

Musings on Higher Unity for Global Satyagraha

9 April 2020

There are multitudes of issues that must be addressed to mitigate the violence we experience: the nuclear threat, global warming, weapons sales, covert & overt wars, refugees, starvation & malnutrition, lack of sanitation & medical needs, drone attacks, and many more. These issues have to be addressed to mitigate harm but addressing them as we have been doing has not solved, and will not solve, the problem. We still must cut off violence at its source.

We must accurately identify and understand the source of violence because that source is our true opponent. I devoted a third of the *The Goodness Field* (Part I of the Guidebook) to identifying and understanding our opponent. Our opponent is not any of the issues. Nor is it a person. Our opponent is the mental activity that generates violent thoughts. Our opponent dwells in the minds of all of us. We have one common opponent – *egothink*. We need to adjust our issue-oriented thinking to focus on *egothink*. We need a ‘higher unity.’

Many churches and organizations took part in the Montgomery Bus Boycott. They were all doing good work and the leaders were good people; well trained and capable. They worked harmoniously with others but their various and diverse allegiances were on their own organizations. Martin Luther King Jr. lamented their inability to come together in a ‘higher unity’ under the overarching Civil Rights Movement.

I see the same difficulty in the nonviolence community today. I see a need for all the separate and dispersed organizations to come together under the overarching vision of how we want the world to be after this pandemic is over. A commonly-agreed-upon vision statement will then be our Global Constructive Program. I like Peter Dougherty’s description: The Global Constructive Program “does not deal with specific issues but engages all issues.” With that simple and immediate action of solidarity we will have created a Global Satyagraha Movement.

The Global Satyagraha Movement is not an ‘organization.’ It is a movement. It will not strain our time. Working in higher unity will minimize duplicate efforts and actually save time. Neither will higher unity be a drain on energy. The solidarity of love will enhance our energy and stimulate our *esprit de corps*. We will then bond into a much stronger global force while doing exactly what we are doing today, but with enhanced awareness of unity and proactivity.

Because we don’t know how long this COVID-19 trigger event will be effective, I suggest we adopt as an interim Global Constructive Program the model that was formulated by the Proactive Nonviolence Cooperative. It reads:

We citizens of Planet Earth recognize that our home in the Universe is a delicate balance of forces and phenomena with a finite quantity of natural resources.

In order to live more harmoniously as stewards of this celestial globe, and for the benefit of future generations, we see the need for widening circles of caring communities that accommodate diversity for all.

By ‘caring’ we mean empathizing with the humanness in each of us while not tolerating the violence that humanness often causes.

‘Accommodating diversity’ means recognizing as a fact that each person is unique concerning ethnicity, gender, sexual orientation, socio-economic status, age, physical abilities, religious beliefs, political beliefs, and other ideologies; and respecting that fact.

It entails exploring those differences in a safe and nurturing environment that transcends simply tolerating one another’s uniqueness.

This is the seed for a new cultural paradigm.

Chapter 10 of *The Goodness Field* analyzes this model in detail. After this time-sensitive phase is over we can develop a permanent Global Constructive Program; dynamic, powerful, and compelling. But adopting the interim model now will speed up the process of reaching Global Satyagraha.

A digital copy of *The Goodness Field* can be downloaded from my Pacific Life Research Center website – www.PLRC.org.

In peace and love, Bob Aldridge

12 April 2020

Yes, Peter, I empathize with your impatience. As the COVID-19 curve flattens we are losing the opportunity to change society. We are letting the opportunity of the century slip right by us. It is time to start designing our organizational activities to specifically express through their execution that they are part of a larger movement – the Global Satyagraha Movement

Ed’s *Global Research* article, “Phantoms of ‘The Operation’,” depicts the true colors of neocons and how they are exploiting this crisis. Their concept of ‘normal’ is nothing like the old ‘normal.’ And our incentive to better society should focus on *proactively* preventing their new ‘normal’ rather than *reacting* to the old.

Lucy asked two questions. First: “**Why us?**” My answer is because no other nonviolence organizations are exploiting the COVID-19 trigger event. Many are writing about it and recognizing that it could trigger public motivation for a much better society. That is all good but we need action to make that a reality, and our band of pioneer organizations has the ability to provide that action.

