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# Live encounters

Free online magazine from village earth  
Volume Two December 2015

**Arts & Culture**  
Guest Editorial  
Dr Namrata Goswami





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**Cover Photograph relief at Ta Bayon, Siem Reap, Cambodia. Photograph by © Mark Ulyseas**



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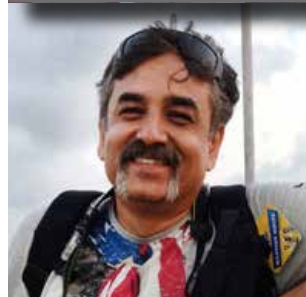
## Guest Editorial - Living for Culture, Dignity and Self Worth **Dr Namrata Goswami**

Dr. Namrata Goswami is Research Fellow at the Institute for Defence Studies and Analyses, New Delhi. She specializes in ethnic conflicts, insurgency, counter-insurgency and conflict resolution and also has an interest in international relations theory and Great Power behavior. Dr. Goswami was a Jennings Randolph Senior Fellow at the United States Institute of Peace, Washington, D.C., a Visiting Fellow at the Peace Research Institute, Oslo, Norway, La Trobe University Melbourne, Australia as well as Heidelberg University, Germany. She is a recipient of the Fulbright-Nehru Senior Fellowship.



## Britain's Democratic Deficit **Tom Kilcourse**

Kilcourse spent his career in management development and was widely published in management and academic journals. He appeared in several educational videos produced for the BBC, and has spoken on management in the USA, Europe and the UK. Tom began working life as a manual worker in his native Manchester, before winning a scholarship to study at Ruskin College, Oxford. He later won a State Scholarship to read economics at Hull University. He is now retired. [www.amazon.com](http://www.amazon.com)



## The Indian Books Market - an authoritative market estimate **Vivek Mehra**

Mehra is currently Managing Director and CEO, SAGE publications India. He has an MBA in Marketing from Columbia University, New York and a B.Sc. in Textile Technology from the Fashion Institute of Technology, New York. He teaches a course on Managing a Publishing Enterprise and Publishing in a Globalised World at the Post Graduate level, at the Ambedkar University, New Delhi. Member of the CII National Committee on IP for 2013-14. In July 2013 he finally self-published his maiden novel 'Seven Shades of Grey' written in 1999. [www.notionpress.com/seven-shades-of-grey](http://www.notionpress.com/seven-shades-of-grey)



## Darkness of Development **Romit Bagchi**

He is a senior correspondent with The Statesman posted in Siliguri. He is currently looking after the north Bengal and Sikkim bureau of The Statesman. He has published a number of articles on the ethnic unrest related to north Bengal and the political situation in Sikkim. An avid reader, Bagchi is interested in topics such as ethnic complexity, the Indian Renaissance as pioneered by Raja Rammohan Roy, Indian politics, and particularly, Indian spiritualism.



## The Battlefield: Women in Iran **Azadeh Hosseini**

Azadeh Hosseini is an Iranian freelance journalist at London. She received her B.A in Political Science at University of Tehran and M.A in International Relations at University of Westminster. She's been trained to be a journalist by BBC trust. She started working when she was in Iran but shortly she left her home country to U.K. Since then she's been working as a freelancer. Meanwhile she has been mentored by media veterans. <https://twitter.com/AzDhHo>



## The (In)Visible Boundaries of the Eruv - When Religion Goes Public **Mareike Riedel**

Mareike Riedel is a PhD Candidate at the Max Planck Institute for Social Anthropology. In her PhD project she explores the encounter of state law and religious practices.



## The Creative Archetype **Dr Candess M Campbell**

Candess M. Campbell, PhD is the #1 Best-selling author of *12 Weeks to Self-Healing: Transforming Pain through Energy Medicine*. She is a Blogger, Intuitive Success Coach and International Psychic Medium. She has practiced as a mental health and chemical dependency counselor for over 30 years. [www.12weekstoselfhealing.com](http://www.12weekstoselfhealing.com)



## Turk Kahvesi a Drink of Friendship **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 Seferi" TV program aired at TRT, National Turkish TV channel and in 37 countries. [www.ozlemsturkishtable.com](http://www.ozlemsturkishtable.com)



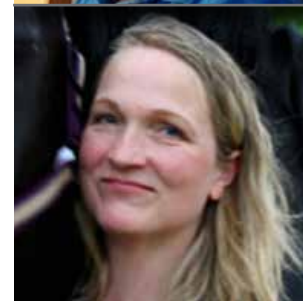
## Blue Voyage (Turkish: Mavi Yolculuk) in Turkey **Dr Nuray Aykin**

Aykin was born in 1957 in Tarsus, Turkey. She came to the United States in 1981 to pursue her doctorate in Industrial Engineering. She is the author of Pomegranates and Grapes: Landscapes from My Childhood, in which she takes her son on a wonderful journey through Turkey and the United States. She currently runs a blog about Turkey. She lives in Keyport, NJ with her husband. She loves to travel around the world, but Turkey is always her destination twice a year. [www.pomegranatesandgrapes.com](http://www.pomegranatesandgrapes.com) [www.amazon.com](http://www.amazon.com)



## Autumn Silhouettes Of Minnesota **Jiten Gori**

Jiten Gori is Regional Sales Manager at Ruckus Wireless, a part time chef and avid photographer focusing on nature photography with an emphasis on the colors of each season. Hails from Bombay, now resides in Minneapolis, Minnesota and has the unfortunate task of being a Vikings fan (local NFL team that disappoints year after year). [jgori@yahoo.com](mailto:jgori@yahoo.com)



## Swabian Maultaschen **Gabrielle Borrmann**

Gabrielle is from the Swabian Tribe, Germany. She lives in a small village called Sonnenbühl - Genkingen, which is part of the Swabian Alb Biosphere Reserve, in the Federal State Baden-Württemberg. She graduated in Geography from the University of Stuttgart. Gabrielle went on a study tour to South Africa and later trained in the area of multimedia. She was author for communication media (Lernsoftware) and presently is in the marketing and sales distribution sector electronic and Internet.



## Tourism, a form of Terrorism? **Mark Ulyseas**

The first-ever world UN Tourism and Culture Conference was held in February 2015, ironically in Cambodia (the one number country for sex tourism)... "orphanage tourism seems to be a growing phenomenon where children in institutions and orphanages are being exposed to sexual exploitation by foreigners, such as tourists and volunteer workers." It also asked the government of Cambodia to revise its laws by "defining and criminalizing all forms of sale of children and child pornography."





## LIVING FOR CULTURE, DIGNITY AND SELF WORTH

DR NAMRATA GOSWAMI

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It was warm day with a hint of rains in the horizon. The year was 2010. I was in Dhansiripar, Karbi Anglong district of Assam in the north-eastern part of India. Surrounded by the Barail mountain ranges, and lush green forest, Dhansiripar (by the river Dhansiri) in Assam had witnessed ethnic conflicts between the local Karbi and Dimasa ethnic groups since the 1990s. In 2005, this clash had turned bloody with severe violent clashes killing many, between two armed groups, the United Peoples' Democratic Solidarity (UPDS) representing the Karbi ethnic group and the Dima Haram Daogah (DHD) faction representing some sections of the Dimasa community led by Jewel Gorlosa. Five years hence, while the situation of violence had calmed to an extent, the atmosphere continued to reek of the hidden tension.

As I got down from the train in Diphu, the main railway connected town in this distant remote area of India, I saw a group of young men and women walking towards me. They were members of the other faction of the Dima Haram Daogah (DHD) led by Dilip and Pronab Nunisa, an armed faction that had signed a cease-fire with the Government of India in 2002. I was escorted by this group in a vehicle to meet their leader, Dilip, and from thereon was taken to one of the designated camps marked out for the outfit by the Government as part of the cease-fire agreement.





Kaziranga, Assam 2015 © Namrata Goswami

In the camp, I met young armed cadres (aged 16 to 19), in fatigues, guns in hand, and slightly surprised to find me there. As I spoke to these young men and women, members of an armed rebel group fighting for political, economic and civil rights for their ethnic community, I wondered what could have motivated such young minds to risk such a dangerous venture. And so I asked. And the answers were revealing of why men and women in remote areas, especially belonging to minority communities take up arms.

For one, to the young armed cadres I spoke to, it gave them a sense of belonging in an area where they felt physically insecure and their rights entitled to them as part of democratic India, almost invisible. They grew up feeling disempowered in their remote hill villages with little modern amenities. None of them saw a decent school education, had a hospital nearby where they could take the sick and elderly, almost no public transportation except some rickety buses, and little avenues of employment. In this situation, when the rebel army came calling in smart jeeps showcasing gun and money, their parents felt that at least they will have a future.

For another, membership in a rebel army, which was highly competitive in terms of recruitment, offered a monthly income which they could send back home.

The third reason offered by some of the young cadres was that they genuinely hoped that the armed group they were fighting for would succeed in getting a better life for them and their family.

Finally, some said it offered them social bonding and networks that did not leave them alone when they felt the need for connection.



