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How to Save the World from Fascism

And Meet Human Needs in Harmony with Nature

Dr Howard Richards

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How to Save the World from Fascism

Dr Howard Richards

Dr Richards is a philosopher of Social Science who worked with the concepts of basic cultural structures and constitutive rules. He is Research Professor of Philosophy at Earlham College; PhD in Philosophy, University of California, Santa Barbara; Juris Doctor (J.D.) Stanford Law School: Advanced Certificate in Education (ACE) Oxford University (UK); PhD in Educational Planning from Ontario Institute for Studies in Education (OISE), University of Toronto, Canada. He now teaches at the University of Santiago, Chile. Dr Richards is a Catholic, a member of Holy Trinity (Santisima Trinidad) parish in Limache, Chile, and a member of the third order of St. Francis, O.F.S.



1917 and the passions of women writers and poets

Dr Greta Sykes

Poet, writer and artist Greta Sykes has published her work in many anthologies. She is a member of London Voices Poetry Group and also produces art work for them. Her new volume of poetry called 'The Shipping News and Other Poems' came out in August 2016. The German translation of her book 'Under charred skies' has now been published in Germany under the title 'Unter verbranntem Himmel' by Eulenspiegel Verlag. She is the chair of the Socialist History Society and has organised joint poetry events for them at the Poetry Café. She is a trained child psychologist and has taught at the Institute of Education, London University, where she is now an associate researcher.



What is Truth?

Dr Ivo Coelho

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. www.ivophil.blogspot.com



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Dr Emma Larking

Emma is a Research Fellow in the Centre for International Governance and Justice. She was a Postdoctoral Fellow on Professor Hilary Charlesworth's ARC Laureate Fellowship project, 'Strengthening the international human rights system: rights, regulation and ritualism'. Her research background is in legal, political, and applied philosophy. Before moving to ANU, she lectured in the University of Melbourne's Schools of Historical and Philosophical Studies, and of Social and Political Sciences – where she also worked as a senior research assistant on the ARC Discovery Project, 'The Politics of Rights,' with Chief Investigators Professor Brian Galligan and Dr John Chesterman



Hindu migrants from Bangladesh...

Dr Bibhu Prasad Routray

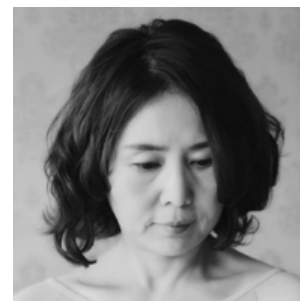
Dr. Routray served as a Deputy Director in the National Security Council Secretariat, Govt of India, Director of the Institute for Conflict Management (ICM)'s Database & Documentation Centre, Guwahati, Assam. He was a Visiting Research Fellow at the South Asia programme of the S. Rajaratnam School of International Studies, Nanyang Technological University, Singapore between 2010 and 2012. Routray specialises in decision-making, governance, counter-terrorism, force modernisation, intelligence reforms, foreign policy and dissent articulation issues in South and South East Asia.



Basilica of Bom Jesus

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>



Incantevole Italia

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.



Ethereal Portraits of the Women of Bali

Mark L Chaves

Mark is a freelance writer and photographer based in Bali, Indonesia. He is an active contributor for [diaforlife](http://diaforlife.com), [inBali.org](http://inbali.org), and [Balipedia](http://balipedia.com). Follow Mark's photography portfolio on [tumblr](http://tumblr.com/marklchaves) and [eyeem](http://eyeem.com/marklchaves). <http://marklchaves.com>



Fushimi Inari Taisha Shinto Shrine

Joo Peter

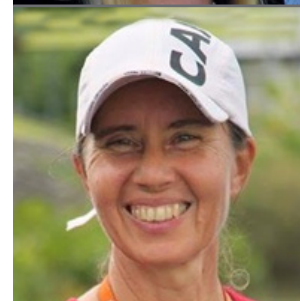
Aka Joachim Peter is a Visual artist and writer based in Southwest Germany, presently working on documentary & travel photography in Asia right. He loves to explore and combine all arts in his work. Joo has studied Arts; painting and graphics, worked for theatre (designing stage, costume and light), did some work for television and film, went into teaching. He writes essays and a blog in his native tongue, German, for he feels his language combines philosophy and humour.



Prayer and Meditation

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/>



Book Review - Birdsong After the Storm

Donna Mulvenna

Donna Mulvenna is a horticulturalist and nature writer living in the Amazon rainforest in French Guiana and the author of *Wild Roots - Coming Alive in the French Amazon*. Her writing offers a close-up glimpse into the fascinating world within the rainforest, reveals the profound effect it has on each of us and encourages people to form a personal connection with the natural world. When she isn't writing from her treetop office she is hurtling along the wild untamed rivers in a sprint canoe. Amazon book link: <https://donnamulvenna.com>



Lahmacun Turkish Pizza with Ground Lamb and Piyaz 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.

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DR HOWARD RICHARDS

HOW TO SAVE THE WORLD FROM FASCISM AND MEET HUMAN NEEDS IN HARMONY WITH NATURE



Photograph courtesy Dr Howard Richards

Let me begin with the short and honourable life of a man who died to save the world from fascism. He was my hero when I was five years old; he still is: my uncle Jack Darwin McCune, second lieutenant, 31st tank battalion, seventh armoured division, United States Army. He was the third of five children of Ed McCune and Hazel Anderson McCune, among whom my mother was the first.

The McCunes spent the depression years of the 1930s moving around the West in search of steady employment, from the mines of Helena and Butte, to the docks of Seattle and Oakland, to the farms of Utah and California's Citrus Belt; finally ending up in a dugout that they slowly turned into a house with the work of their own hands on a hill in Highland Park in the northeast corner of Los Angeles, adjacent to Pasadena where I was born. Jack was a shining star in the family. He and my mother were the ones who managed to find steady work. Jack was also a pillar of encouragement who stayed cheerful and good-humoured through thick and thin. He wrote to me from Fort Bragg, North Carolina, in a letter I still have, "I hope you have been a good boy and have obeyed your mother and father, and taken care of your baby brother. Things have been kind of slow for your Uncle Jack. I can carry a gun and march but I haven't seen any Japs or Germans yet -not even any Italians. It is a sad situation. Now don't spread anything I tell you around because it might be a military secret. Write when you can. If you don't feel in a writing mood, just draw me a picture."

Uncle Jack volunteered shortly after World War II began. He was rejected for military service because he was underweight. He exercised and ate to gain weight and volunteered again. The second time he was accepted. Quite by accident, his commanding officer at boot camp in Alabama discovered his talent for mathematics and recommended him for officer school. He was killed by a German bomb in Holland on October 29, 1944, and posthumously awarded a purple heart.



The Handcart Pioneer Monument, a statue commemorating Mormon handcart pioneers, found on Temple Square in Salt Lake City, Utah. [LINK](#)

Uncle Jack's mother, my grandma Hazel, was a daughter of the first of three (simultaneous, not successive) wives of a Mormon bishop. Already in the 1890s my grandma was something of a rebel and a women's libber. She left home to become a Harvey Girl waitress in Fred Harvey's chain of restaurants located in the terminals along the far-flung tracks of the Atchison, Topeka and Santa Fe railroad. Perhaps Hazel seethed with some of her mother's resentment. Hazel's mother, Caroline Nielsen Anderson, had accompanied her bishop-to-be husband walking on foot pushing a handcart across the Great Plains from Missouri to Utah, following Brigham Young toward the new promised land, toward the promised religious utopia beside the great Salt Lake. She did not keep it a secret that she was devastated when her husband later married two younger women, establishing a separate farm for each of his three wives, and preferred them to her.

Caroline's daughter, my grandma Hazel, married Ed McCune, who had also been born a Mormon. Ed attended Brigham Young University long enough to take a course in biology. He became convinced that the theory of evolution was true and that the stories told in the Bible and the Book of Mormon were false. Ed and Hazel paid a high price for asserting their right to be free thinkers. When they left the church, they gave up material security. Ed in particular expressed his defiance when his second son Jack was born in a hospital in Salt Lake City by putting on his birth certificate as his middle name "Darwin."

For Ed and for Hazel it was clear in their minds that the cause of democracy and the cause of the working class was the cause of science. They saw religion as serving the cause of inequality, and as supporting the exploitation of workers by employers and of women by men. By the time I was born (in 1938) and well before Jack marched off to war, Ed was no longer in the picture. After Ed left Los Angeles in 1936, moving on once again to try to find a steady job, promising to send for his wife and children when he found one, the family never heard from him again.

Young Jack had not only a job. He also had a cause. He threw himself heart and soul into the campaign of Upton Sinclair for governor of California. Sinclair was a left-wing American novelist, the author of a hundred books, including *The Jungle*, an exposé of working conditions in the meat-packing industry. Two of Sinclair's famous one-liners were, "*It is hard to get a man to understand something, when his salary depends on not understanding it;*" and, "*Fascism is capitalism plus murder.*" Following Sinclair and the common usage of people who identify as anti-fascists, I am using the word "fascist" to refer to any capitalist dictatorship, while being aware that the term is particularly apt when the dictatorship appeals to what Karl Popper called irrational tribal emotions,¹ most famously adoration of strong men and hatred of people with a different ethnicity, religion, sexual orientation, or political

Somehow the path from the times of Roosevelt to the times of Truman, to those of Eisenhower, Kennedy, Johnson, Nixon, Ford, Carter, Reagan, Bush, Clinton, Bush again, and Obama, has been a path that has led America to the times of Trump. Many would not regard it as an exaggeration to say that now, seventy-three years after Jack's death on a battlefield in Holland, the future of democracy is again hanging in the balance, in the USA and around the world. How did this happen? What can we do?

ideology.² When World War II broke out, and the future of democracy hung in the balance, nobody was more eager to serve than my Uncle Jack. Nobody was more proud to have a son in the army than my grandma Hazel.

As of 2017, history has not turned out as Uncle Jack and the optimistic progressives of his time expected. President Franklin Roosevelt had declared that America was fighting for the Four Freedoms: freedom of speech, freedom of worship, freedom from want, and freedom from fear. Jack wrote home that the U.S. troops in Europe were called "The Four Freedoms Boys." First Lady Eleanor Roosevelt would soon play a leading role in drafting a Universal Declaration of Human Rights that would establish social rights to education, health care, employment, and social security in old age. John Dewey, who was then America's leading philosopher, was calling for the socialization of rents to fund a welfare state.³ When Jack was killed in action in 1944, income inequality in the USA had been falling every year since 1929.

Somehow the path from the times of Roosevelt to the times of Truman, to those of Eisenhower, Kennedy, Johnson, Nixon, Ford, Carter, Reagan, Bush, Clinton, Bush again, and Obama, has been a path that has led America to the times of Trump. Many would not regard it as an exaggeration to say that now, seventy-three years after Jack's death on a battlefield in Holland, the future of democracy is again hanging in the balance, in the USA and around the world. How did this happen? What can we do?



Grandma Hazel at the St. Louis World Fair in 1904. Photograph courtesy Dr Howard Richards



Mahatma Gandhi spinning yarn, in the late 1920s [LINK](#)

Gandhi wrote his classic critique of modernity, *Hind Swaraj*, on a boat on the way back to India from Europe in 1909.⁷ Appalled by what he had recently seen in England and in France, he denounced modern individualism as *adharma*, without *dharma*, which is sometimes translated as “without religion.” Gandhi observed in Europe that modern people neither have nor are expected to have self-discipline; on the contrary, they are expected to satisfy their desires as much as they can. Instead of regarding their lives, as Gandhi regarded his own life, as a series of opportunities for service, they drift aimlessly. According to Gandhi, modernity is unsustainable. It cannot last.

Keynes wrote: “Consumption is satisfied partly by objects produced currently and partly by objects produced previously, i.e. by disinvestment. To the extent that consumption is satisfied by the latter, there is a contraction of current demand, since to that extent a part of current expenditure fails to find its way back as a part of net income. Contrariwise whenever an object is produced within the period with a view to satisfying consumption subsequently, an expansion of current demand is set up. Now all capital-investment is destined to result, sooner or later, in capital-disinvestment. Thus the problem of providing that new capital-investment shall always outrun capital-disinvestment sufficiently to fill the gap between net income and consumption, presents a problem which is increasingly difficult as capital increases. New capital-investment can only take place in excess of current capital-disinvestment if *future* expenditure on consumption is expected to increase. Each time we secure today’s equilibrium by increased investment we are aggravating the difficulty of securing equilibrium tomorrow.”⁸ Summarizing and generalizing, in a system centred on sales, where the individuals in the system must sell to live and also are free to buy or not to buy, usually there are would-be sellers who do not find buyers. “Moreover, the evidence indicates that full, or even approximately full, employment is a rare and short-lived occurrence.”⁹

Back to my own words: The basic cultural structure of modernity is the civil law. It is the law that organizes exchange in markets. What I have been calling “individualism,” Drucker “economic man” and Gandhi “*adharma*” cashes out in practice as the juridical subject who owns property, at least property in the form of her own labour-power, and engages in buying and selling (in contracts). This basic cultural structure chronically excludes. It is not designed to provide for meeting everyone’s needs in harmony with nature –except insofar as meeting needs may be a by-product of seeking profit by buying and selling in markets.