And that gets to the second question: “**To what end?**” This pandemic has motivated a lot of goodness in people that was not there during the ‘old normal’ times. George and others have supplied articles that depict massive cooperation, generosity, and looking out for one another. We need goodness action if we are going to hold on to that empathy and caring when the pandemic is over. The distribution for this email represents a tremendous number of

organizations and many Catholic Worker groups. We can make a major impact if we work together in higher unity to carry out our declaration of Global Satyagraha against egotism.

I have often said that while working together under a Global Constructive Program we will still be doing the same thing but with a higher unity. Emergencies and opportunities like we are experiencing now make higher unity paramount and time-critical. Our normal activities must strongly reflect our global vision. If we do that right now, we can emerge from this pandemic with much more goodness than we have previously experienced.

In peace and love, Bob Aldridge

11 May 2020

*People lived in darkness, for many thousand years.
Just a torch or campfire, superstitions and fears.
Thomas Edison invented electric light, that he couldn't get to shine.
Lewis Latimer installed a filament. Been shining ever since that time.
When questioned of the magic, that caused the light to shine,
"What other men have complicated, I make simple as a baby cry'ng."*

*I'm glad you asked that question.
Here's an answer in return:
A person that knows everything,
Has a hell of a lot to learn.
But we all have something to give,
And we all have something to share.*

*He brought us out of physical darkness. Mental darkness we're still in.
Minds gradually degenerating, to feudal tribes of women and men.
It's going to take another invention; Invention to reason why.
People are so full of greed, that causes others to die.
It's about time we get started, Or do you think it's too late?
Are we determined for destruction, In the nuclear war of hate?*

Frederick Douglass Kirkpatrick (Brother Kirk), "The Ballad of Lewis Latimer."

Brother Kirk was a mentor and friend of mine. He is the only black person that ever called me "brother." That was a huge compliment to me but, then, Brother Kirk greeted everyone as "Sister" or "Brother." Born in Louisiana, he helped to form The Deacons; an armed opposition to the KKK. Later he met Martin Luther King Jr. and became a nonviolent Civil Rights activist. He used his guitar and folk singing (mostly of his own composing) "to raise heads," as he liked to describe it. He died suspiciously in 1986 at the age of 53. Many of us believe he was assassinated by poison. Wikipedia has a good write-up about him.

Lewis Howard Latimer (1848-1928) was an African American who once worked for Edison. He patented an improved filament lightbulb in 1883. Wikipedia describes him as Inventor, Author, Engineer, Patent Consultant, Draftsman, and Navy Landsman. (More on Wikipedia)

Brother Kirk's "Ballad of Lewis Latimer" rings loudly today:

- *"What other men have complicated, I make simple as a baby cry'ng."* Global Satyagraha seems like a complicated task. It isn't. We are already together as the vanguard of a Global Satyagraha Movement. All we need is a Declaration of Global Satyagraha. Others will follow, and then more, and more. Nothing complicated about it.
- *But we all have something to give, and we all have something to share.* That's what makes declaring Global Satyagraha so easy. Collectively, we on this forum have centuries of preparation. The infrastructure is in place.
- *Mental darkness we're still in.* That is why Global Satyagraha is needed. We have to awaken others – "raise a few heads" – to see the goodness that surrounds us. We have to help them generate goodness thoughts and enjoy a much happier way of living.
- *Minds gradually degenerating, to feudal tribes of women and men.* That has happened in our Culture of Entertainment. Capitalism can't exist without 'always more.' Seeking more and better entertainment leads to competing for Mother Earth's resources to provide that entertainment. Increased competition culminates in war. Either way, neocons get richer.
- *It's going to take another invention.* Yes it is. We have to invent novel words, actions, pictures, songs, poems, plays, mimes – every tool and method we can envision – to create cognitive dissonance, prime goodness thoughts, and influence ideomotor action.
- *It's about time we get started.* And that's what we are going to do right now.

Guidance for moving forward with Global Satyagraha. In *The Goodness Field* I equate 'Satyagraha' with 'proactive nonviolence' because they both involve confrontational action plus a constructive program (CP). There must be both to make nonviolence proactive. The CP is the plan, the strategy, which announces our goals and how we intend to achieve them. A wise person once said all that is needed for peace is to change attitudes. That means changing people's thinking process because thoughts create attitudes. Trigger event help because they prompt people to see things in a different light.

