

SUMMARY REPORT

Putting Values to Work

A Seminar for Prison Staff

29 November - 1 December 1995

Held at

THE BRAHMA KUMARIS WORLD SPIRITUAL UNIVERSITY
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Setting the Scene with Viv Lever, Deputy Education Manager, HMYOI Huntercombe and Finnamore Wood

None of us who deal with inmates can ever be sure of how effective we are as we get limited feedback after prisoners. Additionally, we often have little effective contact with staff who work in different departments.

This seminar is uncommon in that many areas of prison work are brought together. The Brahma Kumaris recognise that people who work with prisoners work under stress and are needful of a place, such as this, to focus on values and ways to integrate them into work.

The programme will allow us to focus inwards, a real benefit of any association with the Brahma Kumaris. Their attitudes and their way of seeing things have revolutionised the way in which I relate to prisoners and certainly to staff.

Restorative Justice

by Tim Newell, Governor, HMP Grendon

This is a critical time for us to meet as it is a time when the political parties are making statements about law and order. Our present Home Secretary claims that prison works, however, many practitioners find this at odds with their own experience. This climate brings with it confusion and stress for those of us who work in the Criminal Justice System.

With escalating crime figures, and a very real fear of crime in our communities, it feels that the present justice system does not work satisfactorily. Perhaps it is time to start again with a different view of justice.

I want to present an alternative view - Restorative Justice (RJ). RJ has been a part of many cultures and societies for a long time, but is a relatively new concept to us in Europe. However, it is in direct conflict with the retributive system we employ so unsuccessfully.

RJ is the mending of that which is broken, the healing of hurt and the removal of that which harms. It is justice without retribution and vengeance. Our present system demands revenge and the passing of punitive sanctions upon transgressors. Restorative Justice respects and addresses the basic human needs of all parties; the victim, the offender and the whole community, of which both are a part. This allows its principles to reach out beyond

criminal justice, into all areas of our lives. It is an approach that can ease personal conflict, reducing damage to relationships and the accompanying violence.

Acceptance of the principles of a RJ model leads us to a new set of assumptions. The administration of this model invites the active participation of those involved in, and affected by the criminality. Offenders accept responsibility for their actions and, instead of being punished, are supported in repairing the harm done. This includes agreed reparation to the victim. Research indicates that most victims desire recognition of the harm done to them, restitution from the offender and assurances that he will commit no more offences. Punishment is not a primary need. Our present system deliberately excludes victims from the process.

Tim shared an example of RJ, telling us of the Masai tribesmen who discovered that one of their members had embezzled a large sum of money from them making the village penniless. He admitted responsibility. The villagers decided not to exclude him, but to allow him to continue living and working with them so they could keep tabs on him and repay the funds he had stolen, over the next twenty years. They reasoned that this was an opportunity to correct his wrong. Crucially, the teacher accepted this contract and the relationship. This appears to illustrate a healing way of dealing with someone and allowing change. This differs from our way where we punish people then release them back into the community where many re-offend.

If people consider the effects of restoration, as opposed to retribution, they can begin to experiment in their own lives, applying these healing principles in all areas of conflict. Insofar as that is done, by anyone, in any situation, justice and mercy will have been increased.

Professionals within the present system might feel threatened by Restorative Justice as alternatives without an element of punishment seem risky, even frightening.

In the meantime we must always believe that good things are happening:

- A therapeutic community approach already exists within the prison system. Work is being done to allow prisoners to accept responsibility for their criminal behaviour, to become more self-aware, and to make the changes in themselves, with the support of a healing community that will determine they have no more victims.

- The Alternatives to Violence Project run workshops in prisons and in the community aiming

at more effective conflict resolution. They sponsor victim awareness inside and outside prisons.

- The Phoenix Trust actively promote the use of the prison cell as a place of personal growth through meditation.

- The Brahma Kumaris work with staff, prisoners and the community, stimulating positive thinking and improved self-esteem.

- The Chaplaincy, present in all prisons, addresses issues such as these in daily ministry.

Putting Values to Work,

Sister Jayanti, European Director, BKWSU

As I have come to understand more about the conditions of prison, I know that you have a real commitment to care and a concern for people to do the work you do. I would like to focus upon values and the values of the self. Both the world and your institutions are changing, the pressure cooker seems to be becoming more intense and so where do you find support and strength for yourself?

