

Live Encounters celebrates 7 years 2010-2016

# Live encounters

FREE ONLINE MAGAZINE FROM VILLAGE EARTH  
APRIL 2017

## **Deconstructing ISIS: Full of Symbols, Less on Substance**

Dr Namrata Goswami



## **SUPPORT LIVE ENCOUNTERS. DONATE NOW AND KEEP THE MAGAZINE LIVE IN 2017!**

Live Encounters is a not-for-profit free online magazine that was founded in 2009 in Bali, Indonesia. It showcases some of the best writing from around the world. Civil and human rights activists, animal rights activists, poets, writers, journalists, social workers and more have contributed their time and knowledge for the benefit of the readers of the magazine.

We are appealing for donations to pay for the administrative and technical aspects of the publication. Please help spread the free distribution of knowledge with any amount that you feel you want to give for this just cause.

### **BANK DETAILS**

**Sarita Kaul**

**A/C : 0148748640**

**Swift Code : BNINIDJAXXX**

**PT Bank Negara Indonesia ( Persero ) Tbk**

**Kantor Cabang Utama Denpasar**

**Jl. Gajah Mada**

**Denpasar, Bali, Indonesia**

Om Shanti Shanti Shanti Om

[markulyseas@liveencounters.net](mailto:markulyseas@liveencounters.net)

**All articles and photographs are the copyright of [www.liveencounters.net](http://www.liveencounters.net) and its contributors. No part of this publication may be reproduced without the explicit written permission of [www.liveencounters.net](http://www.liveencounters.net). Offenders will be criminally prosecuted to the full extent of the law prevailing in their home country and/or elsewhere.**

Cover photograph by Mark Ulyseas





## Deconstructing ISIS: Full of Symbols, Less on Substance

Dr Namrata Goswami

Dr. Namrata Goswami is one of the foremost Indian thinkers on long-term global trends, emerging security challenges, and scenario building. She is currently an Independent Senior Analyst. Dr Goswami was formerly Research Fellow at the Institute for Defence Studies and Analyses (IDSA), New Delhi where she specialized on ethnic conflicts, insurgency, counter-insurgency and conflict resolution. She was a Jennings Randolph Senior Fellow at the United States Institute of Peace, Washington, D.C., She is a recipient of the Fulbright-Nehru Senior Fellowship.



## Political Islam and the Arab Uprising: Islamist Politics in Changing Time

Dr Fazzur Rahman Siddiqui

Fazzur Rahman Siddiqui is a research fellow at the Indian Council of World Affairs (ICWA), New Delhi. He received his PhD from the School of International Studies, Jawaharlal Nehru University, New Delhi, He is proficient in Arabic, Urdu and Persian in addition to being fluent in English and Hindi. He is the author of The Concept of Islamic State: From the Time of Caliphate to Twentieth Century: Pre-Ikhwan and Post Ikhwan Phase, published in Lebanon.



## Strategic Ambiguity : Origins of India's Nuclear Program

Cauvery Ganapathy

Cauvery Ganapathy is a Research Analyst of International Relations and Strategic Studies, with a focus on Energy Security. She has presented and published at various national and international forums as a Fellow of Global India Foundation. She has been a recipient of the Pavate Fellowship to the University of Cambridge as Visiting Research Faculty and a recipient of the Fulbright-Nehru Doctoral Fellowship to the University of California, Berkeley. She is currently completing her PhD at Jadavpur University. As an intern at the National Institute of Advanced Studies, Bangalore, she has worked on the nuclear industry in India.



## Cyber crimes against women in India

Dr Debarati Halder and Dr K Jaishankar

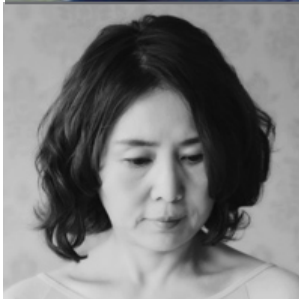
The book is a significant contribution to socio-legal research on online crimes targeting teenage girls and women. It shows how they become soft targets of trolling, online grooming, privacy infringement, bullying, pornography, sexual defamation, morphing, spoofing and so on. The authors address various raging debates in the country such as how women can be protected from cybercrimes; what steps can be taken as prevention and as recourse to legal aid and how useful and accessible cyber laws are. The book provides detailed answers to a wide array of questions that bother scholars and charts a way forward.



## Falling Cherry Blossoms - An Easter Message

Dr Ivo Coelho

Coelho earned his PhD in philosophy from the Gregorian University, Rome. He is Reader in Gnosology and Metaphysics at Divyadaan: Salesian Institute of Philosophy, Nashik, India; editor of *Divyadaan - Journal of Philosophy and Education*. He has been director of the Institutum Theologicum Salesianum, Ratisbonne Monastery, Jerusalem, and currently a member of the governing body of the Salesians of Don Bosco in Rome. He is the author of *Hermeneutics and Method: The 'Universal Viewpoint'* in Bernard Lonergan. [www.ivophil.blogspot.com](http://www.ivophil.blogspot.com)



## First Foot Falls of Spring in my town

Mikyoung Cha

Mikyoung Cha is a graduate in Oriental Painting from Hyosung Women's University, Daegu, South Korea. She has participated in a number of group art exhibitions in South Korea and Japan. In 2016 she took up photography – the camera becoming her paint brush. This globe trotting photographer is a regular contributor to Live Encounters Magazine.



## The Last of the Headhunters

Jill Gocher

Bali based international photographer has spent her life exploring and enjoying Asian cultures. Her work has appeared in National Geographic, Time, International Herald Tribune, Asia Spa, Discovery, Silver Kris and many more. Her books - Asia's legendary Hotels, Periplus, Bali- Island of Light -Marshall Cavendish, Indonesia - Islands of the Imagination. Periplus, Australia - the land down under - Times Editions, Singapore, Indonesia - the last paradise - Times Editions. She has held exhibitions in Singapore, Kathmandu, and Bali.



## Mantra of the Mandala

Patricia Fitzgerald

Patricia studied Visual Education and Communication at Dun Laoghaire College of Art & Design (IADT) and also holds a first class honours degree in Philosophy and Sociology from University College, Dublin. Her first book *Healing Creations: Discover your mindful self through mandala colouring and journaling* was published in September 2016



## Life in Death

Mark Ulyseas

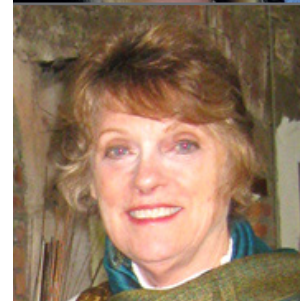
Ulyseas is founder and editor of Live Encounters Magazine and Live Encounters Poetry. He is the author of three books: *RAINY – My friend & Philosopher*, *Seductive Avatars of Maya – Anthology of Dystopian Lives* and *In Gethsemane: Transcripts of a Journey*. <http://www.amazon.com/author/markulyseas>



## Assessing your Beliefs

Dr Candess M Campbell

Candess M. Campbell, PhD is the author of the #1 Best-selling book on Amazon, 12 Weeks to Self-Healing: Transforming Pain through Energy Medicine and Live Intuitively: Journal the Wisdom of your Soul. She is an internationally known Author, Speaker, Intuitive Coach and Mentor and Psychic Medium. She specializes in assisting others to regain their own personal power, develop their intuition and live a life of abundance, happiness, and joy. <http://energymedicinedna.com/>



## Irish Cuisine - Bain taitneamh as do bheile

Sally McKenna

Sculptor, Sally McKenna, relays her life story intertwined with imagery, symbols, politics and the journey back to the ancestral land of Ireland. Life is mirrored in art from her earliest influences to the current day. It is a retrospective look from the vantage point of an age of prosperity and international upheaval. It is an honest reverie of how she made choices and fought the system. Art provided a grounding and creative base to discover and launch her dreams. [www.sallymckenna.com](http://www.sallymckenna.com) [Blog](#) [sally mckenna FaceBook](#)



## Sebzeli Firin Levrek

Ozlem Warren

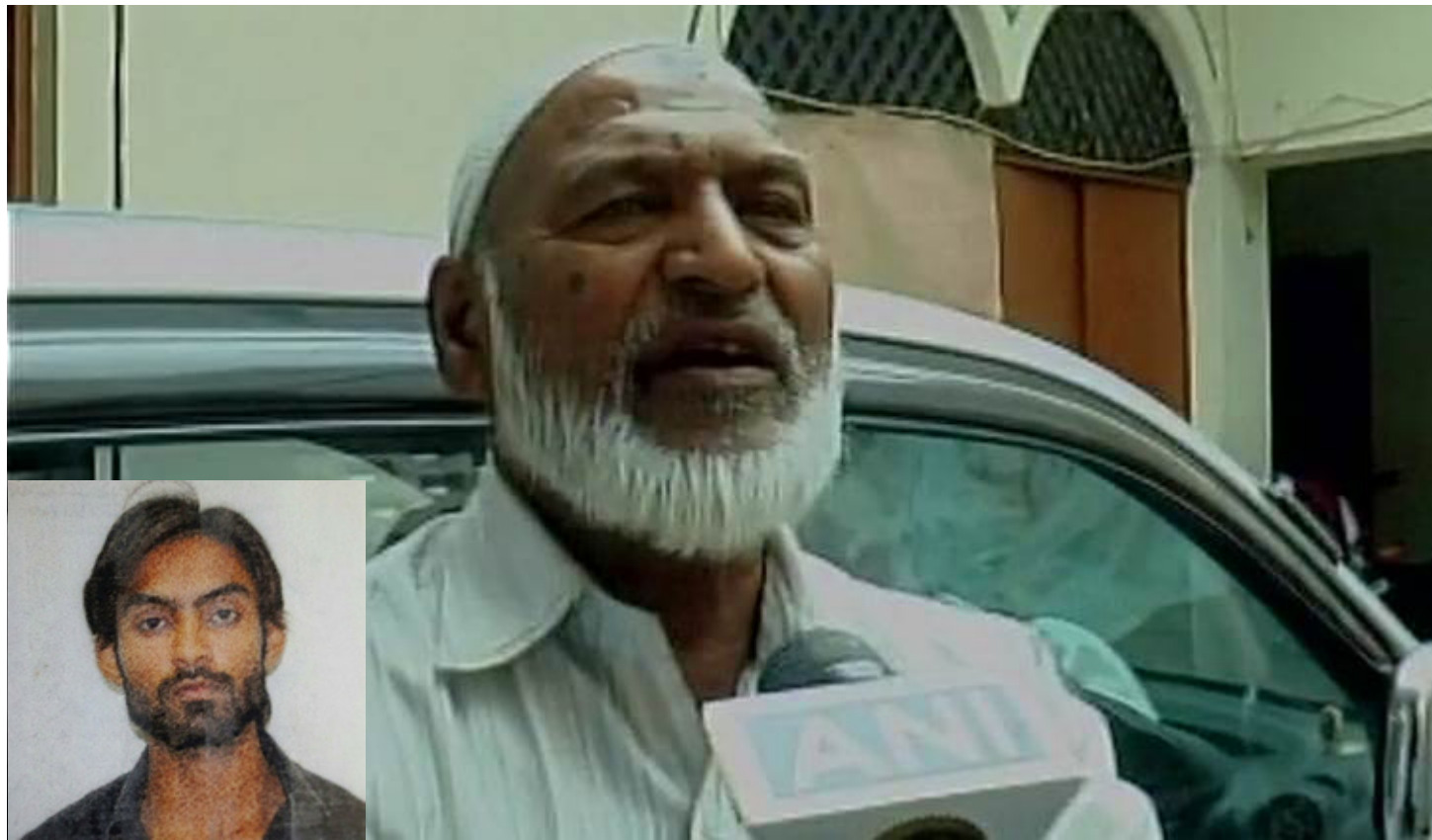
International cooking teacher and Turkish culinary expert Ozlem Warren is a native of Turkey, lived there and extensively travelled for 30 years. She has been teaching wholesome, delicious Turkish cookery in the US, Jordan, Istanbul and England. Her recipes have been published in the local media in England, Hurriyet and Sabah national daily newspapers in Turkey. Ozlem also took part at the "Turkish Chefs of the World", "Dünyanın Türk Seftleri" TV program aired at TRT, National Turkish TV channel and in 37 countries.



Dr. Namrata Goswami is one of the foremost Indian thinkers on long-term global trends, emerging security challenges, and scenario building. Dr. Goswami is currently an Independent Senior Analyst. She was formerly Research Fellow at the Institute for Defence Studies and Analyses (IDSA), New Delhi where she specialized on ethnic conflicts, insurgency, counter-insurgency and conflict resolution. She has been a Jennings Randolph Senior Fellow at the Congressionally Funded United States Institute of Peace (USIP) in Washington DC, where she explored long-term India-China-US scenarios in order to craft sustainable security frameworks to enable unimpeded human development and security. She was co-lead and editor of two IDSA sponsored works on long-term trends, *Imagining Asia in 2030*, and *Asia 2030 The Unfolding Future*. Her latest book published by Pentagon Press, New Delhi is on *India's Approach to Asia, Strategy, Geopolitics and Responsibility, 2016*.



## Deconstructing ISIS: Full of Symbols, Less on Substance



Above: Sartaj, the father of self-proclaimed Islamic State of Iraq and Syria or Sham (ISIS) Indian recruit, Saifullah (inset), who was killed in Lucknow, India, refused to take the body of his son stating "A traitor cannot be my son, straight and simple". One can feel the pain, agony and despair in a father whose son tried to kill innocent people on a train in Madhya Pradesh, India, by setting off a bomb. Photograph [LINK](#)

### Dr Namrata Goswami

Independent Senior Analyst, Author and one of the foremost Indian thinkers on long-term global trends, emerging security challenges, and scenario building.

