

What is Initiatives of Change's role in helping shift the thinking and living of nations and continents – and in particular in Asia?

Genting Permai, Malaysia: 8-15 March 2006

EXECUTIVE SUMMARY

The Global Consultation decided to:

1. Support the new emerging teams in Asia and the Pacific
2. Engage with and build a network of conscience voices across the region
3. Help build leadership of integrity in business, governance and cultural life
4. Join Chinese friends in long-term caring for the future of China
5. Give a mandate to take forward the Global Communications Strategy
6. Take back to *IofC* teams a range of proposed regional initiatives
7. Select six new International Council members

Setting the scene: pre-consultation visits around Asia

A Norwegian, Indian and New Zealander flew into Malaysia after four days in Japan, having found 'great joy' in the sharing at a Japanese national *Initiatives of Change* gathering. Three more Consultation participants arrived in Kuala Lumpur with their host from Seoul and impressed by the depth of commitment in young Koreans they met. A civil society activist from Ukraine was intrigued by the unique way the Taiwan team's *Clean Election Campaign* got to essential 'core values'. Friends in the Philippines told the Consultation's emissary they want an *Action for Life* group for a two-week outreach visit. The energy and freshness of Vietnamese *Friends of IofC* was the best preparation for a Consultation in Asia, said two first-time visitors to Ho Chi Minh City. And the three who went to Cambodia had moving encounters with the Minister of Education, an Opposition leader who wants *IofC* training for his party youth, and the *IofC* core team who ferried them around on a fleet of motor bikes from their new, fully-paid-for *IofC* centre. (*A visit to Indonesia will take place following the Consultation.*)

As we assembled the first evening for a public forum in Kuala Lumpur attended by 150 Malaysian friends – and warmly welcomed by Tan Sri Datuk Paduka Hajjah Saleha, Chair of *MRA Malaysia-Initiatives of Change* – we felt already carried forward by this growing Asian network. Anticipation grew next morning as we took a bus to the Genting Permai resort, surrounded by jungle-clad mountains. By the time the 37 of us sat down around the Consultation table, the challenge of trying to 'help shift the living and thinking of nations' seemed not quite so vast and academic.

Networks of Asian Conscience Voices

In fact, the challenge became immediately more real as we were briefed by six senior Asians, each widely known within and beyond the region as voices of conscience and compassion. Dr Chandra Muzaffar, Islamic scholar and human rights campaigner, gave a global challenge: 'Either we learn to live together on the basis of certain foundational principles, or we perish together... The strength of *Initiatives of Change* [is that] you link the transcendent with values in a very universal way without going through the mediation of a particular religious tradition or culture.' (*See Attachments for extended extracts of his and others' briefings.*)

Nobel Peace Prize nominee Dr Sulak Sivaraksa from Thailand (or Siam, as he preferred to call it, because 'there are many non-Thais in the country') said that many 'escape from suffering using the intoxicating means of consumerism... the "civilization" of the new generation... Individuals need to learn to cultivate peace within, to change themselves first.' H.E. SON Soubert, member of the Cambodian Constitutional Council and noted humanitarian worker, said, 'MRA has taught me to listen to what my conscience asks me to say and think.' Two senior Indonesians spoke of their coordinated national campaign against corruption: Rozy Munir, Vice President of Nahdlatul Ulama, the largest Muslim organization in the world with 50 million members, and Human Rights Commissioner Habib Chirzin. 'I'm on board. We share a vision with *MRA-Initiatives of Change*,' he said. 'To me, it was a kind of pilgrimage, a divine journey to seek the truth, peace, justice and sustainable human security.'

Consultation Outcomes

The distinctive aspect of *Initiatives of Change* has always been, in the words of Gabriel Marcel, the link between 'the intimate and the global' – or, put another way, the connection between the inner journey of growth and meeting the needs of the world. Keeping that connection is hard and we acknowledge the temptation to focus on just one without the other. **Recognizing this, the Consultation reaffirms *IofC's* calling to shift the thinking and living of nations and continents, 'building trust across the world's divides'.** This calling is complementary to the priority of personal work with individuals and communities.