In chapters 7 and 14 of *The Goodness Field* I discuss preconscious thought processes and how to affect that process to help good thoughts actualize. I recently sent all of you a short video entitled "A Bedtime Story" (attached). That video is proactive because it motivates people to look at habitual events in a new way. It motivates good thoughts. Brother Kirk's "Ballad of Lewis Latimer" is also proactive because it causes us to look at history differently.

The key to proactive nonviolence – Satyagraha – is to change thought processes to actuate good thoughts. That can be done by using our ingenuity and creativity to design our current activities to better create cognitive dissonance, prime goodness thoughts, and motivate ideomotor action. Doing so is creating another invention to help people reason why. (These are all explained in Chapter 14) All of this will resonate with our Global Constructive Program as regional or local CPs.

I believe I previously suggested that we use the Global Constructive Program formulated by the Proactive Nonviolence Cooperative on an interim basis so as to maximize the time available to us by this COVID-19 trigger event. I have heard no objection so I will assume that is OK.

Now it is time for a show of hands. I have taken the liberty to draft a *Declaration of Global Satyagraha*, which is attached. If it isn't worded just right we can correct that. I ask all of you who feel ready as an

individual or organization – hopefully both – to be parties to it. I will add you as a party organization and/or party individual as soon as I hear from you.

In Peace and Love, Bob Aldridge

18 may 2020

Organizations are the key to higher unity because we work through organizations. It has never been my intention to enlist people for a new organization. What I am striving for is *the higher unity achieved through a movement of organizations*. So please get the necessary approval for your organization to declare Global Satyagraha. States, provinces, and municipalities are striving hard to open up the economy and return to the ‘old normal.’ Time is running out for us to influence the post-pandemic culture.

What Happens After Declaring Global Satyagraha? Our Global Constructive Program depicts a vision of the world we want, and implies the changes needed to achieve that vision. Rosa Parks told us that if we want change we have to take the first step. Now is the time to identify that first step.



Part I of *The Goodness Field* is about identifying and understanding our opponent. Our opponent is not a person or institution. Our opponent is the global collection of self-centered thoughts and attitudes. Our opponent is *egothink*.

The next question is how to replace egothink with goodness thoughts. After I quit designing nuclear missiles for Lockheed, I spent the next 35 years trying to help people understand the evils lurking in Pentagon ambitions, weapons systems, and military strategy. I was appealing to their conscious intellect which consists of knowledge, concepts, and ideas already actualized in their minds. It was fruitless. Reacting against this actualized intellect was like trying to change a rock to an apple. So, what can we do?

During World War I, the Creel Committee was set up to sell the war to the public. Many propaganda luminaries of the 20th century got their start on the Creel Committee. Perhaps the most important axiom discovered by that Committee is that you can't move people to action by appealing to their intellect. People are moved to action by raising their emotions – patriotism, threats to freedom, fear of the enemy, etc. The Invisible Government uses those same ego-stimulating emotions today to control the public mind.

But there are other emotions that can spark the flow of people's inner goodness – love, compassion, caring, empathy, and more. How do we do that? Acting in people's conscious world won't work. We have to go beyond concretized consciousness. We have to go to the source of thoughts. We have to influence people's pre-conscious thought processing. In *An*

Essay on Thoughts: Where They Come From, and How They Can be Liberating I have explained the psychological/philosophical/scientific derivation of preconscious thought-forming activity; as well as ways of influencing preconscious activity (See <http://www.plrc.org/docs/210423.pdf>). When all of us pull together under the inspiration of a Global Constructive Program, and announce to the world that we have declared Global Satyagraha, we will speak in one voice and that voice will be strong. We will create the change we envision.

Rosa Parks challenges us to courageously take the first step. We need the bold and audacious daring to let the world know that our organizations are unified in declaring Global Satyagraha.

Please give that a lot of thought.

I send much love to all of you, Bob Aldridge

2 June 2020

When the tribes are separated from the jungle, their collective is dislodged. They get displaced and land up in different places and their lifestyle is impacted. This leads to their language, culture, and livelihood being destroyed. Their social and cultural indigenous identity will get destroyed right now and not reach the next generation. This is the reason that the Adivasi community cannot live without their forests. Hence, all over the world it is only indigenous tribes who fight for land rights and rights for environment.

-- Dayamani Barla, Indian journalist and tribal rights activist.

