs but is able to see their limitations and rise above them if necessary. He realizes that his rejection of the unknown has blinkered him, separating himself from others. Now he starts to live a life of investigation, wonder, and ever-increasing perimeters. In the course of conversation, the man in his turn acts as an agent of change, reducing the Catholic priest's fear of ‘strange’ voodoo practices and the spirit world. The Catholic priest learns that negative energy arises if a member of one's own family, whether dead or alive, is not granted his or her rightful place. The African man learns that anyone can have conversations with God at any time, using whatever method they prefer, and anyone can celebrate anywhere at any time. Sometimes, they pray together, without any specific ceremony or preparation, next to a small altar which honors the twin brothers.

Questions

What methods do you use to communicate?

Could they be more immediate or direct?

How often do you look beyond the perimeters of your own beliefs or convictions?

What are you afraid of losing?

What piece of the past is receiving too much of your attention?

Is there anyone in your family who has been overlooked or not respectfully acknowledged?

What event could you regard less seriously or tragically if you gained a new perspective?

What if everyone worldwide were less rigid in their religious beliefs and believers in direct communication?

GLOBAL VILLAGER 85 – GENEROSITY



Man aged 55 from Taraba, Nigeria, Africa. Christian, rich, literate, overweight, smokes, speaks Tiv, heterosexual

Although the tribal chief has turned oil magnate and owns a fleet of 13 cars, there are no proper roads in his village. Grown rich through the oil business, he lives in a walled villa separating him from the sheet metal hovels inhabited by his tribesmen. His chauffeur opens the door of his car and he emerges into the heat and dust to have his shoes polished by a young boy in rags. As he waits, he feels the quality of the loaf of bread offered to him by passing hawkers. Then a woman passes, a heavy water pitcher on her head. She is exhausted because the well is so far away, but the tribal chief hardly notices her. The sun throbs down on his forehead and he closes his eyes to stave off the inevitable daily migraine. Sometimes his headaches are temporarily alleviated by sleeping with women whom the police abduct and bring to him for his pleasure, but this does little to change his feeling of complete isolation.

One day when he returns home from business alone, the chief is about to enter his walled compound when a village woman stumbles under the weight of her load. He sees the young shoe-shining boy rush towards her to help. The tribal chief ignores them and turns away. Suddenly he is hit by a migraine so strong that he himself collapses into the dust. He half imagines that someone will come to his aid, but nobody does. Everyone is afraid of him. Pressing his head hard against the ground in an attempt to stem the pain, he finds that he is babbling in an unknown language, expressing subconscious thoughts and hidden needs in a way only he can feel and understand. He is overcome by an acute feeling of loneliness and cries out for the parents that were never there for him. A while later, sobbing quietly on the dusty road, he realizes with wonder that his head feels light and is free of all pain. Now he can leave the unhappy childhood memories behind him and become a real adult, taking on responsibility for himself and the wellbeing of his tribe. Realizing that he is responsible for his own loneliness, cutting himself off from all emotions and from the people who need him so desperately, he tears down the wall around his villa and uses the bricks to build new homes for his tribesmen. He adopts the boy into his family and realizes that everyone is his family. His migraines disappear and he becomes part of a joyous and close-knit community.

Questions

What emotions are you blocking off? What wall have you built?

Are you aware of the needs of the people surrounding you? In what way do you exploit them?

Who needs your help at this very moment?

Is it clear to you that lack of generosity results from a lack of trust?

Which subconscious knowledge do you not want to admit?

To what extent have you taken on responsibility for yourself and your own needs?

What if everyone took on full responsibility for others less fortunate than themselves?

GLOBAL VILLAGER 86 – ATTENTIVENESS



Girl aged 10 from Baton Rouge, USA. Christian, literate, overweight, speaks Cajun French

The girl in the pink training suit is watching television, as she does for 6 hours every day. It is the method her parents use to calm her down, though sometimes they force her to play outside with her brother on the local wooden jungle gym. On the surface she appears to be a nice, polite child. She has adorable black curls and looks healthy enough, if a little plump, but she refuses all food except for noodles and crisps. Sudden outbreaks of violent anger at school have alienated her from her teachers and classmates, and so she is on medication for Attention Deficit Disorder. She says very little because she feels that no-one listens. She said what she wanted for Christmas, but got something else instead. Nobody knows that she feels victimized, unloved and isolated.

In the end the girl's parents send her away to camp because not even television can calm her any more. She needs a complete change of scene. At camp, no-one is allowed to watch television during the day. At first she is extremely irritated and sits outside on a bench, watching the other children play, but it is not as soft as her sofa at home. She suddenly feels something else which is soft – the fur of a puppy brushing against her legs – and when it darts away the girl decides to follow it. Suddenly she finds herself in the middle of an exciting game of tig. At the end of the day she is exhausted from so much activity. In the evening the children watch films about animals. When the children invent their own games, the girl suggests playing a game with lots of balls, inspired by the bouncing lottery balls she has watched so often on screen. Everyone receives her ideas enthusiastically, and the girl listens to the suggestions of others. Her parents are overwhelmed by the change in her and realize the part that they played in her TV addiction. They decide to buy her a dog, and the girl devotes herself to his needs, watching attentively for any message he might be trying to give her.

Questions

Do you have feelings which no-one else knows about?

What methods do you use to distract yourself?

What are you addicted to?

What radical change of place may bring new perspectives?

Do you sometimes feel that life is passing you by, or that it is a game of chance?

What if the intensity of your listening abilities boomeranged back to yourself?

How would the world change if no-one took part in any mind-numbing activities, creating their own pastimes instead?

GLOBAL VILLAGER 87 – DIRECTNESS



Woman aged 29 from Houston, USA. Hindu, literate, beaten, speaks English, heterosexual

As a second generation immigrant from India, the attractive woman with very long hair does not always find life in the USA easy. She usually wears western clothes, but today she has donned a sari as on all special occasions, to please her family. She struggles regularly with the ways of her parents and the ways she has adopted as an American. They are celebrating her engagement to a man of whom they approve and who – they hope – will not abuse their daughter like her previous boyfriend. Her thick jet-black hair pours over her shoulders and down her back, and she welcomes everyone with a particularly charming smile. It is the same smile she wears at the large computer firm she works for, but while smiling seems to put others at ease, she herself feels tense and often exhausted. She prefers to write E-mails instead of approaching colleagues personally, because they tend to confide in her, relating all sorts of personal problems. This swallows much of her time and energy. During the day she drinks coffee at regular intervals, and in the evening she takes long, soporific baths and raids her ample stores of chocolate.

Unable to address a difference of opinion openly, the woman sends an E-mail to a colleague, although he works only a short distance away in the adjacent office. The colleague confronts her, saying that just another E-mail is not going to make anybody's day, and that this is not in keeping with her usual friendly demeanor. Why does she have to be so impersonal and abrupt? She is astonished, and suddenly breaks down and cries, realizing that her face wears a mask hiding dark and as yet unexplored shadows. She has a burning desire to tear off the mask and become transparent, exposing everything she thinks and feels instead of hiding behind her stunning appearance. Her hands start to tingle, and suddenly a wave of energy courses through her body. Instead of mailing, she approaches her colleagues personally, and finds the confidence to cut the conversation short if it does not serve her purpose. Her authentic manner is appreciated and her relationships deepen. When her parents put pressure on her, she states her own wishes clearly and calmly, abandoning the role of blindly acquiescent daughter.