Alternatively, it could be said that modernity was badly designed, on the false assumption that the by-products that meet needs would always be produced by a system whose deliberate product was profit. Thomas Jefferson, who was among its chief designers on the American side of the Atlantic,

Sometimes markets meet needs. Sometimes, as in the case of my family during the Great Depression, they do not. Sometimes planning does. Sometimes, as in the case of the Soviet Union’s command economy, planning flops. Sometimes families, clans, and tribes meet the needs of their members. Sometimes they do not. Sometimes a hungry person can get a free meal by listening to a sermon at the Salvation Army. Sometimes not. We can mix and match, discarding what does not work, keeping what does. As John Dewey proposed, we can treat institutions as hypotheses.

translated J-B Say’s treatise on economics from French to English. Say was an author who famously denied that there could be a shortage of buyers, and one Keynes devoted himself to refuting in passages like the ones quoted above. Jefferson, Tom Paine and other founding fathers of the American republic pretty clearly saw meeting human needs as a non-problem, provided that each person is left free to pursue happiness in her own way, buying and selling whenever there is a willing seller and a willing buyer. Adam Smith. Adam Smith’s disciple J.B. Say. Harmony with nature was not an issue that the authors of the founding political documents of modernity considered. The first step toward building a society that works for everybody is to make building a society that works for everybody the goal. When inclusion with dignity is the goal, it is quickly seen that there are many ways to get there, but that continuing with the status quo is not one of them.

What I am asking for is going back to Square One, putting local historically-constructed common-sense on hold while seeking a broader view of the possibilities, seeing culture in the context of ecology. A good place to start is Bronislaw Malinowski’s functional anthropology. It is an anthropology¹⁰ that regards cultures as more or less successful responses to physical imperatives. Seen in a wider context, the European myth that there was an original social contract protecting property rights that permanently separated the haves from the have-nots as a principle of constitutional law, appears as an important part of the history that brought us to where we are today. But it is not a myth we have to believe.¹¹ If we must live by myths, then we can choose democratic and benevolent myths. But we could try (as Michel Foucault proposed) to live without myths. We could start, as Malinowski, Abraham Maslow and others propose, from the realist premise that culture should function to meet needs.¹² Sometimes markets meet needs. Sometimes, as in the case of my family during the Great Depression, they do not. Sometimes planning does. Sometimes, as in the case of the Soviet Union’s command economy, planning flops. Sometimes families, clans, and tribes meet the needs of their members. Sometimes they do not. Sometimes a hungry person can get a free meal by listening to a sermon at the Salvation Army. Sometimes not. We can mix and match, discarding what does not work, keeping what does. As John Dewey proposed, we can treat institutions as hypotheses.

The point of what I am calling an ethic of service or a care ethic is not only volunteering and charity. It is an ethic meant to apply to the big as well as to the small. It is an invitation to do unbounded organizing. When the public sector, the private sector, and all the many “third sectors” are on the same page, aligning to serve the goals of the societal enterprise: goals like including the excluded, moving resources from where they are redundant to where they are required, creating livelihoods with dignity for all, and saving Mother Earth from death by contamination, it is called “unbounded organization.”¹³

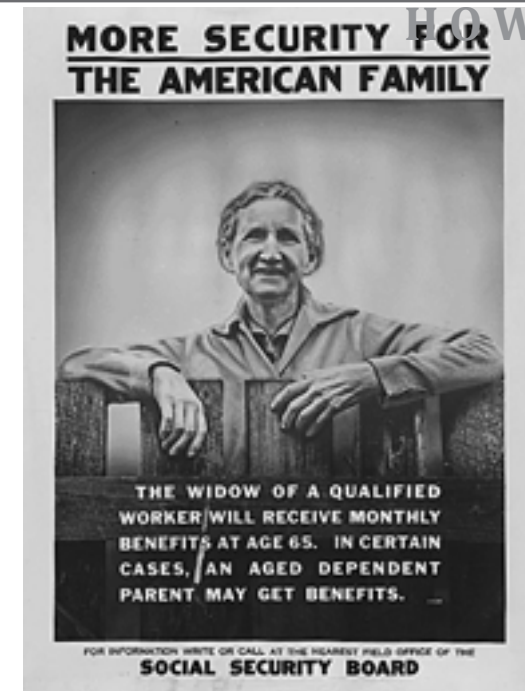
The answer to the first question is that fascism is making a comeback because it is the normal shadow of the basic cultural structure. The fascists lost World War II, but the liberal culture whose civil ideal is economic man for the most part continued unabated after VE day and VJ day. As time wore on the New Deal in the USA and social democracy in other countries proved to be unsustainable because they were incompatible with the basic rules of the economic game. Fascism is coming back because the same cultural structures that produced it in the first place are producing it again.



In Fashion before Ease; —or,— A good Constitution sacrificed for a Fantastick Form (1793), James Gillray caricatured Paine tightening the corset of Britannia; protruding from his coat pocket is a measuring tape inscribed "Rights of Man". [LINK](#)

You will not find a word about a service ethic or a care ethic or solidarity in Blackstone's *Commentaries on the Laws of England*, the four-volume text from which the American founding fathers learned law, or in the great founding documents of modernity, the French Declaration of the Rights of Man and the Citizen, the American Declaration of Independence, Constitution, or Bill of Rights. However, this does not mean that service to others, others, or working class solidarity, is not an American tradition. Today as we speak service clubs like the Rotary and the Lions, and the servant leadership movement,¹⁴ are as American as apple pie, hot dogs, and baseball. We know there must have been a service ethic in the thirteen original colonies. New England was settled by protestants, Pennsylvania by Quakers, and Maryland by Catholics. Georgia in its early days was evangelized by John Wesley. Many of the colonists must have been reading verses like Matthew 20: 25-28: "Jesus called them together and said, "You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave — just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

It turns out that what Ed and Hazel really wanted, an end to exclusion and exploitation, and respect for everybody, requires the revision of the 18th century ideals of property and contract that organize the exchange of commodities in markets.



A poster publicizing Social Security benefits.
Franklin D Roosevelt Library website [LINK](#)

Those ideals –without which markets cannot work, and therefore cannot do either the good or the bad that markets do -- were packaged, and are still packaged, as "freedom." When you open the freedom package and find the market, you also find the loss of some old traditions that – evaluated in terms of meeting needs-- deserved to be kept in one form or another.

At the heart of the 18th revolution in ethics was the transfer of the criterion of moral legitimacy from God to man.¹⁵ Human freedom, not God's will, became the major premise of the new logic for deciding what was right and what was wrong. If humans chose it of their own free will, it was right. But the net outcome was not always in Ed and Hazel's favour. When they left their faith community, and then failed to sell their labour power in the labour market because they found no willing buyers, the basic legal framework of modernity did not meet their needs. Although Ed and Hazel were not wrong to put their faith in Darwin's theory of evolution and in science generally, they –like the 18th century *philosophes*—underestimated the achievements of traditional cultures. They did not anticipate that science itself –applying the theory of evolution rather than denying it- would come to understand culture in all its variety and flexibility—not the ethnocentric juridical construction of homo economicus-- as defining the human species.¹⁶ As of 2017, ancient wisdom has fared rather better in the judgments of the high courts of scientific objectivity than Ed and Hazel expected.¹⁷ The claims of 18th century jurisprudence and economics to be grounded in natural reason have fared rather worse than Thomas Jefferson and Tom Paine expected.¹⁸

As it has turned out, I myself have had occasion to experience some of the good things that ancient wisdom in its 19th century Mormon version has going for it. When my parents separated, my brother and I were placed for a time in a foster home. My foster parents were Mormons. My foster father was unemployed. Every week a large cardboard box of merchandise arrived at the house, full of food and other necessities branded "Deseret." "Deseret" is the Mormons' in-house label for goods made in church-run enterprises. The church was taking care of its own.

Now I am in a position to answer my two questions.

Why did this happen?

The answer to the first question is that fascism is making a comeback because it is the normal shadow of the basic cultural structure.¹⁹ The fascists lost World War II, but the liberal culture whose civil ideal is economic man for the most part continued unabated after VE day and VJ day. As time wore on the New Deal in the USA and social democracy in other countries proved to be unsustainable



My mother at her High Graduation 1936.
Photograph courtesy Dr Howard Richards

because they were incompatible with the basic rules of the economic game.²⁰ Fascism is coming back because the same cultural structures that produced it in the first place are producing it again.

What can we do?

We can work to change the basic cultural structure. Facilitating a culture shift is not as hard to do as it may sound at first. Many people are already doing it.²¹ It becomes easier when you reflect that you do not need to start something new; instead you can join one of many counter-cultures that are already happening. As Robert Bellah, Ann Swidler and their colleagues have shown,²² even mainstream Americans operate according to more than one set of values. Americans speak the language of business. They also speak the language of therapy. They speak the language of the Bible. They speak the language of civic virtue. I suggest that there are in the repertoire of any culture numerous ways to organize to meet needs in harmony with nature. In view of the versatility of the cultures that already exist, changing the basic cultural structure does not mean starting from scratch. It means bringing out the potential of existing cross-currents.

To the extent that we build a society that actually works –with pragmatism, realism, imagination, and above all with a spirit of service — we prevent breakdowns that are inevitable as long as the dominant cultural norm remains the economic man of modern individualism. Building societies that work is, very briefly, how to save the world from yet another round of “capitalism with murder.”

NOTES

01. Karl Popper, *The Open Society and its Enemies*. London: Routledge, 1945.

02. My view emphasizing the basic failure of liberal democratic capitalism to deliver happiness, materially or spiritually, can be compared to and complemented by the well-known studies of fascism by Hannah Arendt, Erich Fromm, Friedrich von Hayek, and Theodor Adorno et al (*The Authoritarian Personality*). See also my own account of the rise of Italian fascism, Howard Richards, *Letters from Quebec*. San Francisco and London: International Scholars Press, 1995. Letter 47; my account with Joanna Swanger of the rise of Spanish fascism, *The Dilemmas of Social Democracies*. Lanham MD: Rowman and Littlefield, 2006. Chapter Three. For insights into Chilean fascism see Caroline Richards, *Sweet Country*. New York: Harcourt Brace Jovanovich, 1979.

03. John Dewey, *The Socialization of Ground Rent*. In John Dewey, *The Later Works*, 1925-1953. Volume 11. Carbondale: Southern Illinois University Press 1987. (first published in 1935)

04. Peter Diamandis and Steven Kotler, *Abundance*. New York: Free Press, 2012; Jeremy Rifkin, *The Zero Marginal Cost Society*. New York: St. Martin's Press, 2014.

To the extent that we build a society that actually works – with pragmatism, realism, imagination, and above all with a spirit of service — we prevent breakdowns that are inevitable as long as the dominant cultural norm remains the economic man of modern individualism. Building societies that work is, very briefly, how to save the world from yet another round of “capitalism with murder.”

05. Peter Drucker, *The End of Economic Man*. London: Heinemann, 1939

06. Peter Drucker, Friedrich Julius Stahl. Tubingen: Mohr, 1933.

07. Mahatma Gandhi, *Hind Swaraj*. Cambridge: Cambridge University Press, 2004. (1909). See also Howard Richards and Joanna Swanger, *Gandhi and the Future of Economics*. Lake Oswego, OR: Dignity Press, 2013.

08. John Maynard Keynes, *General Theory of Employment, Interest and Money*. New York: Macmillan, 1936. P. 105.

09. Id. Pp. 249-50.

10. Bronislaw Malinowski, *A Scientific Theory of Culture*. London: Read Books, 2013 (1941). Marx and Engels make a similar point in *The German Ideology*.

11. Hans Kelsen, *The Natural-Law Doctrine before the Tribunal of Science*, *The Western Political Quarterly*, Vol. 2 (1949), pp. 481-513.

12. At the end of his classic article, “A Theory of Human Motivation,” (*Psychological Review*. Vol. 50 (1943) pp. 370-396) Abraham Maslow suggests that social institutions should be organized in ways that meet human needs. A systematic case for moral realism is made by Frederic Matthieu in *Les Valeurs de la Vie*. Paris, 2014. (Available on Kindle).

13. Gavin Andersson and Howard Richards, *Unbounded Organizing in Community*. Lake Oswego, OR: Dignity Press, 2015.

14. Robert Greenleaf, *Servant Leadership*. Mahway, NJ: Paulist Press, 1974

15. Costas Douzinas, *The End of Human Rights*. Oxford: Hart Publishing, 2000. P 190 and following.

16. James Boggs, “The Culture Concept as Theory, in Context,” *Current Anthropology*. Vol. 45 (2004) pp. 187-209.

17. In Catherine Hoppers and Howard Richards, *Rethinking Thinking*, Pretoria: University of South Africa, 2012, ancient African wisdom is compared to modern western rationality to the benefit of the former.