I don't believe that it will be an organization or an institution which is going to help you but yourself. A wise sea captain caught in a tropical storm knows that if he holds his vessel on the periphery it will get hurled about. If he can reach the eye of the storm he will enter a place of stillness and protection. Similarly, when everything around me is in turmoil, the best place for me to seek refuge is not outside, but deep within the self. Here, I can access my own inner being, find strength and stability, then emerge to do whatever it is I need to.

I wish to look at three relationships: with myself, with my colleagues, and with those whom I serve. Before I can be effective in my relationships with others, I must understand my relationship with myself. This is not difficult but, as with any relationship, requires quality time. How much time you give is an indication of how much you value the relationship.

Start each day with a few minutes for introspection. This attention to myself is not selfish but an essential ingredient of my own life. I must ensure that I understand both sides of myself - my strengths and weaknesses - and be prepared to do something about them. You will be strengthening the positive side of your nature. If I stabilise my own foundation values, I maintain my own dignity and self-respect so that I can move forward with that strength.

If everything around me is chaotic it is important that I hold on to that which I understand to be true. I must understand my basic principles and values, reinforce them, and maintain them in a very

powerful way. If I relate well to myself, there will be a lot I can do for others around me as well.

This is a bridge to the second relationship. Carrying out the project "Vision for a Better World" in more than 120 countries, we found that although there are different cultural values, the essential, spiritual values are the same everywhere. Co-operation, a key value in my relationship with colleagues, is one such spiritual value. In understanding co-operation, one learns a lot about ego. If my consideration is only towards myself then co-operation becomes difficult. When I understand the value of co-operation and that I cannot achieve anything by myself, I will feel ready to give up my ego for the sake of co-operation.

The third relationship is with those whom you serve. When we see these individuals as human beings it allows for a change of consciousness and a change of attitude that enables you to serve. It is important to respect the individuals and recognize the innate goodness within every human being. Yes, the conditions of society generate a huge amount of crime and violence. Sometimes there are negative traits within us which become strengthened but I think that is a secondary factor. A spirit of service in which you see others with dignity can encourage their dignity to emerge, be developed and enhanced.

Discussion

"Restorative Justice has a healing function. I have always seen healing as the most important role in all the jobs I have held. It is not a word we tend to use in prison. Healing is the responsibility of each and every one of us. If we talk about a person's holistic well-being then we have a responsibility to look at the healing that we do. It begins with self-healing which, of course, comes from looking within."

"I have been working with a lifer who has done everything that has been asked of, has changed in the ways that we all hope for prisoners, has a vision of how his life can be. He was released from prison on a high, excited about what he could give back to society. From the moment he emerged he has been hounded by the press. I despair that someone so fitted and willing to return to society has found no acceptance in the wider community. What of others who are unable to find within themselves such resources?"

"It is interesting to talk of the influence of the media, in the culture of violence and crime. I see a very direct connection. I hear of some of the crimes our young people commit which emulate what they have watched on television. I see the important role the media play in what is happening in the world. I would also say there is hope because people are

looking at values in the larger context of the world in which we live, recognising and acknowledging that things need to change.”

“In the field of education, I have found that there is no real direction as far as values are concerned. We are so concerned with producing results, with keeping our jobs. I think it is time we introduced some central, strong values with which to be guided.”

“At the moment I feel like I am in a taxi, and the Home Secretary is the driver, and he tells me that going up this one-way street is going to do me good and I will feel much better. My dilemma is that if I said stop and got out I would still be lost. Getting out of the system because you don't like it, doesn't help. I stay in the hope that every prisoner, and every colleague I have touched, has felt something. I cannot be constrained by the taxi driver who is taking me the wrong way.”

Plenary and Open Forum

Relationships Between Staff And Inmates:

- Every act is a communication. Even if an inmate is smashing his cell up he is trying to tell you something. The art is to know what he is saying.

- I hope for a time when conditions exist which allow staff and inmates to develop mutual respect, in a fair and caring culture where aims are clear. I think prisoners are confused about why they are there. I think prison officers are confused about whether they are there to punish, or to care. I think it is unfair to treat people in prisons differently because of their behaviour, colour or other factors. I don't think it is caring because prisoners are often left to sort out their own differences in a very brutal way, and are even used as agents of social control on wings, to maintain regimes.