Sartaj, the father of self-proclaimed Islamic State of Iraq and Syria or *Sham* (ISIS) Indian recruit, Saifullah, who was killed in Lucknow, India, refused to take the body of his son stating "A traitor cannot be my son, straight and simple".<sup>1</sup> One can feel the pain, agony and despair in a father whose son tried to kill innocent people on a train in Madhya Pradesh, India, by setting off a bomb. Similar cases of despair have been voiced by parents of ISIS recruits across the world, be it in the U.K., France, and the U.S.<sup>2</sup>

This lack of support, for ISIS ideology and propaganda, is generational, with older Muslim generations rejecting ISIS and calling it out for what it is; a terrorist group. Even amongst the age group, 15 to 20, viewed as susceptible and specifically targeted by ISIS recruiters, only a few thousands have been attracted to ISIS, out of millions, who reject it. This is despite ISIS repeated claims that all true Muslims have an obligation to join or give allegiance (*baya*) to its self-proclaimed Caliph (Khalifa), Abu Bakr al-Baghdadi. From a population of 1.6 billion Muslims worldwide, around 25,000 to 37,000 have traveled to the ISIS Caliphate.<sup>3</sup> That appears like a huge number, but if one puts it in perspective, nearly 10,000 to 20,000 Afghans, are fighting against ISIS in the *liwa' fatimiyun* (Fatimiyun Brigade) in Syria.<sup>4</sup> Then, we have *Hezbollah* and other Shiite foreign fighters, backed by Iran, fighting in Syria against Sunni ISIS.<sup>5</sup> Most of these foreign fighters are drawn by monetary incentives, which includes USD 500 as monthly income.<sup>6</sup>

ISIS wants us to believe that its foreign fighters are drawn to it by its ideology and religious Caliphate it has *unilaterally* established. ISIS may not want us to know that it pays nearly double to its Syrian fighters, compared to the other Syrian rebel groups.<sup>7</sup> Added to this is the rampant unemployment in the midst of civil strife, boosting ISIS recruitment. While the motivations to join ISIS amongst those in Syria and Iraq, and those outside the region may differ, monetary incentives play a decisive role, besides ideology.





Photograph <http://www.daily-sun.com>

Significantly, ISIS claims that Muslims are flocking to the Caliphate, is contradicted by data. For instance, out of a population of 4.7 million French Muslims (as of May 2015), 1,700 French nationals joined ISIS.<sup>8</sup> Out of 4.7 million German Muslims, 760 joined ISIS (as of May 2015).<sup>9</sup> In the UK, with a population of 3 million Muslims, 760 have joined ISIS by that same date.<sup>10</sup> The countries with the highest ISIS recruits includes Tunisia with 6000, out of a population of 10.89 million, followed by Saudi Arabia with 2,500 out of a population of 28.83 million, Russia with 2,400, out of its Muslim population of 20 million, Turkey with 2,100, out of a population of 74.93 million, and Jordan with 2000, out of a population of 6 million. This contradicts ISIS online propaganda, where it portrays images of thousands of ISIS recruits from across the world, deliberately concealing the millions of Muslims, who scorn them. It is important to locate the ISIS recruitment data vis-à-vis the total Muslim population, to undercut ISIS propaganda that every Muslim is flocking to their so-called Caliphate.

### ISIS Ideology

Nevertheless, what is ISIS ideology? In 2014, ISIS led by Abu Bakr al-Baghdadi, swept into Iraq from Syria, and successfully occupied Mosul in Iraq's Nineveh province. It had already captured cities like Aleppo and Raqqa in Syria. In June 2014, Baghdadi unilaterally declared the Caliphate, followed by ISIS official pronouncement that:

"The legality of all emirates, groups, states and organisations becomes null by the expansion of the caliph's authority and the arrival of its troops to their areas...Listen to your caliph and obey him. Support your state, which grows every day...The Shura [council] of the Islamic State met and discussed this issue [of the caliphate] ... the Islamic State decided to establish an Islamic caliphate and to designate a caliph for the state of the Muslims."<sup>11</sup>

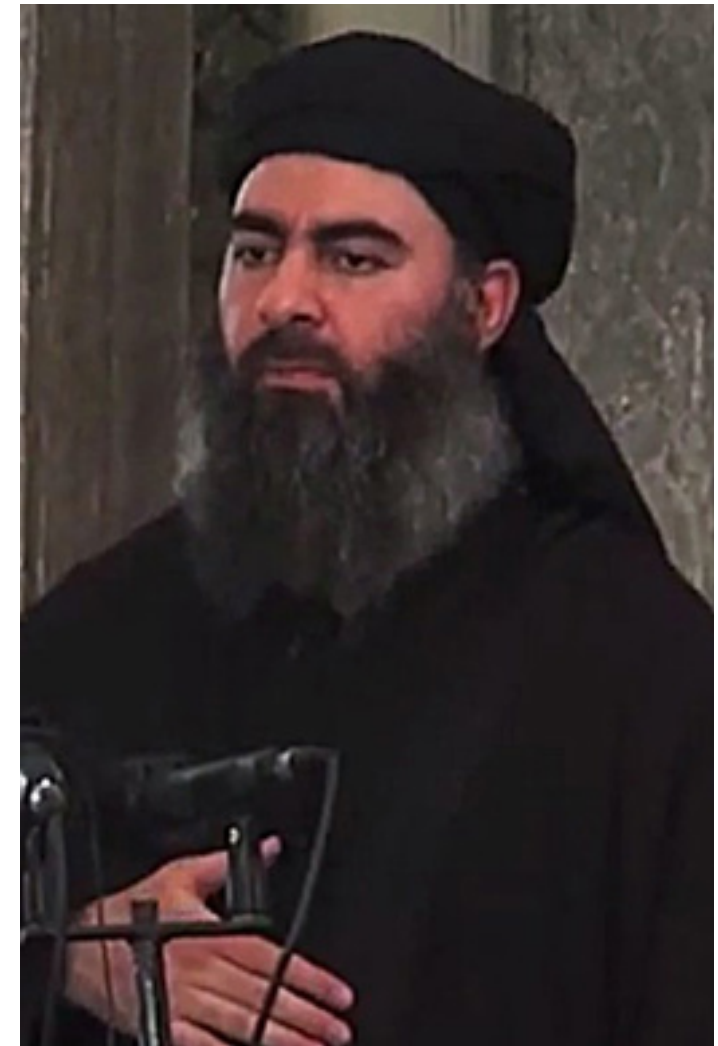
In a map published in July 2014, ISIS declared that it is not simply an organization like Al Qaeda but a state, with all the attributes that come with it, like government, people, territory and sovereignty. By declaring an Islamic State (al Dawla, al Islamiya), ISIS sent the message that this state is not limited to Iraq and Syria but will spread its presence to other parts of the world including North Africa (the Maghreb), Libya, Egypt, Yemen, Andalusia (Spain), Cameron, Somalia, Ethiopia, Azerbaijan, Pakistan, India, Bangladesh, Myanmar, Xinjiang province in China, as well as Saudi Arabia, Jordan, Turkey, Iran, and other gulf states. ISIS declared its intentions to spread to South, Central, and Southeast Asia.<sup>12</sup> To justify the Caliphate and legitimize its brutal tactics, ISIS deliberately quotes from the Koran, especially to create religious sanction, for activities like kidnappings, beheading, slavery, and population coercion.

ISIS is most influenced by the idea of *Takfirism*-the idea of one Muslim declaring another an infidel or apostate, which results in ex-communication. Foremost in this is ISIS's deliberate targeting of fellow Muslims, especially those that deviate from its puritanical interpretation of Islam.

Amongst the theological traditions that influence ISIS are Salafism and the Sahwa movement in Saudi Arabia. Salafism, by itself, is non-political, though it advocates the 'purification of the creed',<sup>13</sup> as ISIS upholds. Salafism emulates the Prophet Muhammad and his first followers, *al-salaf al-salih*, or the 'pious forefathers', who usually had facial hair, and believed that *Sharia* law should be imposed. Another ideological influence on ISIS is the *Sahwa* movement, or the *al-Sahwa al-Islamiyya* (Islamic Awakening), that mixes Saudi Wahhabism with Muslim Brotherhood politics. ISIS is most influenced by the idea of *Takfirism*-the idea of one Muslim declaring another an infidel or apostate, which results in ex-communication.<sup>14</sup> Foremost in this is ISIS's deliberate targeting of fellow Muslims, especially those that deviate from its puritanical interpretation of Islam.

### Propaganda and Recruitment

Most of those who join ISIS from far regions were radicalized by online discussions and ISIS propaganda, rendered vulnerable by their inherent need to belong to something far more radical than their own Muslim communities.<sup>15</sup> ISIS recruitment is propped up on several incentives; namely; ideological and religious; a shared linear sense of anger at some of the conditions affecting Muslims worldwide; the impact of 9/11; the 2003 Iraq invasion; the atrocities of Abu Ghraib; lack of purpose and meaning in potential recruits' current lives; and a sense of siege when poor intelligence in host societies leads to overt generalizations about Muslim communities.



Baghdadi delivers a Friday sermon from the Great Mosque in Mosul, Iraq. AP - [LINK](#)



Indonesia has the largest Muslim population with 209.120 million followed by India and Pakistan, with 176.200 million and 167.410 million. Bangladesh has 134.430 million Muslims. Malaysia has a population of 19.3 million Muslims. Yet recruitment to ISIS has been low according to official accounts. For instance, Indonesia has seen 700 join ISIS, whereas India has seen only 23. Malaysia has seen 100. While Bangladesh has suffered from extremist violence in recent months, the official count of ISIS recruits is low.



An Islamic State propaganda video appears to show a child executioner (YouTube)

### Propaganda and Recruitment contd...

This can lend itself to recruitment, especially from the pool of Muslim youths living in the West. Most of the recruits from Europe and North America fall within the age group of 15 to 25;<sup>16</sup> an age that renders young men and/or women looking for meaning, become easily manipulated by someone older. And ISIS online recruiters are clever enough to scan for those vulnerabilities.

ISIS props its messaging on three factors; first, that Baghdadi draws his legitimacy as Caliph (Khalifa) from his ancestry of *Quraysh*, the tribe to which Prophet Muhammad belonged. ISIS locates this aspect within the Koran, "Indeed, I will make upon the earth a khalifah"} [Al-Baqarah: 30].<sup>17</sup> Second, ISIS legitimizes its state by stating that it is sanctioned by its Shura Council. Third, ISIS aims to demonstrate its state building capacity by advertising its mechanisms on governance, including setting up a tax and education system, law enforcement, and medical care.<sup>18</sup>

### The Limits of ISIS Appeal

ISIS's appeal lay in two factors; material gain and religion based political legitimacy. As stated earlier, ISIS is a well-resourced terrorist groups, with an annual budget of USD 2 billion.<sup>19</sup> Its soldiers draw a salary and are compensated with housing and other benefits. For example, engineers working in the oil fields earn anywhere between USD 250 to USD 1,200 a day depending on their skills.

ISIS mostly draws its resources from smuggling crude-oil from the captured oil fields in Iraq and Syria. ISIS recruits receive housing, with electricity and water supply, with no rent charged.<sup>20</sup> The second form of legitimacy is religion based in which ISIS utilizes ancestry, Koranic verses, and the *Hadith* to legitimize itself. By dint of territory capture, around 10 million people came under ISIS control in 2014, rendering them susceptible to ISIS influence. However, since 2014, about four million have escaped.<sup>21</sup>

Significantly, Baghdadi is not the only Qurayshi left. There are several others. So, what makes him so special? There are assertions that he has a Ph.D. in Islamic theology from the Saddam University for Islamic Studies in Baghdad, Iraq; surely, that Ph.D. degree cannot be valid for ISIS, as it rejects all education that preceded its Sharia based education. It is rather convenient now for ISIS to laud that degree, while at the same time, condemning all former forms of education. And such hypocrisies and selective application of discourse, are not lost on the audiences ISIS aims to influence, thereby failing to draw millions deeply rooted in their culture and traditions. For instance, countries with the largest Muslim populations in the world have seen very few join ISIS. Azerbaijan with a population of 9.417 million has seen about 200 join ISIS; Kazakhstan with a population of 17.4 million has seen 300 join ISIS; Kyrgyzstan with a population of 5.72 million have seen 500 join ISIS; Tajikistan with a population of 8.208 million have seen 386 join ISIS; Uzbekistan with a population of 30.24 million have seen 500 join ISIS. While the recruitment to ISIS appears to be high from Central Asia, it is useful to comprehend that millions have rejected ISIS, or even though sympathetic to Wahhabi Islam, do not view the Caliphate as legitimate.

Indonesia has the largest Muslim population with 209.120 million followed by India and Pakistan, with 176.200 million and 167.410 million.<sup>22</sup> Bangladesh has 134.430 million Muslims. Malaysia has a population of 19.3 million Muslims. Yet recruitment to ISIS has been low according to official accounts.<sup>23</sup> For instance, Indonesia has seen 700 join ISIS, whereas India has seen only 23.<sup>24</sup> Malaysia has seen 100. While Bangladesh has suffered from extremist violence in recent months,<sup>25</sup> the official count of ISIS recruits is low.

### Why?

ISIS occupied areas in Iraq and Syria, which were already reeling under conflict with weak state presence, post so-called Arab spring. After the 2003 US invasion, Iraq has been a hotbed of sectarian violence, especially due to the divisive policies of former Iraqi Prime Minister, Nouri-al-Maliki.



A Caliphate Cub is pictured in IS propaganda in the Libyan city of Sirte, the militant group's overseas stronghold. (Social Media)





70,000 Indian Muslim Clerics Issue Fatwa against ISIL and Other Terror Groups [LINK](#)

### Why? contd...

In 2014, in a vacuum left behind by US withdrawal and growing sectarian strife, it was not difficult for ISIS to roll into Sunni dominated areas across the Syrian-Iraqi borders. Syria, undergoing civil strife against President Bashar al-Assad, left its border areas ungoverned enabling extremist groups to regroup and rearm. Unlike these ungoverned spaces, countries like Indonesia, India, Bangladesh and Malaysia have a functioning representative governance structure with legitimate state presence where groups like ISIS do not stand much of chance, except perhaps target civilians in terror bombings, akin to back stabbing. There is no honor in that, unlike what ISIS would want its recruits to believe.

