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# Live encounters

FREE ONLINE MAGAZINE FROM VILLAGE EARTH  
OCTOBER 2017



PAULO COELHO  
WISDOM FROM A SAGE



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

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Cover photograph Mark Ulyseas

# CONTRIBUTORS



## The two drops of oil

**Paulo Coelho**

Paulo Coelho (Portuguese: [ˈpawlu ku'eʎu]), born August 24, 1947) is considered one of the most influential authors of our times. He is most widely read and his books have sold more than 195 million copies worldwide, have been released in 170 countries and been translated into 80 languages. He has received numerous prestigious international awards amongst them the Crystal Award by the World Economic Forum. He has been a member of the Academy of Letters of Brazil since 2002, and in 2007 he was proclaimed Messenger of Peace by the United Nations. Paulo is the writer with the highest number of social media followers and is the all-time best-selling Portuguese language author. <https://www.facebook.com/paulocoelho/>



## Bodies and Borders

**Professor Ella Habiba Shohat**

Ella Shohat is Professor of Cultural Studies at the departments of Art & Public Policy and Middle Eastern & Islamic Studies at New York University. Over the past decades, she has lectured and written extensively on issues having to do with Eurocentrism, Orientalism, Postcolonialism, transnationalism, and diasporic cultures. More specifically, in a series of publications, Shohat has developed critical approaches to the study of the Arab-Jew.



## The Economy of the Future

**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.



## Trump's 'new' Afghanistan Strategy & Indo-U.S. Strategic Partnership

**Dr Shanthie Mariet D'Souza**

Dr. D'Souza is researcher, analyst, writer, editor, consultant and subject matter expert with specialisation in International Relations (IR), Afghanistan and South Asia. She is Associate Editor, Journal of Asian Security & International Affairs (Sage Publications); Expert and Contributor to the Middle East-Asia Project (MAP) at the Middle East Institute, Washington DC; Senior Analyst, South Asia desk, Wikistrat Analytic Community, New York; Advisor, Independent Conflict Research & Analysis (ICRA), London; Fulbright Fellow at South Asia Studies, The Paul H Nitze School of Advanced International Studies, Johns Hopkins University, Washington DC and more.



## Lessons of resistance, courage and hope from Manus Island

**Kirsty Anantharajah**

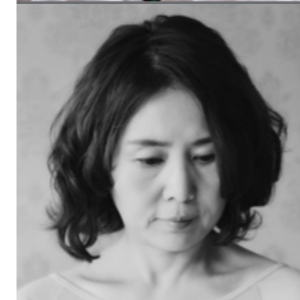
Kirsty Anantharajah has degrees in Arts and Law (Hons I) from the Australian National University. She is currently based in Sydney where she is active in refugee legal protection. Kirsty is passionate about the Sri Lankan experience of rights. Her honours thesis was titled: Game playing in human rights regulatory regimes: Sri Lanka's interactions with the Universal Periodic Review. Her writing surrounding various human rights issues in Sri Lanka has been published by OpenDemocracy, the Colombo Telegraph and Sri Lanka's Law and Society Trust Review.



## Dignity

**Mark Ulyseas**

Ulyseas has served time in advertising as copywriter and creative director selling people things they didn't need, a ghost writer for some years, columnist of a newspaper, a freelance journalist and photographer. In 2009 he created *Live Encounters Magazine*, in Bali, Indonesia. March 2016 saw the launch of its sister publication *Live Encounters Poetry & Writing*. He is the author of three books: *RAINY – My friend & Philosopher*, *Seductive Avatars of Maya – Anthology of Dystopian Lives* and *In Gethsemane: Transcripts of a Journey*. [www.amazon.com](http://www.amazon.com)



## Land of the Thunder Dragon - Part I

**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*.



## Mantra of the Mandala for October

**Patricia Fitzgerald**

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



## Experiencing Subtle Energies

**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/>



## Hamsi Buğulama

**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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He was born in Rio de Janeiro in 1947 and discovered early his vocation for writing. He worked as a director, theater actor, composer and journalist. His collaboration with Brazilian composer and singer Raul Seixas gave some of the greatest classic rock songs in Brazil.