At the end of three days of dialogue, group work and personal reflection, a number of priorities began to emerge which gained consensus:

- 1 The Consultation brought around one table evidence of a fresh emerging network of *Initiatives of Change* teams in the Asia-Pacific region. **Our commitment is to support each other and cooperate on initiatives with people/resources/finance/training.** We saw various means towards this, including:
 - a) Empowering the young 'Action in Asia' network, formed at the Under 40s meeting in Kenya, to act as a coordinating group in the region (action-in-asia@iofc.org).
 - b) Giving full support to the Asia Pacific Youth Conferences, the 12th of which is taking place in Yogyakarta, Indonesia, 21-30 July, hosted by *IofC-Indonesia*.
 - c) Coordinated and sustained team-building and life-renewing support through the *Asia Plateau* community in India, *Action for Life* across Asia, and training courses in Australia.
 - d) Finding trained individuals to meet requests from Vietnam, Cambodia and Indonesia for team-building visits of up to 12 months for support on the ground; and/or through exchanging committed team members from one country to another (coordinated through 'Action in Asia' network).
 - e) Regional initiatives were brainstormed, including developing those already happening, such as:
 - The Cambodian/Vietnamese dialogue, funded by local NGOs
 - Dialogues between Japan, South Korea and China
 - Trust-building between Muslim and other communities by *IofC-Indonesia*.

- 2 The senior Asians among us made us feel part of a network of people committed to development, justice and peace through truth and non-violence. The emerging *IofC* teams, some of them refreshingly youthful, see these senior Asians as mentors. These friendships have a bearing on the issues we are called to address together.

The Consultation identified this embryonic network of voices of conscience as a significant growth point, and resolved to engage with them to develop this network further. Opportunities to act and speak together will be explored, including:

- a) An Asia-hosted conference in Asia Plateau, India, for New Year 2008 on the theme of 'Asian Conscience'.
- b) An 'Asian yatra' of young and old moving through Asian capitals, connecting with voices of conscience in government, the media, business, education and NGOs.

- 3 Efforts to build trust and understanding across the world's divides must address the issue of economic and power imbalances, past and present, or be doomed to frustration (see *Dr Chandra Muzaffar's statement in Appendix*). In our globalized world, business plays a key role, and in recent years our efforts to engage with it have been inadequate.

Though the challenges are daunting, the Consultation reaffirmed *IofC's* calling to inject conscience-driven principle and humanity into economic life, governance, and cultures that are often corrupted by consumerism, and to help build networks of integrity in these vital areas.

- a) A credible start has been made in India – the Centre for Governance and Centre for Training Ethical Leadership – and with a number of ethical business leaders in Japan. The pre-Consultation visits explored collaboration between them.
- b) The Indonesians told of two major Muslim organizations which have formed a partnership to tackle corruption nationally, and are interested in links with similar Indian initiatives linked to *IofC*.
- 4 **We were challenged by our Chinese participants to support their caring for the future of China in the next 20 years** (see *Attachments for speech by Liu Ren-Jou*). **The Consultation accepted this in principle and affirmed several outreach initiatives underway:**
- a) Development of the 'Family Relationships' program, offered effectively in Taiwan for 10 years and now seeded in Nanjing, as a way of seeking to address China's family issues.
- b) A team from *Action for Life 3* will visit Shanghai in May.
- c) Networking through CAFIU (Chinese Association For International Understanding), enabling Chinese groups to visit Caux and Odawara.
- d) Building bridges of understanding between Chinese and other communities through multi-language training programs offered by the AKASHA centre in Malaysia, opened last October, and hosted by Nandor and Weny Lim.
- e) Developing a team around the *IofC* Chinese-language website to tap the potential of a vast web-user network of the Chinese-speaking world.
- 5 The Consultation watched a stimulating presentation on a **Global Communications Strategy** commissioned by the International Council (IC). While *IofC* has much to offer the world, it is largely unknown and often struggles to secure funds. These gaps can be addressed by better strategies to catch the attention of the wider world, as well as to meet the internal needs of the *IofC* network. The report noted the piecemeal nature of existing communications, excellent though they may be individually. The effectiveness of communications at the local level will be greatly enhanced by global coordination and sharing of resources, enabling training and equipping of local teams.