Relationships Between Inmates And Inmates:

- Inmates say that some of their best friendships are developed in prison. Often people who are rather solitary and who can't make friends on the outside are surrounded by friends on the inside.

- I want to acknowledge the hidden aspect of bullying and request staff to acknowledge those being bullied when they come to us for help or removal. Also, for as to do what we can based upon our own values, to make strategies then to let go so that others can do their part.

- Prisoners do not support each other. Weakness is frowned upon. They have no initiative to empower themselves to do something about it.

Relationships Between Members Of Staff:

- I would like to see core training for all staff in Institutional Care, including communications, security and identification and acknowledgment of common goals, to break down the existing barriers.

- Sometimes it feels like everybody else has the best job in the prison. It would be useful if we could spend a day with someone else so we can understand each other's pressures, e.g. the Officer with the teacher, and vice versa..

- People who work part time need to understand that when they leave, the staff and inmates don't. It is their patch and we are invading that patch.

- There is a need for a greater understanding by prison management of the unique circumstances under which teachers and educationalists work.

- Female staff in male prisons is a welcome move. More women should be encouraged to join the Service.

- There are more young people in the Service today, bringing changes. Young people have lots of enthusiasm and little experience. We need to balance the two.

Relationships Between Prison and Community:

- The only ones to witness the changes in a prisoner are those who have been instrumental in helping him to manage that exclusion. So when he does go back into the community he has simply returned. His victim has no idea that he has changed. The people who have dealt with him in his violent or wicked past have no idea that he has changed. So I can understand why there is negative feeling in the community. We must involve the community much more so that everyone can witness those changes, making the path easier.

- If we are thinking of letting a lifer move to an open prison or go into the community, we have to somehow ensure a response from the victim. It can be traumatic to approach the victim some years after the event to say that we are thinking about releasing the person who murdered your daughter or your loved one. However it is an opportunity to do some creative work, especially if this is seen as an expectation from the start vis-à-vis RJ, that there will be some information, some contact. This is an opportunity for healing.

- We must balance public concerns about security, with human rights and dignity.

- We want a crime free society yet we have no idea how to get there or where we start from. That affects our relationship with local

communities because we have no agreement or common ground on which we can work together.

- Perhaps there is a psychological need for prisons. Even very liberal people need prisons to be there and have difficulty listening to alternative ways that things could work in prisons. That means changing prisons will be a very slow process.

- There are a lot of good things happening with prisoners in the community. However if one thing goes wrong there is a knee jerk reaction and everything stops for a while.

Silent Reflection

With Sister Maureen, Programme Co-ordinator,
Brahma Kumaris, London

“We are used to having discussions and workshops but how often do we take time to sit in silence and look at things from a deeper internal level?”

I would like to share a little of how we use our thoughts. They have a great deal of effect and we can underestimate their power. If someone has an outburst of anger or violence, we know there will have been hours or days or weeks of negative thoughts before that outburst.

We waste a lot of energy by thinking negatively about a person or a situation. Conversely, if we have a very good, powerful, inspirational thought, which may last only a few seconds, its effects can last a lifetime. If you think of art, the inspiration to do something good comes to somebody who can then spend a long time bringing it to fruition. Our thoughts are very, very powerful.”

I have found it useful when I think about a situation where I want to apply a certain set of values, and I want to bridge that gap into action, to step back, observe, and separate myself from my own behaviour, my tendency to respond in a particular. In doing that I also separate myself from the role I am playing - to look as if seeing for the first time.”

Participants were asked to think about their core values and very consciously bring them into their awareness. Also, to think about how the values influence thought, word, and behaviour.

1. What are your core values? Honesty? Respect? Tolerance? Peace?
2. A situation you face at work and your usual response to that kind of situation.
3. Stepping back from it and being guided by those values. How might you respond then?
4. Think about the changes that will ensue because of that different response.

"One Of The Most Unfailing Tests Of The Civilisation of Any Country - Human Relationships In Prison"

Dr Andrew Coyle, Governor, HMP Brixton

Prison is a place where one group of human beings - the staff - deprive another group of human beings - the prisoners - of their freedom. We can cite examples of prisons abroad which appear inhumane, where values and dignity have been forgotten in the organisation. There is no need to go abroad to see inhumanity. I have worked in a number of prisons, and have three examples.