He has received numerous prestigious international awards amongst them the Crystal Award by the World Economic Forum. He has been a member of the Academy of Letters of Brazil since 2002, and in 2007 he was proclaimed Messenger of Peace by the United Nations. Paulo is the writer with the highest number of social media followers and is the all-time bestselling Portuguese language author. <https://www.facebook.com/paulocoelho/>

# PAULO COELHO THE TWO DROPS OF OIL

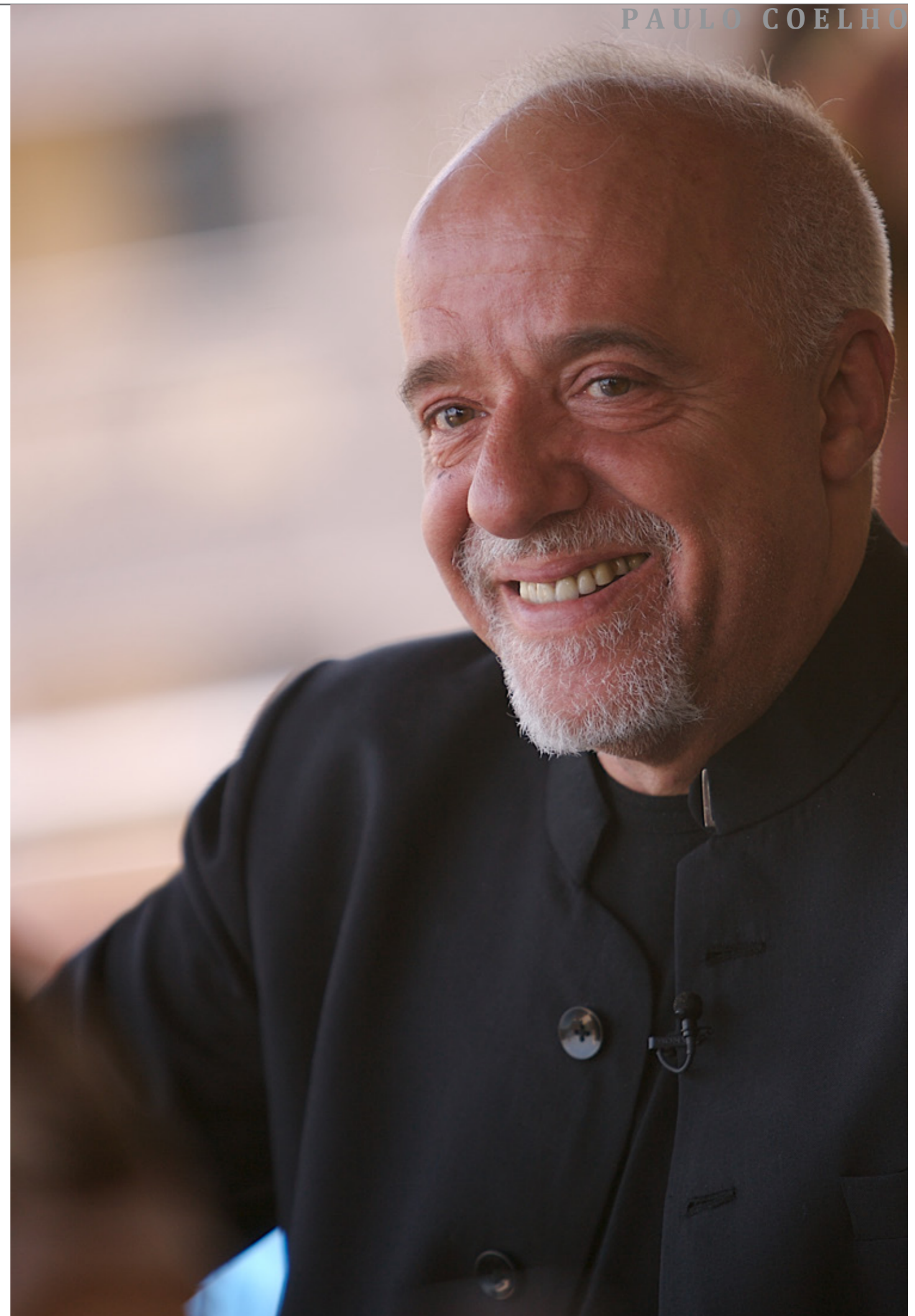
Sometimes the Warrior of Light has the impression that he is living two lives at the same time.