The Consultation affirmed the following:

- a) **In light of *IofC's* vision to shift the living and thinking of nations and continents, clear and coordinated communications are necessary.**
- b) **We commit to make communications a high priority, both for internal and external audiences, in our work with local/national teams.** And to look for and encourage individuals with communications abilities to join this effort.
- c) **The International Council and International Association, with the Global Strategy Working Group, should take forward the Global Communications Strategy,** and explore the personnel and financial investments necessary.

Working Proposals for Regional Initiatives

Participants divided into regional teams to develop desirable and achievable visions by the year 2020. After sharing 6 - 8 elements of the vision in a plenary, the groups identified several interventions to shift the thinking and living in their countries and regions. (*Refer to Attachment B for outlined strategies*). We undertook to take these proposed interventions to our national teams for consideration.

Special Initiatives

1. The following message was sent to the teams of young people, trained through *IofC*, working to prepare for the first elections in the Solomon Islands since its civil war: 'The 2006 *IofC* Global Consultation participants in Malaysia are inspired and impressed by what such a small team in numbers is achieving through the *Winds of Change* action across the Solomon Islands. We are thinking of you as you undertake the final weeks of the *Clean Election Campaign*. We pray for the success of your work.'
2. Many at the Consultation were enthused by the ideas, tools and momentum being generated by a team developing the *Discover the Other* concept with its potential for a global campaign to build trust across the world's divides in a way which is exciting and attractive and which also offers depth and challenge.
3. The Consultation reviewed a proposal from the *IofC* Panel of Elders for a worldwide celebration in 2008 of the journey of change begun 100 years earlier when Frank Buchman found the power of forgiveness and the message of a changed life. A number of ideas for activities were suggested to encourage people to find healing from past wounds, within the *IofC* fellowship and beyond. The Consultation encouraged the Elders to continue developing this concept.
4. A message from the editors of *For A Change* magazine announced that its final issue will be published in November 2006 (datelined Dec/Jan). The Consultation celebrated the dedication of all those who have carried this work over the last 20 years as well as the inspiration *For A Change* has been to thousands of people around the world. Our thanks to each of them. The editors will be writing to all subscribers at the end of the month.

Selection for the International Council

The Consultation adopted the two-year report from the International Council with gratitude for their good work, and special appreciation of the four retiring in September 2006. We reviewed the nine people who had allowed their names to go forward for selection. With a wonderful group to choose from, the Consultation – after considering the balance of skills and backgrounds being offered – came to a clear decision. Those selected were: **Will Jenkins**, USA (confirmed, having been co-opted late last year); **K Haridas**, Malaysia; **Nombulelo Khanyile**, South Africa; **Andrew Lancaster**, Australia; **Grace Liu**, Taiwan; and **Inese Voika**, Latvia. They will begin their four-year terms in October 2006, joining **Mike Brown** (Australia) and **Chris Evans** (UK) who have two more years to serve. One young Asian commented that being part of this consensus-based selection process 'gave me as a young person hope for the future of *IofC*... The decision we made was made with love.'

Closing

We are grateful to the dozens of people around the world whose often unseen efforts made this Consultation possible – all those who wrote the insightful pre-Consultation briefing papers (copies available on the 'Global Consultation' page of the *IofC* Extranet), the individuals and teams who made financial donations, the Consultation coordinators and especially our gracious hosts in Malaysia. One of them, K Haridas, has the final word: 'There is often a mismatch between realities on the ground and the vision that inspires discussion. Vision fundamentally is an act of creation. The challenge is to lift our thinking and response, despite realities, to the context of the vision. This ultimately is an expression of faith.'