"Ao tribesman at his village for festival celebration Nagaland India" by [Retlaw Snellac](#)

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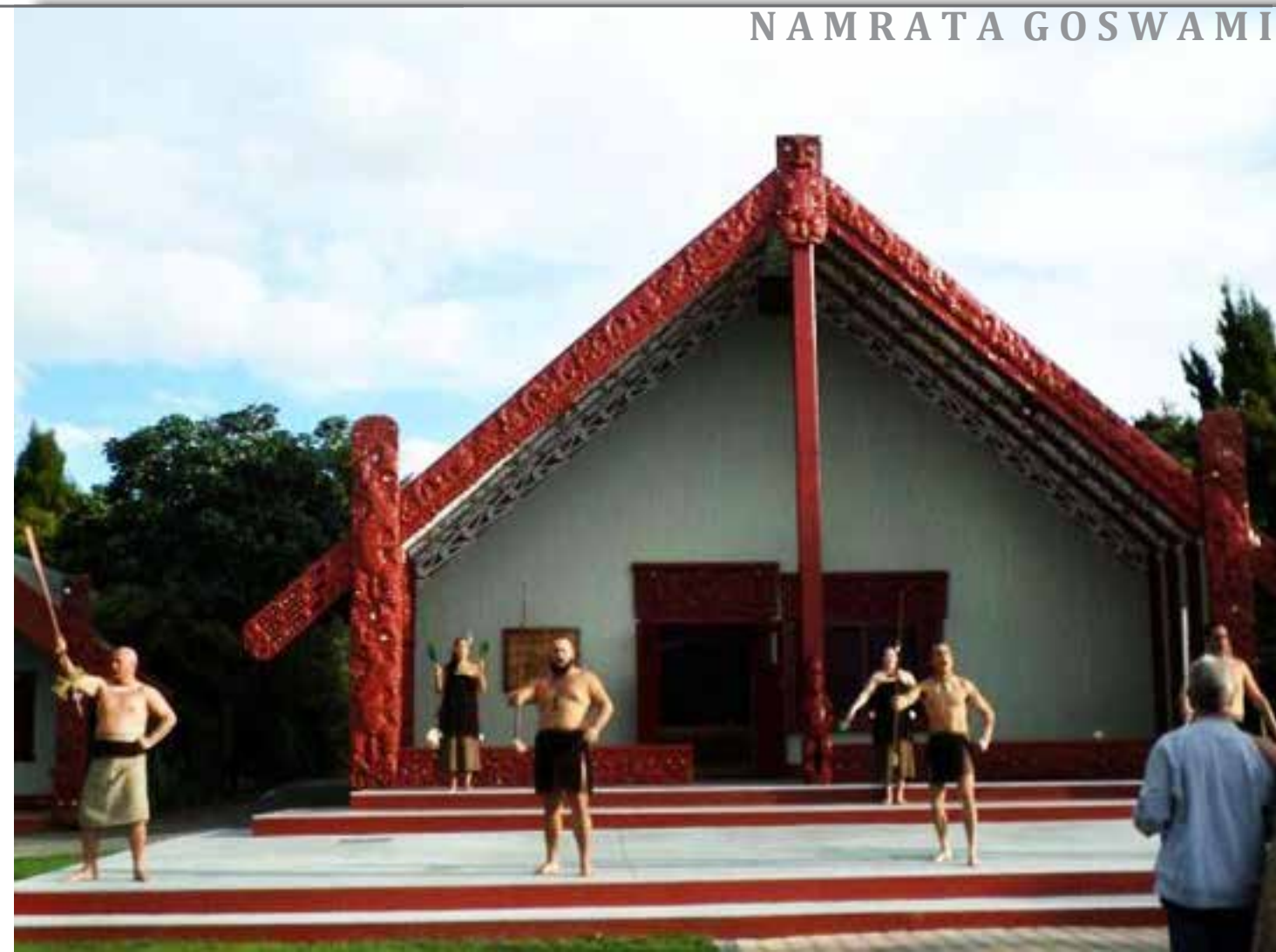


Uluru, Australia, 2009 © Namrata Goswami

To my surprise, some of these thoughts and ideas were reflected in my visit to Uluru (Ayers rock) and the northern territories in Australia a year earlier in 2009. As I walked around Alice Springs, far away from Melbourne, in the red heart of Australia, I was drawn to the colourful, lively, indigenous paintings. However, as I travelled away from Alice Springs and towards Uluru, I met some aboriginal communities and their stories of their existence, identity and fight for dignity took me back home to where I came from: northeast India.

One of the aborigine leaders recounted how he was forcibly taken away from his mother and picked up by the Australian state and raised in its boarding school without any consent from him or his family. The idea, he said, was to ensure that he lost touch with his aborigine identity and adopt a forced Australian identity. One of the deepest anxiety for the aborigine community was how tourists and adventurers were treating their sacred rock, Uluru. According to the tradition of the Pitjantjatjara tribe, Uluru was created by their ancestors during a period they called “Dreamtime”, and the caves and rock paintings in Uluru represent their ancestral spirit. Hence, the community requests tourists and climbers not to climb the rock as that shows disrespect to this spirit and instead walk around the rock.

As I walked towards Uluru in 2009, an old Pitjantjatjara tribe elder requested me not to climb the rock and explained why. As he was recounting how his ancestral spirit resided in the rock, we both heard loud shouts above us and as we looked up, we saw three climbers jumping in joy on the rock as a celebration of their success in reaching the summit. I could feel the silence from the aborigine elder and when he looked at me, I saw a tear of sheer dejection threatening to spill over his cheeks. And then as I was leaving to walk around Uluru determined to show respect to his ancestors, he called out to me and said, “Perhaps the world is for those who have power and might”. And I replied, “only if you let them break your spirit”.



Rotorua, New Zealand, 2015 © Namrata Goswami

So, coming back to Northeast India, the ethnic conflicts that have plagued this region have been mostly about rights; the right to greater political representation; the right to land; the right to education; right to preserve ones culture; right to education. These are not much to ask from a democratic state based on a secular liberal constitution and group rights. The issue with indigenous and ethnic communities is not about the rights they aspire for; it's more to do with the state institutions in place that guarantee it to them.

For instance, in some of the conflict affected areas of northeast India, especially in the remotest of villages, the face of the state is almost nonexistent. Hence, all that people get to see are corrupt officials coming once in a while or the rebel groups who actually seem more present and visible than representatives of the state.

Hence, as I walked through some of these areas, the biggest insight I give back to those who are in charge of public administration is that: be visible, demonstrate that you care for peoples' lives, their futures, their children, their well-being, their sense of dignity.

This lesson in dignity and self-worth, especially pride in one's culture was something I very deeply felt in my recent visit to Rotorua in New Zealand, the seat of Maori culture. There, as I partook in Maori festivities and the Haka, one Maori gentleman took me aside and told me that *“while we may not have remained completely pure in our indigeneity with inter-marriages, at least our way of life, our crafts, who we are, who were our ancestors is something we have been given the right to preserve by the New Zealand state”*.



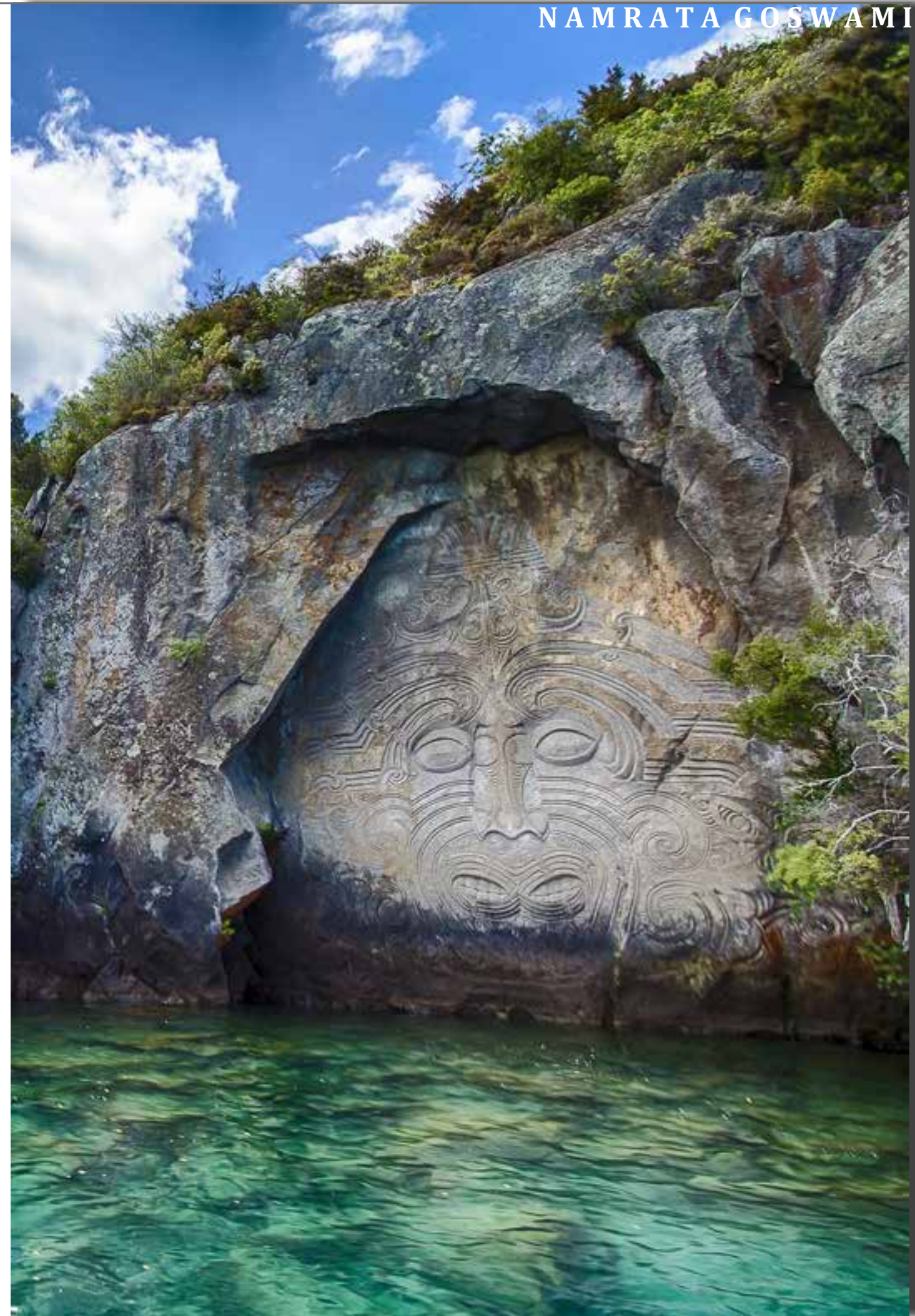


<https://pixabay.com/en/maori-maori-group-kiwi-culture-89317/>

It is in this spirit of preservation of culture and dignity that ethnic conflicts have sustained themselves for so long in northeast India. Recently, a Naga framework agreement was signed between one of the oldest armed ethnic group, the National Socialist Council of Nagalim led by Thuingaleng Muivah and Isak Chisi Swu (NSCN-IM) and the Government of India. In the signing ceremony, the Prime Minister of India, Narendra Modi stated that the framework agreement will go a long way to preserve the culture, history and dignity of the Naga people.

While the political rights of Nagas have been guaranteed to an extent with the establishment of a separate Nagaland state within India in 1963, the angst of many Nagas is that most of their ethnic kin are left outside that state inhabiting neighbouring Indian states of Arunachal Pradesh, Assam, Manipur, and Myanmar. One has to wait and see how the demand for territorial unification of Naga inhabited areas play out as it is being fiercely resisted by the other states.

Beyond these thorny issues, the Nagas could take some clue from the Maoris who despite living in different areas of New Zealand have ensured that their culture and language is preserved to an extent. And the Haka (their traditional ancestral war dance) is the main dance of the 'all blacks', the popular New Zealand rugby team. And that kind of acceptance and visibility in popular culture matters in the long run for the preservation and remembrance of ethnic culture and indigenous customs.