In one of them he is obliged to do everything he does not want to, fight for ideas that he does not believe in. But there is another life, which he discovers in his dreams, his reading, and meeting people who think like he does.

However, if he is more attentive, he will realize that his life is just one: all he needs to do is let his dreams take care of his daily life and the discipline of his steps will help him to achieve what he dreams of. Because we all need to learn how to balance Rigor and Compassion, as this old legend teaches us:

A certain merchant sent his son to learn the Secret of Happiness from the wisest of men. The boy wandered for forty days in the desert until he reached a beautiful castle on the top of a mountain: there lived the wise man that the boy was looking for.

Instead of finding a holy man, however, our hero entered a room full of people, with a lot of activity going on all at the same time: merchants coming and going, people talking in the corners, a small orchestra playing soft melodies, and there was also a table loaded with the most delicious food of that region of the world.



“Don’t you worry,” said the wise man. “You came here in quest of some advice, and all I have to tell you is this: the secret of happiness lies in looking at all the marvels of the world and never forgetting the two drops of oil in the spoon.”

The wise man conversed with everybody, and the boy had to wait two hours until it was his turn to be attended.

The wise man listened carefully to the reason for the young man’s visit, but said that at that moment he did not have the time to explain to him the Secret of Happiness. He suggested that he go for a stroll around the palace and come back in two hours.

“But I want to ask you a favor,” said the wise man, handing the boy a teaspoon into which he poured two drops of oil.

“While you are walking around, carry this spoon without letting the oil spill.”

The boy began to go up and down the stairs of the palace, keeping his eyes glued on the spoon. At the end of two hours he returned to the wise man.

“So,” asked the wise man, “did you see the Persian tapestries in my dining room? Did you see the garden that the Master of Gardeners took ten years to create? Did you notice the beautiful parchments in my library?”

Ashamed, the boy confessed that he had seen nothing: his only concern was not to spill the drops of oil that the wise man had entrusted to him.

“Well, then, go back and look at the wonders of my world,” said the wise man. “You can’t trust a man if you don’t know his house.”

Now calmer, the boy took the spoon and strolled around the palace once more, this time noticing all the works of art hanging from the ceiling and walls.

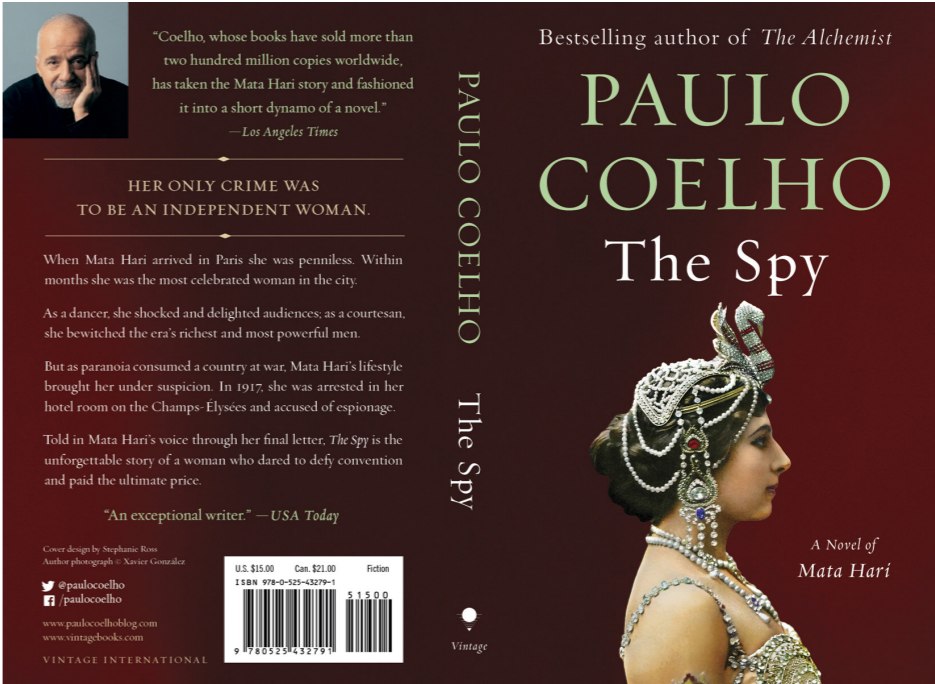
He saw the garden of the Master of Gardeners combining with the mountains on the horizon. He smelled the perfume of each flower. He admired the parchments of scared texts created by men with patience and devotion. He noticed that although the wise man possessed a great many works of art, he managed to distribute them all with such perfect balance throughout the house that visitors could give attention to each one of them.