In Chapter 11 of *The Goodness Field* I describe the global movement of Indigenous people working for the rights of Mother Earth and all that is sacred. These people are united in a cultural lifestyle which I call 'The Indigenous Way.' In *Sabrang*, an Indian publication, Dayamani Barla writes about tribal people in various parts of India but mostly in the state of Jharkhand – people called the Adivasi (Original Inhabitants). People who are deprived of their indigenous lifestyle and cultural environment. See <https://sabrangindia.in/interview/ativasi-cannot-live-without-forest-dayamani-barla>.

Jharkhand (land of bush or forest) is one of the easternmost states of the Indian subcontinent. Only West Bengal separates it from the Sea of Bengal. Jharkhand is mostly rural with large areas of rainforest, rivers, and waterfalls; and it holds over 40% of India's mineral resources.

Some 40% of Jharkhand's 33-million people (2011 census) are Adivasi. While the state is one of the leading states in economic growth, due chiefly to privatization of the mining industry, some 39% of its population lives in poverty and almost 20% of the children under five are malnourished. Dayamani explains why in her article (linked above).

Chapter 11 of *The Goodness Field* and Dayamani's article are important for two reasons. First, it is necessary for us in so-called developed countries to understand the struggle, with some

successes, of Indigenous people; and why those few successes were possible. Second, we have declared Global Satyagraha and global includes everyone on this planet. We must adjust our viewpoint to put the entire world in context if Global Satyagraha is to prevail.

As Jim Douglass wrote in a private email: “What happens to the Adivasi in their rainforest areas happens to all of us on Earth, wherever we are living. Our lives are profoundly dependent on absorbing the Indigenous Way (chapter 11) and on sustaining those who know it best and can share their survival wisdom with us. For Mother Earth and us to survive, the Indigenous Way must increasingly become our Way of Life. The Adivasi and their indigenous sisters and brothers around the world are our leaders and teachers.

“As a family in crisis, we need to cherish, support, and follow our real leaders in proactive nonviolence.”

In pace and love, Bob Aldridge

3 September 2020

Perhaps I should elaborate more on my thoughts regarding our fledgling Global Satyagraha Movement. I’ll touch on my understanding the Global Satyagraha Movement and recognizing the critical need for Higher Unity.

My Understanding of the Global Satyagraha Movement. As I’ve said many times, I am not trying to start another organization. My hope is to meld existing nonviolence organizations into a higher unity. The Global Satyagraha Movement will not compete with existing organizations in any way because its only goal is a world envisioned by the Global Constructive Program. That is the ultimate goal of all nonviolence organizations but they do not have the ability to achieve it without the higher unity of a global movement.

The Global Satyagraha Movement plans neither strategy nor tactics – that is the function of existing organizations. The global movement provides the higher unity that makes strategy and tactics effective.

The Global Satyagraha Movement does not compete with organizations for financing or funds. The global movement is built on the vision of a world grounded in the unifying love achieved through nonviolence. Unifying love cannot be bought at any price. It must be freely given. Unifying love, as I envision it, is not embodied in the nonviolence movement today. It will be exemplified when the higher unity of a Global Satyagraha Movement is achieved.

Recognizing the Critical Need for Higher Unity. I am not optimistic about the future of our planet. Wrongful behavior is threatening its existence from many directions. Neither am I hopeful that America will emerge from this COVID-19 pandemic as a democracy. The

pandemic and wildfires have given the invisible government extensive experience in controlling masses of people with their consent – experience that martial law could never achieve. People have become jaded to the control held over them by an authoritarian government.

The 1973 takeover of Salvador Allende’s democratically-elected Chilean government by Augusto Pinochet exemplifies what is happening in America today. Nancy McLean systematically describes that event in her book, *Democracy in Chains: The Deep History of the Radical Right’s Stealth Plan for America*. It goes like this:

Chile’s labor minister José Piñera – a follower of the libertarian teachings of Koch-brothers-advisor James Buchanan – was pursuing doctoral studies at Harvard when the coup took place. He returned home immediately to:

‘... help found a new country, dedicated to liberty.’ His contribution was a series of deep alterations in governance, collectively dubbed ‘the seven modernizations.’ Their common threads were privatization, deregulation, and the state-induced **fragmentation of group power**, (McLean, p. 156. Emphasis added)

I have emphasized the latter because it pertains so strongly to the contemporary nonviolence movement which I believe is the only potential hope for America and Planet Earth. I see it as very fragmented.