I went to Peterhead prison as Governor in April 1988 where each morning, officers put on riot gear. The prisoners had nothing to lose. Materially we had taken everything from them. Some were on dirty protests. It was known as the hate factory, and there was a great sense of it. The way out was to build trusting human relationships, the implementation of which was, of course, terribly complex.

The second example, involved a young man of fifteen who committed suicide in a Young Offenders Institution. It reflects on us when we allow that to happen, in this country, in the 1990's.

My third anecdote is about Brixton in 1991. It held up to 300 mentally disturbed offenders, 230 in F Wing, enough to fill a medium psychiatric hospital. A small group of staff were continually chasing to make sure prisoners were fed and watered daily. To prevent suicide we used strip cells, concrete boxes, with no furniture which could cause damage. Clothing was of tear-proof canvas. If a prisoner wasn't disturbed going in, he very soon became so.

We need these extreme examples in mind when we use adjectives such as austerity. However we must contrast those with positive examples which most of us could come up with. You can make prisons less bad, but there are no good prisons. What you can have are decent humane and just prisons, with a respect for human values. The key to a well run prison is the nature of the human relations within it.

The central person, in terms of staff, is the prison officer. He is a guard, a parent, a sibling, a friend, a supporter. It is difficult to be all of those things in a prison. By and large prisoners are not grateful for what is done for or with them. We need to distinguish between power over what a person does, and power over the person. In prison we must give prisoners the opportunity to restore, or retain their dignity as human beings. We take them into prison, and are expected to turn them into new people. A tall order, but we must at least begin the task of restoring some sense of self-esteem.

In Peterhead everyone knew that it could not continue. Levels of staff sickness were horrendous.

They wanted it to change. So, it was about setting short term goals, about presentation, about having a progression system, presented in such a way that the men did not see it as having to jump through our hoops. The complaint of the prisoners in Peterhead was that they all came from the Central belt and here they were up in the far North East. A large new maximum security prison, Shotts, had just been built outside Glasgow. The solution was that I became Governor of Shotts and took the prisoners with me, so Peterhead settled!

In Brixton, we brought prisoners who were not mentally disturbed into the top two landings of the old F wing called it G wing. The prisoners and staff both went for it. The bottom two landings were F Wing. Eventually all the mentally disordered offenders were in the Health Care Centre, and the whole of G wing, as it became, was for ordinary prisoners.

Some who are in prison have committed terrible acts for which there can be no justification. We should not deny that or allow the prisoners to deny it. However, we must distinguish between what the person does, and who the person is. We are all capable of terrible acts. I think one of the reasons we are so judgmental of others is the fear of what we are capable of. If we recognise that, it leads us to take account of the victim. It is a mistake to say that you can have sympathy for the victim or for the offender. Most victims are not old women mugged in the street but seventeen year old men, the same people who last week were the offenders.

It requires maturity from staff to recognise the humanity of everyone in the system. If someone is uncertain about their role, a uniform is useful. But someone who is confident about their duty will exercise authority positively and personally. There has to be a balance between the elements of imprisonment - security, order, and justice. Our professionalism is tested by getting the balance.

I chose the title of my presentation because it is one of the most famous quotations about prisons. It was said by Winston Churchill as Home Secretary in 1910. "The mood and timbre of the public with regard to the treatment of criminals, is one of the most unflinching tests of civilisation."

We have to ask ourselves, and we have to ask society, how it expects we who work in prisons to treat those we are looking after on their behalf.

Discussion

Q. I am assuming you maintain a dear vision of what it is you mean to achieve. Is there something you can share about how you are able to do that?

The short answer is that one continually questions what one is doing. But it must be more positive than negative, otherwise I would have left long ago. I remain a bit uneasy about working in this system. If ever I were totally at ease then it would be time to move on. There is something odd about earning a living by locking other human beings up. It is important that those who do it question why and how.

I suspect it becomes easier further up the system, to be one's own person. It is more difficult at uniform level, where group pressure is greater - positive as well as negative. You have to survive in the system. It is an organisation, so you cannot be totally an individual. I remember at Peterhead, a prisoner having a real argument with an Officer, and saying, "the only thing is that your gang is bigger than my gang!" You cannot stand totally outside the system. Clearly we all are of the system. But it does not exist in a vacuum.

Part of it is coming to meetings like this and saying to members of the public, "We run the prisons for you. How do you want us to run it? Do you know the way we are running it?"

