



**AUSTRALIAN TAMIL
MANAGEMENT SERVICE**

Senator the Hon Concetta Fierravanti-Wells
Minister for International Development
Parliament House,
Canberra ACT 2600

23 January 2017

Dear Senator Wells,

Foreign Policy White Paper

Thank you for your invitation dated 21 December 2016, to contribute to the above paper. I am an Australian of Sri Lankan origin, feeling the responsibility to share my true experiences towards a strong heritage for future Australian migrants so they/we would experience with lesser hardship, the sweetness and protection of ownership of Australia and through Australia, the world. As a first generation migrant Australian, to me immigration and foreign policy are closely linked to each other.

Hence my submission is built around the question - **Foreigner or International Relation?**

While legally Australia is a Sovereign Nation, Australia has also, the opportunity to participate in developing Global Policies and participating in Management of global affairs through such policies and the direct experience of Australians in wider world and other Nationalities in Australia. I submit that where this wider experience is below 50% of our total interactions with another Nation, we are foreigners to each other. Where the experience is more than 50% we are International Relatives.

As foreigners, we exist for each other largely to give form to the bigger picture. Hence we have the duty to strictly adhere to the laws by a body common to us and/or bilateral and multilateral agreements with those nations. As International Relations we share commonly as if we are a part of each other, except when there is express conflict. When there is open conflict – we need to become foreigners to each other until the conflict is resolved and the resolution is integrated with our Foreign / International Policies.

The case of Bali 9 is a good example where injustice to Australians could have been prevented if the Australian Federal Police had not tipped off Indonesian authorities – as if the latter were International Relations when they were actually foreigners. Without such tipoff what happened would have been between two individuals governed by their respective natural forces at that place at that time and the net value of the force is manifested by the

individuals. Once human intervention takes place through particular official systems – the pathway of Truth is disturbed and the outcomes are reduced in their value as lessons in future.

The other example is the Sri Lankan ethnic war – where the Sri Lankan Government made ‘foreigners’ of Sri Lankan citizens by birth and by law and received external assistance to eliminate fellow Sri Lankans. As per Natural Laws – we are all taken as Equals until known otherwise. As per the laws that render Sri Lanka the title of Sovereign Nation, the Government had the DUTY to protect its citizens from attacks by foreign forces. The Government facilitated itself by listing the LTTE as ‘Terrorists’ but failed to demonstrate that it was an International Relation of those other countries that aided the Sri Lankan Government to eliminate its own citizens.

As an international relation through UN – Sri Lankan Government had the DUTY to ensure conformity with the Global Policies of the UN. An Australian of Sri Lankan origin – Dr. Palitha Kohona, who was highly recognized by the Australian Government, was part of the group assisting the UN process. Australia, by failing to expressly discipline Dr. Palitha Kohona also became an accessory to the breaches that happened during that manifestation of Natural powers between two tribal groups – one wearing the uniform of government and the other carrying the Terrorist label. The latter did not have leadership duty to the lawful citizens of Sri Lanka. The former did not only to Sri Lankans who respected and followed the law but their International elders starting with the UN.

In addition, every nation from whom Sri Lanka receives Aid – is a relation. A relation has the dignity of the position taken. Where Australia is not confident enough to take the Senior Position as Service Provider, that Aid becomes ‘bribe’ to cut-short the lawful pathway to becoming global family. One who believes in the receiver – is a natural family to the extent of that belief. Global laws assist our journey along this pathway.

International Relations need to be structured with that Common Belief as the nucleus. Where this belief is weak – we have the duty to respect their Sovereignty and treat them as Equals but foreigners and not as juniors. Aid in the custody of Government during an internal war – is a temptation to abuse power towards quick show of victory. During such times, the Australian Government needs to ensure strict accountability through Project Approach or cease provision of Aid – money and human – until the natural forces manifest the net outcome to wider world. Giving Cash Aid to the Government and Place Aid to war related migrants from that Nation, confirms weak structuring of International Relationships. The strongest reason towards this could be lack of True Experiences underpinning International Policies. If Australia was a true senior relation of Sri Lanka, Australia would have ‘sensed’ and quietly settled the issue – Government to Government. Now that we know that Sri Lanka is a ‘foreigner’ we have the duty to ourselves and to our relations who respect us as seniors – to cease all welfare payments to Sri Lanka and other nations – who have effectively separated themselves from Global Policies and acted without the dignity of a global citizen. If they in turn are Equals – then it would be wrong of us to give aid – as if they were beggars.