Going back to the wise man, he reported on everything he had seen.

And the wise man asked:  
“But where are the two drops of oil I entrusted you with?”

Terrified, the boy looked at the spoon and realized he had spilled the drops.

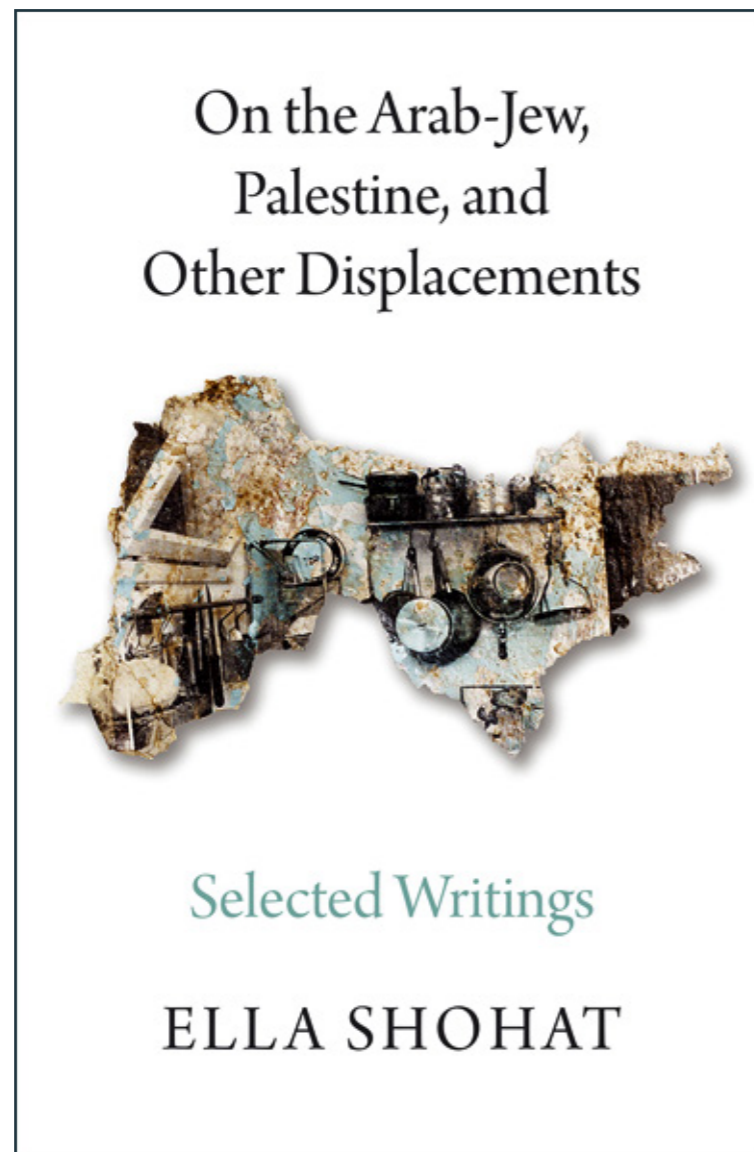
“Don’t you worry,” said the wise man. “You came here in quest of some advice, and all I have to tell you is this: the secret of happiness lies in looking at all the marvels of the world and never forgetting the two drops of oil in the spoon.”