ASIA: SON Soubert, Kim Vuth (Cambodia); Niketu Iralu, Leena Khatri, V C Viswanathan (India); Huda Miftahul (Indonesia); Megumi Kanematsu (Japan); K Haridas, Nandor Lim, Laurette Gomes [support team], Julie Tan [support team] (Malaysia); Jeong Yeon-Yuk (South Korea); Hsu Shoufeng, Liu Ren-Jou (Taiwan); Le Ngan, Nguyen Trong (Vietnam). **AFRICA:** Joseph Karanja (Kenya); Jackie Euvrard (South Africa). **AUSTRALIA:** Mike Brown, Ron Lawler, Mike Lowe. **EUROPE:** Stéphanie Lesaux (France); Jorulf Brøvig Silde (Norway); Kostya Plosky (Ukraine); Chris Evans, Peter Everington, Edward Peters (UK), Claire Leggat (UK and NZ). **NORTH AMERICA:** Will Jenkins, Catherine Linton (USA), Mike Prior, Rosalind Weeks (Canada).

Guests for the first three days: Habib Chirzin, Rozy Munir (Indonesia); Dr Chandra Muzaffar, Tan Sri Hajjah Saleha, (Malaysia); Dr Cha Kwang-Sun (South Korea); Sulak Sivaraksa (Thailand).

ATTACHMENT A

Briefings from Asian 'conscience voices'

Dr Chandra Muzaffar

Islamic scholar and human rights campaigner, Malaysia

Either we learn to live together on the basis of certain foundational principles, or we perish together... Power is at the root of the problem between the Islamic and Western civilizations. The post-colonial world has a pattern of dominance and control, centred largely in the West. Muslims see themselves as victims. Power relationships will have to change. We have to understand the relationship between power and dialogue. We cannot preach dialogue without understanding the realities of power.

Power relationships *are* changing, perceptibly... The world our grandchildren will inherit will be very different... New power blocs may emerge. Good, because we need more than just one centre of power. There will be less inequitable relationships.

[But] what so many of us have been fighting for – values, ethical principles – may not be dominant in the world unfolding before our eyes. Why? Because the new centres of power emerging [are] on the same basis as now – economic advancement. This is why those who speak from an ethical perspective have such an important role to play.

I would like to see China, as it ascends, reflect some of the values that are at the heart of Confucianism, the values of Buddhism, the gentleness and sensitivity of Taoism. I would like to see all those movements asking for change, in Britain, Italy, Latin America, bring in these ethical values. They are talking about power, economics, military, etc., but they are not talking about the human being. What is the human being? Why are we here? These are the vital questions we must address. We have seen Western civilization dominate the world, but the post-Enlightenment has not focused on these questions. It has pushed aside religion and values. Since the 4th century AD, it could be argued, the Christian powers have not really demonstrated the values of Jesus. What happened in the name of Western civilization may now happen again in the name of other civilizations.

We have to find ways of bringing these values into the mainstream. How can we convince the captains of industry that ethics have to be central? How can we convince politicians that principles count? How can a culture, obsessed with immediate gratification, show the importance of values?

That is the strength of *Initiatives of Change*. You link the transcendent with values in a very universal way without going through the mediation of a particular religious tradition or culture. The central message of the Koran is: believe in God and do good. That is the link between the transcendent and ethics. That is what *Initiatives of Change* tries to do. Zen Buddhists say we should look at the moon, not at the finger pointing to the moon. We have become too obsessed with our own texts and doctrines. Live by values because we believe in something beyond ourselves.

A lot of people who speak on behalf of religion are bigoted. Tiny minorities have a constituency because of grievances against the world system. Anger is being channelled through religion. Look at some of the things that the Christian Right stands for – unrecognisable as the teachings of Jesus. This is a problem in all religions. Which is why a major challenge which confronts us is a challenge within religions, between those who are open/closed, inclusive/exclusive, universal/sectarian.