<https://pixabay.com/en/new-zealand-mural-maori-rock-water-583177/>

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Kilcourse has published two short-story collections, *The Human Circus* and *More Short Stories*, four novels, *The Great Collapse*, *Who Killed Clarissa?*, *A Deadly Deception*, *A Phantom Madman*, and *The Great Collapse*, in which he weaves social commentary into mysteries, a short autobiography *It's Only Me* and a book on management development. He writes essays on politics and economics and continues to be published in journals. [www.amazon.com](http://www.amazon.com)

## TOM KILCOURSE, AUTHOR

# BRITAIN'S DEMOCRATIC DEFICIT

Britain not only claims to be a great democracy, but presumes on occasions to lecture other states, or to interfere in other ways, on their undemocratic processes. It is worth asking, therefore, how valid Britain's claim is. Can the governance of Britain really be considered a democratic process?

Beginning at the very top of the governmental structure we see that the head of state is an unelected monarch born to the position. The present queen is undoubtedly popular, but she is nevertheless unelected. She is there for life, or until she voluntarily stands down. Furthermore, the British people now know who the next monarch will be, Charles, and who will follow him, William, before the crown is handed to William's son, George. The third named is still an infant, so we can reasonably say that we know who will rule over us for the next eighty years or so. At no point will the British public be asked to express their views through a ballot box.

Not only is the monarch the head of the armed forces, but is also the titular head of the Christian Church of England, an increasingly meaningless title. The elected government is her/his majesty's government, and the Prime Minister is the monarch's First Minister. The British public is assured that the monarch is 'above politics' and does not interfere in government policy. Few believe that.

Monarchy in Britain is essentially a family business, with numerous relatives of the monarch treated with exaggerated respect as they perform a number of 'public duties'. The system is ingrained in the British psyche, while an efficient public relations machine and subservient press work to keep it that way.





Membership of the Lords is a sinecure for many, a reward to ex-members of the commons for keeping their noses clean. They are joined there by a group of twenty-six bishops and a general hotchpotch of the 'great and the good' appointed by the monarch on the advice of the Prime Minister. They, like the monarch, hold their unelected positions for life with the general population over whom they rule having no say in the matter.

Beneath the monarch, political matters are the business of two chambers, the Commons and the Lords. The latter is sometimes called the 'upper house' or the 'second chamber'. This too is unelected. The Lords, a few of them hereditary, ninety two, while the rest are appointed, form the second largest legislative assembly in the world. Only the Communist Party General Assembly in China is bigger, but the House of Lords is fast catching up, with many more lords than there are seats in the chamber to accommodate them. It is the only 'upper house' of a bicameral parliament in the world that is larger than the lower, elected house.

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At the bottom of this governance hierarchy lies the House of Commons to which 650 members of parliament are elected for five-year terms by the general electorate. The Prime Minister sits in the Commons, but only by convention. Other cabinet ministers may come from the Commons or the Lords. Each member of the Commons is elected by an area-based constituency on a first-past-the-post basis. They are supposed to represent the interests of the people in their constituency, as well as the wider, national interest. However, they do have competing loyalties, most notably to their political party and their careers.

Being a Member of Parliament (MPs) is now a profession in a 'business' where power has become increasingly centralised over the decades. The vast majority of election candidates belong to a political party. There are very few independent candidates. Although a candidate is nominally chosen to by the constituency party the reality is that most are selected at national level by a central panel. This means that candidates favoured by the Westminster elite are often 'parachuted' into a constituency that they barely know, and sometimes don't understand. Being career politicians, these people are then eager to please the power brokers within the party and government, a place in the Cabinet may depend on it.

Up to a point, the election of MPs can be considered democratic, but only up to a point. In truth, the first-past-the-post system favours the two main parties, Conservative and Labour. Independents rarely get elected, but candidates from the minor parties are also placed at a disadvantage by the system. Quite simply, in a constituency that has five or six candidates standing, the winner may have attracted no more than a third of the votes cast, or even less.

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The two-thirds who voted for alternative candidates are effectively disenfranchised. The present Conservative government was gained less than 40% of the votes. That was sufficient to give them an absolute majority in the Commons, while another party that attracted 4 million votes nationally won only one seat.

Beneath this three-tier government machine, Monarch, Lords and Commons, the ordinary British elector barely has a voice, hence the old joke 'What do you think of British democracy?' 'I think it would be a good idea.'

What would that 'idea' look like. The likelihood of replacing the monarch with a president is so remote in Britain as to be not worth further consideration, but the bicameral parliament could be made much more democratic.

When it has been suggested that the House of Lords should be elected, it has encountered two main reservations. First, if both houses were elected they would compete with each other for popularity with the electorate. The result would be less efficient government, a barely conceivable prospect. Secondly, many of those now appointed to the Lords bring with them special skills and experience of the world outside politics, a claim that cannot be made for the Commons.

These reservations have merit, but need not prevent change. Election to the Lords could be based on non-geographical constituencies, major institutions in business and social life, for instance. The Trades Union Congress perhaps, the Confederation of British Industry and various industrial bodies, along with the Royal College of Nursing etc. The universities too could contribute. Such a scheme would ensure that the Lords retained its expertise in various non-political areas, and Peers would not be competing with MPs for the attention of the 'man in the street'. Needless to say, elections should not be party based, and election should be for a limited period, say seven years.

As for election to the Commons, the first-past-the-post system is denying the ordinary electorate a proper say in who rules them. There are various alternatives that have been suggested, any one of which would produce a fairer representation of differing views in the populace. What prevents change is the advantage that the present system gives to the two main parties which have shared power more or less equally since world War Two. Neither party will introduce change, just as 'turkeys don't vote for Christmas'.

Meanwhile, British politicians will continue to chide other states for their lack of democracy. What impertinence!





# THE INDIAN BOOKS MARKET – AN AUTHORITATIVE MARKET ESTIMATE



The Indian Books Market finally has an estimate that comes from an independent and authoritative source. The first Nielsen's Books Market report was released at the Frankfurt Book Fair on October 14th 2015. The event itself was a tame affair considering the value of the report. There were a couple of speeches that were barely audible followed by wine and cheese. The report itself was reduced to a press release that was handed to the audience. Nielsen rightly so wants the report to be paid for before it can be viewed. So here is a sneak peek behind the scenes.

The report marks the culmination of a year's worth of background work. You will need to buy the report to get the complete numbers but I can share with you information that isn't in the report.

Like all projects it began with a critical question, "*How big is India's book publishing industry?*" The question got bigger when the Copyright (Amendment) Act 2012 of was debated. Section 2 (m) of the act chose to allow parallel imports of published material. The clause received wide spread criticism from within the industry even though the Government and the MHRD (Ministry of Human Resource Development) defended their decision for the inclusion. The argument for this clause was that publishers denied India content that was available overseas. When it was made available it was priced higher than in the West.





Parallel imports were to be the answer where everyone and anyone could import any published material (especially books) without waiting for the authorized agent to do so OR go to the authorized agent to procure it. In theory this sounded right and one shouldn't have been bothered about it. But the issue affected material with a short shelf life especially fiction. If fiction was allowed through parallel channels, it would kill the legitimate market. The reason remains relevant even today. Perhaps the argument could be the subject of another article. For now its sufficient to point out that this was the trigger to the main question at hand. The issue was handed over to NCAER (National Council for Applied Economic Research) to investigate.

NCAER spent close to 2 years researching and submitted **their report on January 2014**. The government mandate was to determine if parallel imports would harm the interests of students or not. But to do that NCAER had to understand the industry itself and to then arrive at a conclusion on whether the imports would harm the interest government had chosen to protect.

A key issue they unwittingly stumbled upon was determining the size of the publishing industry and the various facets it represented. They had to examine import and export data along with domestic consumption. This led to the **Federation of Indian Chamber of Commerce and Industry (FICCI)** championing the cause of an independent study determining the size of the Indian publishing industry. Nielsen India was approached and a series of discussions followed. A framework for conducting the survey was agreed upon and Nielsen came up with a cost. As is normally the case, there is a clear disconnect between noble intent and financial commitment. So while everyone agreed the report was necessary, the cost of such a report threatened to ground this project forever.

Publishers then had to step in to support this. The two flagship associations in India (Federation of Indian Publishers and Association of Publishers in India) got members to contribute to provide the seed capital for the project. By this time FICCI had withdrawn from the project. The balance, Nielsen is to raise from selling the report. I personally felt the issue of payment could have been handled better by some of the individuals leading the project. My voice though was reduced to a minority one when I spoke of more inclusion on the contribution front. After the financial issues were settled the task of collating data was begun.

The most strenuous part of this exercise was to arrive at a consensus on the framework within which the report would be relevant to all. The very first round of discussions clearly outlined the problem. Publishing isn't one homogenous activity; it is heterogeneous in every sense of the word. There were different markets to cater to and different types of publishing needs to address. There was the large K-12 school publishing market along with other children's publishing. This was distinctly different from popular fiction, which in turn is different from academic publishing (both research and for higher education). There were other surprises in store - what about distance learning publishing or English Language Training or Vocational Training?

It was back to the drawing board again. Publishers helped by making sense of all these publishing verticals. Expert groups were formed and Nielsen engaged with each to formulate questions, short-list stakeholders and define the process by which they would engage.

Besides this they independently located consumer groups and devised surveys for them too. The result is a report that talks about the landscape of Indian publishing. As one privy to the content I can safely say it is an eye-opener.

### Here are some eye-popping details.

- Even by rough estimates, Indian book publishing is much larger than Bollywood
- Fiction is NOT the largest category of publishing
- The Government of India is a major publisher to reckon with
- Only the US and UK are ahead in US\$ terms on the total value of the industry
- India's publishing industry is the largest when it comes to number of units produced.

### Here are some questions that the report answers (and yes you have to buy a copy to find the answers)

- What is India's largest sector when it comes to publishing?
- What is India's total publishing (from the demand side) actually worth in US\$ or INR terms?
- How much of India's publishing is actually digital?





ROMIT BAGCHI

## DARKNESS OF DEVELOPMENT

One of my colleagues raised the topic conversationally. He asked whether development if taken to his village would end the culture his village had been nurturing for ages. The question asked in earnest set me into reflecting. I had come to Dehradun twice as a tourist before I came here last year with a job. My last two visits were many years ago when Uttarakhand as a state was still lying in the womb of time. I can remember stopping near a bungalow somewhere in Dehradun when I came here for the first time. The same bungalow I found standing erect when I settled here after many years, the whirlwind of development notwithstanding. I was delighted. It looked like the relic of an earlier era that was lost long ago with Dehradun having wonderfully plunged itself into the all-devouring swamp of 'development' that has been uplifting 'ancient' India from the morass of her 'dead' past- new construction coming up, demolishing the old, ruled by the sparkling laws of utilitarianism, prizing body and gagging soul. The bungalow flanked by a sprawling garden looked like an anachronism, representing the bygone age of leisure and space, simplicity and mystery, facts and mythology, seamlessly woven together in a splendid tapestry, the stuffs that made the quintessential Dehradun of the yore.