Q. What do you feel is the overall value that helps relationships in a good prison? If there is such a thing as a good prison.

Respect for each other, which does not mean I approve of acts you have committed. In a prison like Whether for those who have not committed serious a crime or long-term prisoners, one can still show respect, albeit sometimes with difficulty. I think the individual can recognise that. I often sit in on Governors adjudications. I find the role Governors play very important. They are sitting there as human beings with human beings in front of them, and they give answers to the most extraordinary questions in a most humane way. The prisoner has to have respect for that man, even if the answer is negative.

Q. How do we show the public how prisons are run? What they read in the Sun and the News of the World gives a wrong picture of what is occurring.

I think that the public are more astute than we give them credit for, and are capable of making distinctions. In Brixton when we started to build up our local links, many community groups did not want anything to do with the prison. Nowadays there is both a local and a national level at which one can widen the debate. But the prison system will always come under criticism.

As a penal historian I see that what is going on today was being discussed thirty or forty or a hundred years ago. One thinks it is going in a

circle, but I think it is elliptical, and every time it comes around it moves on.

The Art of Self Confidence

Workshop with Gail Bradley, Partner, Behavioural Health Partnership and Probation Officer and Mike George, Management Consultant

What prevents and erodes Self-Confidence?

Fear. Hiding behind the uniform, or a set of rules.

What builds up Self-Confidence?

Training. Experience and experiences. Knowing your personal and professional goals. Being able to listen and to learn.

How is Self-Confidence maintained?

Positive relationships with ourselves and others. Reflections on other's responses to our actions.

The greatest challenge facing many organisations is implementing new ways of working together. Within that the greatest challenge to the individual is to change themselves. Among the factors which influence that challenge are self-esteem, self-management, self-empowerment and self-confidence. All of these areas are linked.

Through exercises and a questionnaire, participants were able to explore facets of self-confidence: including personal values, perceptions of ourselves and what happens around us, our attitudes which influence our actions and responses, and perhaps most importantly, our sense of personal identity.

What makes a Self-Confident person?

Knowledge about work. Relaxation. Ability to share. Articulate. Focused. Ability to learn from experience. Flexibility. Acceptance. Awareness of personal strengths and weaknesses. Courage. Assertiveness. Interest in others. Fearlessness. Balance. Creativity. Love. Honesty. Leadership.

Working Together for a Purpose

Panel Discussion

What makes communication between each of us and those we wish to communicate with so difficult?

Jo Donachie, Education Officer, HMP Oxford:

I have worked in prisons for sixteen years. Working with YO's you can believe these are young men who made mistakes and you can turn them round. The Remand Centre of a high security prison exposed me to real nasties: hired killers, conspirators to murder, a man who had chopped his wife up with the vegetable knife.

This challenged my values in what I consider to be a giving profession. When we lock people up we survive by giving to them. It would have

been easier if they were monsters, but the media is wrong. They are ordinary people who had done horrible things.

I moved to a resettlement centre where inter-departmental stress is less. This is because we have a clear mission, ensuring that people move from prison into the community with work and training in place. The biggest barrier to communication for me is being thought of as not part of the Prison Service, one who comes in from outside. Another barrier is that education is seen as a soft option. That is not true. Education is about change, and bringing people on. That is hard work for all.

Shirley Graham-Paul, Board of Visitors, HMYOIs Huntercombe & Finnamore Wood:

I want to be positive about communication. Boards of Visitors know that staff need care. In that role I hear officers' views, how they are. When they know you care it helps us all. It is important for the Governor to listen to concerns from the Board.

Also, it is important to be a part of the prison. To be involved with suicide awareness, race relations. Boards of Visitors should be proactive, non-judgmental.

Grahame Ashmore, Prison Officer, HMP Stanford Hill: I have been an Officer for over twenty years, mostly with adults in open conditions. During that time I became involved in music which I find to be a great tool for communication with prisoners.

The main area of conflict I feel is the group working system. This allows each department to be isolated from the others, and stops them seeing the wider picture. I find conflict personally because what I do with prisoners is seen to be soft. I see it as communicating, encouraging and getting the best out of people.

Georgina Long, Prison Education Co-ordinator, Brahma Kumaris: Five years ago, as we introduced meditation in to a particular prison, an educationalist told me clearly I was not welcome by him. Others saw a need, including prisoners. A year later, he wanted to put me on the payroll!