Questions

What do you still do - or what sort of behavior do you still demonstrate - to please your parents? (whether they are alive or not)

How many of your decisions are determined by the feelings of others?

Have you allowed yourself to be abused?

Which repressed feelings lie behind your smile? Are you over-polite?

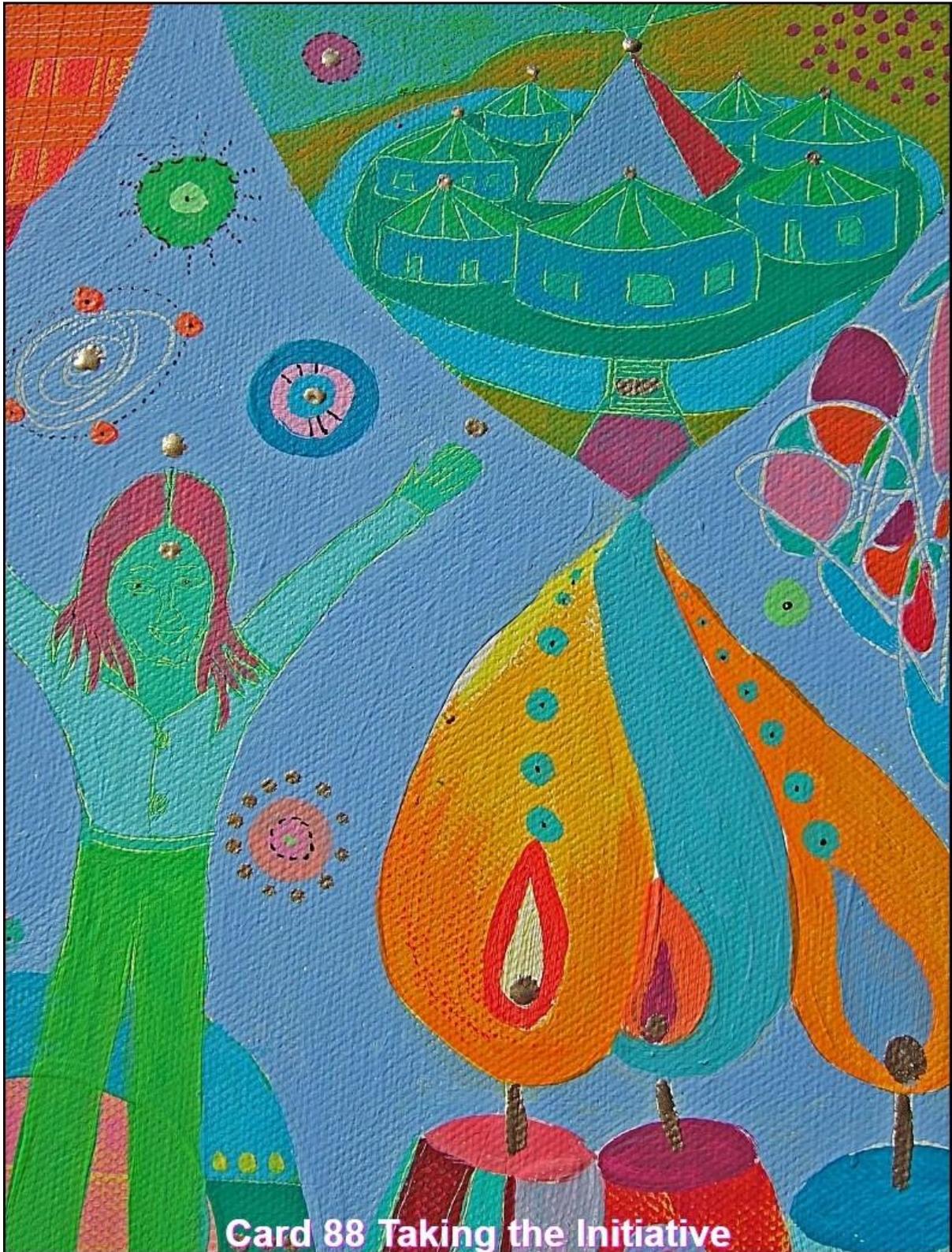
Could your methods of communication be more direct?

How much of your time is "swallowed" by other people? What would you like to 'cut short'?

What if you invested time in yourself instead of listening, waiting or deliberating?

What if everyone worldwide showed their feelings immediately, communicated authentically and lived their dreams at all times?

GLOBAL VILLAGER 88 – TAKING THE INITIATIVE



Girl aged 16 from Canada. Christian, literate, smokes, drinks, speaks French, heterosexual

An attractive but anxious teenager with slightly hunched shoulders stands in front of some lockers in a school changing room. When she hears the loud jeers of her classmates as they enter, she automatically freezes and pretends that she isn't there. Memories of the time they twisted her arm and laughed at her return with gathering force. She looks as if she is worried about being hit, so it is not surprising when one of the boys saunters over to her and jokes that she looks as if she is afraid of being hit, and he aims a playful punch. The girl draws back in fright, convinced that they are all brutal. She has been highly suspicious of the other sex ever since her boyfriend suddenly announced – without any particular warning – that he no longer wanted to have anything to do with her.

The girl releases the bitterness connected to the sudden departure of her boyfriend, and realizes that his freewill choice to leave was in both their interests. In harboring this deep hurt, she has forgotten who she really is. Now she is free to move forward in her own chosen direction – an actor in her own play rather than an onlooker and victim of circumstance. Feeling empowered to create experiences rather than react, she approaches her classmates before they approach her, treats them with humor and respect, and she soon has a popular following. Every time she feels suspicious of someone, she re-examines the situation because she is aware that this could easily be an automatic reaction on her part.

Questions

In what way do you feel rooted to the spot?

When do you pretend that you are not there?

Do you like yourself? What are you going to change?

How often do you expect the worst?

In which situations do you react as if you are on “automatic pilot”?

When has fear led you to close down communication?

What would happen if you released your convictions and compromised more?