I am glad that *Initiatives of Change* has held onto key values, including sexual morality. There is a virtue in being a minority, a small voice, holding onto something. If something starts with a big bang, and everyone says it's great, there must be something wrong.

Dr Sulak Sivaraksa

Nobel Peace Prize nominee and President of the International Network of Engaged Buddhists. From Thailand (or Siam, as he preferred to call it because 'there are many non-Thais in the country')

From a Buddhist perspective ... the three root causes of suffering [are] greed, anger and delusion. Greed is expressed through the creeds of capitalism and consumerism. Today's world has transformed Descartes' (statement) 'I think, therefore I am' to 'I buy, therefore I am', the essence of consumerism... if we lose the power to buy, we lose the purpose of ourselves. Have we ever realized that we have been misguided by something that is the cause of violence? To achieve peace, Buddhism proposes the dictum, 'I breathe, therefore I am.'

If we do not confront suffering, we do not know the essence of suffering. People (attempt to) escape from suffering using the intoxicating means of consumerism, and globalization which is the 'civilization' of the new generation... Individuals need to learn to cultivate peace within, to change themselves first. Then they need to confront suffering. Through peace people learn to love their neighbours. To love humanity is easy, to love your neighbour is difficult. Learn to share the suffering of others, not just to feel sorry for them. Then too we need to learn not to hate people. Hate the system but not the people. Learn non-violence.

We may be a small group of people. However, the British sociologist Margaret Mead put it beautifully: 'Never doubt that a small group of thoughtful, dedicated citizens can change the world. Indeed it's the only thing that ever has.'

V C Vishwanathan

Former business executive and trainer in ethical leadership, India

In India we thought British imperialism was the problem and have not faced the terrible way we have treated our own people, the Untouchables. The battle is in the heart of each of us, not some other nation's problem. Beware of the danger of blaming American imperialism, thus avoiding looking at ourselves.

We say, 'Look at our scriptures, judge us by our beliefs.' But we judge others by their actions. In every religion there is something we need to be ashamed of. We have to own the wrong things we have done to others – that is the beginning point of reaching out and building a relationship. We demonise each other instead of owning our own mistakes. The force of an idea that is right for its time is irresistible.

Buchman [the initiator of MRA] never claimed that we were going to be the remakers of the world – but that we should help find the people who would do it. We are called to grapple with the needs of the world. Everything I have is committed to that task. Everyone who is committed to that task, whatever their label, is my team.

Niketu Iralu

A leader of the reconciliation movement in Nagaland, NE India, and President of MRA-Initiatives of Change in India

Rabindranath Tagore said that India is like a two-storey building with the rich, successful and clever on the top floor, the poor and helpless on the ground floor – and no staircase between. How do we build it? Courageous people are candles in the darkness. Feed the flame.

Hidden at the heart of every crisis is the question: 'what needs to be done?' When we run away from what needs to be done, we lose our happiness, serenity, relationships, justice... The challenge is to say 'yes' to the calling of God, the still small voice, the 'Great Spirit', the 'Lord of Compassion', our conscience, our souls.

God is sometimes in the places of worship, sometimes not. But He is certainly calling us from inside the political crises, the conflicts, the places of suffering... If we go far enough into politics, God is sitting there at the deepest place.

Initiatives of Change often stays at the level of a stubborn protest, not offering much more. Solzhenitsyn said: 'The lie may come into the world and dominate it, but not through me.' When a soul, a person, an individual sees the crisis in those terms and says 'Not through me', that is when the shifting of the thinking of nations starts – otherwise it is an intellectual discussion. Going through India in 1963 (The March on Wheels across the country), one man asked, 'But will you succeed?' Rajmohan Gandhi replied, 'We are not doing this because we will succeed (though it would be good if we could succeed) or because others will applaud, or because we will be rewarded in any way. We are doing it because to do anything else would be a betrayal.'

