

“The bogeyman was not half so terrifying as rich men and their secret societies and their secret plans with other rich men, men with too much love of money and too much free time, the source of the better part of mischief in this world” – Wilton Barnhardt, *Gospel*, 1993

“I’m 50 now, but oddly enough Dad doesn’t seem so much older than me when I compare to what I thought when I was fifteen and he 50.” – F. van Doorn, 2006, in a story about fishing with my father entitled “The Little Red”.

“As a young teen I played on a community soccer team who’s fathers would all yell at us as we moved the ball down the field or defended our goal. This is not in itself unusual, but all the players were immigrants, even down to our center fielder who was an American, and all our fathers yelled at us in their native tongues! We had Hungarian, Scottish, Dutch (of course), German, French, English and the token American as players on our team. Imagine the representatives of the General Assembly of the UN all having their children playing soccer – what would that “Babel” sound like on the sidelines?

...

“It seems extraordinary now, but to us it was normal then, it would have been odd if it were otherwise. Our parents probably noticed, for good and bad, but they didn’t say anything, this was a new country.

...

“One day I asked my father why we had come here, to Calgary, of all places, as much in the middle of nowhere as one could get. Dad said that in Holland the only place you could dream with your eyes open was up. Here, one could head out of town and dream big from horizon to horizon and all around, not once seeing another person, building or hint of what was, or is, to cloud your imagination. Here, the sky truly was the limit. This explanation of my own existence in this part of the world has served me well ever since with no regret nor sense of loss.” – F. van Doorn, 2005, from a paper for Dr Zachariah.

I need some advice, help, consolation or kick in the behind ... bare with me for a bit ...

On the issue of Nationalism & Identity.

My own personal history of involvement in Nationalism is my tenure on the Canadian National track team. I wore Canada emblazoned on my back internationally for a handful of years. I wore it proudly in both the second and third largest international meets in the world, the Commonwealth and Pan American Games. I also wore it at the World University Games. I am indebted to the Canadian taxpayer for supporting me through all those years, I feel a sense of honour for my having had the opportunity to represent my country and I am most definitely the richer for the experience. However, my team mates and I were the forefront of national and international politics when the Canadian government decided to follow suit with the Americans and boycott the 1980 Olympics in Moscow over the USSR's move to invade Afghanistan. Instead of being just athletes we became Cold War Warriors.

The federal election in early 1980 pitted the Conservative government of Joe Clark against the resurgent Trudeau. Clark would support the boycott and Trudeau said he would go ahead and send the team. We all voted for Trudeau. He got in and two months later supported the American led boycott as well. Government officials also stated that we would not solely bare the brunt of Canada's displeasure with Moscow, but that we would stop exporting grain and importing Lada's to and from the Soviet Union. I initially supported the boycott as a part of the overall effort to have some international push to have the Soviets return home, international sport is a highly political statement and I knew that. My interest in history shows that even in the very earliest of Greek times wars continued, but athletes were guaranteed safe passage and the winners of events were held aloft as examples of the superiority of Athens or Sparta or

whomever. Nothing changed from those times. But in the end I felt lied to.

As it turned out the national team was the only sector of Canada that bore the brunt of Canadian political 'displeasure' - the Lada's continued to come in and grain continued to go to the USSR. Trudeau had lied, the government bureaucrats had lied and Canadian business had lied. On the day I received my letter I phoned home and read the contents to my father. He cried and mother had to take over the conversation. To this day, I harbour great resentment over this. It has coloured everything I think and feel about nationalism and identity.

My further studies have also led me to ideas that nationalism, tied in with the following 'isms' that support it - imperialism and militarism, is probably one of the worst inventions of mankind. It has caused more grief, more destruction, more death than any other system before it. Differences between peoples are encouraged along all the social lines imaginable; colour, race, creed, religion and identity along national lines, and is of paramount concern to nationalists.

My question is 'why'. Why have this form of identity? Why cannot a person be a 'citizen of the world'? Why must I have a nationality in which to identify myself? Am I not a person with enough of my own sense of who I am that I do not need, nor require, a national identity? How will this and other feelings affect my teaching of youth? How can I be respectful of our national anthem and flag when I know that all the other anthems and flags of the world are involved in often lethal competition? I just do not believe in Nationalism. Nationalism is just another way for the elite to politically manipulate the population; the 'new' opiate, that replaced religion as the defining spirit of people. Propaganda, taught by me the teacher in the classroom, is in every text book we use extolling the virtues of nationalism and seemingly excusing, "Oh yes, well we don't condone that anymore", the horrors perpetrated by it. We apologise and throw money around for past indiscretions such as the head tax on Chinese immigrants as well as the Japanese & Ukrainian internments.

Why does all this bother me so much? Why, at this point in my letter do I feel like crying? Why do I think of my mother and father and all that they endured through the name of nationalism?

Frank

Is this my past?? “Sports plays a societal role in engendering jingoist and chauvinist attitudes. They're designed to organize a community to be committed to their gladiators.” - Noam Chomsky

Maybe this is what gets me as well ... “Personally, I'm in favor of democracy, which means that the central institutions of society have to be under popular control. Now, under capitalism, we can't have democracy by definition. Capitalism is a system in which the central institutions of society are in principle under autocratic control.” - Noam Chomsky

Spirituality of Inspired Leadership

First day ...

Sincerity. There is not really much of this around these days. But then I'm not sure there ever was at any other time either. On day one of this course, I admit I had not read all the books assigned for the pre-reading. I have three and a half to go. It doesn't matter that I had all of them to read in a week. It doesn't matter that I am an overly critical reader and must (sometimes I wish I didn't) have a running conversation with the author, any author, as I read his or her book line by line. My books are full of thoughts, ideas, counter arguments, examples and musings in the margins, headers, footers and along the spine, anywhere I can find space. I dog-ear the pages to remember them as important pages. Not one book can be resold as used. But, none of it

matters. I do not have the reading done, even though by enrolling in this course the understanding was that I would. I said nothing in class. If asked I would have told the truth, seeing as how I wasn't, I didn't say anything and therefore lied. That's not very sincere of me and I regret that.

The "Fog of War" documentary I show to my Social Studies students at the end of the term as a review of the history, but more importantly as a view of the history by someone intimately involved in it and their honest personal view of the actions taken during that time. There are many lessons in this film, not the least of which is the idea of reflection and coming to terms and, hopefully, peace with the decisions made.

The question, "Where can these principles be used in my personal situation?"

R.S. McNamara's 11 principles

#1 Empathise with your enemy

#2 Rationality will not save us

#3 There's something beyond oneself

#4 Maximise efficiency

#5 Proportionality should be the guideline of war

#6 Get the data

#7 Belief and seeing are often both wrong

#8 Be prepared to re-examine your reasoning

#9 In order to do good, you may have to engage in evil

#10 Never say never

#11 You can't change human nature

How can these principles be used in my present situation?

#1. With those you are in conflict, know what it is that they are in conflict with you over. See their point of view and learn why they are in conflict with you. It may be that what you in fact are fighting about is the same thing.

#2. We can only be rational to a point. Logic and reason, if followed to their letter, may lead to total annihilation as the only inescapable outcome. There must be another way, the illogical and the emotional ones.

#3.

#4. Do not waste your energy in solving conflict. The most direct route is preferred, it'll lead to the least amount of total damage and continued ill feelings.

#5. Do not immediately go to physical violence when negotiation and compromise have not had the appropriate time to work their magic.

(#6.

Day Two – portions of three films

Leni Reifenstahl's - Triumph of the Will

Trail At Nuremburg

Ghandi