I strongly feel Dehradun represents the dark face of India's developmental future. The fast-expanding city with flamboyant buildings and smart shops, raising heads amidst urban squalor, dwindling indigenous culture and a huge floating population, offend the eyes more than other state capitals where the tasteless medley seems to have evolved over time. Dehradun seems to have morphed rather overnight from a prominent passage to Devbhoomi to the bustling capital of a state. Here I am tempted to mention, in passing, that Santiniketan - my alma mater-where I spent some years as a boy now repels me. It has ceased to be the abode of peace that Tagore envisioned. I now miss the idyllic, serene ambience that I had felt when I was there. I miss the fragrance of flowers, the trees standing tall, the thatched cottages and the nearly empty roads inside the Ashram. Cars were rare then. The teachers, even the principal and others used to cycle their ways in and out of the Ashram. There were perhaps a couple of cars meant for the vice-chancellor which he seldom used. Now, one thing has, however, happened both in Dehradun and Santiniketan, a class of philistines has sprung up from nowhere, inclined to flaunt wealth, as if becoming rich is the be-all-and-end-all of life.

However, there is another danger-deeper and subtler - and that is the deadening of the mind. Man being a mental being, it is mind that distinguishes him from plants and animals. While the latter, endowed with natural instincts, are subjected to natural laws man has no such instinct or whatever he had in early phase of his evolution he has lost. His mentor is mind or the consciousness that is beyond mind. The problem is that the mind is losing its way in the desert- sands of 'development'-nourished surface self. It cannot discern its true needs. We are all stuck in them despite us vociferously claiming to the contrary.

However, the phase of such lop-sided development would continue till an alternative model emerges. We cannot reverse things now. True, a reverse trend is becoming increasingly discernible across the world. Some people, at least, are becoming aware of the futility of revolving around the accustomed grooves of physical-vital needs, ignoring the calls of the deeper mind. But they are still groping in the dark. Things are still far-off.

The true aim of economic development is neither to denude nature nor to crush culture, but to take all comprehensively to ensure for all in highest possible measure the joy of work according to their own natures and also to ensure free leisure for each to grow inwardly.

However, Indian culture cannot be crushed. It has withstood sanguinary upheavals through the vicissitudes of her chequered history. The aliens came and they ruled over the cities and towns and areas adjoining them. They failed to touch our villages. And it is mainly in the villages that the Sanatana Dharma that is rightly identified with the Indian nationhood keeps thriving over millennia.

However, now the dangers are more potent, as they are emerging more from within than without. Now, the villages are under threat of being reduced to amorphous concreteness. Even the celebrated temples that draw millions of pilgrims annually are not being left to themselves.

Attempts are on to transform them into prima donnas of the world. Yet, Sanatana Dharma is safe. It would thrive as long as India thrives. It would perish if India perishes.





## Azadeh Hosseini

# The Battlefield

## Women in Iran

It was 26 September 2015 and I was reading the daily news about Iran, as usual. Then I saw it: Iranian women Futsal team won AFC Women's Futsal Championship for the first time in history. They had played Japan in the Final and defeated a strong team. This victory is bigger than what it seems to be, but why?

It wasn't that long ago when the captain of Iran women's futsal team missed Asian championships because her husband didn't allow her to renew her passport. The news went viral on the internet and many had shown their solidarity. But this is just the tip of the iceberg of women's position in Iran.

According to the Islamic Civil Law in Iran, travelling abroad for Iranian women is depends on their marital status and age; Single women under 18 need permission from their father or any hierarch and for married women must have their husband's permission in order to be able to get a passport. In September 2015, [Niloufar Ardalan](#), the captain of Iranian women's futsal team, was not permitted by her husband to lead her teammates in the AFC Women's Futsal Championship being held in Malaysia.

What really makes this victory more valuable than a simple game is Iranian female athletes succeeding despite the pressure they faced from both government and society. They had to cover themselves from head to toe and be less comfortable than their competitors.

They could have been easily left out of the tournaments because of most idiotic reason such as husband's permission to leave or failure to have "proper hijab". And yet they didn't give up. In my eyes and of course many others, they are real heroes.



**Nazanin Daneshvar** is one of these young successful female entrepreneurs in Iran. She is the CEO of an e-commerce company, **Takhfifan** (discounts in Persian). This internet start-up has grown with 60 employees, majority women, and covers many customers in all Iran's cities. But that wasn't easy. She struggled a lot to be taken seriously and now after five years, this company finally found its place in Iran's market.

**Fatemeh Moghimi** is the owner of one the biggest trade and transport company in Iran. She established her empire around 30 years ago. In the beginning she faced many social barriers, and now she is mentoring new, mostly female, entrepreneurs.

Being a woman in Iran is not easy. You have to prepare to enter this big battlefield from a young age. As a woman, you have to *encounter* society most of the day and for some, your home would be another battlefield. Iranian women are forced to live through a chain of restrictions from what to wear in public to their workplaces and even very private aspects of their lives.

According to Islamic regulations in Iran, women must cover their head, dress modesty, which doesn't draw attention to their figure, and definitely NOT in tight-fitting clothing. Dark colors are encouraged, while nail polish, sandals, leggings and long boots have also been banned by the **morality police**.

Many Iranian women find their own bold way to work within the rules to express themselves; Bright and flashy colors instead of dark and dull to push back the rigid dress-code. They subvert *restrictions on clothing*, regulations that have been enforce in the country since the 1979 Islamic revolution. These women turn classic hijab, something which is considered oppressive into trendy and chic attire.

Esmail Ahmadi-Maghaddam, head of the national security forces in Iran, confirmed that only last year around 3.6 million women in Iran were warned, fined, or arrested by the **morality police** for inappropriate dress. And yet **women dress bolder to express themselves** and show off their figures.

Despite legal and cultural discrimination against women of Iran, they have advanced significantly in many areas like education and business. Restrictions on women in the business world are less than other areas, like politics. A new wave of successful Iranian female entrepreneurs has emerged in recent years. This has been overlooked, compared to the other reports emanating from the country on women's living situations.

**Nazanin Daneshvar** is one of these young successful female entrepreneurs in Iran. She is the CEO of an e-commerce company **Takhfifan** (discounts in Persian). This Internet start-up has grown with 60 employees, majority women, and covers many customers in all Iran's cities. But that wasn't easy. She struggled a lot to be taken seriously and now after five years, this company finally found its place in Iran's market.

Iranian women face injustice in different layers; from marriage, divorce law and custody to criminal law and not to mention cumbersome regulations imposed on Iranian women. The Islamic government promotes discriminatory policies and has reacted to women's rights movement with suppression. In recent years many women have been subjected to varied punishment, including imprisonment.

And yet Iranian women are blossoming more than ever and pushing back all these barriers patiently

Latest research results show that there are more women than men in higher education. Apparently seeing women in CEO and entrepreneur positions is getting more normal than it used to be. For many it was quite hard to trust women in businesses. The number of young women who enter the market is much higher than a decade ago. Iranian women have grown in confidence.

**Fatemeh Moghimi** is the owner of one the biggest trade and transport company in Iran. She established her empire around 30 years ago. In the beginning she faced many social barriers, and now she is mentoring new, mostly female, entrepreneurs.

Although Iran's employment law protects equal pay in government jobs and there's maternity leave as long as 12 months in some departments. But job insecurity is more for the female workforce than men. Some women may lose their job after maternity leave. There are instances of them being replaced by men. Work market still leans in favour of a male workforce.

According to **Iran's National Statistics Organization**, women in Iran also suffer from higher rate of unemployment, which is two times more than men.

According to a recent report by **Ahmed Shaheed**, Special Rapporteur on the situation of human rights in Iran, "Concerns previously expressed over gender inequality in law and practice persist. Recent legislative attempts made by the Iranian Parliament appear to further restrict the rights of women to their full and equal enjoyment of internationally recognized rights," the report stated.

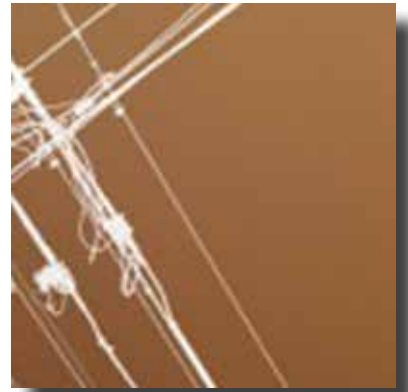
Iranian women face injustice in different layers; from marriage, divorce law and custody to criminal law and not to mention cumbersome regulations imposed on Iranian women. The Islamic government promotes discriminatory policies and has reacted to women's rights movement with suppression. In recent years many women have been subjected to varied punishment, including imprisonment.

And yet Iranian women are blossoming more than ever and pushing back all these barriers patiently.





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**Mareike Riedel**, PhD Candidate at the Max Planck Institute for Social Anthropology.

## The (In)Visible Boundaries of the Eruv – When Religion Goes Public

In May 2015 the *Australian Jewish News* reported proudly that Sydney's second *eruv*, located in the Sydney North Shore neighbourhood of St Ives, had finally become functional. The *eruv* is a symbolic, almost invisible enclosure marked by existing demarcations and thin wires that facilitates Shabbat observance by virtually extending the private realm to the public space. During Shabbat, the Jewish day of rest, the transport of objects outside of the domestic sphere is prohibited. This includes the pushing of prams, the carrying of keys or the use of a wheelchair. An *eruv* allows these things to be carried outside in public. *Eruvin* (Aramaic plural for *eruv*; modern Hebrew *eruvim*) exist in several cities in Australia (in [Melbourne](#), [Perth](#) and in [Sydney's eastern suburbs](#)), but also in Europe, North America, South Africa, and Israel. The establishment of Sydney's second *eruv* marked the end of the almost decade-long struggle of the local Orthodox Jewish community to install this religious structure against the fierce opposition of a significant number of local residents, who portrayed the *eruv* as "out of place." Urban space has become a contested arena where diverging concepts of space, boundaries, and community identity are constantly contested and redrawn. Majorities and minorities contend for the scarce resource of space and the power to leave their distinct footprint in the urban landscape – often by means of law. "The city, a complex type of place has once again become a lens through which to examine major processes that unsettle existing arrangements,"[1] observes Saskia Sassen in light of globalisation, migration, and increasing diversity. Despite its propensity to reinforce the anonymity of its inhabitants, the city simultaneously reinforces and exposes difference and otherness through its material culture and the spatial claims of the various groups that live within it. The St Ives *eruv* case provides a lens through which these negotiations over the place of a minority religion in public space can be critically observed. Moreover, it shows how the interpretation and use of purportedly neutral planning law provisions can legitimise a majority's fears, making them appear to be neutral objections even as they constrain the minority's right to religious freedom.