Liu Ren-Jou

Initiator of the Clean Election Campaign in Taiwan, and of the 'Family program'; a life-long worker with MRA-Initiatives of Change

China at the end of the 19th century was in danger of being torn apart by major foreign powers. Hong Kong became a British colony after the Opium War, and Taiwan was ceded to Japan as a result of the Sino-Japanese War. Such humiliating events had prompted Dr. Sun Yat-sen to launch over 10 revolutions that eventually toppled the Qing dynasty and established the Republic of China.

When the republic came into being, China was a still deeply-divided country due to the presence of local warlords. The government decided to launch the North Expedition and subsequent military campaigns against warlords, which resulted in the successful unification of China. However, Japan, then supporting the Manchurian government in north-eastern China, launched its attack on China in 1927, which marked the beginning of an 8-year Chinese resistance to the Japanese invasion during a period that roughly coincided with World War II.

By the end of WWII, Chinese communists, backed by the Soviet Union, had grown to become a significant presence in China against the government. Eventually, China was drawn into a civil war that ended in 1949 when the government forces were defeated and the government retreated to Taiwan. The stalemate between communist China and the government in Taiwan across the Taiwan Strait thus began and has remained till now.

Communist China under the leadership of Mao Tze-tung witnessed numerous disastrous policies that caused the death of millions of her people as well as a power crisis in the communist party. In 1965, in order to uphold his power, Mao launched the Cultural Revolution, which resulted in the cruel killing of intellectuals and the merciless destruction of religions, family structures and cultures in China over a period of 10 years.

When Taiwan was returned to China at the end of WWII after 50 years under the Japanese rule, officials appointed by the then Chinese government came to receive and rule Taiwan. The harsh and oppressive approach of their administration provoked disillusion and resentment in the people, which culminated in severe clashes between the administration and people. On 22 February 1946, troops from China were sent by the government to suppress consequent uprisings across Taiwan. Hence the 228 Event, an historical wound whose pain Taiwan still feels today.

Since the retreat of the Chinese government to Taiwan in 1949, Taiwan has become the base for the Republic of China and was under martial law until 1987. Today, a stalemate remains between the two governments across the Taiwan Strait. For more than 100 years, people in both China and Taiwan have suffered from wars, natural disasters, and tyranny, leaving countless individuals and families traumatized.

China and Taiwan are just like abused children. The feelings of anger, helplessness, despair, hunger, anxiety and pain in a child are often expressed through his destructive behaviour against others or through turning himself into his own enemy. A parent, who was once an abused child, tends to make a scapegoat out of his or her own children by taking revenge on them for the abuse he experienced in childhood.

In 1985, on my first attendance at an MRA/*IofC* conference in Japan, a senior friend, Mrs Sohma, insisted that she would interpret for participants from Hong Kong as her way of

apologizing for the suffering Japan had inflicted on Chinese through invading China.

In 1986, I went to Australia for an Effective Living training program organized by MRA/*IofC*, and I met Rev Bunton, then 80, when visiting Sydney. I knew his son, David Bunton, who often came to Taiwan to help with our local MRA/*IofC* work. Rev Bunton and his wife had devoted 30 years of their lives to the country and people of China, including 15 years in China as missionaries and 15 years in Hong Kong as educators. But when we first met, he sincerely apologized to me for the hurts his British ancestors had inflicted on China. I was moved to tears: 'You've done so much for China. Why do you still have to apologize when it isn't your fault?' To this he replied, 'Imagine the British missionaries as a man's right hand, then the British merchants are his left hand. The left hand sold out opium when the right hand was spreading the gospel. The right hand must admit that the left hand has done wrong, since Chinese people have suffered as a result.'

Next morning, during my quiet time my inner voice told me: 'Both the Japanese and the British have to take responsibility for their own mistakes and make restitution. But we have suffered partly because we Chinese have been selfish and arrogant and looked down upon our neighbours, calling them 'barbarians'. Chinese people have to learn humility and the spirit of service, and we must stop being selfish and self-centred and start caring for our neighbours and serving the world.'