18. Douzinas op. cit.; Michel Foucault, *Society must be Defended*. New York: Picador, 1997.

19. My co-authors and I sometimes, not always, run together the cultural and the social, making the point that such things as property rights come from culture not from nature. Others, like Margaret Archer, for their own good reasons, make it a point to keep culture and social structure analytically separate.

20. Howard Richards and Joanna Swanger, *The Dilemmas of Social Democracies*. Lanham MD: Rowman and Littlefield, 2006. See also, Thomas Piketty, *Capitalism in the Twenty-First Century*. Cambridge MA: Harvard University Press, 2015.

21. For example, and only for example since many people are working for change in many different ways, see John McKnight and Peter Block, *The Abundant Community*. New York: Basic Books, 2010. See also Rifkin op. cit.

22. Robert Bellah, et al, *Habits of the Heart*. Berkeley: University of California Press, 1985. Nestor Garcia-Canclini has similarly found that contemporary cultures in Latin America are “hybrid.”



Poet, writer and artist Greta Sykes has published her work in many anthologies. She is a member of London Voices Poetry Group and also produces art work for them. Her new volume of poetry called 'The Shipping News and Other Poems' came out in August 2016. The German translation of her book 'Under charred skies' has now been published in Germany under the title 'Unter verbranntem Himmel' by Eulenspiegel Verlag. She is the chair of the Socialist History Society and has organised joint poetry events for them at the Poetry Café. She is a trained child psychologist and has taught at the Institute of Education, London University, where she is now an associate researcher. Her Particular focus is now on women's emancipation and antiquity. *Twitter: g4gaia. Facebook.com/greta.sykes. German Wikipedia: Greta Sykes.*

DR GRETA SYKES
INSTITUTE OF EDUCATION/UCL, LONDON

1917 AND THE PASSIONS OF WOMEN WRITERS AND POETS



A demonstration of workers from the Putilov plant in Petrograd (modern day St. Petersburg), Russia, during the February Revolution. [LINK](#)

The Russian Revolution

At the recent commemoration event for Fidel Castro at London's TUC conference centre the Cuban Ambassador, her Excellency Teresita Vicente Sotolongo, called the Russian Revolution the singular event in human history that had the hugest effect on humankind all over the world, raising their hopes for a better future.

It was the working class women's demonstration and demand for bread on the socialist movements customary International Women's Day – 8th March 1917 - combined with an industrial lockout in the Putilov metalworks which led to a general strike. This in turn brought about the abdication of the Tsar. With the call 'All power to the Soviets' the revolution spread from Petrograd along the railway lines where exhausted soldiers made it back from the front. By the third day of action Petrograd was effectively shut down without trains, trams, taxis or even newspapers.

"The great Russian revolution has realised women's boldest dreams. The First Provisional government has acknowledged the civil and political equality of the women of Russia. 'This equality, which as yet has been realised nowhere in the world on such a scale, lays upon the Russian women a huge responsibility' (Pelz, 2016, p 117). In October the provisional government was overthrown by the Bolsheviks.

"The October Revolution was a success because the policies of (Lenin and Trotzky) placed them at the head of a genuinely popular movement." (Pelz, 2016, p 116). To 'strangle the Bolshevik baby in its crib' (Churchill) the West organised an anti-communist attack on the young republic. Fourteen nations provided guns, funds and troops to destroy the revolution. The Allied blockade starved Soviet areas, while food was dispatched to areas held by 'the whites'. Pelz (2016, p125) comments: "Thus it could be argued that the Cold War started in 1917, not after WW2."

Teffi was hugely popular while living in Russia and had candies and perfume named after her. Both the Tsar and Lenin liked her work. She left Russia via the Crimea and Istanbul to live in Paris from 1922, playing an active role in the literary life of the Russian émigré community. The critic Anastasiya Chebotarevskaya considered her stories in the same league as Anton Chekhov's best stories. Her short stories and poems were published in the USSR during her life-time. One of her best loved short stories while living in exile is called 'Que faire?'



Anti-Soviet tendencies

Researching the subject of Russian revolution or Soviet and communist women writers and poets is a stony path experience at London university libraries, such as Senate House, Warburg Institute, Classics library. Basically very few books in English are available on the subject and little more in German. Additionally the accompanying introductions are invariably despondent about the event:

'Such poets as Osip Mandelstam, Anna Akhmatova and others disaffected with the new reality, they were soon living in what Akhmatova called the 'pre-Gutenberg' age. They could no longer publish their own poems and it was dangerous to write them down.' (Chandler, 2015, p XIV).

The current exhibition 'Russian art after the revolution' at the Royal Academy similarly is not sparing with presumptuous comments: In the room 'Fate of the peasants' they claim Stalin had never intended to keep his pledge of giving the peasants land. Bearing in mind the huge scale of the socialist project the Bolsheviks had in mind and the animosity of the surrounding capitalist states and their intervention it is not surprising that much hardship was suffered. Thus we find passionate hope and despair expressed by the women poets included here.



Teffi
[LINK](#)

Teffi (1872 - 1952)

Nadezhda Lokhvitskaya, started calling herself Teffi in 1907 based on the name of a clown she knew, when publishing her one-act play 'The woman question.' She was born in 1872 in St. Petersburg into a family keen on literature and her sisters also wrote poems. She worked for a while for the Bolshevik newspaper 'New Life' in 1905. Maxim Gorky was on the editorial board. While there she met Lenin.

"When I came in, the conversation immediately broke off. Romyantsev introduced me and the newcomer said amiably 'yes, yes I know. Romyantsev did not tell the man's name. Clearly I was expected to know him already. 'Vladimir Ilyich is unhappy with our premises, said Romyantsev. Ah! Vladimir Ilyich! The man himself.'" (Chandler & Jackson, Rasputin, 2016).

The poem 'Lelyanov and the canal' was particularly enjoyed by the tsar who named Teffi as one of his favourite poets.

One day Lelyanov, on his morning stroll
clapped his eyes upon the Catherine canal
and said, a frown upon his face,
you really are a waste of space,
not even a canal, just a disgrace! No one can swim in you,
or sail or drink your water,
in short, you just don't do a thing you ought to.
I'll fill you in, you pitiful canal.
I know I can, and so I shall!
So thought the city chief, his brow now stern,
when out from the canal there swam a germ.
What lunacy, it said infects your brain?
Planner Lelyanov, better think again."

In 1920 Teffi wrote about her visit to meet Tolstoy when she was thirteen years old. She was desperate to meet him and tell him that she should not have made Prince Andrei Bolkonsky fall in love with Natasha. She did not like Natasha. She bought a photo of Tolstoy and asked her governess to walk her to 'a friend's house'. She felt so shy when the great man opened the door that she only managed to stutter "pwease photogwaph" (Chandler & Jackson, Rasputin, 2015).

Tsvetaeva left the Soviet Union in 1922 with her daughter Ariadna and a son and met up with her husband Efron in Berlin. She kept a journal and wrote about her journey: "In the air of the compartment hung only three axe-like words: bourgeois, Junkers, leeches."



Meeting Alexandra Kollontai one day she comments: "When speaking at a women's forum Kollontai began her speech with the words 'I don't know which language to use in order to make myself understood to the bourgeois women here. And there she was on the platform, wearing a magnificent velvet dress with mirror pendant on a gold chain that hung to her knees.'" (Chandler & Jackson, Rasputin, 2016).

Teffi was hugely popular while living in Russia and had candies and perfume named after her. Both the Tsar and Lenin liked her work. She left Russia via the Crimea and Istanbul to live in Paris from 1922, playing an active role in the literary life of the Russian émigré community. The critic Anastasiya Chebotarevskaya considered her stories in the same league as Anton Chekhov's best stories. Her short stories and poems were published in the USSR during her life-time. One of her best loved short stories while living in exile is called 'Que faire?'

"We – les russes, as they call us – live the strangest of lives here... we stick together, for example, not like planets, by mutual attraction, but by a force quite contrary to the laws of physics – mutual repulsion. Every les russes hates all the others – hates them as fervently as the others hate him." (Jackson et al, Subtly worded, 2014).

She died in 1952 in Paris and was buried in the Saint-Genevieve-des-Bois Cemetery in France. Chandler, editor of 'Rasputin' comments (2016, p 9):



Marina Tsvetaeva
[LINK](#)

"She wrote poetry throughout her career and, like several of the greatest Russian prose writers – Alexander Pushkin, Ivan Bunin, Andrei Platonov and Varlam Shalamov – she unobtrusively brings to her prose all that she had learnt as a poet."

Marina Tsvetaeva (1892 - 1941)

Tsvetaeva left the Soviet Union in 1922 with her daughter Ariadna and a son and met up with her husband Efron in Berlin. She kept a journal and wrote about her journey: "In the air of the compartment hung only three axe-like words: bourgeois, Junkers, leeches."

While in Berlin she published the collections *Separation*, *Poems to Blok*, and the poem *The Tsar Maiden*, much of her poetry appeared in Moscow and Berlin. In August 1922, the family moved to Prague. Unable to afford living accommodation in Prague itself, with Efron studying politics and sociology and living in hostels, Tsvetaeva and Ariadna found rooms in a village outside the city. She writes "we are devoured by coal, gas, the milkman, the baker...the only meat we eat is horsemeat". When offered an opportunity to earn money by reading her poetry, she describes having to beg a simple dress from a friend to replace the one she had been living in.

Tsvetaeva began a passionate affair with Konstantin Boleslavovich Rodzevitch, a former military officer, a liaison which became widely known throughout émigré circles. Her break-up with Rodzevitch in 1923 was almost certainly the inspiration for her "Poem of the End" and "The Poem of the Mountain". Throughout this time she maintained her relationship with Efron.

In her biography of Tsvetaeva Schweizer (1993) describes the couple's friendly relations with the Eurasia movement who had an office in Paris. They were a mixture of people, but their left grouping had an interest not just in Russia's historical past but also in the Soviet present. They approved of 'some Soviet writers and some aspects of contemporary Soviet life.' Efron became involved in activities through the Eurasia movement which led to his arrest in Paris.

While living in Paris among the emigres Tsvetaeva engaged in intensive correspondence with Rainer Maria Rilke, the German poet. Rilke was a German Orpheus to her. He sent her books from Pasternak who she also corresponded with. In August 1926 Rilke stopped answering her letters. She learnt of his death in December 1926. The following poem was meant as an answer to Rilke's question *what will the room be like when we meet*.



Above the nothingness of two bodies
The ceiling truly sang –
With all the angels voices

After Rilke's death she wrote the following poem for Pasternak:
On the twenty-ninth, on Wednesday, into the mist?
Into the clear? There is no information! –
Not only you and I are orphaned
On this penultimate morning.

She wrote requiem poems for other poets, such as Mayakowsky, Maximilian Voloshin and Nikolai Gronsky. In fact she wrote an open letter to Mayakowsky which caused her to be branded as pro-Soviet by the emigres who started to ostracise her. Any mention of Mayakowsky was a red rag to a bull in the émigré circles in Paris. Two and a half years after his death in April 1930 Tsvetaeva wrote: "Without him the Russian revolution would have suffered a grave loss, just as Mayakowsky would have been the poorer without the revolution".

Tsvetaeva went home to Russia after 17 years abroad and was given accommodation in a writers' community home. People were irritated by her return with her Parisian handbag, scarf, notebooks. They said: The white guard lady has returned. She did not fit in any more, but she also had not fitted in with people in Paris. She was alone. Her work made no impression when she came back. She is so alone here, why did she come back? Her poetry by this time had turned into an aspect of her loneliness, cryptic and dissociated:

My loneliness. Dishwater and tears.
The underside of everything is terror.

She wrote a poem 'To a son' in 1932:

It is neither here nor there
Go my son, to your own country –
To a land where all is topsy-turvy,
Where to go back is to go forward
For you particularly
Who have not seen your Russia my child.

Larissa Reisner was a talented writer, a woman of great personal courage and willpower whose entire life was dedicated to the revolution. She was brought up in a professional family and had an excellent education. She broke away from the established isolation of her class and devoted her energies to the revolution. In the summer of 1918 she was in the Volga region, taking part in the battles of the Civil War. She went on reconnaissance with Red Sailors, secretly entering the city of Kazan, then occupied by White Guards forces.

Irma Kudrova's describes Tsvetaeva in her biography 'Death of a poet' (2004, p216) thus:

"She was brought down not just by political pressure, but by the changes that had overcome Russia in her eighteen-year absence, by intellectual and social isolation, by the squalor and chaos of life in Yelabuga, Kazan province, and by her vexed relationship with her son, whose desire to lead his own life she interpreted as treacherous."