Indonesia offers the best answer of resistance to ISIS. Civil society groups have played a dynamic role in questioning ISIS religious ideology. For instance, the Nahdlatul Ulama (NU),<sup>26</sup> a Sunni Muslim organization with nearly 50 million members preaches an Islam of compassion, kindness, tolerance of other faiths and inclusivity; a direct challenge to the Salafi inspired fundamentalist theology of ISIS. Another organization called the Brotherhood Forum of the Indonesian Council of Religious Scholars have rejected ISIS. Indonesia based terrorist group, the *Jemaah Islamiyah* (JI), has given its allegiance to *al Qaeda* and is anti-ISIS. Moreover, the JI has been in existence since 1993, and it is rather improbable that it will suddenly give up all agency to ISIS and its leader Baghdadi simply because he self-styled himself the Caliph. Moreover, Muslims in Indonesia are well represented in a functioning state and hence do not feel the need to express themselves through the folds of ISIS.

The lead in questioning ISIS theology has been taken up by Indian Muslim clerics as well. In December 2015, 70,000 Indian Muslim clerics of the Sunni based Bareilvi movement issued a *fatwa* (religious communication) against ISIS during the famous festival of *Urs-e-Razvi of Dargah Aala Hazrat*.<sup>27</sup> Such public denouncements have far-reaching impact.

This brings me to the country most in the news for violent attacks on its secular bloggers in recent years: Bangladesh. In a *Dabiq* article titled "The Revival of Jihad in Bengal",<sup>28</sup> ISIS identified Bangladesh as its next base for operations. Extremist groups within Bangladesh like *Jamaat ul-Mujahideen* (JuM) Bangladesh and *Ansarullah Bangla Team* (ABT) are suspected to be behind the attacks on bloggers. While ISIS has claimed responsibility for the attacks, the Bangladesh government denies ISIS presence arguing that attacks are by home grown groups, who like to demonstrate links to ISIS for global visibility.<sup>29</sup> Significantly, the year the attacks started in 2013 was the same year when extremist party Jamaat-e-Islami (JeI)'s Vice President Delwar Hossain Sayeedi was sentenced to death for war crimes that included attacks on intellectuals in 1971.<sup>30</sup> So, the Bangladesh government accuses

ISIS main aims are to spread fear and paranoia in democratic states and societies, so that those states use disproportionate means (surveillance, security) against their populations, especially Muslims. This is a clever provocation strategy, because ISIS can then create the conditions and prey on populations that feel targeted by the state, rendering them vulnerable and fearful.

the Islami Chattra Shibir, the student wing of the JeI for the attacks and not ISIS.

While ISIS has announced its goal to spread to these areas, their hold is limited at best. ISIS grandly announcing regional heads for Bangladesh, India, Indonesia, etc., are mostly symbolic and lacks substance. ISIS presence, its propaganda, coupled with the multiple terror attacks orchestrated by 'lone wolves' with pledge of allegiance or directed by ISIS,<sup>31</sup> gives the impression that they are spreading fast. However, if one locates the recruitment pattern in perspective, millions of Muslims continue with their lives in lands described as *kafir* by ISIS. That's the good news.

The bad news is that groups like ISIS's main goal is to create disorder, fear and chaos; this it executes by engaging in indirect attacks on civilians, which hurts the states, that fails to deter these attacks. Moreover, ISIS main aims are to spread fear and paranoia in democratic states and societies, so that those states use disproportionate means (surveillance, security) against their populations, especially Muslims. This is a clever provocation strategy, because ISIS can then create the conditions and prey on populations that feel targeted by the state, rendering them vulnerable and fearful.

However, the critical insight on how to ensure that ISIS fails in this strategy, is required. The key lay in effective intelligence. Good sound intelligence, that ensures that while civilians are protected from terror attacks, ISIS's ability to spread its ideas and presence, however limited, within borders, is deterred.



Bangladesh Dhaka Cafe Massacre [LINK](#)





An ISIS fighter filmed bragging about buying 'blue-eyed' slave girls for \$500 has been captured by Iraqi forces. [LINK](#)

While it is one thing to depend on communities to detect signs of radicalization amidst them, it is often emotionally damaging to tell on your neighbor. What if it turns out to be a false alarm! The better path to intelligence is to recruit police, or other law enforcement officials, from communities where youths are susceptible to ISIS propaganda, whose task it is to get that job done; detect and deter. And often, they have the best interest of their own communities in mind and are trusted. Such methods have worked in other places, and could be replicated. In this, countries like Indonesia, India, Malaysia, have a lot to offer. The other is a 'smear campaign' where ISIS brutalities, hypocrisies, and lies, are exposed on a daily basis, by local sources.

#### Foot Notes

1. Subhomoy Sikdar, "Father Calls Saifullah Killed in Lucknow Encounter a Traitor, Refuses to Accept Body", *The Hindu*, March 8, 2017 at <http://www.thehindu.com/news/national/other-states/lucknow-encounter-father-calls-saifullah-traitor-refuses-to-accept-body/article17428430.ece?homepage=true> (Accessed on March 16, 2017).
2. Olivier Roy, "France's Oedipal Islamist Complex", *Foreign Policy*, January 7, 2016 at <http://foreignpolicy.com/2016/01/07/frances-oedipal-islamist-complex-charlie-hebdo-islamic-state-isis/> (Accessed on March 9, 2017).
3. ISIS official document, "This is the Promise of Allah", Al Hayat Media Center, and available at [https://ia902505.us.archive.org/28/items/poa\\_25984/EN.pdf](https://ia902505.us.archive.org/28/items/poa_25984/EN.pdf) (Accessed on February 9, 2017).
4. Phillip Smyth, "Iran's Afghan Shiite Fighters in Syria", The Washington Institute, PolicyWatch, 2262, June 3, 2014 at <http://www.washingtoninstitute.org/policy-analysis/view/irans-afghan-shiite-fighters-in-syria> (Accessed on March 17, 2017).
5. Ibid.
6. Ibid.
7. Rim Turkmani, "ISIL, JAN and the War Economy in Syria", LSE, July 30, 2015 at <http://www.securityintransition.org/wp-content/uploads/2015/08/ISIL-JAN-and-the-war-economy-in-Syria1.pdf> (Accessed on March 17, 2017).
8. "Foreign Fighters An Updated Assessment of the Flow of Foreign Fighters into Syria and Iraq", The Soufan Group, December 2015 at [http://soufangroup.com/wp-content/uploads/2015/12/TSG\\_ForeignFightersUpdate3.pdf](http://soufangroup.com/wp-content/uploads/2015/12/TSG_ForeignFightersUpdate3.pdf) (Accessed on March 8, 2017), p.8.
9. Ibid, p.8.
10. Ibid, p.10.
11. "Sunni Rebels Declare New "Islamic Caliphate", *Al Jazeera*, June 30, 2014 at <http://www.aljazeera.com/news/middle-east/2014/06/isil-declares-new-islamic-caliphate-201462917326669749.html> (Accessed on February 9, 2017).
12. Robert Spencer, "Islamic State Releases Map of 5 year plan to spread from Spain to China", *Jihad Watch*, September 14, 2014 at <https://www.jihadwatch.org/2014/09/islamic-state-releases-map-of-5-year-plan-to-spread-from-spain-to-china> (Accessed on February 7, 2017).
13. Jacob Olidort, "What is Salafism? How a Non-Political Ideology Became a Political Force", *Foreign Affairs*, November 24, 2015 at <https://www.foreignaffairs.com/tags/paris-attack> (Accessed on February 27, 2017).

While it is one thing to depend on communities to detect signs of radicalization amidst them, it is often emotionally damaging to tell on your neighbor. What if it turns out to be a false alarm! The better path to intelligence is to recruit police, or other law enforcement officials, from communities where youths are susceptible to ISIS propaganda, whose task it is to get that job done; detect and deter. And often, they have the best interest of their own communities in mind and are trusted. Such methods have worked in other places, and could be replicated. In this, countries like Indonesia, India, Malaysia, have a lot to offer. The other is a 'smear campaign' where ISIS brutalities, hypocrisies, and lies, are exposed on a daily basis, by local sources.

14. Hasan Hasan, "ISIS has reached new depths of depravity. But there is a brutal logic to it", *The Guardian*, February 7, 2015 at <https://www.theguardian.com/world/2015/feb/08/isis-islamic-state-ideology-sharia-syria-iraq-jordan-pilot> (Accessed on February 27, 2017).
15. Watch "Generation Jihad", BBC Documentary, at <http://www.bbc.co.uk/programmes/p006xbvf> (Accessed on March 10, 2017).
16. Jethro Mullen, "What is ISIS' Appeal for Young People?", CNN, February 25, 2015 at <http://www.cnn.com/2015/02/25/middleeast/isis-kids-propaganda/> (Accessed on March 20, 2017).
17. ISIS Official Document, n. 3.
18. Joseph Thorndike, "How ISIS is Using Taxes to Build a Terrorist State", *Forbes*, August 18, 2014 at <https://www.forbes.com/sites/taxanalysts/2014/08/18/how-isis-is-using-taxes-to-build-a-terrorist-state/#1b7b404f3ac0> (Accessed on March 1, 2017).
19. Damien Sharkov, "ISIS 'Releases 2015 Budget Projections' of \$2 Bn with \$ 250 Mn Surplus", *Newsweek*, May 1, 2015 at <http://www.newsweek.com/isis-release-2015-budget-projections-2bn-250m-surplus-296577> (Accessed on March 3, 2017).
20. Mullen, n. 16.
21. "Islamic State and the Crisis in Iraq and Syria in Maps", BBC, January 20, 2017 at <http://www.bbc.com/news/world-middle-east-27838034> (Accessed on March 16, 2017).
22. "10 Countries with the Largest Muslim Populations, 2010 to 2050", PEW Research Center, April 2, 2015 at [http://www.pewforum.org/2015/04/02/muslims/pf\\_15-04-02\\_projectionstables74/](http://www.pewforum.org/2015/04/02/muslims/pf_15-04-02_projectionstables74/) (Accessed on March 10, 2017).
23. Soufan group, pp. 7-10.
24. Ibid.
25. Paritosh Bansal and Serajul Quadir, "Evidence Shows Deep ISIS Role in Bangladesh Attack", *Al Arabiya*, December 1, 2016 at <http://english.alarabiya.net/en/News/asia/2016/12/01/Evidence-shows-deep-ISIS-role-in-Bangladesh-massacre.html> (Accessed on March 16, 2017).
26. Edward Delman, "ISIS in the World's Largest Muslim Country", *The Atlantic*, January 3, 2016 at <https://www.theatlantic.com/international/archive/2016/01/isis-indonesia-foreign-fighters/422403/> (Accessed on March 16, 2017).
27. Molly Jackson, "70, 000 Indian Clerics Issue Fatwa Against Terrorists", *Christian Science Monitor*, December 10, 2015 at <http://www.csmonitor.com/World/Global-News/2015/1210/70-000-Indian-clerics-issue-fatwa-against-terrorists> (Accessed on March 16, 2017).
28. Haroon Habib, "ISIS Calls Bangladesh New Battleground", *The Hindu*, November 21, 2015 at <http://english.alarabiya.net/en/News/asia/2016/12/01/Evidence-shows-deep-ISIS-role-in-Bangladesh-massacre.html> (Accessed on March 16, 2017).
29. "Alam: ISIS 'Falsely Claiming' Bangladesh Attacks", *The Times of India*, May 25, 2016 at <http://timesofindia.indiatimes.com/world/south-asia/Alam-IS-falsely-claiming-attacks/articleshow/52429894.cms> (Accessed on March 16, 2017).
30. "Bangladesh War Crimes Tribunal: Delwar Hossain Syedi to Die", *The Times of India*, February 28, 2013 at <http://www.bbc.com/news/world-asia-21611769> (Accessed on March 16, 2017).
31. Rukmini Callimachi, "Not 'Lone Wolves' After All: How ISIS Guides World Terror Plots From Afar", *The New York Times*, February 4, 2017 at <https://www.nytimes.com/2017/02/04/world/asia/isis-messaging-app-terror-plot.html> (Accessed on March 10, 2017).



# Political Islam and the Arab Uprising

Islamist Politics in Changing Times

FAZZUR RAHMAN SIDDIQUI



Dr Fazzur Rahman Siddiqui is a research fellow at the Indian Council of World Affairs (ICWA), New Delhi. He received his PhD from the School of International Studies, Jawaharlal Nehru University, New Delhi, where his dissertation was focused on Islamic Political Movements in West Asia and South Asia. His research expertise includes Islamic undercurrents in West Asian Politics and dynamics of development and modernization in the Arab World. He is proficient in Arabic, Urdu and Persian in addition to being fluent in English and Hindi. He is the author of *The Concept of Islamic State: From the Time of Caliphate to Twentieth Century: Pre-Ikhwan and Post Ikhwan Phase*, published in Lebanon.

**Dr Fazzur Rahman Siddiqui, Author**  
POLITICAL ISLAM AND THE ARAB UPRISING:  
ISLAMIST POLITICS IN CHANGING TIME

Published by **SAGE** Publications

Over the past few decades, Islam has emerged as banner for mobilisation of Muslims across the globe to assert its exclusive religious, cultural, political, social, and ideological identities which has morphed Islam into a fundamental fear. In the aftermath of the Islamic revolution in Iran, it was taken to be a temporary phenomenon and a short stint of outburst of the oppressed masses but gradually it dominated the global political, strategic, and ideological discourse sparing none on the globe. In today's ideological and political landscape, Islam has become a major horizon of religious political and intellectual fermentation throughout the world.

Political Islam can be defined and seen as a form of political and religious utopia acts as an ideological alternative and a deemed-blueprint to confront the invasion of modern doctrine of secularism, communism, socialism and liberalism. In another way, it is a form of instrumentalization of religion of Islam by an individual, group, or organization that pursue political objective by mobilising people in the name of religious and cultural identities.