Today, China's economy is booming and her power growing strong. Will China become one of those hegemonies she's always been criticizing, a country that threatens and hurts other countries and their people? Unless China and her people have healed their past wounds, dissolved their hatred, recognized her responsibilities, and stopped blaming others, a China that has grown to be big and strong will become a global threat.

How can we heal such a huge country and her people? I am convinced that, if we can mobilize and train 10-20 people who are fully committed to listening and obeying the inner voice and are ready to devote their lives for truth and justice, they will definitely bring positive changes to China in 10 to 20 years. Then, the world will welcome a powerful China, as her power and wealth will be used to serve humanity in the spirit of humility and unselfishness.

It is a vision, a challenge, to which I am fully committed for the rest of my life. To realize this vision, we must develop a Chinese team. What's more, we cannot do it without the help and support from our MRA-*Initiatives of Change* colleagues around the world.

ATTACHMENT B

Proposed Regional Interventions

A range of possible strategies for the next three years surfaced through regional group meetings. We undertake to work through these proposals with teams in our home countries.

East Asia

1. Developing a Vision 2020 concept paper, to be shaped in an email loop.
2. Regional meeting in Shanghai by the end of the year.
3. Training young people through the network of 'Action in Asia' including (Asian) Russians.
4. Exchange program: place young people in other countries of the region for a few months.
5. Propose that an annual regional conference be hosted by different countries in East Asia.

SE Asia

1. Character Bank Account – building on the 'India I Care' idea.
2. Value-centred leadership training.
3. Family workshop, based on training programs in Taiwan.
4. Media campaign with anti-corruption and investigative reports, civics education.

South Asia

1. Collaboration between the Centre for Governance and the NU and Muhammadiyah groups in Indonesia on issues of governance and fighting corruption for conscience-driven development.
2. That the proposed international conference at Asia Plateau in January 2008 be on the theme of 'The Asian Conscience' and bring organisations like JUST International and engaged Buddhists into action together, with visits before and after to sustain partnerships.
3. More pro-actively invite young Asians from countries where new *lofC* teams have sprung up to join the Asia Plateau community as interns for up to six months.
4. Create links with countries like Japan, Taiwan, Malaysia for developing ethical leadership through CENTREL (Centre for Ethical Leadership) and in the framework of Caux Initiatives of Business.
5. Encourage Asian participation in the Rural Entrepreneurs conferences / action in India, and *Farmers' Dialogues* at Asia Plateau.

Australasia

1. Mounting a media campaign using convinced personalities speaking on key issues.
2. Ethics education in schools – possibly using the *Discover The Other* package.
3. Strengthen young emerging leadership especially in Aboriginal and Muslim communities.
4. Engagement with SE Asia, particularly Indonesia anti-corruption campaign and Centre for Governance, India.

Africa

1. Promote African *Clean Elections Campaigns* as a permanent activity, to help individual countries during election campaigns, under the banner of *Clean Africa Campaign*.
2. Set up a Cabinet of Conscience comprising Africans of high standing from diverse cultures to bond Africans across the continent, and to provide a link between Africa and the world.
3. Consolidate *Creators of Peace* as a formalized network in Africa.
4. Fight corruption and lobby for cancellation of debts for poor nations.

Europe

1. To build a continent-wide *lofC* community/team, which finds it natural to think and work on a European basis, even while nurturing local teams.
2. To develop a common, inclusive vision for Europe.
3. To prepare for the future by promoting, training and empowering more committed people.
4. To reinforce links and cooperation between different *lofC* programmes and teams.
5. Without compromising *lofC*'s core values, to develop fresh expressions of its message which recognise cultural differences across the continent.

North America

1. Connecting communities within countries and between countries – at the local level – which look honestly at history, include training.
2. *Clean Americas Campaign*, tackling corruption and pollution. Personal action as well as challenging politicians. Tie it in with ACTION program.