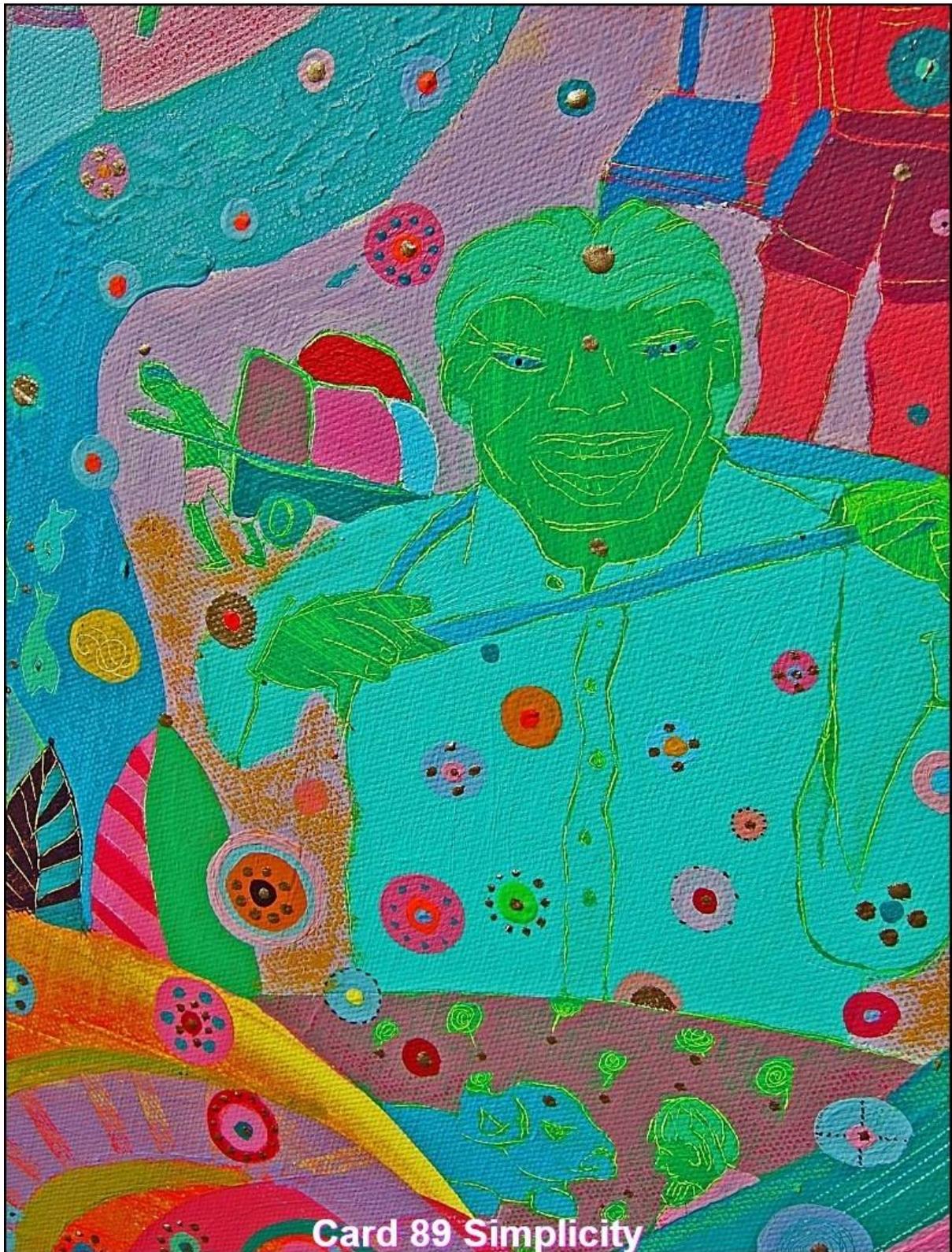
What do you feel more comfortable with: acting or reacting?

Are you aware that you can choose to continue an ‘old’ pattern of behavior, as long as you are not on ‘automatic’?

Are you expecting a set-back, a helping hand or a miracle?

If expectations form our reality, what would happen if everyone worldwide expects the best?

GLOBAL VILLAGER 89 – SIMPLICITY



Man aged 55 from Michigan, USA. Christian, rich, literate, has diabetes, overweight, smokes, speaks English, heterosexual

A rather stout man slowly casts his fishing rod into the lake at the end of his property. Behind him, several bags of fertilizer are dotted around his spacious lawn. He shivers slightly and turns to watch red and golden leaves falling into his well-kept swimming pool. This is the answer to all his dreams – living with his wife and children in a beautiful home. The tedium of his 40-mile commute into Detroit to his steady, solid job, seems to dispart here as he contemplates the spectacular view. Back inside he turns on some soothing classical music and leafs through a hunting magazine, trying to dismiss thoughts of the chocolate cake in the kitchen, which his diabetic condition does not allow. Lying back in his armchair in pleasant reverie, he thinks of his next annual trek to the west for the bear season. His new plan is an additional holiday in Argentina during the quail hunting season, despite his daughter's protests about animal rights.

On the way to his hunting holiday, the man is overwhelmed by his day in transit in Buenos Aires, as he has never ventured outside the United States before. He is infected by its vibrancy and color, and astonished at the emotions and temperament of its people. As he wanders through the lively streets, his own life of luxurious, ordered complacency seems to pale in comparison. Suddenly he finds himself in a huge bazaar where customers seem to be exchanging shabby second-hand clothes. Even more disturbing are the city's *cartoneras*, the people who sort rubbish up to 18 hours a day. When he returns home and sees all the things he doesn't really use he remembers the bazaar and resolves to share his wealth more. He develops a keen sensitivity to the needs of all other living beings. In time he is so finely attuned to everything and everyone around him that he is almost more aware of their feelings than their physical presence. He is grateful for this extraordinary experience of clairsentience which also extends to animals and plants. Now, when he returns from work, he pulls of his tie immediately and teaches his young grandchildren how to communicate with animals. On his bedside table is a photograph of a *cartonera* pulling a cartful of rubbish by hand – a memory which teaches him constant gratitude and reminds him to live simply and share.

Questions

Do you lead a life of 'ordered complacency' or is it a bustling 'bazaar' of communication and exchange?

Have you considered inner or outward journeys as means of experiencing a widening of your perceptions?

How can you introduce more color and vibrancy into your life?

How sensitive are you to the needs of all living things?

What is necessary – apart from material "dreams" - for your greatest sense of fulfillment?

What would change if you no longer indulged in activities which you know are harmful?

How would the world change if everyone shared and gave away whatever they didn't use, or whatever they only used once a year?

What if everyone lived simple, balanced lives combining work, family time, social participation, meditation, celebration and thanksgiving?

GLOBAL VILLAGER 90 – TOLERANCE



Man aged 42 from Colorado, USA. Christian, rich, literate, speaks English, heterosexual

A determined man is climbing in the Himalayas using all possible equipment and support, with scant regard for the environment, or for his own personal health. His eyes and mind are continually trained on one single goal – the quickest way to the top. On reaching the summit he triumphantly places the stars and stripes on the highest pinnacle, claiming it for his nation and his faith. He is convinced that his is the only true religion, and that if everyone adhered to it, the world would be saved.