### Minority Religions and Urban Space

The ordering and managing of space is an integral aspect of state governance. The state acts through its local planning authorities, which process development applications and grant or deny consent to build within the framework of planning regulations. The attempts of religious groups to dedicate

and use space for religious purposes are the moments when planning law and religious freedom intersect. Neutral on the surface and designed to be "one law for all," planning regulations in fact often disadvantage minority religions. Planning provisions and their interpretation may provide "fertile ground" for channelling intolerance and discrimination,[2] which infringes on international standards for religious freedom. An international human rights based approach is particularly relevant because the Australian Constitution lacks a bill of rights. Fundamental rights are also not comprehensively protected in state and territory legislation, with the exception of the ACT and Victoria, both of which have human rights acts. Although international human rights conventions are not directly enforceable in Australian courts, they provide a benchmark against which Australian compliance with its obligations can be measured. At the very least, planning applicants can legitimately expect that their right to religious freedom will be taken into account by local authorities.[3]

### An Eyesore? The *eruv*'s encounter with local planning provisions

Although mainly a symbolic religious action, the establishment of the enclosure of an *eruv* requires physical demarcations through poles and wires when existing demarcation lines like railway tracks or cliffs are not sufficient. Obtaining planning permission from local authorities is therefore a necessary requirement for the creation of these structures. The establishment of the St Ives *eruv* was preceded by four development applications, and it was the fourth and final application that created a heated debate in this leafy northern Sydney neighbourhood. The local council received five petitions from local residents, two in support of the *eruv* (with a total of 678 signatures) and three opposing the *eruv* (with a total of 1423 signatures). The objecting petitions were particularly concerned with the purportedly negative visual impact of the *eruv*. The religious structure was portrayed as "ugly," "intrusive," as affecting detrimentally the amenity of the area, and as "an eyesore." It is worth noting that the *eruv* is an almost invisible structure that blends in with existing poles and lines. For someone who is not familiar with this structure, it is hard to even notice its presence in between the existing cables and poles for electricity and telecommunication. As Vic Alhadeff from the New South Wales Jewish Board of Deputies summarised: "An *eruv* is a non-event to most of us." This view was shared by the two petitions in support of the *eruv*: "We feel that the proposed ERUV will make a difference to those that will use it with no impact on the wider community."

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Visual amenity’s highly subjective nature makes it an apt tool to camouflage prejudice and religious intolerance. The *eruv* is by no means an exception in this regard. The reference to negative visual impact often serves as the justification for the refusal to build a mosque or a temple. Planning law thus becomes an accomplice in the restriction of the religious freedom of minorities, seriously limiting their ability to set up houses of worship.

One petition claimed that the construction of an *eruv* would make property in the area less marketable to the general society. This objection is particularly troublesome because it links a potential migration of Jewish families, for whom the *eruv* is an important asset, to a loss in property value of an entire neighbourhood. More than one petition was worried about the “negative social consequences” of the *eruv* that had the “propensity to develop into a religious enclave.” Some (among them a Jewish Holocaust survivor) even feared that it would create a Jewish ghetto in St Ives. Although opponents of the *eruv* were eager to stress that religious intolerance did not motivate their behaviour, the petitions speak another language. Ultimately, the local council rejected the development application to construct the *eruv*. Deputy Mayor Jennifer Anderson said: “The majority of residents objected to the proposed *eruv*, with many residents concerned with the negative impact the visual clutter from the additional poles and wires would have on the streetscape. This was the major concern and not religious or racial views.”

Planning Law’s complicity

It is often the case that the planning category of “visual amenity” plays a pivotal role in disputes over the permissibility of religious places for minorities. Unlike physical amenity, the visual component of amenity is an elusive concept, which is open to interpretation to planners and residents alike. Planning law scholar Leslie Stein writes: “Visual amenity is about perception, matters of taste, memory, and ascribing a benefit to beauty which has deep psychological roots. It is illustrative of the ability of the general concept of amenity to absorb intangible matters that draw from the source of psychological well-being and are not capable of measurement.”[4] Visual amenity’s highly subjective nature makes it an apt tool to camouflage prejudice and religious intolerance. The *eruv* is by no means an exception in this regard. The reference to negative visual impact often serves as the justification for the refusal to build a mosque or a temple. Planning law thus becomes an accomplice in the restriction of the religious freedom of minorities, seriously limiting their ability to set up houses of worship.

To be sure, the protection of religious practice, under which the construction of an *eruv* can be subsumed, is not without limitation.[5] For example, it can be legitimately restricted if it conflicts with the rights of others. However, it is hard to imagine a competing right that the *eruv* violates in the particular setting of St Ives. The *eruv*’s subtlety does not conflict with the right of freedom from religion. The burden of having some additional wire next to existing cables does not outweigh the right to religious freedom of the religious group. Fear of potential social change in the neighbourhood is similarly not a legitimate reason to infringe on the religious freedom of a minority group.

The public demonstration of religious or cultural difference in public urban space remains a contested issue even in states that embrace multiculturalism as official policies, such as Australia. Difference, it seems, is still a matter that many prefer to relegate to the private. This contradiction between official multiculturalism and the politics of everyday life was articulated clearly by one of my respondents: “I do think that Australia is a Judeo-Christian country. However, for me as a Jew, it is all about visibility. You just don’t make it too visible that you are a Jew.”

In the case of the St Ives *eruv* state law did not provide an adequate solution. A subsequent appeal to the New South Wales Land and Environment Court was dismissed because the court lacked jurisdiction under the Roads Act, however the Court did note that the *eruv*’s visual impact was in fact marginal. How was it then that the *eruv* nevertheless became a reality in 2015? *Eruv* supporters looked for alternative solutions beyond state law and with the help of power company Ausgrid were finally able to set up the *eruv*. This outcome teaches an interesting lesson about the law’s role in highly pluralistic processes of regulation where political, religious, and social forces are all involved in the complex regulation of religious practice.

Conclusion

Political actors play a significant role in Australia’s system of the protection of religious freedom. [6] While this approach may often prove successful, it has some pitfalls. At a local level, religious minorities run the risk of being marginalised when local council members give in to pressure from the majority society. The lack of legislative human rights protection at a state level in New South Wales or a constitutionally-entrenched bill of rights constitutes a legal void in an already patchy and fragmented system of protection of the human right to religious freedom – a void through which the *eruv* fell.[7] The public demonstration of religious or cultural difference in public urban space remains a contested issue even in states that embrace multiculturalism as official policies, such as Australia. Difference, it seems, is still a matter that many prefer to relegate to the private. This contradiction between official multiculturalism and the politics of everyday life was articulated clearly by one of my respondents: “I do think that Australia is a Judeo-Christian country. However, for me as a Jew, it is all about visibility. You just don’t make it too visible that you are a Jew.”[8]

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1] Saskia Sassen (2007), *Sociology of Globalization*, p. 99.  
[2] Noel Villaroman (2015), *Treading on Sacred Grounds*, p. 173; see also Carolyn Evans (2010), “Religion and the Secular State in Australia,” in: Javier Martínez-Torrón and W. Cole Durham (General Reporters), *Religion and the Secular State: National Reports*, p. 92 (108).  
[3] *Minister for Immigration & Ethnic Affairs v Teoh* (1995) 183 CLR 273. The legitimate expectations doctrine continues to be used in Australian law although later decisions were more restrictive.  
[4] Leslie Stein (2008), *Principles of Planning Law*, p. 194-195.  
[5] See article 18 paragraph 3 ICCPR: “Freedom to manifest one’s religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others.”  
[6] Evans (2010), p. 108.  
[7] For instance, the German constitution (*Grundgesetz*) states in Article 1 (3) “The following basic rights shall bind the legislature, the executive and the judiciary as directly applicable law.” Consequently, administrative courts will consider whether the decision of a public authority infringed basic rights, such as the right to religious freedom of an applicant.  
[8] Personal interview, April 2015.





## DR CANDESS M CAMPBELL THE CREATOR ARCHETYPE

*The creativity of your subconscious mind not only shows up in dreams, but also shows up as archetypes in your life. Archetypes are overlying patterns seeded in the psyche that show up in all cultures. Some examples of archetypes are mother, judge, teacher and healer. When you begin to look at these patterns in your life, you can unleash your creative energy.*

This month with Live Encounters Magazine focus being on Arts and Culture, I am delighted to share about the Creator Archetype. Creativity is everywhere! You may be an artist using oils, watercolor, fabric or photography; a writer of poetry, novels, or screenplays; or a mother gently guiding your child's fingers to crochet her first row. You may be designing a high-rise building or creating an app that changes the world! The process from the inception of the idea, the step-by-step process to the finished project is exciting!

*"It took me four years to paint like Raphael,  
but a lifetime to paint like a child."*  
Pablo Picasso



True to all archetypes, the creator has a shadow side. This can show up as being perfectionistic, lacking morality in the name of their art, becoming blocked and paralyzed, being a compulsive creator and starting project after project without completion. Creative people can become obsessive, self-indulgent and addicted.

One of the qualities of the creator is a vivid imagination. Whether it is a visual, audial, or intuitive vision, the goal is to bring this creative idea into physical manifestation. The passion of a creator is often exhibited as one who is extremely driven. Self-expression can become obsessive at times, and the creator can vacillate between brilliance and failure.

What we love about people with the Creator Archetype is they cause us to expand our thinking and to think outside the box. A beautifully written historical novel transforms us into another time and place. A painting magnifies our understanding beyond our limited experience. Hearing a song we love can recreate a cherished memory or cause us to jump up and move our hips! The creativity of architecture moves us to travel and the comfort of an old quilt invites us to snuggle. My emotional experience of La traviata at La Fenice in Venice still stirs me! It was my first opera and certainly not my last!