She died through suicide in 1941 after having returned to the Soviet Union in 1939. Her daughter Ariadna Efron wrote a biography of her mother, but it still awaits being translated from the Russian.

Larissa Reisner (1895 – 1926)

Larissa Reisner was a talented writer, a woman of great personal courage and willpower whose entire life was dedicated to the revolution. She was brought up in a professional family and had an excellent education. She broke away from the established isolation of her class and devoted her energies to the revolution. In the summer of 1918 she was in the Volga region, taking part in the battles of the Civil War. She went on reconnaissance with Red Sailors, secretly entering the city of Kazan, then occupied by White Guards forces. She represented the young Soviet Republic at various diplomatic functions held by the King of Afghanistan. She was a commissar of the Naval Headquarters in Moscow. Reisner died at the age of 31 years.



Larissa Reisner
[LINK](#)

Nineteen year old Lusik Lisinova was a student at the university. She was one of the organisers of the Union of Working Youth. She helped to build barricades, tended the wounded and carried messages for the Red Army when she carried out Party assignments among the workers of Moscow. She was killed by counter-revolutionary forces a day before they were crushed in Moscow. Her coffin was carried through the streets on crossed rifles.



‘The front’, ‘The barricades in Hamburg’, ‘Coal, iron and human beings’ were some of the pieces she wrote. In his book ‘The young in the revolution’ Vladimir Sevruck (1973) describes the lives of a number of young communist writers who were active in the revolution. Some of them lost their lives very early, like Lusik Lisinova. Two of the writers included are women, Reisner being one of them. One of her pieces is called ‘The front’.

“They lead hard lives in the crowded dormitories, and the air in the lecture halls is foul and damp, not at all like the air of the old regime students breathed as they walked past the vast sunny corridors of St Petersburg University. These new people, “marching Left”, must in the space of several fleeting years absorb the old bourgeois culture and not only digest it, but smelt its best qualities and elements into the new ideological forms; these are the new people of the Workers Faculties, tomorrow’s judges, the heirs and successors of this decade.”

In the introduction Sevruck includes a speech Lenin delivered at the third All-Russia Congress of the Russian Young Communist League, October 1920, in which Lenin argues:

“One of the greatest evils and misfortune left to us by the old capitalist society is the complete rift between books and practical life, we have had books explaining everything in the best possible manner, yet in most cases these books contained the most pernicious and hypocritical lies, a false description of capitalist society...”

Lusik Lisinova (1898 – 1917)

Nineteen year old Lusik Lisinova was a student at the university. She was one of the organisers of the Union of Working Youth. She helped to build barricades, tended the wounded and carried messages for the Red Army when she carried out Party assignments among the workers of Moscow. She was killed by counter-revolutionary forces a day before they were crushed in Moscow. Her coffin was carried through the streets on crossed rifles. Lisinova, a writer and soldier of the revolution, was buried by the Kremlin Wall in Red Square. On May 9, 1917 she wrote a letter to her sister.

My dearest Anaid,

“I usually write to you in moments of depression, and this is true now, too. However, I have a great source of satisfaction, a remedy which calms me, and that is my work. I am doing a lot of work. I mean in the field of propaganda. When my handiwork helps

to turn raw material into a conscious worker, when I awaken his class-consciousness... then I feel satisfied, then my strength is doubled, then I am alive...How happy I am that my work was of use when we were still underground, and that now I have a certain amount of experience...There is a fierce struggle on against all who are not with us Bolsheviks...I am now off to draw up a list and purchase two libraries for two factories, then I will go home and conduct a class for a group of social-democratic women. Anaid, you cannot imagine what strength, what talent there is among the workers...”

About a dozen letters are included by Vladimir Sevruck in his book *The young in the Revolution*, which came out in 1973.

To Anaid, undated

“...My dearest, will you ever understand my feelings reading this silly letter? These past few days I have been in communion with Nature, and it seems to me that I can enter into the being of every speck of dust, that I understand the life of every blade of grass and know that there is still so much that is mysterious and unknown to me...”

From a letter to her mother, 11.9.1917

“I’m on my way to the canteen for dinner. I have been reading Lilly Browns the Woman question, I don’t especially like the book, though it’s very impressive, it sent a shiver down your backbone, however, it’s very good in spots. If you can come upon Kollontai’s The Social Basis of the Woman Question, be sure to read it. When I read it it gave me a great sense of satisfaction... our spirit is militant. The Red Guard is being formed and part of the training is taking place right here in our canteen...”

From a letter written by a member of the Youth league A. Kolpakova, 15.11.1917

“We buried Lusik yesterday...on Red Square. Yesterday was a bright sunny frosty day. Heading the procession was a standard bearer. The district Party banner waved proudly in the wind, its silk shining. Workers of the World Unite. The red cloth beat and flapped in the wind and at times unfurled so triumphantly it sent a shiver down your back, with the band playing a march behind us...it was awesome...” Sevruck, 1973).

In 1914 she met Marina Tsvetaeva and they fell passionately in love. Both wrote poetry about their lesbian love more directly than anyone had done before them.



Sofia Parnok (1885 – 1933)

Sofia Parnok was born in the southern city of Taganrok on the Sea of Azov into a professional family. She studied music in Geneva and law in St. Petersburg, but decided to devote herself to poetry. In 1914 she met Marina Tsvetaeva and they fell passionately in love. Both wrote poetry about their lesbian love more directly than anyone had done before them. She founded a publishing co-operative called the Knot which brought out two of her volumes. The Knot closed down in 1928. She mainly continued to write critical essays and translated poems by Baudelaire and some novels. She died of a heart attack.

The following poems are included in the Penguin book of Russian poetry (Chandler et al, 2015).

For Khodasevich

“They’ve cut a hole in the deep
Dense blue sea of the ice:
A breathing space for big fish and little,
Water for bringers of buckets,
A way out for a weary traveller
If she and life turn out after all
To be travelling different roads
And she has nowhere to go.”

“I pardon all your sins –
But two I can’t abide;
You read poems in silence
And kiss loud.

Sofia Parnok
[LINK](#)

So sin, blossom, be merry –
But take my advice;
A kiss, my darling, is not for the ear,
And music is not for the eyes.”



Sophia Parnok (l) and Olga Tsuberbiller (r) [LINK](#)

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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.

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DR IVO COELHO

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

WHAT IS TRUTH?



Mark Ulyseas asked me to write about truth: *What is truth? And how does one recognize it, define it, live with it?* The question cannot but have an echo for anyone who has heard of Pontius Pilate. For someone who, in addition, happens to live not far from where the question was uttered, and who, in addition, also has what you might call a professional interest, the invitation was tempting. So here I am.

The more I think about it, the more it becomes clear to me that the question about truth is complex. But I have also learnt, from one of my teachers, that when something is complex, a good strategy is to break it down, and to tackle problems one at a time. This means that we will not be able to say everything all at once, and that whatever we say will have to be qualified in many different ways by what is said later. But that is exactly what it means to write from a 'moving viewpoint.'

I hope everyone is familiar with the word 'insight.' To have an insight is to understand something, to grasp connections, to get the point. A very famous example is that of Archimedes running out naked from the baths of Syracuse, shouting Eureka! I've got it! What did he find? What did he 'get'?

He had been mulling over a problem set by the king, and he finally made the connection between different densities of different metals, and the experience of loss of weight in water – that's where the baths helped, I guess. But each one of us makes connections between hundreds of things everyday, and hopefully everyone remembers at least some moments when we made connections, moments of significant insight, when things fell into place, when things clicked.

My own memory is from way back when I was in primary school. We had an arithmetic test, and we had to memorize the multiplication tables for the number 5. I found that I just could not memorize the table. But I distinctly remember, just as I was leaving home for school, hitting upon the simple fact that the tables went "5 – 10 – 15 – 20" and so on. Once I understood that, I had no more need to memorize the table for 5. It was a little and delightful moment of insight.

We could ask here: how do we 'know' that an insight is correct? I am not asking about rules here, or methods. I am just asking: we all have insights, and, while not all our insights are correct, we have had hundreds of little insights that are correct, and that we live by. What is happening here? What is the mechanism by which we 'know' that our insights are correct? I want to suggest that this is a matter of questions. As long as questions keep arising, we 'know' that we are not yet there. But when questions pertaining to the matter in hand stop arising, we 'know' that we are there, that we have 'got the point.' The coming to an end of further relevant questions is the way we 'know' that our insights are correct.

I am talking here of what Aristotle called *physis*, "inbuilt principles of motion and of rest." One of these inbuilt principles is conscience: I think all of us are familiar with the restless conscience and with the restful conscience. When our conscience is restless, we 'know' that we have either not arrived at the right thing to do, or else that we have done something that we ought not to have done. And when instead our conscience is at rest, we 'know' that we have reached the right thing to do, or that we have done the right thing. Conscience is the inbuilt dynamism that concerns right and wrong.

When our conscience is restless, we ‘know’ that we have either not arrived at the right thing to do, or else that we have done something that we ought not to have done. And when instead our conscience is at rest, we ‘know’ that we have reached the right thing to do, or that we have done the right thing.

But we also have an inbuilt dynamism that concerns truth and falsity, and that is what I have been trying to talk about. When further relevant questions come to an end, we ‘know’ that our insight is correct. When instead questions keep arising, we know that we have not yet reached understanding.

At this point I must add that, when it is a question of factual judgments, making connections alone is not enough. In order to make the judgment, “It is a goal,” it is not enough to say, “If the football goes into this particular area defined by these posts, it is a goal.” A conditional statement is far from being a goal! It is merely, perhaps, a rule of the game. What we need is the additional element, “The football has gone into the area defined by the goal posts,” and then it follows immediately, “It is a goal,” or “A goal has been scored.” But from where do we obtain this additional element? Very simply, from the evidence of our senses – either our naked sight or else, as happens more and more in professional games, our sight aided by sophisticated equipment.

Still, the first and primary evidence that a referee relies on is the evidence of his senses, aided perhaps by the sense evidence supplied by the linesmen. So here, I think, is a very simple example of how we make factual judgments: we have an insight or connection between different elements, and we have sense evidence, or experiential evidence. More technically and precisely, we could put it in this way: we have a ‘conditioned,’ which is the judgment of fact to be made (“It is a goal”); we have a link between conditions and the conditioned (“If the football goes into this particular area defined by these posts, it is a goal”); and we have the fulfilment of conditions (“The football has gone into the area defined by the goal posts”). If the conditioned is “B,” the link “If A then B,” and the fulfilment of conditions “A,” then it is easy to see the syllogism here: “If A then B; But A; therefore B.”

Of course the professional philosopher and even just some smart person will object immediately: in order to explain how we made one judgment, you have had recourse to two others, one of which is itself a factual judgment. But I reply: we don’t really operate by formulating such judgments. These are merely ways of helping each one to identify operative procedures in our knowing. I must admit that I have taken something of a shortcut in the example I have given, because it is merely an accepted convention in the game of football; still, it serves the purpose of a simple illustration of a link between conditions and conditioned. But back to the operative procedures: the point is to become aware, for example, that the absence of further relevant questions on some particular point is our inbuilt criterion for correctness of insights. Once again, however, a question will arise, and must arise: is not the absence of further relevant questions a very subjective criterion – just like, in fact, the personal conscience of each one? It is true that we have the experience of questions

Here is where we have to face the human condition squarely: there is simply no recipe for making correct judgments. There is no method that leads in a foolproof way to truth, no criteria that are so ‘objective’ as to be independent of the person making the judgment.

coming to an end on some particular point. But then questions can come to an end for so many reasons: not only when there is nothing more to be understood, but also because we are bored, or distracted, or prejudiced, or whatever. Is there any way of distinguished between these cases? Is there any way of finding out when it is that questions have really come to an end on any particular topic? Here is where we have to face the human condition squarely: there is simply no recipe for making correct judgments. There is no method that leads in a foolproof way to truth, no criteria that are so ‘objective’ as to be independent of the person making the judgment.

Is there then nothing more to be said? No, for while there are no rules for making correct judgments, there are certain factors that we can certainly keep in mind, factors that make correct judgments more probable.

A first factor is that we should give further questions a chance to arise. A second factor, interestingly, is that questions should be set correctly. Setting questions badly or incorrectly is one of the major reasons why we never arrive at truth. (A famous example here might be a bit abstruse: Aristotle was searching for the cause of motion. Newton, instead, asked, not about the cause of motion, but about the cause of acceleration, or change of motion. The fruitfulness of this change of question is manifest by the enormous development of the science of mechanics and of physics in general as a result. Newton’s great insight was that motion does not have a cause, an insight that he formulated in the familiar law of inertia, “A body continues to be in a state of rest or of uniform motion unless it is acted upon by an equal and opposite force.”)