Again, the man is again climbing Everest. This time he is not constantly on the move in an effort to reach the summit as quickly as possible. He stops to embrace a tree on the lower slopes. Now he is a traveler, seeker and nomad rather than an achiever or crusader for his faith. He recognizes that the most important path is not the one to the top but the path of self-discovery, climbing to feel the world reverberate within him. At the very edge of his physical limitations, he lives purely by instinct, increasingly aware of the tricks his mind has been playing on him. When he is on one of the higher slopes he suddenly has a vision of a place in India where all religions have their own validity and exist harmoniously side by side. Instead of pushing on relentlessly to the top he descends to look for this place. As he looks through a tourist catalogue he chances upon a photo of Ellora where 17 Hindu temples, 12 Buddhist temples and 5 Jainistic temples are carved out of the rock. When he visits Ellora he is transformed: it is clear to him that all religions have their own validity and core truths, and that it is possible to create a harmonious environment in a new age of tolerance and with the expansion of a new genre of spirituality.

Questions

How strongly are you motivated by your ego?

How judgmental are you?

Is it time to reassess or expand your beliefs?

What if adhering to strict beliefs or principles is equivalent to standing still?

What if "truth" is not connected to any specific culture or religion?

What if the path is more significant than the destination?

When will you start on the astonishing and exciting path of self-discovery?

What outer journey could you undertake to assist you on your inner journey?

How would the world change if every religious fantasist became fanatical about tolerance?

GLOBAL VILLAGER 91 – SELF KNOWLEDGE



Man aged 41 from Alabama, USA. Christian, literate, overweight, speaks Spanish, heterosexual

A man walks awkwardly along the pavement, as if he is struggling to keep his balance. He has the strange sensation that he is top heavy, as if carrying a pile of wooden drawers inside his head. Similarly, his mental landscape is divided into rigid boxes, strict categories of 'wrong' and 'right'. Politically, financially and religiously, he is deeply conservative. He rejoices when murderers are convicted, regretting that the state of Alabama does not make use of the electric chair. Pacifists are not the only targets of his righteous anger: he berates his neighbors and colleagues, and anyone else who will listen. But they don't listen for long. He cannot understand why they don't want to see justice done and have hooligans thrown into prison. Feeling rejected and misunderstood, he compensates by going to football matches where it is easy to bond with other fanatic football fans. Together with 90,000 others, he screams encouragement to his team in the Bryant-Denny Stadium. Whenever they score a touchdown, he claps with jubilation, and whenever the opposing team scores, he raises his fist.

On his way home drunk from a match, the man is so furious at his team's defeat that he accosts and seriously injures a fan of the opposing team. Devastated by the realization that he himself is a 'hooligan' who deserves to be thrown into prison, he starts to examine his attitudes in a new light, concluding that his level of self-knowledge is extremely low. After deep enquiry into his soul, he realizes that the world seems to be against him because he is against the world and against himself. This reassessment of his behavior turns into a pivotal experience, leading to a new state of awareness. His judgmental mind disintegrates, and his head feels light and almost transparent. Now, his greatest desire is to initiate reconciliation and harmony on all levels. Together with 90,000 others he practices mass peace meditation in the same football stadium where he used to vent his anger and frustration. The meditators meet regularly to visualize planet earth and all its inhabitants and to flood with the pure white light of unconditional love.

Questions

Do you feel out of balance?

What dramatic scenes do you create to cover up a feeling of being disconnected?

What picture of the world are you painting for yourself?

How liberal is your mental landscape?

How often do you push blame or condemn?

Are you too harsh to yourself?

Supposing you decided to work on yourself, tracking the quality in yourself which you hate in others?

What if everyone worldwide took concrete steps to initiate self-recognition, harmony and peace?

GLOBAL VILLAGER 92 – INTIMACY



Woman aged 40 from Port of Spain, Trinidad and Tobago. Christian, literate, beaten, speaks Spanish, heterosexual

A sleek armored car with dark windows drives through tall iron gates that close automatically. A small well-heeled woman gets out and is immediately dwarfed by a number of large, burly bodyguards. The woman's tense face relaxes slightly, for now she is safely back home in the suburbs, far away from the chaotic traffic and noise of central Port of Spain. Her position as a woman of wealth, combined with her heightened fear of crime has lead her to employing these men to protect her on a 24 hour basis. Her luxurious house is surrounded by walls and cameras, and she is confident that she has done everything possible to ensure the highest level of security. If she sometimes feels a little confined at never being alone, and if she sometimes wonders if her life could take on a different and more meaningful form, she pushes these thoughts firmly to the back of her mind in the knowledge that sacrifices have to be made if she is going to deal responsibly with her inheritance and protect her property.

One morning as she wanders through her garden, she looks into the sky to see a huge zeppelin floating directly above her home. Instantly, she falls into shock and runs indoors, convinced that this is part of a spy network taking photographs of her property. Shaking with fear, her usual controlled smile gives way to deep sobs and she falls to the ground. The household staff have never seen her like this before and stand around helplessly. One of the guards takes the initiative and comforts her, and she allows herself to be cradled in his arms like a child. In this moment of unexpected intimacy, the woman finds relief on a level that she had never thought possible. When she has calmed down enough to listen, the guard tells her that the zeppelin is simply advertising the next carnival. The woman begins to cry, remembering the exuberant parties of her youth. Then she screams her frustration, and then she starts to laugh uncontrollably. She understands that her fear has grown out of all proportion, and she also realizes the absurdity of cutting herself off from her emotions and from others, separating herself from myriad experiences in the vast diversity of cultures and celebrations which are so integral to Trinidad. She steps out of the rigid framework which has so far formed her "reality", and actively searches out new areas of self-expression and activity. Her greatest insight is that real intimacy is always out of control.

Questions

How have you cut yourself off deliberately from the life that surrounds you?

What if you communicated your emotions now?

Which 'carnival' or exuberant celebration would you like to take part in?

How long will you wait before taking a new path?

What is preventing you from leaving the darkness and following the light?

Do you tend to 'cut off' unpleasant experiences rather than enquire into their cause?

How happy are you about allowing new experiences into your life, with the knowledge that they can cause radical change?

How would you live each day were your last?

Is there some inner truth which you have forgotten, but which you actually know and have known for eternity?

How would the world change if everyone pulled down the fences of control which separate them from everyone else?

GLOBAL VILLAGER 93 – PLAYFULNESS



Man aged 35 from Lima, Peru. Shamanist, lives in poverty and is undernourished, smokes, speaks Asháninka, heterosexual

A young man dreams that he has nearly reached the top of a ladder and is just about to fall into a black hole. This actually mirrors his experience real life. If he continues doggedly on the course he has taken, this is exactly what he will do. He feels that his strength is completely depleted and that he cannot continue fighting the deadly game of war. He belongs to the Asháninka tribe, which has been persecuted for years by a terrorist group. After a long time living far away in a big city, where he pounces on every opportunity to secure guns to fight the terrorists, he would like to return to his traditional homeland in the Amazon basin, but this is extremely dangerous.

Suddenly, the man remembers that the Amazon River is always changing course. The vegetation on the banks is periodically destroyed by flooding, but always regenerates in time. He decides to deliberately change course, choosing to think along different lines, trying different food, walk down a backstreet in Lima which he has never noticed before. As he turns the corner three small laughing children nearly rush into him, playing catch. They weave in and out of passing pedestrians, always aware, always darting unexpectedly out of the way, in the end returning to their home, a wooden shelter where their father sits proudly in front of a new sewing machine. In a moment of playfulness, the man joins in with the family's game of chase, and through these new acquaintances he learns to value the spontaneity of the moment. The man decides that he wants to put more love into the world instead of sewing the seeds of more violence.