The present book begins with a theoretical frame work to understand the origin, evolutions, variant trajectories, dissent and consent over its partial and complete application in the political and social structure of the Muslim world. It is an empirical account of political Islam which sees the phenomenon as socio-political, cultural, religious, ideological, theological response to the imported cultural and political model imposed on the Arab-Islamic world. The ideology of political Islam is well rooted in the act of descent, opposition and resistance to modern global order bent upon not only opposing the existing ideology but replace it with an Islamic alternative which calls for freedom, dignity and sovereignty and stands against authoritarian secular modernity of west.



The origin of Arab uprising can be traced in the social and political interaction among the political elites, the masses and the relationship between the indigenous rulers and western political master in the region. It is an outcome of a prolonged simmering in the region. This is a rebellion on the part of deprived masses to achieve dignity, freedom, social justice and national sovereignty. This upheaval is a response to utter despondence and a call for rejection of dictatorship, corruption and desire for independence. It represents the triumph of Arab Street over Arab elites and is impelled by shared vision of responsibility and accountability.

Its adherents believe that Islam as a body of faith has much greater role to play in the modern catastrophic world and Islam has been deprived of a greater political role because of political and strategic collaboration between the Arab master-hegemon and the western political actors.

The quest for political Islam is not driven by religious concern but more it has been a cry in the crisis. It has always arisen as an attempt to provide a definitive answer for the existing political and religious predicament. It has been more a reaction rather than an action and stands for an ideological contestation with the far enemy and the near enemy, far enemy connoting the colonial master and near enemy representing the remnants groups of political and military elite of the Arab world. All the prominent advocates of political Islam have invoked religiosity of politics in reaction to external domination and internal cultural decadence and political oppression.

What has come as a litmus test for the Islamist and believers in political Islam was much-talked about and well-explained Arab uprising which in its early euphoric days was called the Arab Spring. One chapter in the book has been completely devoted to the Arab world and it has been discussed at length how the Islamist forces in the region reacted to the Arab uprising in its early weeks and months and how they geared up to participate in the electoral process in countries like Egypt and Tunisia which went through a successful political transformation.

The origin of Arab uprising can be traced in the social and political interaction among the political elites, the masses and the relationship between the indigenous rulers and western political master in the region. It is an outcome of a prolonged simmering in the region. This is a rebellion on the part of deprived masses to achieve dignity, freedom, social justice and national sovereignty. This upheaval is a response to utter despondence and a call for rejection of dictatorship, corruption and desire for independence. It represents the triumph of Arab Street over Arab elites and is impelled by shared vision of responsibility and accountability.

The region is at the crossroads of political and social transformation. Great uncertainties have enveloped the region and processes of transitions are still unfolding which are not resorting to identical routes everywhere. This insurrection has pushed the region towards redefining its political landscape where every political group has been trying to carve out an independent space for itself. The Islamists have been at the forefront amidst the newly-examined political process after the Arab uprising.

The MBH and El-Nahda in Egypt and Tunisia respectively have already started sounding moderate while others like Salafist in Egypt are posing to be very conservative in its political plank. Islamists themselves have thrown a broader array of choice for the Arab masses that might bring about a sharp division among so called integrated ideology of political Islam. It seems that it is not Islamism that will shape politics but rather it will be politics that will shape the Islamism.

Both in Egypt and Tunisia, Islamists were the real benefactor and the uprising and in Egypt, the MBH trampled whole of the political landscape left over as a result of the departure of Mr. Mubarak. In Tunisia, En-Nahda, a replica of Egyptian MBH did not achieve the parallel success of the MBH style but emerged as the first choice for the masses. The Islamists in both countries interacted differently with the emerging political and cultural realities and so the result was very much contrary to each other.

The victory of Islamists in Tunisia and Egypt is itself a message that political Islam will be a decisive factor in redefining the politics of the Arab world. Several shades of Islamic voices ranging from moderate to liberal to fundamentalist to conservative to fanatic have emerged that itself are creating a rift among the Islamists.

The MBH and El-Nahda in Egypt and Tunisia respectively have already started sounding moderate while others like Salafist in Egypt are posing to be very conservative in its political plank. Islamists themselves have thrown a broader array of choice for the Arab masses that might bring about a sharp division among so called integrated ideology of political Islam. It seems that it is not Islamism that will shape politics but rather it will be politics that will shape the Islamism.

The present accounts primarily looks into the changes taking places in the political ideology of the Islamists and long term trajectory of political Islam in the aftermath of the phenomenon called Arab Spring. This is an account of examining the relationship between Arab Spring and political Islam and explores how political Islam will respond to the multi-layered developments taking place in the region. It is also narrative about the constitutional which is a hall mark of any democracy and it is nature of the constitution which informs the extent and degree of democracy a nation practices.

This book is divided into five major chapters and the first one is a laying out of the theoretical framework of enquiry focussing Political Islam. It is will be grounded in study of origin, and evolution of the phenomena called Political Islam.

Meanwhile, it is an empirical and investigative narrative of how the concept of social science employed in studying the religious arena and how a movement beginning with a call for restoration of religious values transformed into a rejectionist philosophy and emerged to be a conflicting ideology against both the western socio-political and cultural norm and ingenious political oppression.



This is an analysis of different shades of Islamic voices in the aftermath of Arab Spring and how Islamic parties like Nahda of Tunisia are not shying away from entering into alliance with liberal forces and MBH in Egypt has no hesitation in condemning the extremist stances of Salafists. The present book is also a brief account of how India should respond to the development taking place in the region and what are the interest and stake of India in the stability of the region.

Another chapter of the book is a highlight and a snap about the Quranic and theological context of Political Islam. This section deals with some of the major writings of the proponent of Islamic politics in medieval times (period ranging from period of four Caliphates to Ottoman era) and how those writings and narratives have become a source of inspiration and a point of reference for today's practitioners of the Islamist ideology.

Another chapter of the book is about the encounter between the Arab world and the western world. This section focuses on the colonial context of political Islam in addition to focussing the different contours of responses to the western cultural and political onslaught and social and economic penetration. The responses to western imperialism consist of many shades leading to numerous discourses. Various streams of intellectualism emerge where some were of the views that Arab's future lies in break from the past and imitation of the west. While others were adherent to cultural past of the Arab and calling for revival of Arab cultural heritage and there were other streams which are ardent believers in the amalgamation of western modernism and Arab past. It was this phase of confrontation in 19th and first half of the 20th century where one can trace the seed of the present day Arab Spring.

The chapter on the Arab uprising and future of political Islam constitutes the central theme of the book. It has discussed at length the origin and implication of Arab Spring for the Arab in general and Islamist forces in particular. This section is an exploration about the responses of Islamic forces across the region to the Arab uprising and deal with the intricacies of the newly adopted moderation in their political voices and attitude vis-a-vis their political opponent. This is an analysis of different shades of Islamic voices in the aftermath of Arab Spring and how Islamic parties like Nahda of Tunisia are not shying away from entering into alliance with liberal forces and MBH in Egypt has no hesitation in condemning the extremist stances of Salafists. The present book is also a brief account of how India should respond to the development taking place in the region and what are the interest and stake of India in the stability of the region. This chapter underlines the impact the Arab uprising has on Indian foreign policy and deal with the extent of changes India may require in the aftermath of the unfolding political situation in the Arab region.

In conclusion it has been seen that Islamic political debate has always harboured a utopia of creating a state for itself but largely remained devoid of evolving a mechanism to achieve a civic-state in modern sense, promote the citizenry, establish a state institution, separate and distribute the power which

But there are others like Salafists who are still adhered to the old classical sloganeering like the questions of the state identity and the application of the Shariah. Salafist agenda was swamped with the same issues before the revolution too and they are still harbouring the old classical view of Islam.

is the mainstay of western liberal democratic state.

Arab Spring which offered a new breath of life to the suppressed and thwarted voice of political Islam for decades in different parts of the region. The Arab Spring imposed an opportunity on the Islamist to translate its age-old ideological rhetoric into the reality which had been never experimented or tested in the past with one or two exceptions. Thus far they had talked of Islamic political idealism in terms of authority and power but deprived of an opportunity to transform it into a practical and existing reality.

This uprising offered an opportunity to accommodate the western political thoughts too in its exclusive political lexicon in order to expand the scope of classically engraved model of the state that has been ignored by their theorist.

But there are others like Salafists who are still adhered to the old classical sloganeering like the questions of the state identity and the application of the Shariah. Salafist agenda was swamped with the same issues before the revolution too and they are still harbouring the old classical view of Islam.





Cauvery Ganapathy is a Research Analyst of International Relations and Strategic Studies, with a focus on Energy Security. She has presented and published at various national and international forums as a Fellow of Global India Foundation. She has been a recipient of the Pavate Fellowship to the University of Cambridge as Visiting Research Faculty and a recipient of the Fulbright-Nehru Doctoral Fellowship to the University of California, Berkeley. She is currently completing her PhD at Jadavpur University. As an intern at the National Institute of Advanced Studies, Bangalore, she has worked on the nuclear industry in India.

## Cauvery Ganapathy Strategic Ambiguity Origins of India's Nuclear Program

The preamble to India's Atomic Energy Act, 1962, No.33 qualifies the document as "an act to provide for the development, control and use of atomic energy for the welfare of the people of India and for other peaceful purposes and for matters connected with other peaceful purposes and for matters connected therewith". No clarification was made on what those matters connected with other 'peaceful purposes' might be. It has been contended by several scholarly studies on the subject that this arrangement effectively introduced sufficient ambiguity into India's nuclear program. The father of India's nuclear program Dr. Homi J. Bhabha had contended that if India were to truly industrialize and come to par with the other industrialized nations, then every option open to them – including the nuclear – must be cultivated by the country. Nehru had voiced the same opinion and had supported the cause to help India's desire of industrialization and development. However, the secrecy that the Atomic Energy Act induced into the field, begets a relook at the stated objectives to consider if the nuclear option had a deterrence component from its very inception.

The wisdom and, more importantly, the need for this ambiguity has often been questioned primarily because from the very outset, the avowed purpose of considering nuclear energy in post-independence India was for only civilian matters of electricity generation. The express support extended by Pandit Nehru to the nuclear program undertaken by Dr. Bhabha, mandated the caveat of the nuclear option being employed purely for peaceful purposes. The very nature of the nuclear industry commonly requires that a certain degree of information being restricted. So any calls for the same in the Atomic Energy Act, should not normally have excited such great debate. Yet, it did. Enquiring into the reasons for this debate would adequately inform an understanding of the origins of the nuclear endeavour in India. From the very beginning, Nehru had been managing a difficult tightrope between his own international calls of non-proliferation with the birth of India's nuclear program. It was only very rare instances that saw Nehru even willing to discuss the bomb. In fact, if the documented instances were to be considered, one would be hard-pressed to come up with more than three or four - and even those were in answer to specific queries. Nuclear energy held a different attraction for much of the nation led by Nehru --- it promised a satiating of energy needs that would only increase thereon. Given that peaceful objective, questions were raised by this call for the attendant secrecy and ambiguity.



Bhabha's formulation of the Three Phase Nuclear Fuel Cycle in 1954 to "tap the power of the atom" brought forth the intention to produce both, "power and plutonium". India's reserves of fissile ore were limited. Especially, uranium. Thorium was in abundant supply; but for it to be usable as fuel for reactors, plutonium had to be obtained from the reprocessing of the nuclear waste from the first stage. If India were to sustain its nuclear industry forever, it could not possibly be dependent on a foreign supply of uranium.

Bhabha insisted on this ambiguity and Nehru validated the requirement by arguing that it was "necessary to protect Indian materials and "know-how" from exploitation by the industrialized countries and to assure the United States and United Kingdom that if they cooperate with India in this field, their secrets would be protected." While making the Commission directly answerable only to the Prime Minister, the Act also brought the domestically available resources of thorium and uranium under Government control. The argument of protecting India's know-how does not really commend itself, simply because at the time, India's nascent nuclear industry was reaping the benefits of years of research conducted by foreign scholars. In fact, one of the conditions Bhabha suggested in his 1948 note called 'Organization of Atomic Research in India', was permission to continue negotiations with Britain, France, and Norway under complete secrecy. These negotiations were sustained attempts to gain technical know-how and assistance from foreign countries. In fact, so stringent was the secrecy clause that even the British Atomic Energy Act, considered to be the model for the Indian Act, paled in comparison with its own reservations on transparency.

The structure and terms of independent India's first Atomic Energy Commission were just as Bhabha had deemed necessary. The small membership was with the expectation of being effective, and the accountability only to the PM was with a view to eliminate the tediousness of being subjected to scrutiny at every step. The proclaimed reason, though, was to maintain secrecy in India's nuclear program. However, a dis-passionate scrutiny would perhaps indicate that the means to the end and even, the purported reasons for the endeavour have been shrouded in ambiguity - not always necessary, but of strategic compulsion always. Also, the contention that the secrecy was required to protect the Indian reserves of thorium and uranium may be questioned. India's sovereignty at the time of the Act rendered nearly impossible the chances of her domestic resources being claimed without her consent. In fact, even before Independence, in August 1945, the Dewan of Travancore, C. P. Ramaswamy Iyer had declared a ban on the export of monazite from Travancore, which yielded thorium upon processing. Again, in 1946, in answer to the proposals of the Baruch Plan at the General Assembly, India through the person of Vijayalakshmi Pandit made it amply clear that it was against any international claim to the Indian reserves of fissile ores. When so much had been done as a country not yet in full grasp of its sovereignty, it would perhaps be ill-founded to suggest that the secrecy about the availability of those same resources, domestically, was needed to protect them from external claim.

Finally, Bhabha's insistence, through all the foreign aid and assistance to the Indian nuclear enterprise, to disallow safeguards or verification in any form, perhaps elucidates the true objectives of the endeavour. In his multiple capacities as heading the EC, TIFR, Atomic energy Establishment at Trombay, Director of Rare Earths Limited and secretary of the new department of Atomic Energy, Bhabha personally determined India's approach to the safeguards issue.

