

THE WORLD PEACE DIET

Facilitator Training Program



“Imagine the world we can create...”

with DR. WILL TUTTLE,
author, The World Peace Diet



Course Study Notes

Module 1: Foundations of Inner and Outer Peace

Recorded Tele-conference with Dr. Will Tuttle

Hello, Let's take a moment to feel the truth and spirit and compassion that brings us together, even though we are in many geographic locations throughout North America and other parts of the world. This is a wonderful opportunity as we begin our eight weeks together to take a moment to relax and breathe and give thanks as part of the human family as we begin this journey.

Each one of us has a wellspring of clarity that we can always connect with. We all share a common yearning, we are all unique, and that's where the real happiness and fulfillment comes from. Not just to make our lives better, but to make the lives of others better.

This community has an enormous amount of experience and wisdom we can share, and many of us have already corresponded. Ideally this won't be just a teacher/student relationship which is question-based, but a community that enriches all of us. There are many things that you may already know, having read the World Peace Diet, and these ideas and concerns are not just academic, because a real global crisis exists.

There are pressing critical issues we face as a culture. It's a deteriorating situation on many levels, not just health-wise. Interestingly, though, the Chinese word for crisis contains 2 ideograms, one meaning "danger," and the other, "opportunity."

There are types of crisis' that bring opportunity, and some of you might be on this call because of a particular personal crisis -- cancer, for example. Others may be on this call because of a heightened state of awareness.

There is so much suffering because we are killing so many animals for food and that is having a tremendous effect on the earth. The beauty is that we can make positive changes in our lives and be part of the solution.

As we deepen our understanding of the roots of our crisis, we can see the negative more clearly, but also the positive ways to bring healing to people in our communities.

This training has at least two levels. One is as a method of personal growth, and the other is that if you successfully complete the course, the certification that is awarded is of practical value. This is part of the opportunity I mentioned, as we awaken and coach each other, it's possible to be compensated to bring this information to the world. You can setup study groups and even volunteer this information and spread the message of vegan living in your community.

Examples include creating your own blog, e-books, videos, coaching, teaching and mentoring and so forth.

The ideas we discuss and understand in this training will help heal the suffering we have been indoctrinated into as a culture.

My philosophy of effective education is based on the natural process of questioning. I think that our education system in the United States is that as we learn more, we're supposed to become experts who can answer any question. I think this is a deadening process. I think the questioning process is a living process, and for an expert to simply answer someone's question often damages the healthy questioning process, which is the source of authentic learning and growth. It creates a dead-end. I think it's important for all of us is that questioning is encouraged, but be careful to not answer a question so quickly that it stops the entire questioning process. Questioning is often a transformational process.

Lastly, before we get to the first chapter, I want to mention a 45-minute bonus video available. (URL is <http://worldpeacediet.org/video.htm>)

And don't forget to visit and interact with our forums (accessible through your Nanacast log-in). Many threads are very active, and Steve and I will be participating and following along with the discussions on these forums.

Chapter One: Food's Power

Being a vegan isn't challenging in itself, but being a vegan in today's society is indeed very challenging.

My approach is that as vegans, we are not adversarial to non-vegans; these two groups are not enemies. Think of meat eaters as pre-vegans. If we are all evolving to become more sophisticated and aware people and as a culture, then we are here to support others.

Many of us ate typical diets before becoming (or in the process of becoming) vegans. We can use this experience to relate to people who are eating meat. We have compassion for where people are in their lives and can speak to the deepest levels in people.

One of the keys is to emphasize to people that the only reason they are thinking and acting the way they are is because of the cultural indoctrination they received. It's not a choice; it's been happening since they were small children.

One way I believe I have been successful in spreading this message is to not force change, but to stress that people have already been changed when they were forced to eat a non-vegan diet. We are only trying to help them get back to living in a manner in which we all should be living, and to help them find their own (human) values.

Now these are some key points:

1) Food is Powerful.

Think about this for a moment, meditate on it if you can. One way anthropologists look to understand the way a culture works is to examine their meals. Because we are eating in a very unmindful way, often driving, etc., while we're eating, it explains profoundly why people resist change. It is very important to understand the psycho-spiritual metaphors of food.

2) We are in a culture of denial.

This explains an enormous amount of the problems we have. We have been desensitized from the actual effect of our food and what is required to kill 75 million animals in the United States alone, every day. That's something like 35 million land animals and 40 million aquatic animals every day.

I didn't call these next items the Seven Basic Mentalities in the World Peace Diet, but that's a way I have come to think of them since publication. Of course, the number seven is such a significant number.

Seven Basic Mentalities Engendered by our culture's meal traditions:

1) Reductionism: Turning beings into commodities. We are told something is meat instead of a chicken. This makes a being a thing, and reduces an animate being into an object.

2) Elitism and Privilege: Certain beings are superior to others. There is a massive amount of violence in human relationships because of this elitism. We see this in peoples of different incomes, races, class status and this reinforced through meal rituals. Might makes right.