Questions

What hole are you about to fall into?

What is if isn't actually a hole at all, but a door to a new beginning?

How can observation of nature renew your trust?

Given that it is not possible to end violence with violence, or war with war, why do you keep on fighting?

What if all conflict has lack of love at its source?

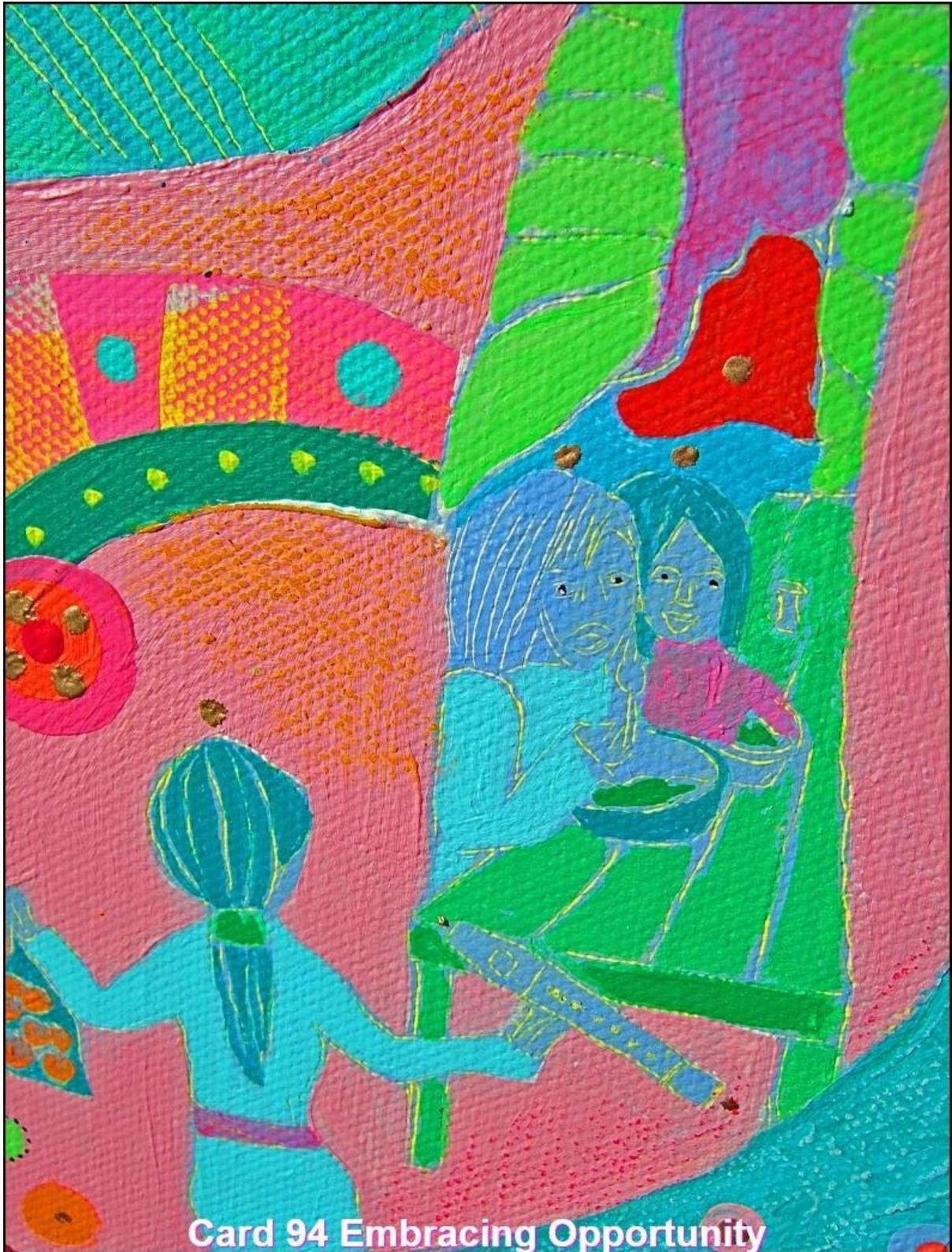
Where is 'home'? What if home is where the heart is?

What if you touch each and every heart immediately wherever you are?

Which fixed course or idea or plan could you approach more playfully?

What if everyone is at home everywhere?

GLOBAL VILLAGER 94 EMBRACING OPPORTUNITY



Woman aged 40 from Salta, Argentina. Christian, lives in poverty and is undernourished, literate, speaks Spanish, heterosexual

A woman is facing her two hungry children who glare at her with tear-stained faces. Their clothes are shabby and their plates empty. For some time now, the woman has had very little money, and although she herself eats very little, she still can't make ends meet. As she walks through the streets of Salta, she keeps her eyes firmly on the ground, trying to ignore the food kiosks and fruit for sale. Even worse would be meeting friends or relatives who would ask her how she is. Her family lives in a poor village in the distant red-earthed hills, and they are happy that she has found work elsewhere. The next day, the children burst into their makeshift home with beaming faces. They are breathless from running so fast, and they bring good news: a new soup kitchen has opened a few streets away, and everyone is welcome. The woman shudders with shame. She will not degrade herself to such a level, and she forbids the astonished children to go anywhere near it. The elder child screams at her, saying that her mind is as narrow as Devil's Throat Gorge near her home village. The woman remembers her mother screaming at her in the same way, and her reaction is the same – she turns away with the conviction that she would rather do anything than give in to someone else's authority.

Despite their mother's orders, the two young girls disappear and do not come back. The woman falls into a panic. In her mind's eye she pictures her daughters in the narrow gorge - their angry shouts reverberating and echoing between the red and lavender rock - until her head screams with pain. Wandering through the streets, the woman scrutinizes every corner and every alleyway. Leaving all pride behind, she asks everyone she meets if they have seen two hungry runaway children. The fruit seller takes pity on her, giving her some tangerines to take with her, and an old man at the wayside selling bamboo flutes and small guitars, offers her a simple flute for the children to play when she finds them. The woman's automatic reaction is to brush off these offers with an impatient "no", but her grief and the urgency of the situation teaches her to change. Instead, she pauses and receives these gifts gratefully before continuing her search. Hours later, she falls exhausted onto the pavement and starts to cry quietly. In the distance she suddenly hears samba music, and she is strangely drawn towards it. It leads her to a country musician, and behind him are long wooden tables where her children are eating bowls of soup. Overjoyed, the woman reunites with her daughters and is able to open up to this new experience. She discovers that this is not just a soup kitchen but a community centre which assists not only the poor but also the handicapped and the elderly. She is eternally grateful for the myriad opportunities it presents on all levels to give and to receive.

Questions

How much do you give?

How much help do you accept?

Do you say "no" too often?