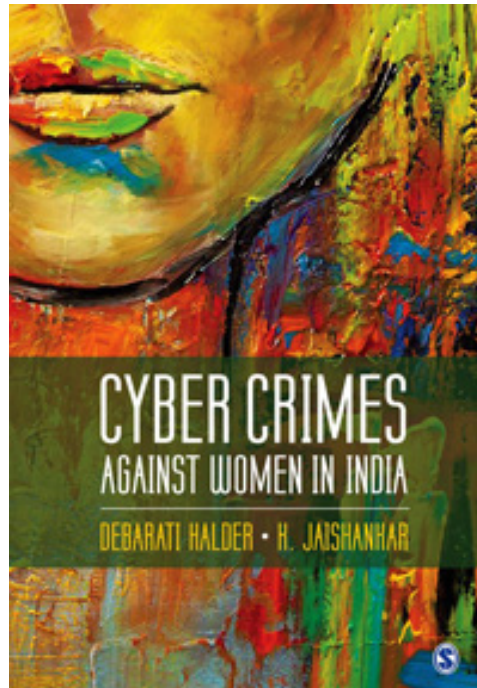
For a nation emerging from nearly 200 years of colonial domination, there is an understandable need to fortify its defense. The need to preserve territorial integrity even if by force, was a lesson the subcontinent had learnt most belatedly. However, this understanding should not be interpreted as an advocacy for the use of nuclear weapons per se. The intent is to support the cause of a credible deterrence, which is perhaps what formed one of the fundamentals of India's nuclear enterprise, thereby introducing the need for strategic ambiguity.

Bhabha's formulation of the Three Phase Nuclear Fuel Cycle in 1954 to "tap the power of the atom" brought forth the intention to produce both, "power and plutonium". India's reserves of fissile ore were limited. Especially, uranium. Thorium was in abundant supply; but for it to be usable as fuel for reactors, plutonium had to be obtained from the reprocessing of the nuclear waste from the first stage. If India were to sustain its nuclear industry forever, it could not possibly be dependent on a foreign supply of uranium. The leap of logic that was put forward was that the imposition of safeguards would impede plutonium acquisition. Hence, safeguards were not considered acceptable.

In fact, the secrecy clause also invited dissent from some of Bhabha's luminous contemporaries. Dr. Meghnad Saha, Dr. C. V. Raman and D. D. Kosambi voiced concern over this insistence on secrecy in something as vital as the country's nuclear energy industry. Although, many have suggested a clash of interests and competition between Bhabha and his contemporaries, the truth probably lies in a very real concern that the latter harboured; human experience has often borne testimony to the spread of technology being more rapid than the capacity to analyze and control its implications. So their concern, in truth, was the fear that the shroud of secrecy would perhaps negate the necessary checks and balances that an industry of such nature required. Dr. Bhabha's plan to make use of the limited uranium resources to take India into the technological comfort zone of generating nuclear power from a combination of thorium and plutonium, was no doubt a gift of his genius to India's future development. The catch, however, is in the nature of Plutonium. Separated plutonium is an essential raw material for the building of nuclear weapons. Worth considering here perhaps, is the case of the Japanese Nuclear industry. The absence of sufficient uranium has made it necessary for Japan also to separate plutonium from spent fuel to sustain the nuclear industry. However, as the only nation in the world to have borne the tragedy of nuclear attack, on principle, the Japanese nation since 1956, under the Basic Atomic Energy Law, limits nuclear research, development and utilization to peaceful uses. The "Three non-nuclear principles" forbidding the nation to possess or manufacture or allowing nuclear weapons to be introduced into the nation, have incidentally, since 1956, been Japanese State policy.

There is a basic merit in a nation bearing formidable arms. Possessing nuclear weapons does not make imperative its use. What it very ably does, is provide a potent deterrence. For a nation emerging from nearly 200 years of colonial domination, there is an understandable need to fortify its defense. The need to preserve territorial integrity even if by force, was a lesson the subcontinent had learnt most belatedly. However, this understanding should not be interpreted as an advocacy for the use of nuclear weapons per se. The intent is to support the cause of a credible deterrence, which is perhaps what formed one of the fundamentals of India's nuclear enterprise, thereby introducing the need for strategic ambiguity.





## Dr. Debarati Halder and Dr. K. Jaishankar, Authors Cyber Crimes Against Women In India

Published by **SAGE** Publications

The book “Cyber Crimes against Women” is a long awaited answer for lawyers, police officers, policy makers, NGOs, research scholars and students of law and criminology and victimology in regard to types of online crimes against women in India and worldwide, cyber jurisprudence, cyber jurisdiction and critical analysis of laws in this regard. Typically in India the concept of cyber crimes against women have been interpreted to be sexual crimes like cyber pornography or cyber obscenity by many including the police officers. Online hate crimes, cyber bullying, trolling, stalking etc have remained comparatively unknown in India. Resultant, victims had to see harsh refusals at the police stations; awareness was limited in this regard and families almost never allowed victims to go ahead with investigating/trial proceedings in cases where she could have convinced the investigating officer about the occurrence of the crime. Further, we need to accept the fact that trans-women are increasing being targeted online in India and neither the police, nor the courts could help prevent escalation of harassment for this category of victims due to existing legal tangles. I have observed that victims in 99% cases wanted to remove the contents without knowing that present legal set up allows service providers to be liable for not taking timely action or the accused could be restrained from harassing her. This book answers all these queries.

Chapter 1 of this book is the introduction which gives a brief overview of the book. Chapter 2 speaks about freedom of speech and expression in the internet with special reference to Indian laws and online harassment targeting women. This chapter also deals with Shreya Singhal's case which declared S.66A of the Information technology Act unconstitutional. 3rd chapter of this book deals with online bullying and trolling and showcases how the victims including transgender victims since India does not have focussed law on cyber bullying and trolling. 4th chapter discusses with grooming. This book breaks the myth that online grooming happens only to children for paedophilic reasons. Chapter 4 shows that girls and women including trans women may also fall victims of grooming for various reasons. This may also include wishes to earn money from home, which may trap the victims for phishing crimes.

Dr Debarati Halder is an Advocate and legal scholar. Currently, she is Research Officer, Unitedworld School of Law, Ahmedabad, Gujarat and Managing Director of the Centre for Cyber Victim Counselling (CCVC), India. [www.cybervictims.org](http://www.cybervictims.org)



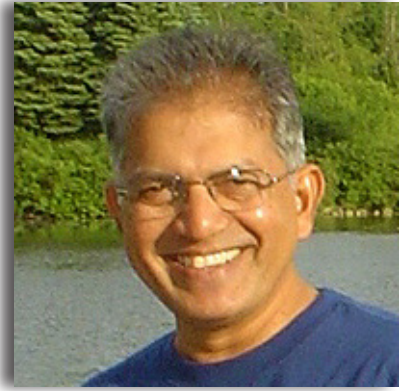
Chapter 5 of the book deals with privacy infringement online. Cyber stalking remained an unknown and unrecognised offence in India till 2013 when S.354D of the Indian penal Code was introduced via Criminal Law Amendment Act, 2013. This Act also included provisions to criminalise voyeurism against women. But whether the concept of privacy is satisfied with these two gender specific as well as certain gender neutral laws under Information technology Act or not, whether Indian women can really enjoy privacy online? Chapter 5 deals with these. Chapter 6 deals with online sexual offences including traditionally recognised concepts like pornography, obscenity etc and newly evolving concepts including revenge porn. In this chapter I have explained the definition of revenge porn that I have given in 2013. This chapter also deals with existing laws that can be used to tackle the crimes. Further, this chapter also deals with how to avoid victims blaming especially in cases like sexting where victim may be part of disseminating certain contents which may be later used unethically against her. Chapter 7 deals with Right to be forgotten, a right that can be found as a much suppressed and unrecognised right under the broader arena of right to privacy under article 21 and which needs to be introduced as a separate constitutional right in India. With this, chapter 7 also deals with liabilities of service providers that have been enlisted in Information technology Act and which needs further expansion in terms of understanding and scope in relation to cyber victimology. Chapter 8 deals with the procedural practices by police, lawyers and judges for investigation, prosecution and sentencing including arrest and detention and compensation. Chapter 9 deals with issues related to combating of the offences and provides guidelines which may be considered for implementation by government bodies and policy makers.

The book may be considered as a text book for subjects in law, criminology and victimology and also a key book for policy making bodies, judiciary and police training institutes. The Sage Publishers have provided a wonderful cover-page which depicts the true meaning of the book. Given the overall presentation of the book, it is expected that the book will fulfil the need to address the issue.



Coelho earned his PhD in philosophy from the Gregorian University, Rome. He is Reader in Gnoseology and Metaphysics at Divyadaan: Salesian Institute of Philosophy, Nashik, India; editor of *Divyadaan - Journal of Philosophy and Education*. He has been director of the Institutum Theologicum Salesianum, Ratisbonne Monastery, Jerusalem, and currently a member of the governing body of the Salesians of Don Bosco in Rome. He is the author of *Hermeneutics and Method: The 'Universal Viewpoint'* in Bernard Lonergan.

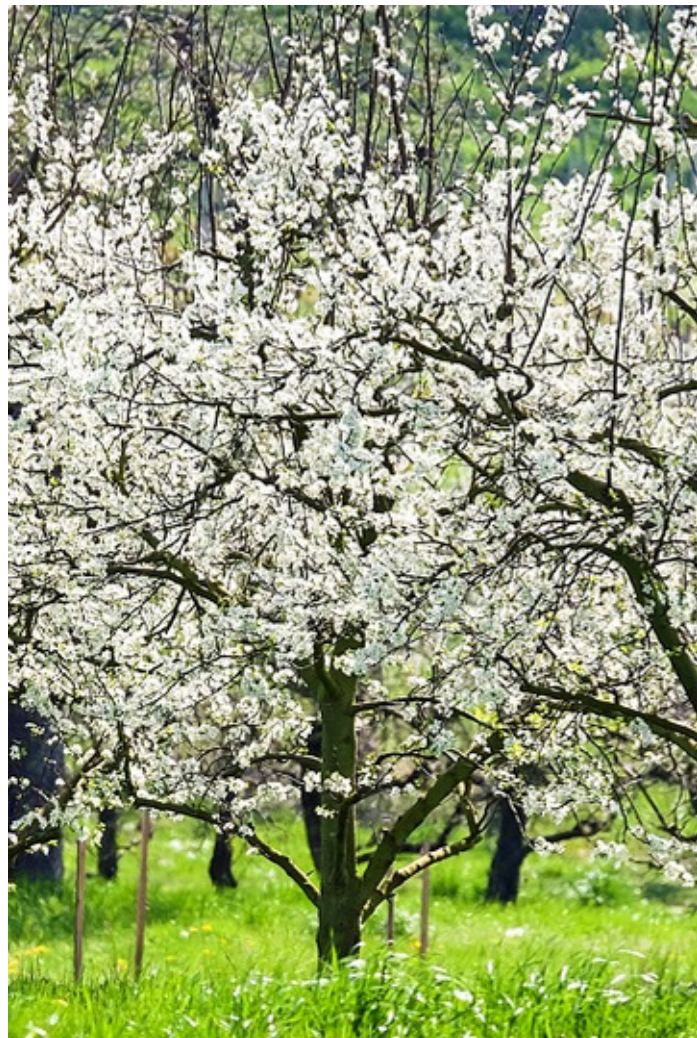
MUSINGS <http://ivocoelho.blogspot.com/>  
PHILOSOPHICAL MUSINGS <http://ivophil.blogspot.com/>



## DR IVO COELHO

PHILOSOPHER, PRIEST, AUTHOR AND DIREZIONE GENERALE OPERE DON BOSCO, ROME.

# FALLING CHERRY BLOSSOMS - AN EASTER MESSAGE



I was in Japan recently and was sorry to have missed the cherry flowering by a few days. What is it that makes falling cherry blossoms so powerful and such a national event? Infinite nostalgia, perhaps, beauty in death, harbinger of life?

Arakida Moritake (1472-1549) writes:

*Rakka eda ni  
Kaeru to mireba  
Kocho Kana*

I thought I saw the fallen flower  
Returning to its branch  
Only to find it was a butterfly.

The earth is crammed full of resurrection. I think of Gerard Manley Hopkins and his impossible poems that grow upon you.

The resurrection of Christ: not easy to understand, even for one who believes. Certainly not enough to understand it as an isolated miracle, the miracle of a dead man coming alive.

For me, the resurrection stands for all that is life and life-giving. It is peace, forgiveness, brotherhood. It means that the last word belongs to goodness and kindness, mercy and love, not to defeat and death. It means that James Foley is greater than those who slit his throat. It means that love is a many-splendoured thing. It means that life makes sense – not the sense of happy endings but something far more profound and powerful, something that opens up for us if only we have the courage to believe in it, accept it and live by it.

Few of those who read this might believe in Jesus or in his resurrection. And yet there is a taking of sides: on behalf of love and gentleness, and triumph in weakness, or on behalf of hatred and power and violence. Not that the Christian churches have always lived by this faith, but perhaps they are learning. The resurrection of Jesus has an import that goes beyond.

Enough! the Resurrection,  
A heart's-clarion! Away grief's gasping, | joyless days, dejection.  
Across my foundering deck shone  
A beacon, an eternal beam. | Flesh fade, and mortal trash  
Fall to the residuary worm; | world's wildfire, leave but ash:  
In a flash, at a trumpet crash,  
I am all at once what Christ is, | since he was what I am, and  
This Jack, joke, poor potsherd, | patch, matchwood, immortal diamond,  
Is immortal diamond.<sup>1</sup>

<sup>1</sup> Gerard Manley Hopkins, *That Nature is a Heraclitean Fire and of the comfort of the Resurrection*.