*"How many times in life have I been advised to 'toe the line,'  
to 'tone it down,' to stop 'pushing the envelope'?*  
*As a journalist, I had to keep my opinions to myself for 30 years.*  
*I thought that, as an artist, I'd have the liberty to express my views."*  
Sherry Jones, author of The Sharp Hook of Love:  
A Novel of Heloise and Abelard

In the creative process, juices flow and endorphins run high! Often creators come up with unique solutions and use their hands-on abilities to solve problems and create that which is not only beautiful but functional as well. Artists, musicians, inventors, and writers inspire each other and create an energy field of stimulation. Think of some of the genius creators that have stirred your own creativity.

True to all archetypes, the creator has a shadow side. This can show up as being perfectionistic, lacking morality in the name of their art, becoming blocked and paralyzed, being a compulsive creator and starting project after project without completion. Creative people can become obsessive, self-indulgent and addicted.

My guess would be readers of this article have the Creator Archetype! In my book ***Live Intuitively: Journal the Wisdom of your Soul*** I offer Soul Stems to assist readers in accessing their intuition. Here are a few for the Creator in you! You'll find the writing process for the Soul Stems here - <http://energymedicinedna.com/journal-process/>

Visualize the extreme media images you've seen of the genius creator working all night in a fit of frenzy. Maybe the image is an author at the typewriter holding his head in his hands. There is the high and the low.

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### Soul Stems for Creativity

This year I will make time to ...  
I am so fulfilled and ecstatic when I ...  
Gratitude fills my heart when ...  
The most hair-brained idea I had was ...  
When I trusted my gut, I created ...  
Humor helps my creativity by ...  
I clear writer's block by ...  
I get burned out when ...  
What is meaningful is ...  
I am a wizard when it comes to ...  
I am competitive when ...  
I think out of the box about ...  
My next step is ...

Enjoy this Soul stem journal process whether your creativity shows up as an artist, musician, architect, writer and more. Share below what stirs you creatively and give us some information how to access your creative work!

Candess M. Campbell, PhD a #1 Best-selling Author, Intuitive Mentor and Coach, Speaker, and International Psychic Medium Healer. <http://energymedicinedna.com>

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‘BIR FINCAN KAHVENIN KIRK YIL HATIRI VARDIR’  
The memory of a good cup of Turkish coffee lasts 40 years!



Deliciously Frothy Turkish Coffee

## TURK KAHVESI

A Drink of Friendship And More Than A Drink  
by Turkish Culinary Expert

**Ozlem Warren**

Have you ever tried the deliciously frothy Turkish coffee, Turk Kahvesi? It is one of the most popular traditional drinks at my home land, Turkey and I love the whole ritual, the experience of it. In Turkish, we have a saying “*Bir fincan kahvenin kirk yil hatiri vardır*” which means “*The memory of a good cup of Turkish coffee lasts 40 years*”. Turkish coffee is a drink of friendship; you are offered this traditional, aromatic drink wherever you go in Turkey; when visiting friends and family, in the shops, while waiting in the bank, in hairdressers.. We take time to pause and enjoy this special drink with a friend or family or sometimes simply reflect with every precious sip. A glass of water and Turkish Delights by the side would be the perfect accompaniment for the complete Turkish coffee ritual.





The Sultan's coffee set was carried during royal processions; every wealthy household had a servant whose sole task was to prepare coffee and under the laws the failure of a husband to provide his wife with coffee was grounds for divorce (so they say)!

Turkish coffee is made from 100 % Arabica beans that have to be toasted to the point and ground to a very fine powder. When properly made, a delicious foam forms at the top, which is essential to any good cup of Turkish coffee. My mother loves her daily Turkish coffee but needs to limit with one a day. If she is ordering in a Café, she charmingly asks the waiter for a *"guzel kopuklu kahve lutfen"* which means *"Turkish coffee with a nice foam at the top please"*; that is her treat for the day and she thoroughly enjoys that one cup with a smile on her face.

Although Turkish coffee was first cultivated at the southern edge of the Arab peninsula, it was via the Ottoman Empire that the fame of coffee spread to Europe. Within just a few years of its introduction to Europe, hundreds of coffee houses sprung up in Istanbul alone, and coffee drinking became such an important part of daily and ceremonial life that the Sultan's coffee set was carried during royal processions; every wealthy household had a servant whose sole task was to prepare coffee and under the laws the failure of a husband to provide his wife with coffee was grounds for divorce (so they say)! When I was a little child, my mother used to make us very milky Turkish coffee – so we could join in the ritual with them :). And just for the fun of it, once in a while we used to turn our coffee cup upside down to its saucer after finishing, in search of our fortune. My mother would always see the happiest things inside the cup; if there is "a bird" in the cup, that is good news, if there are "narrow lines", there is a travel on the horizon; if there are "horses" in the cup, that is good fortune. Nothing ever bad appeared in our cups and we loved listening to mum and this innocent fun with giggles.

### How to Make Turkish Coffee

Here is how to make proper Turkish coffee; I hope you can get to try this special drink sometime, if not already; Turkish coffee really is more than a drink for us.

To make Turkish coffee, you need the right equipment: a special long handled pot called *"cezve"* and small coffee cups called *"fincan"*. The size of the pot is significant. It must hold almost double the amount of the water used to have adequate "room" on the top for the foam to rise.

Into your *"cezve"*, put one coffee cup of water for each person, 1 heaped teaspoon of coffee (or a little more if you like it strong) and 1 rounded teaspoon or less of sugar. Traditionally, the amount of sugar should be known beforehand, i.e. *"az sekerli"* (with little sugar), *"orta sekerli"* (medium), or *"sekersiz"* (with no sugar). Skip the sugar if preferred. Stir well, put over low heat and bring slowly to boil. As it gently start to boil, the froth forms on top and rise. Just before it overflows, remove and divide the froth into the cups. Then bring to boil again and divide the rest out to the cups. Your Turkish coffee is ready.

### GUZEL KOPUKLU KAHVE LUTFEN Turkish coffee with a nice foam at the top please.







The Cezve, long handled pot to cook Turkish coffee, Spice Market, Istanbul © Ozlem Warren  
© www.liveencounters.net december 2015 volume two



Turkish Delights © Ozlem Warren

Our luscious, fragrant candy Turkish Delight, lokum traditionally accompanies the Turkish coffee and it is a perfect fit. You can also make your own Turkish Delight if you like, here is my Turkish Delight recipe. (<http://ozlemsturkishtable.com/2012/06/home-made-turkish-delight-lokum-and-they-go-so-well-with-turkish-coffee/>) I hope you can have a change to try and enjoy this delicious drink of friendship, Turkish Coffee.

#### **Watch and Learn how to make Turkish coffee with Ozlem's Online Turkish Cookery Course!**

Ozlem recently prepared a wonderful Online Turkish Cookery Course to provide a window into Turkish culture through its food. She shares insight into Turkish history and hospitality, along with a demonstration of popular Turkish dishes; Spinach & feta filo pastry pie, Ispanakli borek; popular Stuffed Eggplants/Aubergines with ground meat and vegetables, Karniyarik, Potato and Bulgur patties with pomegranate molasses; Patatesli ve Bulgurlu Kofte, Turkish Coffee and history of Turkish Delight. Once purchased, course can be watched at your own time, unlimited times; it can also make a wonderful gift of good food. Here is a free preview video of Ozlem's Online Turkish Cookery Course : <https://vimeo.com/123412891>

Here is a link to Ozlem's Online Turkish Cookery Course:  
<https://www.mer-ka-bah.com/course/cultural-cuisine-turkey/?ref=21>

#### **Join us for a feast of a Turkish Cookery Class on Sunday, December 13th at London's Divertimenti Cookery School!**

Kick off the festive season in style and join Ozlem on Sunday, December 13th, for an unforgettable evening of scrumptious Turkish food, history and culture, with stories from her homeland, Turkey. During this Hands On class, you will also be amazed to see how easy it is to recreate these delicious courses once you have a go. From courgette fritters with feta and dill to stuffed vine leaves, from aubergines, lentils and peppers cooked in olive oil to Pide, Turkish flat breads with toppings and stuffed apricots dessert with walnuts, you will have a chance to create and enjoy an authentic, wholesome Turkish feast.

Here's the class details, <http://ozlemsturkishtable.com/cooking-classes/> hope you can join us!

Afiyet Olsun!  
May you be happy and healthy with this food you eat and drink.





## BLUE VOYAGE ( TURKISH: MAVI YOLCULUK) IN TURKEY

It is a beautiful early afternoon in Bodrum. We are heading to the boat that will be our home for the next seven days. Among the hundreds of boats of all sizes, we find our boat. This beautiful gulet is named Karina. It is made in one of the shipyards in Bodrum. It is much bigger than I expected. I smile while taking in the admiration from my friends who are heading for a great blue voyage with us.

I walk up the plank to meet the smiling faces of the crew including our captain, chef, and two deck men. They kindly remind us to take our shoes off before stepping onto the wooden deck. There is a big wooden table and a potted basil plant on it. As the crew introduces themselves, I write each name on a piece of paper and tape it on the pot so that my friends can learn these Turkish names.

Karina is squeezed in between two other gulet yachts. We cannot decide which one is better. They all look beautiful and comfortable. Gulets are traditionally two-masted wooden sailing boats. They are very comfortable with a rounded aft with lots of cushions and a big table for meals and a comfortable front for evening cocktails and sun tanning. There is a chest-high deck filled with sun mattresses that you can choose to sun tan during the day and sleep on at night to watch the stars and the moon. In between, there is a covered sitting area in case of bad weather (very rare!) and a staircase to our comfortable cabins.

We opt not to stay in Bodrum on our first night. After completing the payments and checking our stock of wine, beer, and other liquor, we take off to Kara Ada (meaning "Black Island") across from Bodrum.

Silence awaits us in Kara Ada. While our chef is preparing our dinner, the captain asks us if we would like to have an aperitif on the front of the boat. Sure! There are comfortable cushions and two low bar tables surrounded with seats. We sip our drinks and munch on hazelnuts, almonds, cheese, carrots and cucumbers dipped in lemon juice. Our first evening on the boat. I cannot keep my excitement. I want to freeze this moment. And, I know I will have thousands of moments to freeze before our week is over.

Dr Nuray Aykin is author of **Pomegranates and Grapes: Landscapes from My Childhood** [www.amazon.com](http://www.amazon.com)

Visit [www.pomegranatesandgrapes.com](http://www.pomegranatesandgrapes.com) to read more about Blue Voyage and Turkey

Left: Photograph of Karina Gulet.