In what way does pride prevent you from looking after your needs?

How is your behavior dictated by your experiences with 'authority'?

Which automatic reaction or behavior pattern is blocking your way to happiness?

What role does your ego play when making important decisions?

Is there anyone you are turning your back on?

What would change in the world if no one turned their back on anybody else?

GLOBAL VILLAGER 95 – SERENITY



Card 95 Serenity

Girl aged 14 from Quito, Ecuador. Christian, lives in poverty and is undernourished, beaten, speaks Spanish

A girl walks along the streets of Quito. She is a street child who earns just enough to stave off her hunger by making bricks. At the end of the day she plays with other destitute children in the streets, kicking and throwing a ball made out of old socks. Although she enjoys the game, she breaks off repeatedly, her small pink face turning anxiously upwards towards the huge volcano just outside the city. She clearly remembers feeling the ground shake when the volcano exploded violently in 1999, and she is secretly afraid that it will happen again. Every time she sees a whisp of steam rising or feels a tremor, she is extremely agitated and runs to hide.

One day the girl follows a woman in the street carrying an armful of red roses. She has never seen anything so beautiful before. When the woman drops a rose by mistake she immediately picks it up, and gives it back to the woman. The woman smiles and tells her to keep it. The child is suddenly struck by the huge implications of this seemingly simple occurrence: in a blinding flash of understanding, she realizes that whatever she gives, she receives. Curious to discover whether the chain will continue, she decides to give the rose to the next person she meets, who happens to be a nun running a home for destitute children. The nun is touched by her gesture and takes her in. For the first time, the girl is properly fed and cared for. She has never slept on a proper mattress before. Later, when she is older, the girl finds work on a rose farm in a small village outside of Quito. From that time onwards, the girl rejoices in beauty, in every flower and leaf which falls into her path. Her once anxious face now shines with serenity, inspiring everyone she meets. In the course of her work she comes to see that nature is not all destructive, all powerful and all threatening, and she regards the earth as an ultimately gentle being who – like all beings – deserves to be treated with respect and love.

(Symbol: Serenity)

Questions

Can you appreciate the beauty of a rose?

Can you recognize the positive signs along your path?

What are you worried about that might explode?

Which fear lies behind your inability to address this?

What if our view of things, and not the things themselves, form our reality?

What has no meaning, unless we give it meaning?

What if worrying is just a projection into the future which saps our energy and detracts from our joy??

How would the world change if no-one got unnecessarily 'worked up' about something, and understood that this is a feeling which they have created themselves?

GLOBAL VILLAGER 96 – ABILITY TO TAKE RISKS



Woman aged 23 from Rio de Janeiro, Brazil. Christian, lives in poverty and is undernourished, literate, speaks Portuguese, lesbian

A woman is an extremely small figure on top of a huge red tower block where she and her family live in a single box-like room. She has just hung out the washing in front of her grimy window, blocking out the light. When she slides back the window pane to let in a waft of air, she hears the traffic roaring menacingly below and televisions emitting a cacophony of screams, shots and cheering football crowds. Her sudden claustrophobia impels her to rush to the top of the skyscraper, where she now stands. It is a relief to escape and feel the wind on her face, and she spreads out her arms wide towards the heavens. As she surveys the sprawling grey city before her she suddenly becomes aware of Rio's huge stature of Christ the Redeemer in the distance. The statue's arms are outstretched too, and she retracts her arms uneasily and folds her hands devoutly, convinced of her own insignificance and mediocrity. Somehow, she is separate from the writhing activity below, and especially from the elegant villa situated next to the tower block. From here, she can see the patch of green garden surrounding it. But on the horizon is a thicker belt of green. Reeling slightly, the woman suddenly envisages jungle on the outskirts - home to huge blossoms and exuberant growth – but she feels choked by concrete, weeds and violence. She thinks she will never be able to overcome her timidity and reticence. Escape from poverty and the crime-ridden city to the more placid, rural hinterlands seems impossible.

One day the woman runs up to the roof of the tower, again to escape her feeling of claustrophobia, but her path is blocked off: workmen are setting up a huge television mast on top of the building. Instead, the woman runs into the streets, desperate to get away inot new surroundings. As she turns a corner, she see the villa which she recognizes from looking down from the tower. A man and two children walk towards the gates. The woman's heart suddenly pounds, wanting to run up to the man and plead with him to let her work for him, to tend his garden. She summons all her courage and runs up to him, running the risk of rejection. Stuttering out her offer of help, the man responds positively and offers her work for a trial period. As she gets to know her employer better, it becomes clear to her that money is not the sole factor leading to a full and satisfying existence. The woman becomes aware of her own creative power, calling upon Jesus and the Brazilian Storm Goddess Oya to assist her transformation, eliminate her fear and destroy the rigid structures which prevent flow in her life. Instead of folding her hands reverently when she prays, she lifts them towards the heavens which gives her an exhilarating feeling of freedom. She dreams of being a flower surrounded by weeds, indicating that she can flourish despite adversity, and her vision of being in the jungle is the first step to getting there. Now the woman herself is large and verdant, glorifying in her own fertility like the giant blooms she has been imagining. She at last dares to show herself, to state her feelings or complaints in a firm, direct way before considering the negative effect they may have on her listeners. Her expansive and generous nature is an inspiration to all who meet her. Inspired by stories about the Yanomani tribe and their belief that nature is sacred, she also concludes that the 'fate' of mankind and nature are inextricably entwined. Nature can teach her how to interact with others, and she communicates this to the rich Brazilian, inviting him to accompany her on her jungle trip. When she reaches the edge of the jungle, she steps off the concrete onto what she knows is holy ground.

Questions

Is there nowhere else to go?

What areas of your life are claustrophobic?

If a storm clears away all obstacles, which path would you take?

What experience are you denying yourself through your conviction that it is impossible?

How often do you close your eyes and visualize exactly who and where you want to be?

What will change if you express your feelings the moment they arise?

How strong is your tendency to wait or stop because you anticipate a negative reaction?

What if you prayed daily?

Do you dare to consider yourself a holy messenger of God or the Divine?

GLOBAL VILLAGER 97 UNCONDITIONAL LOVE



Woman aged 57 from Huasco, Chile. Christian, literate, smokes, speaks Spanish, heterosexual

A woman rests in a kind of stupor in her small, shambling hut in the Huasco valley, clutching her heart where she feels a strange stabbing pain. After many years of working as a farmer and uncomplainingly supporting her ailing husband, she finds that she needs more and more time to recover from the exertion this demands. Sometimes the muscles in her legs refuse to function normally and takes her no further, and in general her body is showing signs of starting to revolt against mistreatment. She feels that she has somehow sent her energy in the wrong direction, or that she has unquestioningly bowed to authority. As a result she is now heading for a brick wall with very little time left to change direction. She feels like exploding to release all the tension inside her because her very life is at stake. In addition to her poor physical condition, she is sure that the water has been polluted by her unfriendly neighbors. It has also dwindled so much that she suspects that they have been siphoning it off. She has nightmares that she is living in the Atacama Desert where there is so little rain that hardly anything grows.