Mikyoung Cha is a graduate in Oriental Painting from Hyosung Women's University, Daegu, South Korea. She has participated in a number of group art exhibitions in South Korea and Japan. In 2016 she took up photography – the camera becoming her paint brush. This globe trotting photographer is a regular contributor to Live Encounters Magazine.



## FIRST FOOT FALLS OF SPRING IN MY TOWN

PHOTOGRAPHS BY  
MIKYOUNG CHA

---

When Mother Nature returns from her winter sojourn she serenades my town, Daegu, with a bouquet of flowers. Wind-flowers or Shady anemones, dog's tooth violets, pheasant's-eyes, cherry and peach blossoms are just some of the colours from Nature's palette, which gets more vibrant as we slip into April.

Enjoy this bouquet of images I have gathered for you.



A Windflower, also known as Shady Anemone.





Dog's-tooth violets. When these flowers receive sunshine they turn up their petals like Marilyn Monroe's skirt.



Pheasant's-eye.





Flowers of the ginger tree.



Magnolia





White apricot blossoms.



Azalea



Bali based international photographer has spent her life exploring and enjoying Asian cultures. Her work has appeared in National Geographic, Time, International Herald Tribune, Asia Spa, Discovery, Silver Kris and many more. Her books - Asia's legendary Hotels, Periplus, Bali- Island of Light - Marshall Cavendish, Indonesia - Islands of the Imagination. Periplus, Australia - the land down under - Times Editions, Singapore, Indonesia - the last paradise - Times Editions. She has held exhibitions in Singapore, Kathmandu, and Bali. [www.amazon.com/author/jillgocher](http://www.amazon.com/author/jillgocher)



## THE LAST OF THE HEADHUNTERS

PHOTOGRAPHS BY  
JILL GOCHER

Way up in the furthest reaches of North east India, bordering Myanmar lies Nagaland, home to what were once fearsome headhunters. The most fearsome were the Konyak scattered around in small communities near the town ship of Mon. Even today, some of these men, already in their 70's and 80's look extremely fiercesome and takes but a small stretch to imagine them in mortal combat with their enemies. These tattooed men have not been hunting heads since the 70's and now, sadly, their days are numbered as they fall prey to old age and the pipe.

[www.jillgocher.com](http://www.jillgocher.com)  
Instagram jillgocher



Man Yan is 83 and even at his advanced age, he exudes a ferocity that must have once terrified any enemy who was unfortunate enough to cross his path.





Wearing a headpiece of monkey fur, this young brave has no where to go. Education, beyond the basics is too much of a foreign concept and too far out of his life experience to embrace. So he stays in his lands with the pipe and whatever work may come his way.





Where once a tattooed face was a sign of status and high integrity, it is now little more than a curiosity, as the values in his community have been changed beyond his recognition.





Wang Cha is 77 and has also seen his life change. Like the other elders, he spends much of his time with the pipe and sitting discussing earlier times.





Pen Chen lives with his son a metal worker who spends his time making Naga artefacts for tourists and others in the community who may like to buy them.



Akhah the Hunter is from a younger generation and he also sees little point in becoming educated and braving the outside world. It is their children who may start to embrace the values of a larger universe.





Ama Ngap Khao is the matriach - the strong glue that holds her large extended family together. While some family members have moved out to the big city of Mon, where her grandchildren attend school, she keeps the home fires burning and remains a stalwart of the community.



Wangnam, an old old Naga headhunter leans on his stick as he gazes over the landscape of his life, dreaming of his glorious youth. Before the missionaries and government officers came and changed their life irrevocably. Now it is just the pipe and dreams of the past.



Patricia studied Visual Education and Communication at Dun Laoghaire College of Art & Design (IADT) and also holds a first class honours degree in Philosophy and Sociology from University College, Dublin. Her first book *Healing Creations: Discover your mindful self through mandala colouring and journaling* was published in September 2016 by The Collins Press. She hosts workshops on the art of mandala and meditation both in Ireland and abroad. You can see more about her work at [www.healingcreations.ie](http://www.healingcreations.ie)



## MANTRA OF THE MANDALA FOR APRIL HEART OPENING MANDALA BY PATRICIA FITZGERALD

Throughout our lives, things we have been taught, experiences that we may have had where we have been hurt in some way can cause us to put a protective barrier around our heart. If you take the time to meditate, gaze at the mandala, close your eyes and tune inside. Take a deep, slow gentle breath in and fill your body with awareness. Begin to feel heart your heart radiating and your whole body tingle with aliveness. Allow your heart to fill with gratitude, even if it is for something as small as a hot cup of tea.

Allow yourself to breathe any toxins out and to let go of any hurt or stress you may feel. Rest in stillness for a moment before breathing in again. Breathing deeply and easily you will feel yourself dropping inside, connecting and coming to inner peace. Feel the flow of life gently flowing through your body as your heart expands.

[www.healingcreations.ie](http://www.healingcreations.ie)  
[www.facebook.com/healingcreationsbymandalaflame](https://www.facebook.com/healingcreationsbymandalaflame)



Heart Opening Mandala



Ulyseas is founder and editor of Live Encounters Magazine and Live Encounters Poetry & Writing. He is the author of three books: *RAINY – My friend & Philosopher*, *Seductive Avatars of Maya – Anthology of Dystopian Lives* and *In Gethsemane: Transcripts of a Journey*. [www.amazon.com](http://www.amazon.com)



## LIFE IN DEATH

PHOTOGRAPHS BY  
MARK ULYSEAS

---

Why do we grieve so much when confronted with death? Why are we repulsed by the sight of a lifeless body? Is this a reflex action towards our own fear of the unknown? Or is there a hint of selfishness lurking beneath that grief because we are more concerned about our feelings?

The following are photographs celebrating the life that exists in death, a beauty that is, perhaps for many, outside the realm of understanding.



It had rained all night. In the morning, I found this mouse on the wet grass. A few ants had arrived to check out the offering. A day later nothing remained. Bali, Indonesia





An eel that had succumbed to the rip tide lying curled over a coconut. Bali, Indonesia



An hour before sunset while walking along the Mekong riverbank I saw this drowned chicken float by. It moved gracefully like a ballerina. Laos PDR.





Queen Parrot fish that was caught in a fisherman's net, discarded on the beach. Bali, Indonesia



Where does a butterfly go when it rains? Goa, India.





A jellyfish brought in by the tide and now just debris on the beach. Bali, Indonesia.



The silhouette of a roadkill - a rat that tried to cross the road, Lao PDR.



Candess M. Campbell, PhD is the author of the #1 Best-selling book on Amazon, *12 Weeks to Self-Healing: Transforming Pain through Energy Medicine and Live Intuitively: Journal the Wisdom of your Soul*. She is an internationally known Author, Speaker, Intuitive Coach and Mentor and Psychic Medium. She specializes in assisting others to regain their own personal power, develop their intuition and live a life of abundance, happiness, and joy. She specializes in DNA Activation and Karmic Clearing with a group of Ascended Masters called [The Lords of Karma](#), who have been guiding her since she was young.

Her business, *Vesta Enterprises* is committed to assisting others to become self-aware and to make positive changes in a safe environment that increases their personal power and enjoyment of life. Dr. Campbell's life work is bridging spirituality and mainstream beliefs to promote and foster healing at all levels. [www.candesscampbell.com](http://www.candesscampbell.com)



## Dr Candess M Campbell

#1 Best-selling Author, Intuitive Mentor, Speaker,  
and International Psychic Medium Healer.

# ASSESSING YOUR BELIEFS



How important are your beliefs anyway? In Week Five of *12 Weeks to Self-Healing: Transforming Pain through Energy Medicine*, assessing your beliefs is explored. So first of all, what are beliefs? You may find they are attitudes, viewpoints, ideas, thoughts, values, perceptions, and more.

A recent video I listened to by Greg Reid in my iLA program talked about how we are most influenced by the people we are around and the books we read. You may notice how you developed your beliefs based on the people and books that influenced you. He said that you are the average of the five people you are around the most. This means in your lifestyle, your income, your values, etc. Therefore, your choices of what you do and with whom you do it, really does affect the quality of your life.

A foundational belief presented in my book is that physical illness has its origin in beliefs, and beliefs create emotional responses. When I assess a client to create a treatment plan, I focus on the person's history, the stories they tell themselves about the past, and their emotional response to those stories. When a client comes in with a physical ailment, more often than not, the pain changes or goes away due to the use of the tools provided to them. Pain, like emotion, comes and goes. When the pain returns, these tools provide the opportunity for people to impact their lives in a healing way. You can access the tools in the book and some on my website.

It is important to know that you choose your beliefs and each person gets only a glimpse of the truth. In a workshop I facilitated entitled Essential Peacemaking: Women and Men; this one-day workshop brings men and women together in communication. One of the sessions covers the Truth Box and collaborative sharing, which offers a great example of perception. Three sides of the box have a hole. During the workshop, we insist that the content of the box is the Absolute Truth! Each person looks into a hole to find the truth, and inside the box are three different pictures. One person looks in and sees a beautiful mountain. Another sees a warm beach, and the third sees the picture of a gorilla. Each person is encouraged to defend their perception and find others who agree. Each picture is the truth, but not the whole truth. This exercise, coupled with the processes of the whole day, help participants to open their minds to the perceptions of others.

We all have only a slice of the truth. This is our perception, upon which we build our beliefs. As a therapist, I have been honored to hear the beliefs of many people and learn how their lives are intertwined with their beliefs. Another influence around belief for me was when I attained a certification in *Reality Therapy*, a concept developed by Dr. William Glasser. You can find more on this in his book *Choice Theory*.

At the time I was the Clinical Director of a Chemical Dependency and married to a man who also worked at the agency. We had completed the certification together and both tended to be what I refer to as "heady." Our conversations were often intellectual and creative. What I found was the pattern of getting home from work, having a nice dinner cooked by my husband, and resting. When it was time to sleep, my mind would race and I'd ruminate for hours. Continually reliving the day, reworking conversations, and second-guessing my choices in words or works wasn't conducive to sleep! I was very aware of my self-talk. Although it was not always negative, it was all encompassing. Choosing to just live with it, I accepted my self-talk as a necessary evil in running a treatment program.

I have since learned to challenge the negative self-talk and quiet my mind. This was done through a deliberate and challenging process using hypnotherapy, which we covered in Week Four, as well as meditation, which is covered in Week Eight. You can stop the chatter in your head and replace it with loving, supportive thoughts and the tools at the end of this article and in my book. First, let's look at the danger and drawback in the New Age concept of "creating with our beliefs." Given the premise that we create and manifest with our beliefs, the natural next step is to believe we create our illness.



I also described this light trance “twilight state” in the week on hypnotherapy. It is a good time to give yourself suggestions, as well as to go inward to your own inner silence. In addition to accessing the gap between each thought through hypnotherapy and meditation, here are some tools and exercises to help you access and shift your beliefs. Be aware of your response and find what works best for you.

At some level this is true, but I remember at a Medical Intuition Training, Caroline Myss said that most of us are not able to manifest healing or create illness instantaneously, because in order to do so, we need to have our attention in present time. Most of us hold our attention in the past or future. Works on energy medicine often explain that illness is created in our etheric field—our subtle energy body that is around our body—years before it manifests within our body.

Also, in his 1990 book, *Quantum Healing: Exploring the Frontiers of Mind/Body Medicine*, Deepak Chopra said he “would argue that our inner space is a rich field of silent intelligence, and that it exerts a powerful influence on us.” Although we have a constant stream of consciousness, Chopra focuses on the healing aspect of your inner self as this silent intelligence, which he explains to be the silent gap between your thoughts.

He elaborates: “The universe was created once, but we re-create ourselves with every thought.” When discussing whether it is the head or heart that determines our interpretation of situations, he explains, “Something deeper, in the realm of silence, creates our view of reality.” It is the constant chatter in your mind that keeps you from this inner intelligence, which is the part of you that is all-intelligent; it is this constant chatter that keeps you from the self-healing part of your being.

Chopra notes, “It is possible to spend a lifetime listening to the inventory of the mind without ever dipping into its source.” We must learn to access the gap between each thought, which is the place in which the intelligence lies. Chopra suggests that just before falling asleep, the mind gradually leaves the waking state. It withdraws the senses, shuts out the waking world, and a brief gap opens at the junction point before the mind actually falls asleep. This gap is identical to the one that flashes by between each thought. It is like a little window into the field that is beyond either wakefulness or sleep.

I also described this light trance “twilight state” in the week on hypnotherapy. It is a good time to give yourself suggestions, as well as to go inward to your own inner silence. In addition to accessing the gap between each thought through hypnotherapy and meditation, here are some tools and exercises to help you access and shift your beliefs. Be aware of your response and find what works best for you.

Having read about the subconscious and conscious minds, write out some beliefs you would like to change. Use the self-hypnosis tools you learned in the fourth week to change these beliefs. You can do this by intention. Write down the belief, and allow your subconscious mind to grant your intention.

Take some time to think about your beliefs. Talk with your friends and family about them, and journal as well. You can do so in the following format:

- A. Write about your attitudes, viewpoints, ideas, thoughts, values, and perceptions that are absolute. They are unchangeable.
- B. Write down attitudes, viewpoints, ideas, thoughts, values, and perceptions that you are unsure about. They may be changeable.
- C. Write about attitudes, viewpoints, ideas, thoughts, values, and perceptions that you would be terrified to change.
- D. What are your attitudes, viewpoints, ideas, thoughts, values, and perceptions that keep you ill?
- E. What attitudes, viewpoints, ideas, thoughts, values, and perceptions may allow you to heal?

Having read about the subconscious and conscious minds, write out some beliefs you would like to change. Use the self-hypnosis tools you learned in the fourth week to change these beliefs. You can do this by intention. Write down the belief, and allow your subconscious mind to grant your intention.