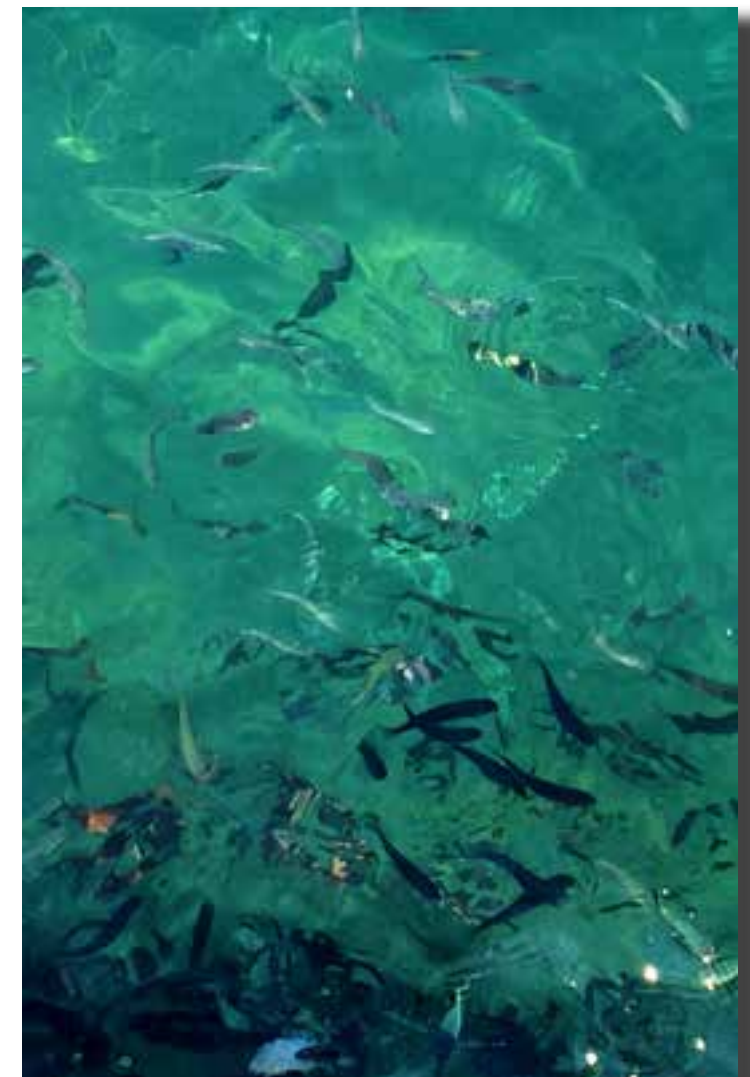


Dr Nuray Aykin, Author

One of the deck boys informs us that our dinner is ready. We walk back and marvel at the beautifully prepared table with fine china, blue napkins, candles, fine wine glasses, and an array of colorfully prepared oval dishes to share. There is shepherd's salad, potato salad with the freshest potatoes you can imagine, grilled eggplant puree with tomatoes and garlic, cranberry beans with carrots, and spinach sauteed and topped with garlic yogurt. This is before our main meat dish arrives.

We open a few bottles of delicious Turkish wine. Some of us opt for Turkish beer. Our glasses are refilled before we ask for it, our plates are cleared after our mezes, appetizers and salads. Our main dish arrives in a giant platter filled with delicious kofte, grilled tomatoes and peppers. One more round of "Afiyet Olsun" (Bon Appetite) to everyone.

Oh my! We will be eating every meal out on the deck, breathing-in fresh salty air, sitting just next to the azure blue waters, with the backdrop of the Taurus Mountains, pine trees, goats climbing on the hills, and the fish gathering around the boat with the hope that you will be throwing some bread pieces for them soon.



Feeding fish every morning. © Nuray Aykin





Kayaking in the Mediterranean, near Fethiye. © Nuray Aykin



Our dinner table on Karina. © Nuray Aykin

As we slowly reach the end of our dinner, a big plate of fresh fruit arrives. That is our dessert! Watermelon and melon slices, strawberries, bing cherries, apples, apricots, and kiwi. I wish we were already in August; then I will be eating the best figs in the world. We see the disco search lights reaching the sky and the lights of the marina in Bodrum. "Light pollution" we say, and decide to wait until the next night to admire the sky filled with stars. This is our first night on our Blue Voyage. As my friends say good night one by one, Al and I sit on our chairs sipping our wine, I tell him how the Blue Voyage started many years ago. (full story is in [www.pomegranatesandgrapes.com](http://www.pomegranatesandgrapes.com)) :

*"Cevat Sakir KabaagacI, a famous Turkish author, used to pack some watermelons, ice, bait, and fishing gear and go on the sponge divers' wooden sailboats called gulets. and explore the coastline in Gokova Bay near Bodrum. This year is 1925. And he was in exile (for three years) in Bodrum for publishing a story about the Turkish army fugitives. What an exile!*

*He was spellbound by the nature and the people in Bodrum and ended up spending 25 years there. He used "Fisherman of Halicarnassus" (Halicarnassus is Bodrum's ancient name) as his alias in his pen name.*



Gozleme Boat near Gocek, Turkey. © Nuray Aykin

*Thanks to him, his leisurely coast-exploring with his intellectual friends later turned into an international tourist attraction: Blue Voyage/Blue Cruise in Turkey. And the sleepy town of Bodrum became the Turkish Riviera."*

Al and I take our blankets and pillows from our cabin and walk to the front of the boat where the sun mattresses are. Some of our friends are already asleep under the stars. We pull the blankets over us and watch the stars. Now, with Bodrum's light pollution fading, we see the milky way and millions of stars. One more time, I promise myself to learn all the constellations. I can only identify the big dipper and the little dipper. The boat lulls us to sleep.

We wake up with the first lights of the sun warming our faces. The chef is already busy in his little kitchen. The deck is being washed. The blankets are wet from the night's dew. We leave them under the sun until they are dry.

The pristine blue waters are inviting us. Letting your sleepy body immerse into the cool waters of the morning is invigorating. The water is so blue and so clear that you see every pebble and every little fish swimming on the bottom of the deep waters. No wonder, the Aegean and Mediterranean coastline of Turkey is called the Turquoise Coast. The water takes on the color of all shades of blue from light green-blue to dark cobalt blue. As we dry with the towels one of the deck boys hands to us, we smell the coffee and the Turkish tea. Again, our big wooden table is decked with a big spread of Turkish breakfast: fresh bread, butter, all kinds of jam, honey, black and green olives, cheeses, tomatoes and cucumbers, eggs (boiled, scrambled, or omelet), and sucuk (Turkish chorizzo). The air and the water make me hungry. We dig in.

We take off after breakfast to another cove. I am excited about what the new location will reveal for us. Will it be a little cove with pines reaching over the sea, casting their shadows over the rocks and calm blue waters? Every day, we witness the beauty of each cove and cannot decide which one is more beautiful than the other. Not only the natural beauty, but the history that these places reveal is astonishing. Many times in a day, we get to visit another cove or a village on our route.





Cleopatra's Beach, Sedir Island near Bodrum. © Nuray Aykin

We spend the days sailing, swimming, kayaking, snorkeling, eating and drinking. Our lunches are no different than the dinners. Why not have a glass of wine for lunch, then settle down for a nap or read a book? And, don't be surprised when the chef invites you to a 5 O'clock tea with freshly baked chocolate cake or pastries.

Our day might get even more exciting when an ice cream boat or a boat filled with souvenirs, scarves, Turkish towels or tunics pulls up next to our boat.

Sometimes, a crew member takes you to the shore to explore the area. You may visit a monastery that used to be the house of St. Nicholas (Santa Claus). Or, it could be a private beach of Cleopatra and Marc Anthony at Sedir Island where the sand is made out of the whitest tiny spheres of coral or sea shells. Or, it could be Bodrum where you can visit the Mausoleum of Halicarnassus site, one of the Seven Wonders of the Ancient World and St. Peter's Castle built by the Knights Hospitaller. Or, the ancient city of Knidos at the tip of Datca Peninsula, the sunken city of Simena where you can see the houses, staircases, and tombs under the water, rock tombs of Lycia, or spectacular Patara Beach. There are more than 100 historic sites on the Blue Voyage routes.

Only after a Blue Voyage, can one understand that this journey is not just about cove-hopping or visiting historic sites. The voyage puts you in the bosom of the unending beauty of the unspoiled Turkish coastline, mingled with a history that spans thousands of years, and delicious Turkish cuisine on the boat and at the villages you visit. Do not underestimate what the nights bring beyond the million stars or a perfect moon reflecting on the water. You may witness the "yakamoz", the bioluminescences that transform the night waters into a sparkling light show. Wherever you visit, don't forget to include a sprinkle of some mythology on top of it all. This, after all, is the home of Hermaphroditus and Salmacis and Dionysus. As you and your friends sail, you will be in good company.

**Note:** Karina is not available any more from Admiral Tours in Bodrum. I am excited to take our next our next Blue Voyage on Serenad in 2016.



St. Peter's Castle, departing Bodrum. © Nuray Aykin





## AUTUMN SILHOUETTES OF MINNESOTA

Photographs by  
Jiten Gori

Minnesota is a US State that gets a bad rap due to its' brutal winters leading it to be affectionately called the "frozen tundra". However 8 months out of the year it can match some of the most spectacular places on earth with its over 10,000 lakes, numerous rivers including the head waters of the mighty Mississippi, abundance of wild life like the Timber Wolf and great American Black Bear and of course the subject of this piece... the vibrant foliage. While Spring and Summer are filled with dense greenery and colorful flora, it is Autumn or Fall (as it is referred to by Americans) that makes this State a picture of heaven on earth! The following images attempt to capture this beauty that only lasts for a fleeting month.



A grand Oak reaches for the sky.





Setting sun on a cluster of Red Maples in an urban suburb of Minneapolis.



Day recedes into evening deep in the North woods.





A piece of drift wood provides a home to a family of turtles on Powers Lake against a backdrop of a comprehensive color palette of foliage.



Fall is just starting to make its' presence felt across the St Croix river at Afton State Park.





A lone Ash maintains its' chlorophyll amidst a family of Maple  
© www.liveencounters.net december 2015 volume two



The afternoon sun lights up this multi colored variety of trees against the crisp blue sky.