The woman discovers that the water is being affected by an open pit gold mine developed by an international company in liaison with the government. She realizes that her heart is rebelling because she has not loved herself or taken time to talk to her neighbors and form loving relationships. Once this communication process is started, the farmers group together and travel through the valley to investigate who is affected by the water problem, only to find that thousands other small farmers are suffering. Together, they all form a movement to promote love between each other and love of the earth and her resources. They marvel at her miraculous and beautiful manifestations in the land of Chile: the condors which fly high above the valleys, the hot water geysers which turn to ice on the cold mountainside, the dust, the glaciers and the desert winds, and the holy volcano of Licantabua.

(Symbol: unconditional love)

Questions

What if 'love' means not judging yourself or others?

Do you love yourself enough to say "no" to others?

In what sense is the landscape of your mind a desert without water?

Given that it is unnatural to be the enemy of one's own body, how do you treat yourself unnaturally?

Is it clear to you that mistreatment of your own body is an indication of lack of respect generally?

If you open your eyes, which brick wall are you about to run into?

What authority or power structure is inviting you to reassess your position?

Which borders can you cross to reach new understandings?

What physical ailment is forcing you to focus on that which is most essential?

What if you allowed yourself to explode with anger in a "safe" therapeutic environment where no one is hurt as a result?

Are you aware of the miracles of nature which surround you?

What would change in the world if there were no 'enemies' - only movements with positive goals?

GLOBAL VILLAGER 98 – RADIANCE



Man aged 28 from the Dominican Republic. Christian, lives in poverty and is undernourished, speaks Spanish, heterosexual

Feeling hot, tired and dejected, the man sits on a dusty wooden bench at the end of a long, hardworking day. He has taken off his soiled white shirt – the only one he owns – thus exposing the slender limbs and emaciated torso which are usually hidden beneath his clothes. His fingers, with the dark skin that betrays his African ancestry, are rough and grubby because he has spent the last sixteen hours collecting money and dispensing tickets to passengers on a bus. He seems to be handling money all the time but has very little of his own. As he remembers the bus driver's criticisms, his feelings of dejection intensify. He is exhausted by his daily grind and feels unappreciated by both driver and passengers who rarely talk to him or give him a passing glance. He has a horrible suspicion that everyone is against him, even his family who receives his meagre wages and leaves him with nothing. If he has any role in life at all, he is convinced it is a very minor one. As he broods upon these matters, his face turns stony and hardens into its usual scowl, into the stiff lines of combat which protect him against the multi-peopled day.

One morning the man follows a sudden impulse to pick up a scrap of leftover newspaper off the ground. It shows a photograph of a well-dressed man with a depressed look on his face. The bus driver, who can read, tells him that it is a millionaire who has killed himself due to money problems. The ticket collector is astounded, and they both start to laugh. As they continue to talk, the ticket collector realizes that the driver's criticism of him was actually a good-natured piece of advice with no harm intended. His automatic tendency to challenge and hold resentment dissipates. Instead of inward retreat and yearning for acceptance, he actively greets his passengers and has learnt to smile, fighting against his instinct to twist everything into a debilitating mental bruise. At first his cheek muscles feel strange when he laughs, but when he experiences the effect he has on his passengers, he experiments again and again, spreading light wherever he goes. He is often thanked for his cheerfulness, and he shows increasing gratitude for all the wonders which come his way. A visitor from Cuba nicknames him *Guacariga*, which means "rays of the sun", but which is also the name of the tiny Caribbean humming bird which is considered holy by the Taino Indians because it pollinates the flowers and disseminates new life.

Questions

How often do you follow sudden impulses?

What are you misinterpreting to your own disadvantage? What is your mental bruise?

What sort of energy are you personally sending out into the world?

Are you aware that – on another level – this same energy is flowing back to you?

Could you learn to smile at everyone?

To what degree is your mood regulated by the approval or criticism of others?

What if depression can be solved by taking over responsibility for oneself?

What if you introduced more lightheartedness and experimentation into your relationships?

What strategy have you developed to protect yourself, and what would change if you gave it up?

How many times a day do you show gratitude?

What if everyone worldwide decided to spread positive energy, cheerfulness and light?

GLOBAL VILLAGER 99 AWARENESS OF OTHERS



Card 99 Awareness of Others

Man aged 59 from Rio de Janeiro, Brazil. Christian, rich, literate, overweight, drinks, speaks Portuguese, heterosexual

The rich Brazilian is rarely seen outside. He has closeted himself in his pleasant villa which he has designed for himself. The style is minimalist, creating a sense of calm and protection, though it is not very well kept. He refuses to have a cleaner and gardener. It is surrounded by a rampant garden. Only a street away is a huge tower block, the home of the woman who is Global Villager 96. Their lifestyles could not be more different, illustrating the classic divide between rich and poor, but whereas she has peered down with curiosity into the grounds of the villa, the man seems to be completely unaware of his neighbors living in the concrete monstrosity which sometimes throws its long shadow across his lawn. Due to his fear of crime spreading from the nearby drug-ridden slums, he has posted armed guards around his property. Although he may be capable of it, it does not occur to him to spread his arms, like the enormous statue of Christ visible from his house, or to welcome others into his life, irrespective of their background. On a subconscious level, his experience of defending himself amidst domestic strife as a child provides additional fuel for his fear of attack, strengthening his need to protect himself now.

The man's sixtieth birthday approaches he falls into a personal crisis. Feeling that this is something of a milestone, he wonders how to celebrate, and despite his conviction that he has little in common with them any more, he invites his nearest relatives and friends who he has not contacted for a long time. It turns out to be a curiously emotional experience during which he reconnects to unpleasant childhood memories, but also connects with the vivacity of the new members of the family, the younger children who explore every corner of the grounds with abounding curiosity. The way they pull at the locked gates, wanting to look outside, fills him with distress. Realizing that it is now or never, he unlocks them, takes the hands of the children, and walks slowly, taking in everything with curious eyes, the way they do, along streets he has never dared to walk before. He sees the lines of washing hanging from every room in the high tower block, and realizes that they must live one family to a room. He is astonished at the complexity, color and chaos of neighborhood so close to his own quiet home. When they return home to the gates, a small anxious woman suddenly rushes up to him. She is barely able to say what she wants, but he understands that she is offering him her services in his household. In a moment of spontaneous generosity, he decides to try this out and he accepts. From then on, his gates are a gateway to a new undiscovered world, and a place of solace for the less fortunate. The man's arms stretch out to embrace the abundance of life's experiences and opportunities. Both of these Global Villagers realize that "happiness" has less to do with the amount of money they have or own, and more to do with their openness and ability to welcome the new, perceiving the magic of creation on a daily basis. The Brazilian is aware that he consciously bring change into each day, and he perceives his house and the lonely life he leads in it as something impermanent which he has created, and that he can always create something new. The man also realizes that his fears are often unfounded. Protecting himself was necessary for emotional survival as a child but that it is not applicable to his present situation as an independent adult. Together with the Brazilian woman he takes a trip to the jungle where they both experience the exuberance, color and vigor of nature.