You can find more information about the book *12 Weeks to Self-Healing: Transforming Pain through Energy Medicine* here. [LINK](#)



Sally McKenna is a well known Sculptor, Painter, Sketch Artist [LINK](#)

## Bain taitneamh as do bheile !

### From Arizona to Kiltimagh... American **Sally McKenna's** Journey Home to Traditional Irish Cooking

When I arrived in Ireland fourteen years ago to live in a small town in the West of Ireland called Kiltimagh, I was introduced to the people and traditions. Neighbors and friends served several of the recipes I will talk about and share in this article. Their hospitality helped me so much to feel at home here. I quickly found out what was important about keeping an Irish Kitchen. The food was entirely different from what I was used to in Arizona but very much like what I grew up with in Wisconsin.

I don't consider myself a Cook but I do, like everyone, have to make meals. The great thing about Irish cooking is that it is hearty, uses local foods and tastes wonderful. It wasn't long after I arrived in 1999 that I visited a neighbour and was given some home made soda bread and tea. She told me that I could make it myself but I was straight over from the American South West where for years I used tortillas bought in large plastic packs for everything. I hadn't yet thought about returning to the oven so I bought soda bread both brown and white for years at the store.

One day I stopped by Nora Rooney's (my neighbour) and she encouraged me again to make Soda Bread. Nothing tastes as good as soda bread right out of the oven. It is low calorie except for the butter one puts on it. Nora makes it two ways, on top of the stove in a pan and in the oven. I like it best made on top of the stove. This was the way it was made on the open hearth in the big iron kettles seen now in museums.

Another Irish cook told me just yesterday that the secret to good cooking is good ingredients. Go for Top Class they say here. Nora always uses buttermilk. In the days when she was young everyone who visited the house took a turn at the churn. Then buttermilk was plentiful in every kitchen. If you don't have buttermilk on hand sour milk will do. This is great for me because I can never use up a full quart of milk before it goes off. You can also help your milk out with yogurt. The fermented milk mixes with the flour gluten and gives the soda bread its lightness. You can make a brown soda with whole wheat flour mixed half and half with white.

Most European recipes use the metric system which drives us Americans up the wall or in a twist. The thing to remember is that one ounce equals 28 grams. I can't even tell you how hard it is to learn to bake in centigrade temperature settings. The comfortable familiarity of knowing what each F. setting will do is gone. It might be helpful to use both so I did in this recipe.



**SALLY IN THE KITCHEN PREPARING SODA BREAD**



## TRADITIONAL IRISH FOOD



WHITE SODA BREAD - WET METHOD



### Ingredients

3 and half cups of white flour  
 1 tsp salt.  
 1 teaspoon bicarbonate of soda. Scant not heaping. Yes, the same yellow box that you used to let sit in the fridge to keep odors away. It is also called, here in the stores, bread soda.  
 Be careful with the soda because it can make your bread yellow if too much is used  
 400 ml or half pint of buttermilk or soured milk

Make a little pile of the dry ingredients and gradually stir in the buttermilk. It will be somewhat sticky but not like a batter.

### The WET method

If you want to make it on the stove top take a small to medium heavy fry pan, grease it with butter and pat the wet mix in and spread to the sides. Put it on the stove at a low temp and cover with a loose lid when it browns on the bottom and dries on the top pat it with butter and turn it over to cook the other side. It is called a pancake and is my favourite as I like the flavor and it is brown and crispy. It has to be watched which differs from throwing something in the oven and then going off to read your e-mails which I do. I have since found that multi tasking and cooking doesn't often work.

## SALLY MCKENNA



WHITE SODA BREAD - DRY METHOD

### The DRY method

Extra flour keeps your fingers from sticking together into a knobbly mess.

The less you handle the dough the lighter it will be.

You push it into a flattened hump of dough and cut a Celtic cross in the top of it. *It helps to let the heat in to the middle and is also a prayer to the Evermore of Evermore.*

The oven is preheated to 180 - 200 C about 375 F and then cooked for about 20 to 30 minutes. It needs to be nice and hot when it is put in. All ovens vary so check on it until you have done it several times.

Your bread is done when you turn it out, thump the center and it gives off a dull hollow sound. It also smells divine.

Cut it hot and serve with butter and jam and tea.





## TRADITIONAL IRISH FOOD



TEA

**Tea is an important subject in Irish life, in fact it is the hub of the culture.**

You might think you know how to make *Tea*. I was best at making sun ice tea. There is not enough sun here for that so I had to learn how to make a real pot of good tasting and rejuvenating tea. If you are not from the UK or Eire here are a few pointers which I learned after much patience and help from my friends.

First if you are an American forget that you ever knew what tea was. It is nothing like the tea here. There are commercials that suggest a break for a Barry's cup of tea fixes everything. This is true. There are many good brands and everyone has their favourite.. One friend always uses loose tea but most use tea bags. If it is a group one tea bag will do for two people. Count the number of people divide by two and hang in a large pot. Our Womans' Group can make the best tea for twenty people in a blink of an eye. I try to help but I am useless. I help with the washing up which is another word for doing the dishes. If you are using a tea pot always rinse the pot with boiling water first. There are electric kettles here that are the jet engines of the kitchen. They sound like it and boil the water in seconds. It is the first thing to buy if you will be here for more than one month. This and a 220 voltage electric hair dryer are essentials. Always ask if your guest likes their tea strong or light. A light tea drinker can be identified by watching them resist snatching the tea pot and start pouring.

The next vital thing to know about is MILK. The cow and Ireland are inseparable. If you think you can use skim milk for anything but your own hidden uses think again. Most Americans have given up on milk and why not after seeing that blue liquid skim milk on their Rice Krispies. LO FAT or light milk is sold, accepted and permitted in public here. Cream is not put into coffee or tea.

My biggest challenge is to have fresh milk on hand for visitors. One friend accommodates me by having the coffee black. It is just me here and to use a liter of milk before it goes off (spoils) is a challenge.

## SALLY MCKENNA



SALLY'S BLACK BERRY LAYER CAKE

I usually have about three cartons in varying stages of sour to use in baking. Once it separates I give up and throw it out. Chemistry in the fridge.

It is amazing to see how milk is always available for the ever present cup of tea in so many places. People stop on their way to work to pick up a liter for the office tea, for the teachers lounge or any place where there is a tea break. For example, after any procedure that requires a heavy sedative at Mayo General Hospital tea, scones and a pat of butter are served to the groggy, fasting patient afterwards. Honestly, this is true and very, very welcome.

Not everyone has sugar with their tea but it needs to be available. No one uses packets of Sweet n Lo or Equal so if you are travelling you will need to bring that along. If you are a co-dependant pleaser don't pull your Sweet n Lo pink sachet out in front of the locals. There are some things best done in private. Also when eating a big meal tea and coffee are served at the end of the meal. We don't wash our food down with beautiful Tea. If you want it with your meal you have to ask for it, if you are visiting a private home they will be glad to oblige.

Finally' if your big strong builder says he is going home to his tea. He is not going home to a single cup of tea but a full small meal of maybe a bacon sandwich, chips, coleslaw and then the tea. He had his main meal at noon. If someone asks you to have a cupa that is often one cup of tea and a biscuit like a Hob Nob, Kit Kats, Mikados or Digestives (like a graham cracker, but addictive). The selection of biscuits for tea are varied and delicious. Often something home made is offered, a slice of *brack* (I have never made that) a slice of treacle (I have made that), a piece of apple lattice tart which is readily available in most food stores (fattening). My favourite Christmas present is a bag of treacle buns from Nora. Treacle is a heavy, dark molasses found in red and gold cans on most market shelves. **It lasts forever, just as does the Irish hospitality.**





BLACK BERRY JAM

### Autumn is the Harvest Season

The Autumn is called **Samhain** (sowain) For all countries the Harvest is a reward and a busy, busy time. The tractors are up and down the Mill Road. The silage ( a mixture of the grass and weeds in the fields) is cut and mechanically wrapped in black plastic rolls for the winter cattle feed. The rolls replace the haystack. The hedgerows are full of blackberries this year. All summer long Blackberry vines snake around and trip you , scratch you and invade your favourite plants but everything is forgiven when they put forth such incredible, copious fruit. **The photo also includes sloe berries, can you find them? People make sloe gin , welcome as a Christmas toast. Slainte!!!**

Sieved cooked blackberries make a lovely juice to use in jelly, gelatine (jello) or even just to drink. Tarts (pies) are traditional. I have made a cake with whole blackberries in the centre. Sprinkle them on ice cream or make yogurt smoothies. When mixed in cream cheese they make a beautiful, healthy and delicious spread. Freeze them loose in plastic bags and they can be used as toppings during the winter. Blackberries help to cleanse the liver and have Vitamin C . Because black berries have many pits they can be mixed with bagged frozen fruit called summer berry mix or even fresh strawberries and then cooked down with sugar to taste. This is Mary Rooney's hint for a year round fresh jam, You will never buy anything else but fresh again.

Rinse your pickings,the flies like them too. I put about a half a cup of sugar with this batch . If cooked slowly just under a rolling boil the fruit mix will thicken . Because of refrigeration canning methods of sterilizing jars and adding a cap of wax is not used as much. There is a fruit sugar in the stores which is used especially for jam but I haven't used it because what I do seems to be working. If it is not broke don't fix it, they say. One of my favourite sayings is Celebrate the Seasons, Celebrate Life. Picking blackberries from the hedgerows is a wonderful celebration of the Season.

**Slan abhaile- good bye, safe home**





## TRADITIONAL IRISH FOOD



NORA ROONEY'S BOXTY

The Irish potato ,at one time, was the main item in the diet. A family would eat many bushels a day to keep alive. The tragedy of the *Irish Potato Famine* is part of the awareness of people all over the world. The horror is that there was plenty of food in Ireland but it was shipped out and people were punished if they tried to stop the wagons full of grain.

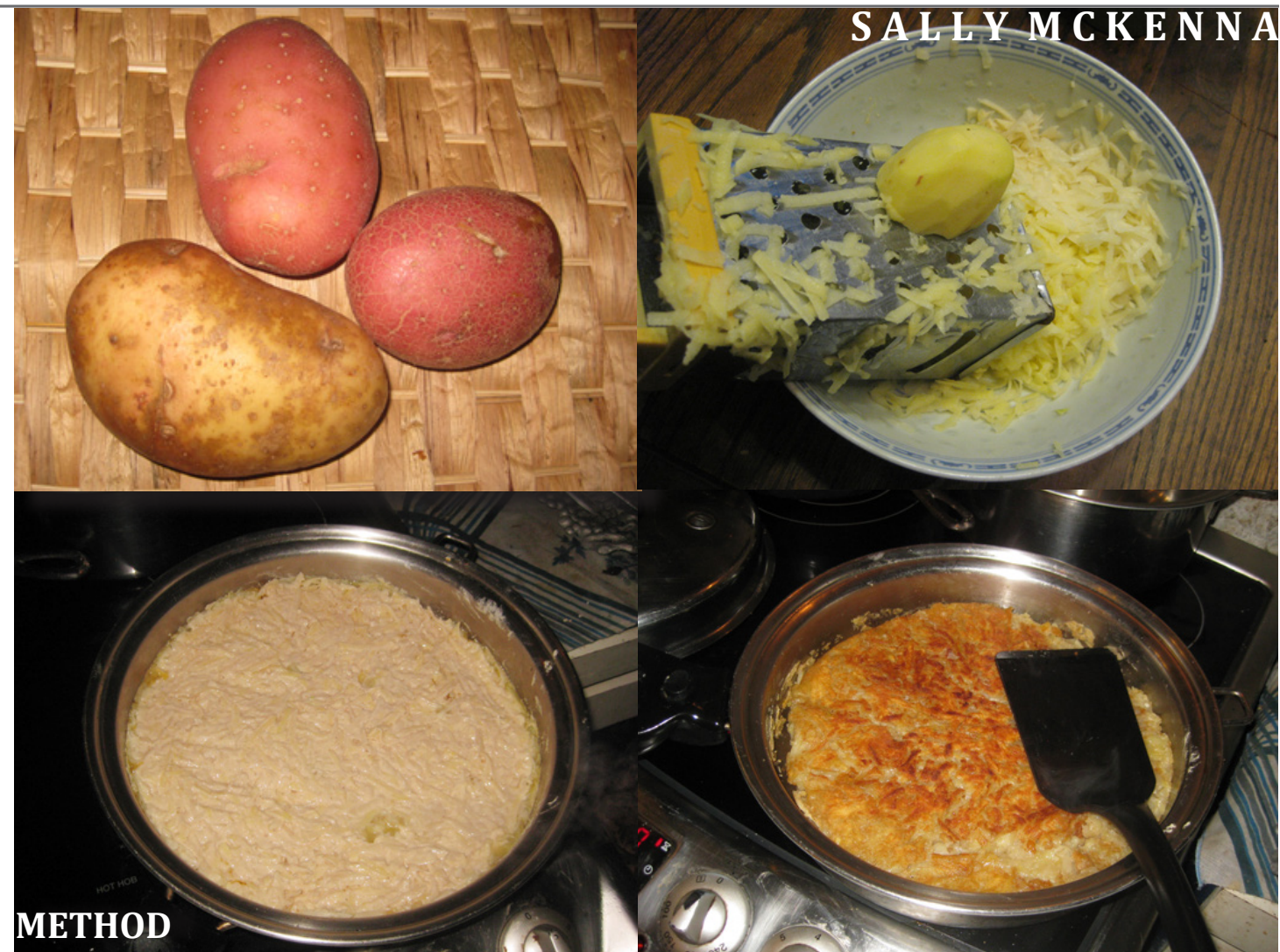
Potatoes are a tremendous source of food energy and contain many vitamins and minerals. Today there are warnings in the media to spray potatoes for blight so it won't happen again. Almost everyone with a garden will grow a ridge or two . I grew some in my compost after discarding some rooting eyes .That was a happy mistake. The actual plant is beautiful green and bushy, the potatoes hang on to the roots.

When growing up in America we had one kind of potato that was used. That was the Idaho. It is a State in the North West of America, ideal for growing potatoes . It is also famous for winter sports and Sun Valley skiing.