In Swabia, Maultaschen are the traditional dish associated with the Lenten commemoration of Maudy Thursday and Good Friday- During Lent, Catholics and other Christians are encouraged to refrain from eating meat. However Maultaschen are humorously associated with these days because the meat in the dish is concealed under the pasta dough and cannot be seen God. Among the anecdotal stories regarding the origin of the dish, one claims that Maultaschen were created by the Cistercian monks of Maulbron Abbey for that purpose. Indeed, a Swabian German nickname for the dish, *Herrgottsbescheißerle*, means "God's little bullshitters".\*

Gabrielle is from the *Swabian Tribe*, Germany. She lives in a small village called *Sonnenbühl-Genkingen*, which is part of the *Swabian Alb Biosphere Reserve*, in the Federal State Baden-Württemberg. There are 15 UNESCO biosphere reserves in Germany. According to German law, large-scale cultural landscapes with a rich natural diversity can be declared "biosphere reserves". They are model regions of great beauty and with a high quality of life that show how business, settlement and tourism can develop further in a forward looking way in harmony with nature and the environment. [LINK](#)



Gabrielle Borrmann

## MAULTASCHEN AKA HERRGOTTSBESCHEIBERLE: GOD'S LITTLE BULLSHITTERS



Photograph by Laura Schlegel. Maultaschen made by Gabrielle Borrmann

*Guten Appetit!*

### Ingredients

**Dough:** 500 g flour, 4 eggs, water (amount depends on size of eggs). Sift the flour into a bowl and make a large indentation in the center. Break the eggs into the center and slowly mix the eggs into the flour with a fork, beginning in the middle and moving outwards. Add water as needed (about one-half egg shell of water per egg) until a solid dough has formed. Remove the dough from the bowl and knead it on a well-floured surface until it is firm and smooth. Form into a ball, cover with a cloth, and let rest for 30 minutes.

**Filling:** 500 g spinach, washed (coarse stems removed), 2 onions, finely chopped butter, 1 bunch parsley, finely chopped, 4 day-old white sandwich rolls, softened in water, 250 g ground meat, pork and/or beef, 250 g finely chopped ham or schinkenwurst, when available 2 eggs, beaten salt, pepper, nutmeg to taste, 1-2 Tbl. unseasoned dry breadcrumbs

### Method

**01.** To make the filling, begin by blanching the spinach. To do this, you'll place the spinach in boiling salted water for about 30-60 seconds and then stop the cooking process by placing the spinach in an ice bath. Take the spinach, which should still have a vibrant green color, and squeeze the remaining water out of it before chopping it roughly. **02.** Melt a tablespoon of butter in a large frying pan and sauté the chopped onion until soft. Take the day-old rolls from the water in which they've been soaking and squeeze out the remaining water. Add these together with the chopped parsley to the onions and mix until blended. **03.** Sauté the ground meat in a separate pan with a bit of butter until the meat is fully cooked. In a large bowl, combine the cooked meat with the chopped ham or schinkenwurst, onion-bread mixture and the eggs. Knead the mixture until well combined and add salt, pepper, and nutmeg to taste. If necessary, add breadcrumbs to absorb excess moisture. **04.** Divide the dough into 6 parts and roll each as thin as possible. Place about a tablespoon of filling in the dough at regular intervals, leaving some space between each spoonful to create little pockets. Lay a second thin layer of dough on top of the first, and pressing and sealing the edges between each bit of filling. Cut the dough to form little pockets. **05.** These can now be cooked in simmering water for approx. 10 – 15 minutes, according to their size, taking care not to overcook them or they may not hold together in the final preparations. They may now be added to a broth soup or sautéed in butter with some chopped onion.

© Gabrielle Borrmann

\*References: <https://en.wikipedia.org/wiki/Maultasche> and <http://deutsche-kultur.livejournal.com/288931.html>



Mark Ulyseas, Text & Photographs

## Tourism, a form of Terrorism?

The international media, social et al are crowded with seductive images of azure seas, virgin beaches, luscious fruits and delectable treats, with a banquet of shopping options on offer for the *swarms* of tourists. This generates business for the locals, pumps money into the economy of a country and creates millions of tons of garbage, much of which is non-biodegradable. Garbage is discarded anywhere and everywhere, polluting rivers, ground water, forests, beaches and seas. Plastic packaging, Styrofoam, and highly toxic electronic items contaminate the environment. And in the glitter of neon lights come paedophiles: Men looking for sex, women looking for sex and people looking for sex with children and animals. There is a brisk business of buying and selling of women and children. In the process sexually transmitted diseases proliferate. And finally to top it all is the robust illegal trade in wildlife and stolen artefacts to tourists.

The first-ever world UN Tourism and Culture Conference was held in February 2015, ironically in Cambodia (the one number country for sex tourism)... “orphanage tourism seems to be a growing phenomenon where children in institutions and orphanages are being exposed to sexual exploitation by foreigners, such as tourists and volunteer workers.” It also asked the government of Cambodia to revise its laws by “defining and criminalizing all forms of sale of children and child pornography.” [LINK](#)

The USP for marketing a tourist destination is ‘eco-friendly’. But according to estimates, the majority of such schemes are not monitored by competent authorities and these activities create more waste, human and otherwise; and further disturb many fragile ecosystems resulting in scarcity of clean drinking water, adulterated food, air and noise pollution.

The impact on the culture of the tourist destination is irreparable for the locals pick up the bad habits of the visitors. The resultant effect: Culture for a dollar any which way, drugs, violence and theft have become the rule rather than the exception. And in the midst of this unholy celebration of ‘life’ is the *other* terrorism, which strikes killing many innocent tourists and locals.

*In industrial countries, mass tourism and recreation are now fast overtaking the extractive industries as the largest threat to mountain communities and environments. Since 1945, visits to the 10 most popular mountainous national parks in the United States have increased twelve-fold. In the European Alps, tourism now exceeds 100 million visitor-days. Every year in the Indian Himalayas, more than 250,000 Hindu pilgrims, 25,000 trekkers, and 75 mountaineering expeditions climb to the sacred source of the Ganges River, the Gangotri Glacier. They deplete local forests for firewood, trample riparian vegetation, and strew litter. Even worse, this tourism frequently induces poorly planned, land-intensive development. The world’s highest garbage dump is on Mount Everest. (Source: People and the Planet).*

Has ‘unchecked’ tourism become a form of terrorism that is deliberately ignored by governments for reasons that are fiscal? And is the single mindset to generate revenue from tourism overshadowing the ethics of preserving a culture and the environment?



Unattended little girl playing with a currency note at the entrance of Angkor Wat Temple, Siem Reap, Cambodia.





Discarded food wrapper and used condom on a pavement in a tourist ghetto.



The medium of the sale is massage for men, women and children. This includes all body parts and can be done either by hand or the naked body of the masseur, who could be an adult or child depending upon the preference of a tourist.





Spot the waste: Styro foam, plastic, electric bulb etc. carried down by the river to the sea.



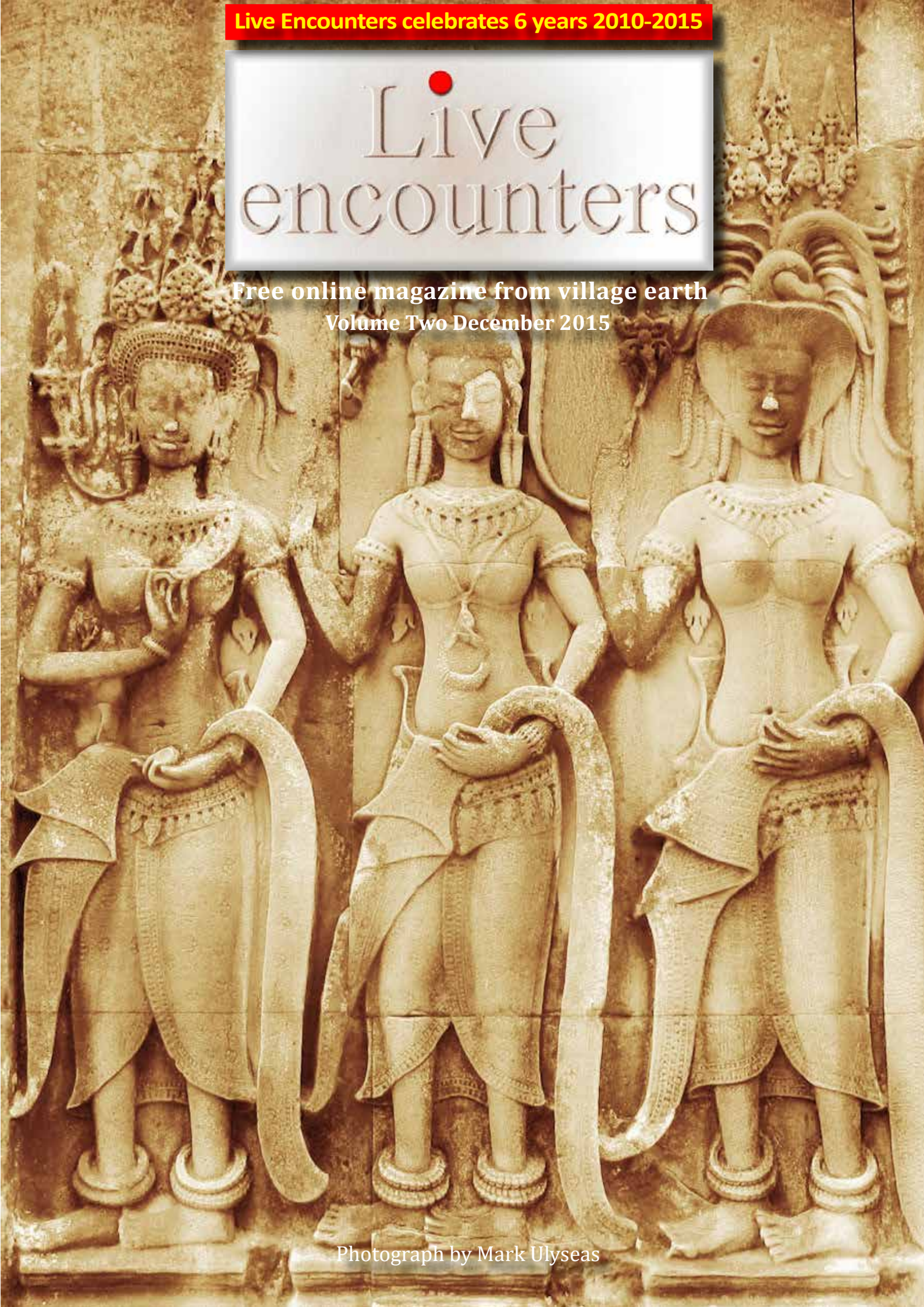
A common sight on many beaches across Asia. Besides the garbage created by tourists, the ocean tides often wash ashore waste thrown by passing ships as well as from other countries. The problem is exacerbated during the monsoons.



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# Live encounters

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Photograph by Mark Ulyseas