3) Exclusion or Exclusivism: This is very harmful to us as humans--as we eat animals foods, we develop the ability to include certain people in our circle of compassion and exclude others. This has devastating consequences. A radical antidote to this is veganism.

4) Predation: The subtext of every meal is that we are predatory by nature. The people all around us whom we trust as infants and children have all given us the flesh of animals that have been attacked and killed. This predation has been injected into us. This is the opposite of any religious teaching that creates greater culture of harmony. We are called to treat others with respect.

There is a predatory culture today. We have banksters--not gangster-- but banksters who are raking in massive profits. These include companies who participate in GMO foods. Veganism is a rejection of all this and a way of saying that I'm not going to live my life as an instrument of this insane system.

There is a great quote from Krishnamurti, "It is not a good idea to be well adjusted to a sick society."

5) Desensitization: This is tragic in our culture. From the time we are born, we are forced to eat the flesh of animals, to learn to compete, we are given very toxic drugs, and we are separated from our mothers in a very violent birthing process. This all leads to emotional numbing and desensitization.

A lot of what we are talking about is healing, and learning to re-sensitizing ourselves and realizing that we are not lone, isolated beings who have to compete with others to get what we want, but rather feel our feelings and get in touch with our authentic nature and live our lives in a

way that brings happiness to not just others, but ourselves.

When we are desensitized, it's not that we don't feel, it's more that we have gone numb and, "dead." We can harm others and not feel it. We can destroy oceans and not feel it.

This is one of the many reasons people go vegan.

6) Disconnectedness: We are taught how to ignore what is on our plate and how it got on our plate. We have a culture that is expert at this disconnectedness. When we can help people make connections and re-sensitize, this makes us more effective as advocates.

7) Domination: Might makes right, strong uses the weak. This again is an attitude and practice that pervades our culture. We tell our children in kindergarten that they shouldn't hit, but then at meals this is ignored. We know eating meat takes more land and resources, and this is clearly seen as an economic factor by the wealthy who can own large amounts of land and eat meat over less-wealthy who don't have the same resources.

The last important idea from Chapter One is the I-Thou and I-It relationships (not covered in this call).

Chapter Two: Our Culture's Roots

(Due to time restraints, this chapter was not covered in this call. However important principles include): domination of animals through the idea of "owning" them, leading to the institution of slavery and of war, as well as domination of women, capitalism, the rise of an elite, powerful, wealthy class

Questions and Answers:

How can we peacefully co-exist with Monsanto and other exploitive, violent, and rich corporations?

That's a great question, and a huge one, touching on how corporations have tremendous power and have taken over traditional government roles of oversight. The importance of us doing what we are doing on this call is strengthening our communities, and deepening our understanding of what is going on. This is the key to combating wealthy corporations. We are getting bombarded by industrial corporations who make a lot of money on sick people.

Can you speak to the argument that plants have central nervous systems and are conscious beings?

I think a good way to respond to this question is to agree with people who hold the view that plants are sentient, but point out the fact that they don't have the same pain receptors as animals. Who knows, plants may feel pain, or stress. But what I like to do is emphasize one main point that is that the more we eat a plant-based diet, the fewer plants we are killing, and the less Amazon rainforest is getting cut down. There is something to the effect of an acre a minute getting cut down for grazing livestock and to grow the grains and soybeans to feed these animals.

As a vegan for 17 years, how do we still love people when they disrespect our lifestyle?

Two things come to my mind. First, our own inner attitudes will hold people back and keep them

in a pattern. If I think that someone, for example, my father or mother, will never go vegan, then in many ways they will never go vegan. One thing to do is to imagine them differently, think of them as a happy, healthy vegan, perhaps eating a veggie burger (chuckle).

The other thing is to spend our energy with people who are ready to move towards Veganism. One of these people might have the impact to change another fifty people, and the cycle can continue and we can save a lot more animals and plants and improve the planet.

How do we tackle foods that are cheap versus the affordability of organics?

We will get into this much deeper in later weeks when we go over government pricing and subsidies. There has been a big switch in how much people spend for food and health-care. People used to spend much more of their money on food than healthcare, but today that figure has been reversed and people are spending more on healthcare than what they are eating.

There has been a lot of slamming of the vegan community from certain food activist group leaders. What is going on?

We live in a culture in which the overwhelming percentage of people are eating animal foods. In cultures of money, it is animals that always pay the price. There are plenty of people who are looking to capitalize on the fact that there is money to be made in colostrum, deer antler velvet, fish oil, royal jelly, and other animal-based "superfoods" and I think that is where the push-back is coming from.

Wrapping Up:

All questions that came in but we couldn't answer will be posted in the community forum. Also feel free to add your own questions.

Next week, we'll go over the history of Chapter Two, and then move into Chapters Three and Four. Please be sure to read Chapters One, Two, Three and Four for next weeks discussion.

Much thanks to you all, and we are on an adventure of understanding together. We are in many ways in the forefront of this activity of recognizing the significance of the violence in our food. It takes a special calling to recognize this and bring this message to other people in the world. None of us can do this alone, we are all in this together.