Here there are many, many, kinds of potatoes, one for each type of food preparation and taste. There are floury potatoes, dry potatoes, wet potatoes and now trendy new baby potatoes. There are Duke of Yorks , an early potato, Roosters, Queens, King Edwards, Records, Kerrs Pinks, and white potatoes. Potatoes chips are called crisps, French fries are called chips, Wedges are roasted crispy chips with the skin left on, Chips can have vinegar, red sauce (ketchup) curry sauce and cole slaw on them. Chips and crisps are omnipresent in Ireland, just like in the States.

The photo opposite is of large roosters and a white potato.

I will use them to make a version of the traditional Irish Boxtie. A favourite that keeps well in the refrigerator.



METHOD

### Boxty

### Ingredients

5 lbs of potatoes- 10 large potatoes  
Add two cups or more of self rising flour to make a batter  
(some recipes use mashed potato but this one doesn't)  
two teaspoons of salt  
This recipe can be halved

Some potatoes are wetter than others so they are good for boxtie.  
The Rooster is a nice wet potato to use, the wetter the potato the more flour you will use.  
It is best to spend time experimenting with your pan, stove temp and potato type.

Drop about 7 desert spoons (about 7 heaped tbs),on a hot buttered fry pan Nora's is 8 inches (the layer should not be thick) and put a loose lid over it, cook lo to medium heat.

It will get dry on top and crispy on the bottom, butter top and then flip with a large spatula to cook and brown fully.

Steps are included in the above photos.

You can also drop the mixture by spoonfuls separately into the fry pan to make smaller pancakes.



## TRADITIONAL IRISH FOOD



BACON AND CABBAGE

### Rashers, Bacon, Gammon, Ham, Pork

The Pig , the Irish word for a pig is *muc* and a young pig is called a *banbh*, (bonniv). It was a sacred animal in Celtic history. The Celtic sow was easy to raise, ate simply let loose in the forest and was very fertile. She is a very good mother and is careful of the little ones even though she is of an enormous size.

The pig provided valuable protein and variety in the diet. One of the early Irish coins had a sow and her litter on it. It was often the job of the smaller children to take care of the piglets after weaning, feed them milk , mash and potatoes, veg. peelings. Nora and Patricia both took care of the *banbhs* when they were children and it is one of their fondest memories. Yes, just like the little girl and the pig in Charlotte's Web. The word Bonny is from *Banabh*.

Rashers are thin slices of bacon that all visitors love to try when they arrive. American streaky bacon is entirely different and mostly fat but delicious in its own way. The BLT was the first food I learned how to make myself. I was nine.

Rashers are not bacon. They are part of the culture and have no cholesterol (just kidding) You can have a bacon sandwich that is a hot rasher and white bread . Comfort Food. A breakfast roll is an Irish breakfast in a long baguette and the title of a popular Irish song of mourning. The songwriter had just had a triple bypass.

**Rashers are the most smuggled food . When Irish emigrate it is one of the things missed most. The Airport American customs office must be full of Rashers.**

Rashers are often grilled or broiled (grill is the Irish word for broil and grilling is done outdoors.)

## SALLY MCKENNA



FALLING IN LOVE WITH RASHERS  
L to R - Erin Walker (my daughter) and Jinsey Dauk

They are also fried but, of course, there is more fat and salt that way. Frying often brings up a white froth and that is the brine coming out from curing.

A fry up is the start of many a day.

St. Patrick's Day in the States is celebrated with Corned Beef and Cabbage.

I never liked corned beef growing up, so I am glad I don't have to eat it anymore to celebrate the Saints birthday.

When I moved here I noticed that corned beef was nowhere to be seen.

Corned Beef is a substitute for Bacon and Gammon . In the States that cured cut of pork is not readily available. So we substituted corned beef, I guess because it is pink. It is too late now to change because corned beef and cabbage in America is as traditional as Paddy's pig.

When I moved here one of my first friends was Patricia MacNicholas. She taught me, with great patience, how to make Bacon and Cabbage. It seems easy but it is a different way of cooking than I was used to. Most of the moist cooking that American cooks do is braising.

I often talk to the older ladies in the grocery store on Fridays, which is Pension Day, hence grocery day. Daughters come with their retired mothers to help them shop and it is a busy day. I was fretting about what cut to buy and the lady next to me said "if they are hungry enough they will eat it".

**There is alot of Irish wisdom left.**



## TRADITIONAL IRISH FOOD



### METHOD

### Bacon and Cabbage

Pick out your cut of bacon or cured ham. Gammon is from the hind leg and the word comes from the old French gambe which means hind leg. Gammon can be called bacon but to a butcher gammon is not bacon. I have always been confused and unless you want to ask a lot of stupid questions that everyone already knows here go to the Internet. There are drawings and even a chat page.

This piece is a one kilo of bacon back joint not gammon. Soak in cold water one to two hours, pour off water. If you like it salty, soak less time.

Re-fill a large pot with water and boil for an hour and one half or until tender when tested with a fork. If cooked too long it will toughen. It is not like cooking a pot roast, which I grew up with. The cabbage will take about half an hour to cook, add it half way through. Some like their cabbage really soggy.

There are many types of cabbage here. Most small farms would grow cabbage. It is an easy crop to grow in Ireland except for pesky green cabbage worms left by the white butterfly. Stay organic and pick them off the leaves by hand. Cabbage is a beautiful sight growing. It is good for cleansing the liver. The Curly green cabbage is called Savoy and the other in the photo is a round white. Kale is also grown in the modern Irish veg. garden and is very good for you.

The dinner is served with VEG. When dining out here a full side plate of all kinds of vegetables and at least two kinds of potatoes are served. It is the best part of the meal. This meal has the favourite Autumn root crops, carrots, turnips (swedes), parsnips and boiled or steamed potatoes (spuds).

**Delicious, Mahu, mahu is maith liom. Congratulations, good in Irish!**

## SALLY MCKENNA



### PATRICIA MACNICHOLAS

I had never eaten parsnips before I moved here and they are now one of my favorites. Roasted parsnips rolled in olive oil and baked are fantastic. There are only a few varieties of squash sold here. Zucchini are called courgettes. They can be grown in a tunnel successfully as can squash but they take up a lot of room so it must be a large tunnel. Oh yes, a tunnel is a greenhouse not something you drive through. Petrol is gas and gas is gaseous. A biro is a pen. Finding the right word to say is part of the learning curve. So get your biro out, make a grocery(market) list (messages) bring your purse (hand bag). Stop for petrol. Change dollars to euros (notes) (30% more than the dollar) bring your totes (Irish law says you pay for carry out bags) pack up your own checked groceries. After you have recovered from the high cost of food here you carry them out by yourself and put them in the boot (the trunk). Drive home (home is a universal- everyone knows what it is) and sort out your messages(put away your groceries) Call (ring) a friend (a mate) and ask them to tea. **It's a gas and good craic (fun).**

*Opp. Pic :* **Brian Mooney** (L) founded the *Integrated Resource Development Program* here. **Brian Kelly** (R) has an interesting story. He grew up one of six children in the millers cottage in the field next to the Mill. The family then moved to Chicago when he was young. He comes back every year this time for a short visit. He wanted me to include a Mince recipe that the brothers and sisters grew up on. He was born here, but he is kiddingly still the visiting Yank. I am definitely a Yank.

**There is a story in every recipe.**





[www.ozlemsturkishtable.com](http://www.ozlemsturkishtable.com)  
[www.ozlemwarren.myforever.biz](http://www.ozlemwarren.myforever.biz)



## SEBZELI FIRIN LEVREK BAKED SEA BASS WITH VEGETABLES

This delicious baked sea bass makes a complete meal with all the fresh vegetables in it, and it is so easy to make. I cooked the sea bass and the vegetables in olive oil, lemon juice and a little water and covered in foil. This healthy way of cooking retains all the wonderful juices of the fish and vegetables and makes the flesh tender. The result has been a refreshing, utterly delicious supper, easy to prepare. You can use any other white flesh fish of your choice.

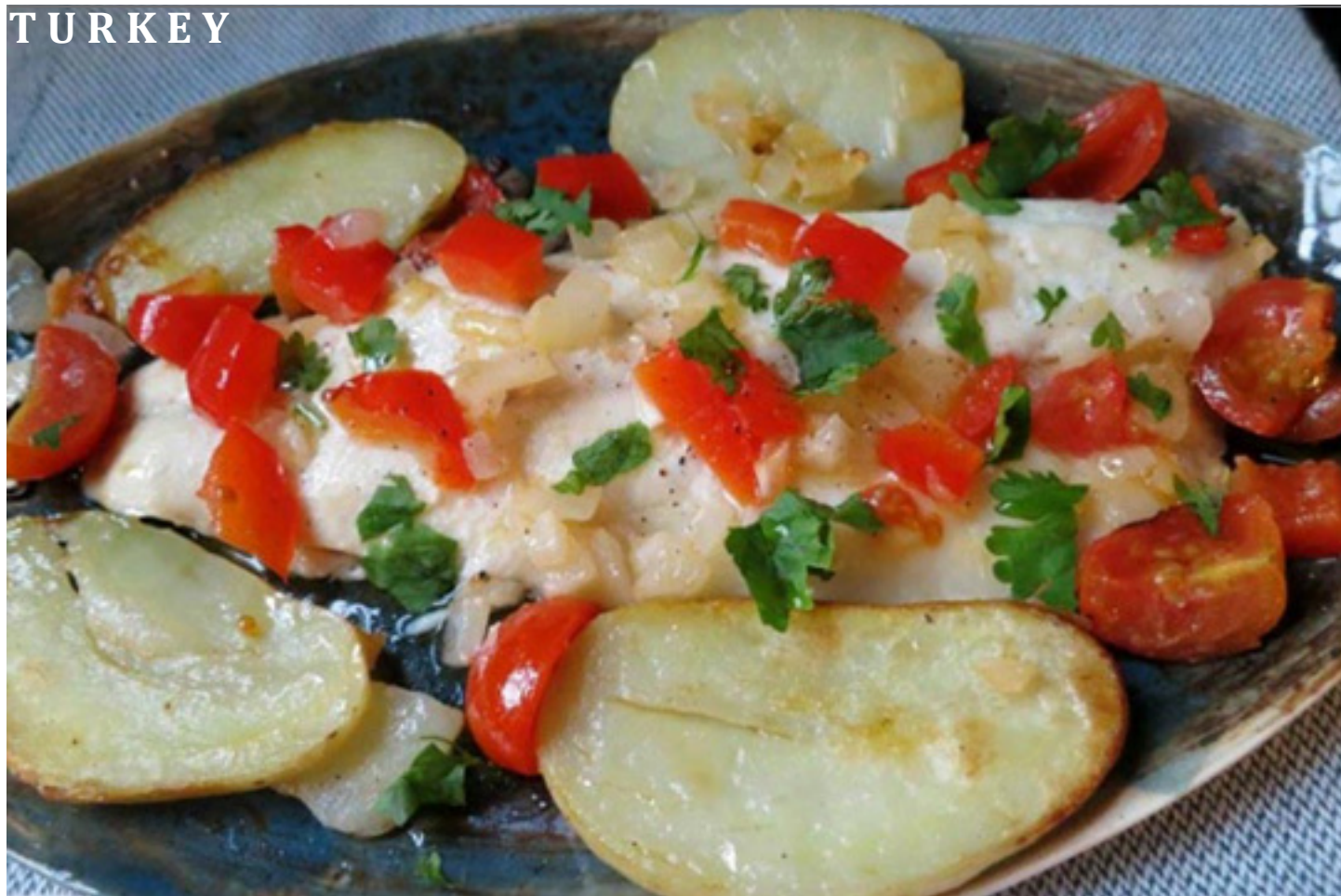
I hope you enjoy this easy, delicious recipe, *Afiyet Olsun*,

*Ozlem*





## TURKEY



Pic © Ozlem Warren

**Serves: 4 - 6**

### Ingredients:

4 fillets of sea bass – or a white flesh fish of your choice-  
1 onion, finely chopped  
3 cloves of garlic, crushed and finely chopped  
3 medium tomatoes, finely chopped  
2 - 3 medium potatoes, par boiled for 10 minutes  
Juice of ½ lemon  
2 fl oz. / ¼ cup water (or fish stock)  
60 ml / 4 tbsp. olive oil  
5ml/1 tsp red pepper flakes – optional  
Salt and ground black pepper to taste  
Handful of flat leaf parsley, coarsely chopped – to decorate  
Lemon wedges to serve



With my mother Pic © Ozlem Warren

### Instructions

Preheat the oven to 180C / 350F / Gas 4

Heat 2 tbsp. olive oil in a large, heavy pan. Stir in the chopped onions and cook until soft, for 3 -4 minutes. Add the chopped garlic and tomatoes and cook over medium to low heat for 3 minutes.

Pour in the water or fish stock, lemon juice and season with salt and freshly ground black pepper. Cook gently for another 2 minutes on low heat and leave to cool.

Par boil the potatoes in boiling water for 10 minutes, then drain the water and leave to cool. Once it is cool enough to handle, cut in half and slice thinly.

Grease a baking dish with the remaining 2 tbsp. olive oil and place the fish fillets and potato slices in the dish, coat them with the olive oil. Season with salt and freshly ground black pepper.

Spread the tomato and onion mixture over the fish fillets and place the potato slices alongside the fish. Cover the baking dish with aluminum foil and bake in the oven for about 20 - 25 minutes (Please check the recommended cooking time for the fish of your choice on the packaging).

Once cooked, take the foil out and sprinkle chopped parsley and red pepper flakes over the fish.

Serve immediately with wedges of lemon by the side.

*Afiyet Olsun.*

### Note

Please check the recommended cooking time for the fish of your choice on the packaging.



Live Encounters celebrates 7 years 2010-2016

# Live encounters

FREE ONLINE MAGAZINE FROM VILLAGE EARTH  
APRIL 2017

PHOTOGRAPH BY MARK ULYSEAS