But this raises a problem. For setting questions correctly can be done only when we are familiar with a situation or a subject, when we have mastery in that domain. (Your car breaks down. You call a mechanic. He takes a look, tightens a screw, and charges you a hundred dollars. You object: a hundred dollars for tightening a screw? And the mechanic replies: one dollar for tightening the screw, ninety-nine for knowing which screw to tighten.) But this means that in order to make one judgment we have to be in possession of a whole set of correct judgments, and we cannot have a set of correct judgments unless we make a whole series of correct judgments. A vicious circle! But not impossible to handle. For what do we do when we do not have something? We borrow from those who have. So if we do not have the necessary set of correct judgments, we borrow from those who have, from the expert, the master, the guru. Such borrowing has a name: it is called learning. set of correct judgments unless we make a whole series of correct judgments. A vicious circle! But not impossible to handle. For what do we do when we do not have something?

What I have been saying is in some way a translation and development of Aristotle when he says that the criterion of moral judgments is the good conscience of a virtuous person: not just any good conscience, but the good conscience of a virtuous person, a person who is totally authentic.

It is also related to the great Sankaracarya's *nitya-nitya-vastu-viveka*, the ability to discern between what is eternal and what is not, on the model of the *paramahansa* or the great swan that is able to take in the milk and leave behind the water in a mixture of milk and water.

We borrow from those who have. So if we do not have the necessary set of correct judgments, we borrow from those who have, from the expert, the master, the guru. Such borrowing has a name: it is called learning. The vicious circle is broken, in other words, by the process of learning. All learning is a borrowing from others who know better. All learning involves a suspicion of personal judgment till such time as one can make judgments on one's own. All learning involves, therefore, a modicum of humility. And learning is not only formal, but also informal, and, in fact, mostly informal. It is the process of education, acculturation, socialization. And with this we are smack in the middle of society, culture, tradition, history.

The third factor, then, is mastery of the situation. Through a self-correcting process of learning we move gradually towards mastery of situations. And one who is master of a situation can be relatively confident that her setting of questions is correct, and that questions have really come to an end.

The fourth factor is temperament. Am I hasty by temperament? Or am I perhaps indecisive? And here all that we can do is become aware of our temperament and make efforts to balance them.

These factors make it obvious that personal and historical factors enter into judgment: there is no criterion of truth that is so objective as to be independent of the person. Objectivity, in other words, is the fruit of authentic subjectivity, where subjectivity is not merely the subjectivity of the individual but also of the tradition that has formed him or her, and where personal authenticity includes not only moral and religious aspects but also emotional-psychic and intellectual-philosophical ones.

What I have been saying is in some way a translation and development of Aristotle when he says that the criterion of moral judgments is the good conscience of a virtuous person: not just any good conscience, but the good conscience of a virtuous person, a person who is totally authentic. It is also a translation and development of Thomas Aquinas' teaching about wisdom as the habit or virtue of right judgment: just as judgment does not consist merely in reduction to its sources in sense and in intellectual light, but needs to be the judgment of a wise person, so also the awfully subjective character of the cessation of further relevant questions is complemented by recognizing its insertion into the larger context of the authenticity of the individual and of his or her tradition. Yet again, what I have been saying is related in some way to the whole Christian tradition of spiritual discernment, right from St Paul who says that the unspiritual man cannot grasp the things of the Spirit, to the Fathers of the Church who taught that fish cannot be seen when the water is muddy, and that the sense of taste cannot be relied on when a person is sick.

It is also related to the great Sankaracarya's *nitya-nitya-vastu-viveka*, the ability to discern between what is eternal and what is not, on the model of the *paramahansa* or the great swan that is able to take in the milk and leave behind the water in a mixture of milk and water. Discernment requires that we are spiritually whole and holy. But in most ordinary cases, that boils down to simple familiarity and mastery of situations.

We do reach reality, then. Not because we have some god's eye point of view (Hilary Putnam), not because there is some skyhook by which we can suspend ourselves so as to transcend the human condition (Richard Rorty), but because we have an inbuilt measure, an inbuilt principle of movement and of rest, and habits of wisdom or prudence or mastery of situations.

But we have been talking about simple, ordinary judgments of commonsense of the type we need to live and travel and earn livelihoods and do the thousand and one things we do every day. There are, of course, more complicated cases, in the areas of religion and philosophy and politics, and, I would add, interpersonal relationships. Especially in the first three areas, we often come across radically differing positions, interpretations, judgments, themselves rooted in radically different viewpoints or horizons or backgrounds. Is there any way of handling such differences? Is there any way of passing judgment upon traditions? Is it possible to make judgments about personal or community attainment of authenticity? Are we not thoroughly conditioned by our backgrounds, our traditions, our viewpoints? Once again we are faced with the problem: we cannot jump out of our skins.

And this is true: we cannot jump out of our skins. We are conditioned by our histories and our traditions. The question to be asked is: are we absolutely so conditioned, so that there is no freedom at all? Are we condemned to live and die in the traditions in which we were born? In point of fact, we know that people do make radical choices that involve getting out of the traditions of their birth. The most common instances are in the area of religion. How does, for example, the Jewish Alphonse Ratisbonne become Christian? But radical 'conversions' are not necessarily limited to the area of religion. People change philosophies radically too, as sometimes they change their politics. We are not, I would say, absolutely conditioned by our backgrounds. Having said that, I would say that contemporary psychological counselling offers us a good way out: you cannot get rid of your past history, but you can certainly become aware of it, and to the extent you become aware of it, name it, appropriate it, to that extent you will become free of its conditioning. Martin Heidegger, in fact, recommended something along these lines when he said: don't try to jump out of the hermeneutic circle of your historicity; rather, try to enter properly into it.

Paul Ricoeur is completely right when he points out that self-knowledge is attained at the end of a long detour. We come to knowledge of ourselves only through encounter with the other, with the text, with the tradition/s, with living persons. Is this a foolproof method? Will it really solve our problems? Is it really able to handle radical differences in horizons? And here we have to say that there is really no foolproof method, no automatic criterion. All we can do is become aware, as much as possible, of our horizons. All we can do is bring these horizons to light, and then make our decisions...

Moving towards truth is a question of attaining self-transparency, engaging in self-appropriation, thematizing our horizons, objectifying our subjectivity – while recognizing with Hans-Georg Gadamer that this effort will always remain incomplete.

Self-transparency, self-appropriation, thematization is not to be confused with introspection in the sense of closing our eyes and trying to spot what is going on inside. Here is where conversation and dialogue enter into the picture: it is in conversation, whether with an actual person or with a text, that we move towards self-transparency and self-appropriation. Paul Ricoeur is completely right when he points out that self-knowledge is attained at the end of a long detour. We come to knowledge of ourselves only through encounter with the other, with the text, with the tradition/s, with living persons. Is this a foolproof method? Will it really solve our problems? Is it really able to handle radical differences in horizons? And here we have to say that there is really no foolproof method, no automatic criterion. All we can do is become aware, as much as possible, of our horizons. All we can do is bring these horizons to light, and then make our decisions, this time with explicit deliberateness. Such explicit deliberateness is as much authentic as can be expected of any human being. Thus, as Rorty would say, there is ultimately no algorithm, no explicit criterion for selecting between one radically opposed horizon or another, no touchstone for choosing between incommensurable universes of discourse. However, there is also what someone has called the experiment of history, the judgment of history over traditions. Just as radical lack of harmony in a person ends up in self-destruction, so also radical lack of harmony in a tradition results eventually in the decline and destruction of that tradition. We just cannot think and say and do anything and everything with impunity. We pay for it with our lives.

A few other points before I end. First, not all factual judgments are as simple as “It is a goal.” The appeal to experience can be quite complex, as when I meet a friend and say, “Something has happened to you.” Involved here is the type of insight that identifies this set of data as ‘my friend,’ compares this set with a remembered set of data, perhaps from the previous day, and registers that, while both sets of data belong to the unity, identity, whole that is ‘my friend,’ yet there is no perfect overlap. There issues the judgment, “Something has happened to you,” though out of courtesy and delicacy we often phrase this as a question, “Has something happened?” adding, perhaps, “You don’t look cheerful.” The governing insight (the ‘link’ between conditions and conditioned) might be put as follows: “If both sets of data pertain to the same thing, and if there is no perfect overlap between the two sets, then something has happened.” The fulfilment of conditions is given in the perceived and remembered sets of data. A second point involves language. The process of making judgments

And what of truths that we live by? Here is the whole great area of morality and religion, where by religion I intend to include all global attitudes towards life, including all the varieties of agnosticism and atheism. This is a much larger and complex issue. But I do think it is related in all sorts of important ways to the little issues I have been discussing above. Religion and morality: those are certainly the exciting areas. But I tend to think, more and more, that great disagreements in the first two are often rooted in the area of ‘boring philosophy.’

obviously involves mastery of some particular language. Connected with this is that commonsense judgments involve a language that is not precise and defined, whose concepts and terms are most often blurred, and that still functions perfectly well for commonsense purposes. Even in a most simple judgment such as “This is a dog,” the concept dog is far from being perfectly defined. What we usually mean by dog is what we would certainly pronounce to be a dog in any concrete situation with which we are familiar, what we could learn to be a dog, and what we would be willing to believe is a dog. And that is enough! This point might seem to be from the Ludwig Wittgenstein of the *Philosophical Investigations*, but, for the record, is actually from Bernard Lonergan’s *Insight*. In the area of ordinary language, meaning, as Wittgenstein famously said, lies in use. And in this area, I think there is much to be said for Rorty’s brilliant analyses of truth as consensus. In my opinion, the great bane of a large part of the contemporary Thomist tradition is its failure to recognize adequately the distinction between commonsense and theory. But that is a rather technical aside, best forgotten for now.

Let me get back to the starting point. As might have become evident, I jumped straightaway into the question, how do we recognize truth, without bothering to begin by defining truth or establishing its meaning. Perhaps this procedure is not as foolish as it might seem to be. If meaning lies in use, then implicit in our performance of knowing will be a meaning or meanings of truth. The kind of meaning that my own analysis of knowing suggests is really the classical one, the idea of truth as correspondence between knowing and being. Along the way I have brought in also another theory, that of truth or objectivity as consensus. And while it might not have become all that evident, I believe that there is a good measure also of the pragmatic theory of truth, most especially in the area of common sense: if I mistakenly identify someone as my friend, and if I care to prolong the interaction even just a little bit, very quickly I will be disabused of my notion. In the area of common sense we do not have to wait upon the judgment of history. We have what I have been calling the self-correcting process of learning.

And what of truths that we live by? Here is the whole great area of morality and religion, where by religion I intend to include all global attitudes towards life, including all the varieties of agnosticism and atheism. This is a much larger and complex issue. But I do think it is related in all sorts of important ways to the little issues I have been discussing above. Religion and morality: those are certainly the exciting areas. But I tend to think, more and more, that great disagreements in the first two are often rooted in the area of ‘boring philosophy.’

Emma is a Research Fellow in the Centre for International Governance and Justice. She was a Post-doctoral Fellow on Professor Hilary Charlesworth's ARC Laureate Fellowship project, 'Strengthening the international human rights system: rights, regulation and ritualism'. Her research background is in legal, political, and applied philosophy. Before moving to ANU, she lectured in the University of Melbourne's Schools of Historical and Philosophical Studies, and of Social and Political Sciences – where she also worked as a senior research assistant on the ARC Discovery Project, 'The Politics of Rights,' with Chief Investigators Professor Brian Galligan and Dr John Chesterman.

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Dr. Emma Larking,* RegNet, ANU

Advance Australia Unfair

Australia is pouring money into a system that targets the vulnerable in our region, and it is doing so with considerable secrecy and scant regard for the costs. Recent evidence of its profligacy came in a report from the Australian National Audit Office claiming [the immigration department spent \\$2.2 billion](#) on offshore detention programs without going through adequate processes to ensure value for money, and without appropriate oversight of contracts for services. The [report found](#) contracts had been entered into in haste to give effect to government policy decisions, and [the result](#) was higher than necessary expense for taxpayers and significant reputational risks for the Australian Government and the department.

Australia's offshore detention camps are [now notorious](#), but less is known about other attempts to curb irregular migration. Yet Australia invests heavily throughout the Asia-Pacific to ensure that irregular migrants – including asylum seekers – never arrive on its shores.

The Australian public has a right to know how the Government is spending public monies, to what ends and with what results. The public also deserves an explanation of how spending on border controls fits with other regional policy initiatives. These include justice programs designed to promote the rule of law, strengthen judicial independence, support national human rights institutions and counter violence against women and children. In countries throughout the Asia-Pacific region, Australia provides funding and infrastructure to establish border controls, and personnel to draft new migration laws and policy frameworks. Members of the Australian Federal Police, defence force personnel and immigration department employees collaborate closely with their regional counterparts, often working in-country. The Australian Navy and Secret Intelligence Service are engaged in operations to intercept asylum seekers and stop people smuggling. As well as the detention centres in Nauru and Papua New Guinea (PNG), Australia also [funds detention centres in Indonesia](#). It funded the Nauruan and PNG Governments' defence in cases challenging the constitutionality of the detention centres. It also funds international agencies to process and oversee irregular migrants and refugees living in the community in Indonesia, Nauru, PNG, and until recently, Cambodia. Frequently, aid funding is linked to agreements to enhance border controls, repatriate nationals who have fled the country, or to establish detention centres or refugee resettlement programs.