Every person has the ability to complete a relationship by respecting the service provider. The Australian Government has invited ‘submissions’ to confirm its higher position. When respect is demonstrated – we become Common. Without that ‘respect’ a citizen remains a

junior without common belief and the Government remains mere occupier of the higher position. Effectively we are ‘foreigners’ even if the law says otherwise.

The Challenge is to become Common – the senior through sacrifice of measurable benefits and the junior by submitting the work with respect to the higher position. That ‘work’ could even be mere words or physical acts to demonstrate respect – for example taking one’s place in the Public gallery. That humility opens the door to the Senior’s mind towards forming One pathway. As per my discovery – a junior who separates after ‘taking’ the benefits loses the Energy to open this door to the higher mind and therefore to Commonness of higher standards. Likewise, the Senior such as Australia, who fails to educate and nurture the junior such as Sri Lanka, fails in the duty to ‘include’ and be responsible for the whole. During the Sri Lankan war the Sri Lankan Government required international participants and observers to leave the battle area. That was confirmation of Separation which automatically locked the door to the Global Seniors’ mind. Then the forces were ‘free’ to act as they pleased with the cornered group – largely Tamil civilians without arms. Australia was a silent accessory to this cruelty. Australia may not have had the ‘voice’ but that makes Australia a foreigner without the position power to give or receive Aid.

Truth is most perfect senior and Love is the sweetest junior. From time to time the two are disconnected and then we need laws that keep us separated as Equals. Where there is true diversity – the separation would be temporary and eventually make us attractive to each other. The one nation could therefore be a relation or a foreigner – depending on the current forces prevailing at the level of leadership of the two nations. Where we have become Common after starting off as foreigners – we have the opportunity to take the higher pathway assisted by Nature – Truth. Where we become foreigners after being relatives – we shrink to lower levels of operation and become Business Partners or worse tribal groups without the power / drive to connect to wider world.

I believe that here in Australia, I started off as a junior relation by law – but once in a position I performed as per my independent standards developed as a Sri Lankan. I now realize that that took my work to the area of Truth – and hence I become Global. I paid my respects to my Alma Mater but without bringing as is the credits I earned in Sri Lanka but not recognized by Australians. I did not take that old position in my mind, even when the Police to whose custody the issue was demoted by the University of NSW, insisted on calling me Sri Lankan in official records. I ended up paying not only by being listed as a criminal but also for taking the perpetrators to Court where I was asked to ‘pay’ their fees. But that pain ‘freed’ me from expecting externals to recognize me and I became Self-Governing Australian with Truth as my Master. I then wrote my book Naan Australian (I am Australian) which was published by Sri Lankan Publisher and found its way to National Library of Australia – through Natural pathway of Truth – without any intervention on my part.

This Truth helped the Sri Lankan in me merge with the genuine Australian, by continuing to attribute to Sri Lankan Alma Mater – but without compromising on the standards of my work outputs to devalue to suit the money and status benefits that I was allocated. This is possible when we take our past as True experience which then becomes the ‘motivating force’ to function in a new environment at the level of true standard through which we worked in our previous nation. To the extent the Australian employers paid me less than the global value of my work – Australia was receiving Human Aid from Sri Lanka. THAT entitles Australia to say ‘Thank You Sri Lanka’ – including through submission of funds as Thanksgiving and not

as Aid. That is the Righteous way to complete the Global relationship. When we leave it as an orphan, Nature takes over and returns less valuable human resources through global programs – including as refugees with allegiance to Sri Lankan Local Politics out of Australian Resources. A country that has a particular policy giving priority to a particular religion – such as Buddhism foremost policy by Sri Lankan Government becomes a foreigner to Australia which is committed to Equal footing for all religions. Australia may not have the common feeling to influence the Sri Lankan Government in this regard. But remaining silent when one needs to speak puts the responsibility on Australia to forever hold its peace by remaining an ‘outsider’ and not an Aid Provider who expresses Policy through such Aid.

Our Policies need to be firm enough to facilitate each one of us to take our due position at least mentally with wider world. This contribution of mine is towards development of such policies.

Thank you again.

Yours sincerely,

Gajalakshmi Paramasivam
CEO