Questions

What do you not take seriously?

Which part of yourself are you hiding from the outside world?

What fuels your fear?

How quick are you to welcome new people or experiences into your life?

How have your roots, or your family, provided a seemingly 'negative' framework which now enables you to make "positive" choices? Which person do you dislike – not because they are 'dislikable' but because they represent a stone in your path or because you let them impinge on your freedom?

Which looming issue do you overlook on a daily basis?

Is it clear that the method you choose to reduce pain is a conscious choice and that there are alternatives?

What if pain is a lie detector pointing towards the truth?"

Suppose that healing yourself is simply a matter of becoming more conscious or aware?

What if everyone worldwide developed the capacity to turn every day into a personally satisfying and magical experience for themselves and those around them?

GLOBAL VILLAGER 100 – RESPECT



Man aged 48 from Perth, Australia. Christian, literate, smokes, speaks English, heterosexual

A man wanders down the street, muttering and swearing under his breath. He is a rather belligerent man with a tendency to interfere and provoke rather than to let others be. A certain sense of insecurity impels him to leave his mark and make sure that others know who he is. As he walks down the road to work, he regards the down-and-outs with suspicion and dislike, immediately focusing on anyone who seems 'different'. His attention is caught by a drunk homeless Aborigine on the street corner who looks at him piercingly for a long time. The Australian feels endangered and threatens to take the man's name, but he says he has no name or date of birth. Feeling humiliated and insulted, the Australian spits at the Aborigine, calling him a drunken liar, a good-for-nothing who lives off benefits and doesn't get down to a decent job's work.

Then the old aboriginal man smiles and tells him that outward appearances and facts are misleading. What matters is respect for all beings. The Australian is suddenly taken aback by these words because he can feel them physically: they send a streak of energy, like a tongue of fire, shooting rapidly down his spine. This is such an astonishing experience that he wanders home in a daze. With the passing of time, and following a period of self-examination, he comes to the understanding that this feeling in his spine is a sign that something is particularly true or relevant. The words of the old Aborigine still ring in his ears. He decides to treat his family and colleagues with more respect and is astonished at the improvement in his relationships. From then on he listens carefully to everyone he meets in the knowledge that all 'chance' encounters have a built-in 'message' for himself. Out of 'respect' for nature, he decides to spend his holidays at an 'eco-lodge' in the rain forest. Here he learns about a plant which grows under nutmeg trees and which only flowers one day a year. It is easily missed or overlooked. This reinforces his belief that it is essential to be alert, to see the small signs or 'pointers' which can create major changes or provide deep insight. While he sits in the forest, filled with wonder at this thought, he is suddenly surprised by a cloud of bats swirling above him. He is impressed by their extra-sensory perceptions, and the way they group together without collision. There is no such thing as a bat that tries to control another bat, or a bat which does not respect another bat. Instead of feeling impelled to make his mark, the Australian covers up his tracks and leaves nature the same way he finds it. Through his contact with Aboriginal guides, he learns to wait and ask, before pushing ahead, and he learns that the old man of his original encounter was not actually staring at him threateningly, but following the aboriginal custom of looking into a person's eyes for a long time to make deep contact with a new soul. The Australian no longer utters torrents of negative words. And if a negative thought arises, he meditates briefly and invites the violet flame from a higher dimension to replace it with positive energy. He is intensely aware of the fact that his choice of words – whether positive or negative – are the source of the positive and negative events which form his reality on a daily basis.

Questions

How would it feel to have no name and no date of birth?

What is preventing you from re-inventing yourself?

How often – and how intensively – do you look into other people's eyes?

If you tend to turn away, what fear or emotion lies behind this action?

Do you fully realize the power of every positive and every negative thought?

What if you replaced all your negative thoughts with positive ones?

What if our inner serenity was never affected by outward circumstances?

What if we all realize that all conflict is an expression of lack of love?

How would the world change if everyone heard every 'message' intended for them?

GLOBAL VILLAGER 101 – AWARENESS OF UNITY



Woman called Rosie Jackson, lives in Munich on Planet Earth, belongs to all religions, literate, heterosexual, speaks German, English, French, some Chinese and a smattering of Italian

Swimming and attempting to meditate in the water have made little difference to the agitated mind of this woman. She lies naked in the sauna, trying unsuccessfully to relax. Her eyes are shut, and her hands feel strangely invisible, lying limply at her side. Despite the heat, her feet are cold. Enviously, she is reminded of a friend who receives foot massages from her, and tears start to well up under her closed eyes as she gives in to a feeling of intense loss. Her own partner has suddenly disappeared from her life, and she is still reeling from the shock. She is desperate to understand why, it, but it cannot be understood. She does not know what to do with all her “leftover” love. Mentally paralyzed, her thoughts circle endlessly around her shattered dreams with a sense of absolute disbelief.

On her way home, the woman gets into the underground train. On the seat next to her lies a newspaper with the headlines “Victim or Hero?”. At this moment, she is hit by a flash of deep understanding, the knowledge that she can create her own destiny. She chooses to move out of the “victim” role, accepting that the present situation is all part of a larger plan which will become clear to with the passage of time. Making a conscious decision to move on, she turns her attention towards loving herself and loving humanity. In addition to being an artist and mother, she several roles to explore – writer, composer, light worker, and clairvoyant, and peace messenger. Her hands are no longer passive. When she paints, her hand is guided by an angel, and she recognizes art’s potential as a vehicle for furthering spiritual evolvment and change. Her heart is impelled to assist others on their journey, and she paints to deliver an essential message of unity, to depict the world in a universe of infinite beauteous dimensions, to build a bridge to heaven and repopulate it with angels, to contribute to a spiritual revolution. The first layer of color on the canvas is always yellow – the positive power of the sun and cosmic energy which shines through all darkness, indicating that change is possible if we change our perceptions, that everyone has unlimited creative potential. She taps into divine cosmic knowledge - available to all – to visualize Global Villagers, invent their biographies and formulate the questions which transform them. All the villagers reflect her own emotional and spiritual story. She is part of them and they are part of her. We are all one.

Questions

Is it clear to you that your greatest loss could also be your greatest opportunity?

Could it all be part of a greater divine plan?

Could it be an indication that you have other avenues to explore which you presently block?

Can you appreciate the progress you have made in your development, and the progress of others? Can you release the need to know?

What if you spent a day doing nothing but following the “signs” which present themselves to you?

Are you a victim or a hero? Are you a receiver or creator?

What is your message to the world?

What tracks will you leave behind you?

What if everyone went within to discover and develop their potential for clairvoyance and intuition?

How would the world change if everyone believed that peace results from developing feelings of unity?

How would the world change if everyone lighted a candle and made the following affirmation daily?

Love is something I give, not something I look for

Love powers my decisions, not fear

I act from the heart, not from my mind

I create my life, instead of reacting to life

I recognise my own divinity, not my powerlessness

I heal myself, and in so doing, I heal the world