It is impossible to obtain clear financial costings, but a [conservative accounting suggests](#) Australia has spent well over a billion dollars annually since 2012 on these efforts to prevent irregular migration. With no boats known to have made landfall on Australian territory since late 2013, this might be considered money well spent – albeit a large pot of it. But what are the other costs associated with this secretive regime? There is the suffering of individuals trapped in countries where they are persecuted or [live in limbo](#) without rights. But there are also broader implications for Australia and the region.

In its collaborations with Cambodia, Iran, Nauru, PNG, Sri Lanka and Vietnam, Australia has aligned itself with authoritarian regimes implicated in serious human rights abuses. The funding it provides in exchange for support on irregular migration strengthens and entrenches these regimes. Australia is promoting the securitisation of irregular migration in the Asia-Pacific, putting it on what [Josiah Heyman calls](#) 'a war footing'. In the process, the power of executive governments is enhanced, along with their immunity from public scrutiny and control. Throughout the region, rights activists have expressed dismay over these developments.

Australia's refusal to open its borders to displaced people is also viewed with disdain by communities that are poorer and less well equipped to assist. Deni ToKunai, a political commentator in PNG, [says the 2013 agreement](#) to establish an Australian-funded detention centre contributed to "a boiling resentment [among many in PNG] against Australia and the Australian people never before seen by this generation". This resentment is unlikely to evaporate. PNG's Supreme Court may have ruled the detention arrangements unconstitutional, but there are still hundreds of people living in the centre, and building work is underway on [a new 'transfer'](#) centre funded by Australia.

How Australia's irregular migration policies interact with other forms of regional policy engagement has not been publicly explained or defended, but the former are inconsistent with other goals, including advancing the rule of law. Regional justice programs are unlikely to gain traction while Australia continues to fund detention and control regimes that perpetuate violence and operate outside the purview of the law. Instead, they may well contribute to regional perceptions of Australia as a nation of selfish and self-serving hypocrites.



The All Assam Student's Union leading a large protest rally in Guwahati against New Delhi's decision to allow Hindu migrants from Bangladesh to settle in Assam.



Dr. Routray served as a Deputy Director in the National Security Council Secretariat, Govt of India, Director of the Institute for Conflict Management (ICM)'s Database & Documentation Centre, Guwahati, Assam. He was a Visiting Research Fellow at the South Asia programme of the S. Rajaratnam School of International Studies, Nanyang Technological University, Singapore between 2010 and 2012. Routray specialises in decision-making, governance, counter-terrorism, force modernisation, intelligence reforms, foreign policy and dissent articulation issues in South and South East Asia. Article republished by permission of mantraya.org

Dr. Bibhu Prasad Routray
Director of www.mantraya.org

Hindu migrants from Bangladesh: Assam's *souhaitable* guests

Abstract

Assam's demography could be changing again with a new trend of influx of Hindu migrants from Bangladesh. The Bharatiya Janata Party, in charge of the state government and New Delhi, insist that Assam is duty bound to host to these subjects of persecution. It is unclear, however, how these Hindu migrants, unlike their Muslim counterparts, would not be a source of outrage and social tension in states where they are settled.

Assam Tribune in its 12 February 2017 issue [refers](#) to a “new phenomenon of infiltration of Hindu people from Bangladesh” into Assam and the deposit of “substantial amount of Indian currency” in banks of districts bordering with Bangladesh following the demonetisation move. The front page report without citing its sources refers to a “common feeling among the minority Hindus in Bangladesh” that “they would be safe in India if they manage to sneak in”.

Since the police and security forces do not have “clear-cut instruction from the government”, the report points, the detention of “suspected Hindu migrants” at the border has led to “instances of tension in some parts of the Barak Valley”. It does not elaborate on the details and nature of tension in this predominantly Muslim majority area. What, however, it does mention that overall illegal movement of people into Assam from Bangladesh has come down because of an increase “in the deployment of Border Security Force (BSF) personnel and economic development in the neighbouring areas of Bangladesh”. It cites the instance of a decline in the number of the daily wage labourers and rickshaw pullers from Bangladesh who used to come over to towns of Karimganj in search of work. A new trend of migration has replaced such population movement taking advantage of the fact that 75 kilometres of the international border abutting the Barak Valley is riverine without any physical barrier. In the dry season, some parts of the Kushiya river, which forms the international border between India and Bangladesh, can be crossed on foot. Boats of both the countries ply on the river allowing riders to shift from one boat to another to enter India.

On 7 February 2016, the Supreme Court had expressed its ‘strongest displeasure’ over the manner in which fencing work along the Indo-Bangladesh has been progressing, by describing the affidavit by the Union Ministry of Home Affairs (MHA) in this regard as an “exercise in vagueness with no specific detail”.

The state government in Assam headed by the Bharatiya Janata Party (BJP), however, feels that such migration of Hindus is far less than that of the Muslim migrants. In a [statement](#), in November 2016, Assam minister Himanta Biswa Sarma pointed at the 5.5 million illegal Muslim migrants from Bangladesh who he claimed have altered the demography in 11 districts. Although there has never been an official estimate of illegal migrants in Assam, the 5.5 million figure is widely quoted by political entities in Assam. According to the 2011 census, moreover, nine districts are Muslim majority, a rise from six districts which were Muslim majority in 2001. Minister Sarma claimed that Hindu migrants in Assam in comparison number only 0.1 to 0.15 million.

He went on to exert the people of the state to choose their enemies between the Muslim and Hindu migrants while asserting that he does not “feel good” in Muslim majority districts.

Assam government's moves complements New Delhi's declaration of intent of welcoming all non-Muslim minorities from Muslim majority countries, namely, Hindus, Sikhs, Buddhists, Jains, Parsis and Christians from Afghanistan, Bangladesh and Pakistan with open arms by proposing an amendment to the Citizenship Act, 1955 in the form of the Citizenship (Amendment) Bill, 2016. The Bill is under the scrutiny of a parliamentary committee. The dwindling Hindu population and their religious persecution in countries like Bangladesh has also become a cause of concern for India.

According to the 2011 census, the Hindu population in Bangladesh has come down to only 8.2 per cent. A series of incidents of hacking of Hindus to death have surfaced in Bangladesh in 2016. Some of these killings have been owned by the Islamic State.

On 7 September 2015, the MHA issued a notification allowing persons belonging to minority communities in Bangladesh and Pakistan who entered into India on or before 31 December 2014 to stay on without any valid documents. At the same time, the MHA opposed the move by Ministry of External Affairs in April 2016 to liberalise the visa regime with Bangladesh citing security threats.

Hindu organisations see a new pattern in the killings. While earlier the pattern of violence was directed at “mostly about grabbing Hindu land and property”, the recent violence has been all about “slaughtering ordinary landless poor Hindus with no social or economic standing”, claimed the Dhaka based Bangladesh Hindu, Buddhist, Christian Unity Council (HBCUC). Such narratives form the core of the BJP’s moves. Narendra Modi, during his election campaign in 2014 promised to throw out all illegal Bangladeshis after BJP came to power. He, as prime minister, [repeated](#) the same promise in September 2015. While the government is yet to act upon that promise, Mr. Modi has further affirmed said that Hindu migrants from Bangladesh would get Indian citizenship as they ‘should not suffer in other countries’.

On 7 September 2015, the MHA issued a notification allowing persons belonging to minority communities in Bangladesh and Pakistan who entered into India on or before 31 December 2014 to stay on without any valid documents. At the same time, the MHA [opposed](#) the move by Ministry of External Affairs in April 2016 to liberalise the visa regime with Bangladesh citing security threats. The fact that Bangladesh is the biggest source of foreign tourists to India – over 1.13 million came in 2015 and 0.55 million came in 2016 – was not taken into consideration. While factors like [health care facilities in India and trade opportunities](#) appear to have pushed Bangladesh to the top spot, suspicion lingered on the threats posed by the Bangladeshis to India’s security.

Significant opposition to any form of migration, irrespective of religion, from Bangladesh exists in Assam, especially among the community based groups. The influential All Assam Student’s Union (AASU) [announced](#) that it will resist any such move by the government to grant citizenship to foreigners, whether Hindu or Muslim. Other activists claim that such moves are communally motivated and are attempts to “bring Hindu Rashtra into the legal framework through the backdoor.” The Assam Jatiyatabadi Yuva Chhatra Parishad (AJYCP), a youth organisation with large mass base all over the state, claims that MHA’s September 2015 notification is an abrogation of the 1985 Assam Accord. The Accord clearly states that foreigners who came to Assam on or after 25 March 1971 will be expelled. Assam’s present chief minister Sarbananda Sonowal himself has been a long time crusader against illegal Muslim migration from Bangladesh. Taking the growing anger of Assam’s population into account, New Delhi in 2015 even [considered](#) a plan to distribute the non-Muslim Bangladeshi population to several states as Assam alone cannot bear such an enormous load of population. There was apprehension among the BJP leadership in Assam that such a move of settling the Hindu migrants in Assam alone would affect the party’s prospects in the May 2016 Assembly polls. However, a rousing victory for the party appears to have emboldened it to implement the plan. This was apparent in the November 2016 statement of Minister Sarma.

The Telegraph in its 5 April 2016 issue succinctly commented, ‘electronic visa facility has been offered to the citizens of the island of Niue, with a total population of 1,100, but not Bangladesh which sends three times the number of tourists each day on average.’

For long, the BJP has refused to acknowledge the economic nature of migration from Bangladesh and termed movement of Muslim migrants as a concerted demographic invasion. The explanation that migration is critically connected to a ‘demand and supply’-phenomenon and continued in response to a rising demand in Assam for a wide range of activities has been dismissed. As a result, [opinions favouring a system of work permits](#) for the migrants which will allow Bangladeshis legally work within India and disincentivize illegal ingress into India has fallen in deaf ears. The concern that Hindus are being persecuted in Bangladesh and hence must be allowed a safe haven in India, somehow, misses the most obvious outcome- this policy will not do anything to stop the depletion of Hindu population within Bangladesh. Instead of exerting diplomatic pressure on the India-friendly Awami League government and strengthening its hand to stop the attacks on the Hindu population, New Delhi seems to embarking on a dangerous path that will embolden the anti-Hindu radical groups within Bangladesh. Worse still, it may further lead to fresh tensions within the fragile northeast. If Muslim migrants are perceived to have exerted pressure on the scarce resources within Assam, how will the Hindu migrants be any different needs some honest introspection.

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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



BASILICA OF BOM JESUS OLD GOA, INDIA

PHOTOGRAPHS BY
MARK ULYSEAS

The Basilica of Bom Jesus or *Borea Jezuchi Bajilika** is located in Goa. It was consecrated in 1605 CE. It houses the holy relics of St. Francis Xavier. Goans believe that the Saint protects Goa. Thousands of non-Christians along with Christians of different denominations visit the basilica to pay homage. Every year on 3rd December the Feast of St. Francis Xavier is celebrated on a gigantic scale. It is believed that if one visits this sacred place and prays for help genuinely with an open heart the answer is communicated to the person as one leaves the church. But the person must keep an open mind and meditate without distraction.