I prefer not to refer to barriers. I find it is usually a personal attitude. If I have a good attitude towards that person and respect, understand and appreciate what they do, and value the compassion and care I see them delivering, the attitudes can change.

David Sherwood, Governor, HMP Highpoint (Chairman): I see three main barriers: as a Governor, I spend so little time in the prison; the enormous amount of paperwork I have to deal

with; certain attitudes. When I arrived at my current prison I asked each department to be honest with me. Each claimed life would be easier if others only did their job properly! Each area fails to see the value of the others.

Discussion

- *“Whenever I see a member of the Board of Visitors, I know I will be asked questions and I worry about sparing the time. I feel bad about that in the light of the help I was given by a Board member when an inmate complained about me. This persons communication skills, her act of giving us equal value, saved a terrible situation.”*

- *“I have worked in three prisons over twenty years. In the beginning I found being a woman meant I was either ignored or treated in a dismissive way with sexual innuendoes and jokes. Things have moved along way since then. Women are accepted more in the role of the Prison Officer. I believe that prisons are a last male bastion and the female energy brings out the gentler side in men, moderating language and behaviour.”*

- *“The Personal Officer scheme is a disaster. It assumes that all are capable. I know staff who are poor at inter-personal skills but very good at security. Others are the opposite.”*

- *“Education staff are never considered when sentence planning is done. We are not consulted about inmates who work for us and are on adjudications or up for transfer, or the other things which happen in prisons.”*

- *“I am concerned about the culture of blame in the Service - the seeking of scapegoats. I want us to commit ourselves to combating this culture by giving praise and positive feedback to each other and to prisoners. The Service is going through a difficult time and I believe we must acknowledge each other.”*

- *“We used to be a more united Service. However, over the years we have put ourselves into boxes and become isolated.”*

Closing Address

Dadi Janki. Co-administrative Head,
Brahma Kumaris

Those who are weak, or have no self-respect, or who have the wrong company, become victims of all that is around them. Our good feelings for these people makes us wish for good in their lives that they may become free.

For three years I have visited the same prison and I realise what a special place it is. Why? To provide a very special atmosphere for prisoners is the greatest act of charity. A good atmosphere

is as essential to us as food and water for it gives a positive experience to the inner being, an awakening of the inner self, a realisation of who we are and what we are to do. In an atmosphere of safety people become engaged. A life of learning is a beautiful life. I have been meditating for sixty years and feel I am still learning.

What should we learn? Each day I learn that there should be nothing weak or negative within me. I should be like a pure diamond, flawless. How can that happen? Like a diamond which sparkles even when covered in dust, I must give inspiration wherever I am. Here you will be inspired to practice what you know. When we do that we have confidence in our beliefs and values. Only when we practice what is positive, will we become free of that which is negative.

When we gather for mutual benefit we leave with a footprint on our hearts, without negative tendencies like jealousy. There is a saying that tells you not to criticise until you look behind your own back. Do not mock others in their condition. That is arrogance and dangerous for you. We all play specific roles. I must remember to have love, forgiveness and mercy in that role, regardless of what others are like. Sometimes for others my role might appear unpleasant but if I carry these with me I will remain positive.

Remember, love does not work without law, and law does not work without love. The weaknesses and negative tendencies which people have are able to be countered with love and law.

Where does punishment have a place in our values? When dealing with prisoners we must always remember our own humanity. If our actions are of cruelty they will never recover.

Recently someone asked me if I would give respect to a murderer. I said of course. When a person acts like that they have lost self-respect, and they lose the respect of others. At that time it is important that I give respect as I would give oxygen to a dying man. If you show forgiveness, it restores feelings in their own heart, allowing them to let go.

Worry, fear and loss of hope prevent people from doing what they wish. These three things must be removed from people, allowing them to blossom. They should be replaced by courage, truth and faith.

If my own arrogance and anger are finished, I can share so much love. Leave your anger here before you leave. Donate it to us! Those who take part in spiritual gatherings like this often ask their host what they can give. The host will ask for five false pennies. The five false pennies are greed, attachment, anger, jealousy and ego.

Leave them here and come again. This is your home and you should come when you wish.

I am at home when I understand who I am, to whom I belong, and what my task is. I am a child of God and you are a child of God. When you practice that knowledge you will be able to caution yourself. Others will be inspired by your presence, without words.