Piñera’s “seven modernizations” were :

1. Privatization of retirement systems (as later happened to employee retirement systems under the Bush Jr. administration and what Trump promises to do to Social Security if re-elected).
2. Privatization of health care (as Trump promises to do to Medicare/Medicaid if re-elected).
3. Opening agriculture to the world market economy (as Bush Sr. later did with his New World Order – now called Globalization).
4. Transform the judiciary (as has been happening for decades with politically-skewed appointing/confirming of judges by a neocon-controlled White House and Senate).
5. Limit the regulatory ability of the central government (which started in the US with the Reagan administration).
6. Privatization of public K-12 education using the voucher system (which has been pushed in the US since the 1970s).
7. Public higher education to become self-financing, leading to privatization; phasing out liberal arts and focusing on utilitarian subjects that promote less questioning. (Trump made clear in his first state-of-the-union message that he de-emphasizes university education and favors vocational schools)

(See McLean, pp. 156-157)

I have been watching Piñera’s democracy-crushing “seven modernizations” taking place in the US for decades. We may have reached the point of no return. The only hope I see is the Global Satyagraha Movement. It must become a stubborn and persistent power for goodness. It must become a unified dynamism of Nonviolent Warriors; of full human beings.

It costs so much to be a full human being
that there are very few who have the enlightenment,
or the **courage**, to pay the price....

One has to abandon altogether the search for security,
and reach out to the risk of living with both arms.

One has to embrace the world like a lover,
and yet demand no easy return of love.

One has to accept pain
as a condition of existence.

One has to court doubt and darkness
as the cost of knowing.

One needs a will stubborn in conflict,
but apt always to the total acceptance
of every consequence of living and dying.

(Morris L. West, *In the Shoes of the Fisherman*)

In peace and love, Bob Aldridge

22 March 2021

We have been talking about Higher Unity for quite a while, especially the Higher Unity of Global Satyagraha. It is difficult to understand.. I have had a few fleeting thoughts that might be worth considering. This message is my attempt to put those thoughts together in some comprehensible manner that may simplify the concept of Higher Unity.

The first thing that comes to mind is the Goodness Force which operates in the Goodness Field to affect all things, creatures, and beings in that field. In Appendix-A of *The Goodness Field: A Guidebook for Proactive Nonviolence* I have used the Scientific Method to show that the concept of a Goodness Force is a viable scientific theory. I have also shown that it is a Universal Force – the Universe itself is the Goodness Field and we are all affected.

One misunderstanding may stem from considering the Goodness Field a metaphor rather than a genuine scientific theory. Theories are what science works with. Physical science is all based on theory: the Big Bang Theory, the Theory of Relativity, the Quantum Theory, etc. I pointed out the pitfalls of the Big Bang Theory in Appendix-A. The Theory of Relativity depends on the Universe being homogeneous in all directions. Satellite probes have proved that is definitely not the case. Where does that leave the Theory of Relativity? No one is talking.

The Quantum Theory has no gravity. Let us talk about gravity. Gravity acts upon everything in the Universe. But alas, the gravitational theory has never been proven because the quantum particle of gravity (that smallest particle; the graviton that carries the gravitational force) has never been found. That is why Quantum Mechanics does not include gravity.

But, we are dead certain that gravity exists. We experience the gravitational force. We feel the gravitational field. Logical deduction tells us that we can't walk off a skyscraper roof just because science has not found the graviton. Scientific theories derived from logical deduction do help us understand nature.

Now let us turn to Goodness. We experience a Goodness Force. We feel the Goodness Field. Appendix-A logically deduces that the Goodness Theory is a viable scientific theory. Goodness occupies the entire Universe – from the bosons, quarks and leptons that make up an atom; to the stars and super novae that make heavier atoms; to the atoms, molecules and compounds that make up planets and other cosmic bodies; to the solar systems, the galaxies, the large cosmic structures; to the Universe itself. The Goodness Force has guided evolution to support life in many forms.

If we can recognize Goodness as a natural force operating throughout the entire Universe, we can experience empowerment beyond description.

Goodness is why the power of nonviolence is beyond imagination.

Goodness is what makes our Global Constructive Program proactive and unifying.

It is through Goodness, embraced in all its manifestations, that we and our respective organizations can be solidly bound in Higher Unity; and that the power of nonviolence will be fully actualized.

But the first step is to recognize and fully appreciate the Goodness Theory.

In peace, love, and solidarity, Bob Aldridge