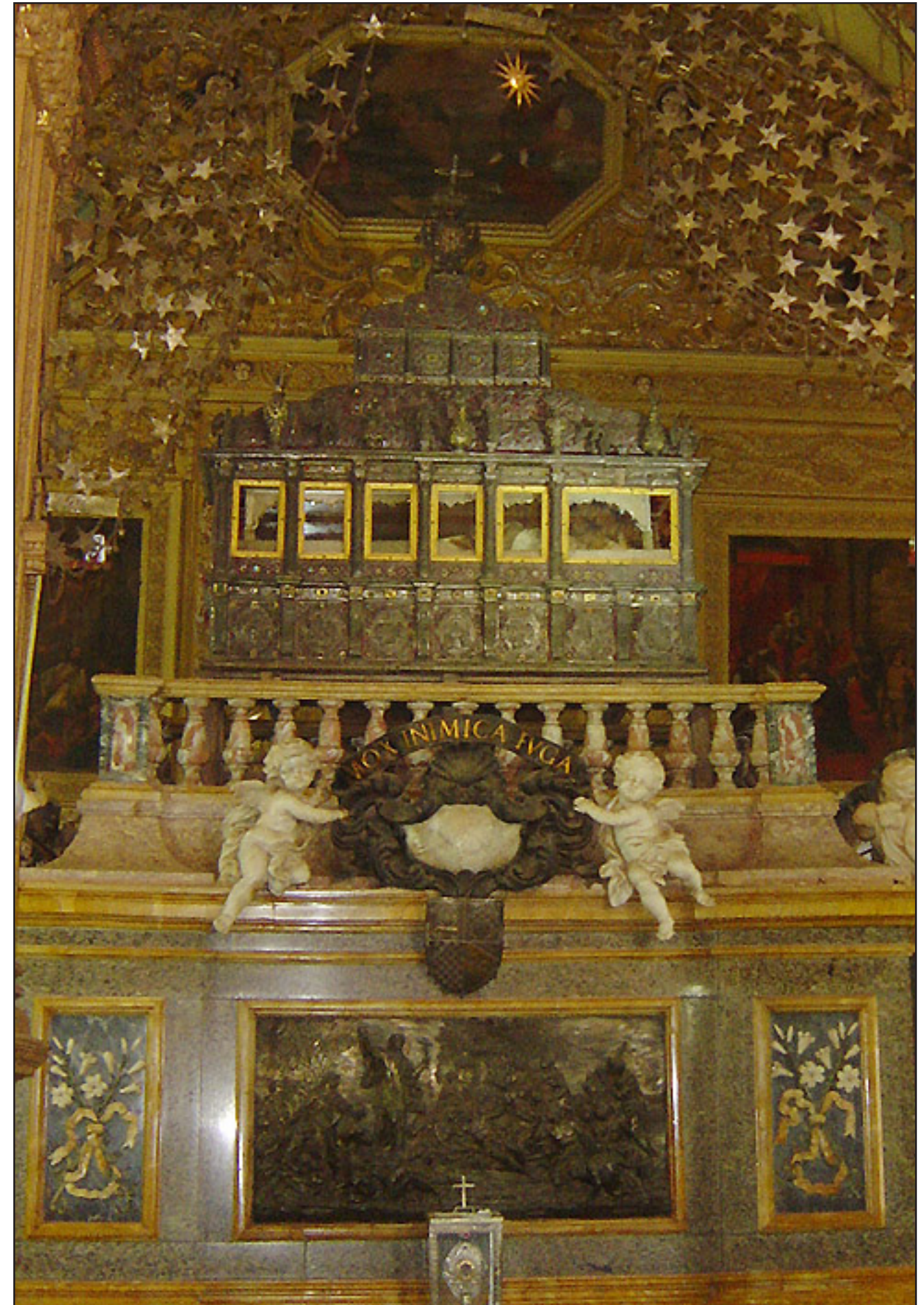
I have visited this place many times and have always left with a sense of indescribable 'fulfilment'.

Whenever you are travelling to India make an effort to visit the basilica. You will be blessed.

Om Shanti Shanti Shanti Om

* Portuguese

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The Holy Relics of St. Francis Xavier in a silver casket.

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The Blessed Sacrament.



Main altar has the statue of St. Ignatius Loyola and below it a small statue of Infant Jesus.



The Confessional.



St. Francis Xavier statue on the left as one enters the church.



The Feast of St. Francis Xavier is celebrated every year on 3rd December.



Entrance to the basilica.

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.



INCANTEVOLE ITALIA

PHOTOGRAPHS BY
MIKYOUNG CHA

In February this year I travelled across Italy, making brief stopovers in Milano, Venezia, Florence, Rome, Pompeii and Sorrento in Napoli. These nine photographs are from a series that I took of this ancient land that was once the heart of the Roman Empire.



The Fountain of Neptune is a fountain in Florence, Italy, situated on the Piazza della Signoria (Signoria square), in front of the Palazzo Vecchio. The fountain was commissioned in 1565 and is the work of the sculptor Bartolomeo Ammannati. (Florence).



A gondola in Venezia.



Bridge of Sighs in Venezia



Riva degli Schiavoni - Man on the horse - Statue of Victor Emmanuel II, Venezia.



Basilica San Marco (St. Mark's Basilica) in Venezia.



Scavi di Pompeii.



Roman Forum in Rome photobombed by a gull.



Two imposing columns. Left: Winged Lion the symbol of St. Mark. Right: Statue of St. Theodore situated in the San Marco Piazza in Venezia.



Heron perched on a bricole, mooring pole for boats in Venezia.



CAPTURING VISAGES & MYSTERY

ETHEREAL PORTRAITS OF THE WOMEN OF BALI
PHOTOGRAPHS

BY

MARK L CHAVES

Beautiful, kind, nurturing, devoted, and devout—maybe the first characteristics that come to mind when attempting to describe the women of Bali. What does it mean to be a Balinese woman especially in the digital and globalised age?

The photographs in this series are a foray or exploration that tries to answer this question. The next five portraits are a subset of a larger project called Jegeg (beautiful in Balinese) that is a work still in progress.

The captions for each image have two parts. The first part represents one of the many facets of what it means to be a Balinese woman. The second part is the original title or contextual caption for the photograph.



Delicate: Portrait of Deyas.



Powerful: The dichotomy of Bali.



Wise: On an Auspicious Day.



Blessed: Leading the Ceremony.



Industrious: Early Morning Light at the Traditional Market.

Aka Joachim Peter is a Visual artist and writer based in Southwest Germany, presently working on documentary & travel photography in Asia right. He loves to explore and combine all arts in his work. Joo has studied Arts; painting and graphics, worked for theatre (designing stage, costume and light) , did some work for television and film, went into teaching. He writes essays and a blog in his native tongue, German, for he feels his language combines philosophy and humour.



FUSHIMI INARI-TAISHA

SHINTO SHRINE, KYOTO

PHOTOGRAPHS BY

JOO PETER

One of the most famous spots in Japan: a huge temple complex south of Kyoto with thousands of red Torii gates.

Fushimi Inari Taisha is the name of the Shinto temple complex. The shrine sits at the base of a mountain also named Inari, and includes trails up the mountain to many smaller shrines.

Individuals, groups or companies set up orange gates of all sizes for blessing, purification, good luck, to be in harmony with spirits and gods.







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



DR CANDESS M CAMPBELL

PRAYER AND MEDITATION

In this series on self-healing and transformation, prayer and meditation play an important part. Given these writings are from the book *12 Weeks to Self-Healing: Transforming Pain through Energy Medicine*, this Live Encounters article will not be a overview of world wide prayer and meditation practices, but rather some of my own experiences and some tools for developing a practice. When you have experienced pain or illness for a long period, I would imagine you turned to prayer. In exploring how important prayer is, let's examine and revisit the way in which you pray.

Prayer

A verse in the Christian New Testament Bible assures that, "You will receive all that you pray for, provided you have faith" (Matthew 21:22). The way your parents and grandparents prayed may be different from how you pray today. Dr. Larry Dossey writes extensively about the power of prayer and healing in his 1993 book, *Healing Words*. In it, he cites a study by Herbert Benson of Harvard University Medical School.

Working with his fellow researcher and physiologist, Robert Keith Wallace, Benson showed that when subjects meditated with a mantra that consisted of an Asian word containing no meaning for the meditator, with use it became charged with ritualistic value, and healthful body changes occurred. These included lower blood pressure, slower heart rate, and lower metabolic rates. Benson believed there was no magic in the mantra. To test this suspicion, he taught people to meditate using the word one or any other phrase they found comfortable.

Journaling is another way to connect with the Divine. “Dear God” letters are often effective in clarifying where you have become stuck. Having a heart full of gratitude is another way of praying. When you expand your view of prayer this way, you may find that you pray often through the day. I am a believer in the notion that whatever we focus on becomes greater and grander in our lives, so take some time to focus on gratitude and love. See how this affects your pain.

He then studied Christians and Jews who prayed regularly. He asked Catholics to use mantra phrases such as “Hail Mary, full of grace,” or “Lord Jesus Christ, have mercy upon me.” Jews mainly used either the peace greeting of *shalom* or *echad*, which means “one.” Protestants frequently chose the first line of the Lord’s Prayer, “Our Father who art in heaven,” or “The Lord is my shepherd,” which is the opening of the Twenty-third Psalm. All of the mantras worked, and all were equally effective in stimulating the healthful physiological changes in the body that Benson called the “relaxation response.” But Benson also found that those who used the word one, or similar simple phrases, didn’t stick with the program. Conversely, those who used prayers rather than meaningless phrases continued.

One way to pray is to be repetitive and this study shows using a word or words that are meaningful to you, affect your consistency. If you have ever used prayer beads or the rosary, you know this. Recital is another form of prayer. Many people use scripture from their religion as prayer. They may do this repetitively, or they may read scripture and then reflect on what it means. Others talk to God, Buddha, Allah, or their Higher Power as they would to a friend. I have often heard it said that prayer is talking to God, and meditation is listening.

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Meditation

Before I share with you about meditation, I want to acknowledge that you may experience resistance to meditation at first. You may be fearful to sit and really experience what you are thinking or feeling, or you may not want to become aware of the sensations in your body. Even this morning as I awoke, I quickly shifted my thoughts from meditation to something else. Why did I do that? Why was I so afraid to listen to what my mind was saying? Usually I awake with new ideas and plans and creative ventures. This morning I didn’t want to hear what I was thinking. I went back to catch the thought, and it was gone. When I sat up to read on my Kindle, I felt good. I looked at the calendar in my iPhone, and my day was set to write. It was a good day. What was I afraid to think about? I am sure it will surface in my meditation.

You may have this same experience. You may think there is just too much information in your mind, and you would never be able to quiet yourself, but it’s really not so difficult. Take a moment and just sit with your eyes open. Look at what is in front of you. Look at whatever you see and focus on the detail. Experience your senses. Feel the chair under you. Notice how your breath changes.

The most common meditation practice is focusing on your breath. Through this continued focus, the “mind clutter” begins to quiet, and you gain a sense of calmness and relaxation. Over time and with practice, the thoughts that were once racing or popping into your mind calm down, and a sense of peace takes over. As you focus on the breath, the rhythmic inhalation and exhalation deepens the breathing, and your mind and body become tranquil.

You are becoming more aware, more awake, more alive, and you are beginning to come to a meditative state. Another way to do this is to close your eyes and listen. Listen to the sounds that are far away. Now listen to the sounds that are close by. Allow yourself to become more aware and more meditative!

Here are a few choices to begin a meditation practice.

Concentration Meditation

When practicing concentration meditation, you focus your attention on your breath, an image, or a sound (mantra) in order to still your mind and allow a greater awareness and clarity to emerge. This is similar to zooming in and narrowing the focus to a particular object or field.

Breathing Meditation

The most common meditation practice is focusing on your breath. Through this continued focus, the “mind clutter” begins to quiet, and you gain a sense of calmness and relaxation. Over time and with practice, the thoughts that were once racing or popping into your mind calm down, and a sense of peace takes over. As you focus on the breath, the rhythmic inhalation and exhalation deepens the breathing, and your mind and body become tranquil.

A more intense practice of focusing on the breath is pranayama breathing, which is a yogic practice.

According to Swami Sivananda Rhada, this is a process of breath control. She says the purpose of this type of meditation is to connect with the cosmos and gain control over your central nervous system and mind. It is best practiced with character building and to learn to manage the lower physical self. This is a practice of alternate nostril breathing. “Character building” and “managing your lower physical self” means taking control over your thoughts and behaviors that no longer serve you, while creating new, positive, healthy thoughts and behaviors.

I first became aware of pranayama breathing when I traveled to India with a friend of mine who has a home in India but currently lives in the United States. He said that his uncle taught him this practice. When we were at his home in Kolkata (formerly Calcutta), he sat cross-legged on the floor every morning and practiced this breathing for twenty to thirty minutes.

This practice increases the alpha waves, and the benefits if executed correctly are to calm the mind, gain control over the emotions, refine the senses, and remove all selfish desires while gaining a sense of peace and harmony. It has also been said to balance the right and left brain.

Focusing on an object is another choice for concentration meditation. There are several objects you can use, but I suggest you find one that is pleasing to you. You could focus on an external object such as a candle flame, a bowl, a flower, or a photo of someone you love. You could also choose a photo of Jesus, Buddha, or an angel. Another method is to focus in the center of your head—the space above and behind your eyes, in the middle of your head.

Various teachers may instruct you to do this differently, but a simple method follows:

1. Close the right nostril with your right thumb, and inhale through the left nostril to the count of four seconds.
2. Then close the left nostril with your right ring finger and little finger. At the same time, remove your thumb from the right nostril. Exhale through this nostril to the count of eight seconds.
3. Next, inhale through the right nostril to the count of four seconds. Close your right nostril with your right thumb, and exhale through the left nostril to the count of eight seconds.
4. This is one round. It is recommended to start slowly with a few rounds and build up.

Focusing on an Object

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Using a Mantra

A third concentration meditation involves using a mantra. A mantra is a short phrase with an easy rhythm used to increase results. A mantra is used to suggest a favorable state of being. My favorite walking mantra is, “I am strong, healthy, and fit.” Mantras originated in the Vedic tradition of enlightenment in India and have since been incorporated by many traditions.

According to “The Power of Mantra Chanting,” an article by Gyan Rajhans, “The sacred utterances or chanting of Sanskrit Mantras provide us with the power to attain our goals and lift ourselves from the ordinary to the higher level of consciousness.” This is believed to be so because “different sounds have different effects on the human psyche.” Repeating a mantra is a spiritual technique that calms the mind and makes one more attuned to Spirit.

Remember that I have been practicing for quite some time, and this technique is a result of the practice. Do not be discouraged if you try this and it does not work for you immediately. Keep practicing!

Mindfulness Meditation

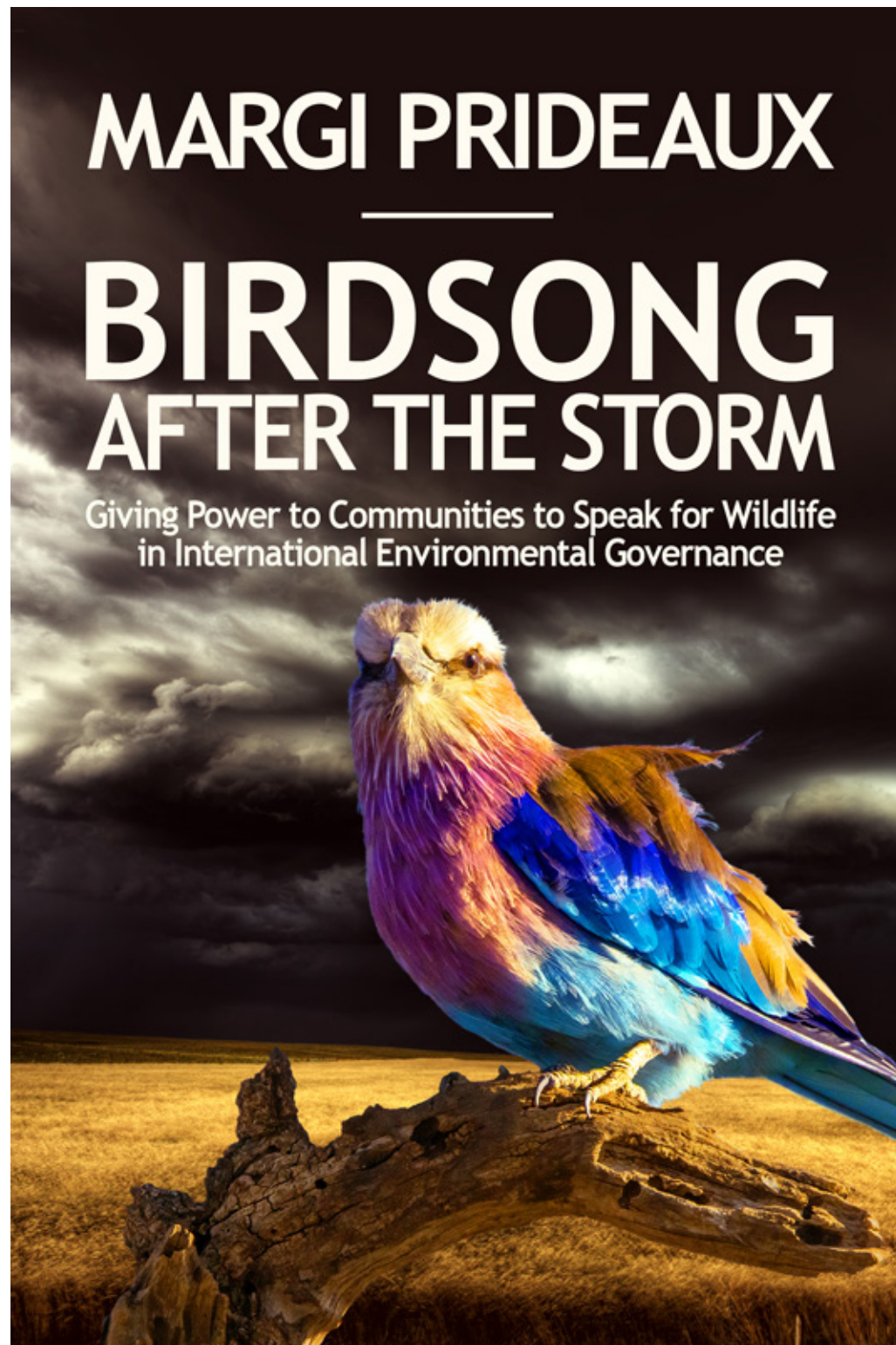
The practice of mindfulness meditation comes from Buddhism and has been also been taught by many in the West. In mindfulness meditation, you focus on the present moment and not the past or the future. While you notice your thoughts, you realize that they are just thoughts and let them go by. This is done with awareness that your thoughts are simply your thoughts, and that you are not your thoughts. This meditation can be done at any time. It is a daily practice of awareness in the present moment. There are many ways to practice mindfulness meditation. One that I particularly enjoy is to focus on the sounds close by and then the sounds that are far away. This takes me into a state of meditation that I enjoy, which is just being present.

Guided Meditation

Guided meditation is similar to hypnotherapy. In guided meditation, a person or a recorded script guides you into a meditative state. You can also take yourself through guided imagery with a script or with awareness of the images you would like to create.

As with hypnotherapy, guided imagery uses all of your senses, yet guided imagery is different in that it focuses and directs your imagination. When your mind is imagining, your body responds as if what it sees is true. An example of this might include imagining a vacation. Let’s pick a beach resort. As you are sitting at your desk at work, you find yourself drifting to the beach, feeling the sun on your face, smelling the sea, and imaging the taste of a fresh, cold lemonade next to you. Your body may relax as your breathing slows down and time speeds up. This is an example of going into trance and experiencing whatever you imagine. Guided imagery is used for many purposes, and the imagery selected will depend on your goal. For instance, if you want to manage your pain, the imagery may be full of metaphors that help you to connect with your subconscious mind. For example, when I awake in the morning with pain in my neck from sleeping, during meditation I image a blue light coming down from the top of my head into the painful areas of my neck and shoulders. As I do this, I see the blue light cooling off the inflammation in my neck and shoulders. Within a minute or so, the pain is gone.

Make no mistake, whether prayer or meditation, the process stills the chatter and voices within so you can hear your own inner guidance—the voice of the Divine, God, the Goddess or your Guides. Prayer and meditation allow you to open yourself to wisdom and healing beyond what your Ego dictates or allows. No matter what you call it, when you achieve inner peace, you affect the world around you by increasing the peace of others. You can find more information here [12 Weeks to Self-Healing: Transforming Pain through Energy Medicine](#)



The book is available for purchase in a range of places,
but the centralised link is:
<http://wildpolitics.co/books/birdsong-after-the-storm/>

Donna Mulvenna is a horticulturalist and nature writer living in the Amazon rainforest in French Guiana and the author of *Wild Roots - Coming Alive in the French Amazon*. Her writing offers a close-up glimpse into the fascinating world within the rainforest, reveals the profound effect it has on each of us and encourages people to form a personal connection with the natural world. When she isn't writing from her treetop office she is hurtling along the wild untamed rivers in a sprint canoe. Amazon book link: <https://donnamulvenna.com>



A TIMELY AND EMPOWERING ESSAY,
WRITTEN BY AN EXTRAORDINARY WOMAN.
IT WILL STAY WITH YOU LONG AFTER
YOU HAVE FINISHED READING.

Let me preface this review by saying I am already a dedicated follower of Margi Prideaux' work as an environmentalist and community advocate. That she has chosen to write this indispensable guide for the future, *Birdsong After the Storm: Giving Power to Communities to Speak for Wildlife in International Environmental Governance*, combining decades of cutting-edge conservation with an offering of solutions to some of the most pressing problems of our time, not only gives civil society the answers it needs to a future including a non-human world — It offers us hope.

At first glance, *Birdsong After the Storm* looks to be a scholar's analysis at its core. However, read further and you will discover an assembly of beautifully told stories of people and place: A little blackfaced monkey once considered extinct, now eats fruits from the rainforest because of a grassroots conservation effort in creating local community business programs in exchange for forest protection. An old woman who after 80 years of living in a Spiti Valley village dares to hope she will see a snow leopard, an example of the success seen when a small local NGO and community representatives work closely with government officials. You'll also read of a manatee and her small dark calf muddling along the lake bed in safety because of an impressive local civil society organization, which represents so much of what is possible for the future.

As Prideaux writes, "For hundreds of generations, we have managed our relationship with this wild part of our community. Some human communities have done better than others. Much of the developed world has already erased their local species and ecosystems. But, the political shift towards globally centralized decisions is taking any choice about that association away from all of us. Decisions are now made elsewhere—in an international political space. We have become, in many respects, as helpless as the wild community we live among."

I would recommend *Birdsong After the Storm* for anyone who cares about their planet, not only for the wonders it reveals but for what that means for our future. "We are on the cusp of a transitional moment in human history. We have to be conscious about the decisions we make in the near future..." says Prideaux. "I have stood in the shadowland and dreamed a path. I offer it to you. Spark your own dreaming."

www.ozlemsturkishtable.com
www.ozlemwarren.myforever.biz



LAHMACUN

TURKISH PIZZA WITH GROUND LAMB AND PIYAZ ONION, TOMATO AND PARSLEY SALAD

This thin, crispy Turkish pizza, Lahmacun is a very popular lunch time snack, sold in street stalls as well as in restaurants at home. We Turks also love to have it as a take away food; a wonderful, healthy alternative to fast food, the children love them too. Lemon is liberally squeezed over and then it is rolled up with sliced tomatoes, onion and parsley salad, piyaz. Flour Tortillas work very well as a mini lahmacun base if you can't get around making your own dough.

I hope you enjoy my Lahmacun, Afiyet Olsun,

Ozlem

Serves: 4 - 6

Preparation time – 45 minutes (add 1 hour rest for dough if you choose to make it)

Cooking time – 20 minutes

Dough ingredients:

5 ml/ 1 teaspoon active dried yeast
1/2 teaspoon sugar
150 ml/ 2/3 cup lukewarm water
350 gr/3 cups strong white bread flour
1/2 teaspoon salt
1 teaspoon mild olive oil
Or
6 pieces of Flour Tortillas

Topping ingredients:

1 tablespoon olive oil
1 tablespoon butter
1 medium onion, finely chopped
2 medium tomatoes, finely chopped
1 bunch of flat leaf parsley, finely chopped
Salt and ground black pepper to taste
225 gr / 8 oz ground lean lamb or ground beef;
you can also use half & half with ground lamb & beef
1 tablespoon tomato paste
1 teaspoon paprika flakes
Juice of 1 lemon

Preheat oven to 200 C / 400 F

Making the dough:

Place the sugar and the yeast in a small bowl with half the lukewarm water. Set aside for about 15 minutes until frothy.

Sift the flour and salt into a large bowl, make a well in the middle and add the creamed yeast and the rest of the lukewarm water. Using your hand, draw in the flour and work with the mixture to dough, adding more water if necessary.

Turn the dough on to a lightly floured surface and knead until it is smooth and elastic. Drip a few drops of olive oil into the base of the bowl and roll the dough in it. This will help the dough not to dry up. Cover the bowl with a damp kitchen towel and leave in a warm place for about 1 hour or until the dough has doubled in size.

Piyaz (*Sliced tomatoes, onion and parsley salad with herbs*) **ingredients:**

1 teaspoon salt
2 tablespoons extra virgin olive oil
Juice of 1 lemon
3 tomatoes, peeled and roughly chopped
1 large onion, halved and thinly sliced
1 teaspoon ground sumac – optional-
1 bunch of flat leaf parsley, roughly chopped
1/2 teaspoon paprika flakes – optional



Rolling Piyaz Salad inside Lahmacun, delicious. © Ozlem Warren

Preparing the lahmacun topping:

Lightly soften the onions in the butter and olive oil. Add the chopped tomato and cook until the liquid has been absorbed. Add salt to taste and set aside to cool. Put the meat in a bowl and add the tomato paste, parsley, paprika flakes, lemon juice, cooked onions and tomato. Season with salt and pepper and work this mixture into a paste with your hands. Cover and keep in the refrigerator until you are ready to use.

If you are making the dough; punch down the risen dough, knead it on a lightly floured surface and divide into 6 pieces. Roll each piece into a thin flat round, stretching the dough with your hands as you roll. Oil the baking sheets and place the dough rounds on them and spread a thin layer of the meat mixture covering the edges too. Bake in the oven for about 15 minutes, until the meat is nicely cooked.

If you are using fresh flour tortillas as a base, spread a thin layer of the meat mixture over the Flour Tortillas and leave to rest for a couple of minutes. Bake in the preheated oven for 10-15 minutes until brown and crispy.

For the piyaz; work sumac and the salt into the onion slices with your hands really well. Combine with the chopped tomatoes, parsley and paprika flakes. Wisk together the extra virgin olive oil and lemon juice and pour over the piyaz. Season with salt (if needed) and freshly ground black pepper.

Serve lahmacun immediately with the piyaz, with lemon wedges to squeeze over by the side.

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MARCH 2017