*The Spy*, the latest novel by Paulo Coelho

Ella Shohat is Professor of Cultural Studies at the departments of Art & Public Policy and Middle Eastern & Islamic Studies at New York University. Over the past decades, she has lectured and written extensively on issues having to do with Eurocentrism, Orientalism, Postcolonialism, transnationalism, and diasporic cultures. More specifically, in a series of publications, Shohat has developed critical approaches to the study of the Arab-Jew. Her books include: *Taboo Memories, Diasporic Voices* (2006); *Israeli Cinema: East/West and the Politics of Representation* (1989; Updated Second Edition with a new postscript chapter in 2010); *Le sionisme du point de vue de ses victimes juives: les juifs orientaux en Israel* (2006); *Talking Visions: Multicultural Feminism in a Transnational Age* (1998); *Dangerous Liaisons: Gender, Nation and Postcolonial Perspectives* (coedited with Anne McClintock and Aamir Mufti, 1997); *Between the Middle East and the Americas: The Cultural Politics of Diaspora* (coedited with Evelyn Alsultany, 2013, Arab-American Book Award's Honorable Mention, The Arab-American Museum); and with Robert Stam, *Unthinking Eurocentrism* (the Katherine Kovacs Singer Best Book Award, 1994; 20th Anniversary Edition with a new Afterword chapter, 2014); *Multiculturalism, Postcoloniality and Transnational Media* (2003); *Flagging Patriotism: Crises of Narcissism and Anti-Americanism* (2007); and *Race in Translation: Culture Wars Around the Postcolonial Atlantic* (2012).

Spanning several decades, Shohat's work has introduced conceptual frameworks that have fundamentally challenged the conventional understandings of Arabs and Jews, Palestine, Zionism, and the Middle East. Collected now in a single volume, this book gathers together some of her most influential political essays, interviews, speeches, testimonies, and memoirs for the first time - *On the Arab-Jew, Palestine, and Other Displacements* [LINK](#)



## PROFESSOR ELLA HABIBA SHOHAT

AN INTERVIEW CONDUCTED BY MANUELA BOATCĂ AND SÉRGIO COSTA

## BODIES AND BORDERS

### Preface by Manuela Boatcă and Sérgio Costa

Scholar Ella Habiba Shohat has long dealt with the real and imaginary boundary lines that inform some of the most insidious conflicts of our times. She defines herself as an "Arab-Jew" of Jewish-Baghdadi background, who has made the U.S. her adopted home, where she is Professor of Cultural Studies at New York University [...] Her work unsettles and reinterprets the boundaries between "the West and the Rest," as well as between the global South and global North. We spoke with Ella Shohat in a Berlin restaurant about the politicization of culture and the culturalization of politics. Here she tackles such varied subjects as the intimate connections between Jewish and Muslim histories and culture and the debates over circumcision, Islamophobia, and anti-Semitism, always in a sensitive and empathetic manner, while still retaining analytical distance and a sharp theoretical vision.

*A conversation conducted on September 22, 2012 by Manuela Boatcă, Professor of Sociology and Chair of the School of the Global Studies Program, University of Freiburg, Germany; and by Sérgio Costa, University Professor of Sociology and Director of the Institute for Latin American Studies, Freie University, Berlin. Published in the Culture Section of Jadaliyya, November 18, 2013*

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Being schooled in Hebrew in a Jewish state required that I completely reject everything associated with my home: namely, the Arabic that we spoke at home; my Iraqi parents; my Iraqi grandparents who didn't speak a word of Hebrew. The fact is that many people in my community missed Baghdad. But in this context, Iraq and the Iraqis were the enemy of the state to which we now officially belonged. I often describe my experience as a child as one of virtual schizophrenia, where I had to simultaneously live two identities, one outside of the home and another inside the home.

**Sérgio Costa:** As you know, politics in the post-war world was dominated by the presence of nation-states, and intellectual debates were very much shaped by a feeling of national belonging. Intellectuals were, in a certain way, pressured to declare their loyalty to a single national state. Your biography and your oeuvre are very much in-between—between national belongings, between ethnic belongings, and without a fixed national position. Could you please tell us about your trajectory and how this in-between positionality has influenced your work?

**Ella Shohat:** After World War II, with decolonization and partitions, life shifted for many communities. There were transfers of populations, wherein one identity was transformed into another identity. A Muslim Indian became a Pakistani. In our case, Arab Jews became Israelis. All of this happened virtually overnight. These new official identities did not reflect the feelings of the displaced people, and could not translate the contradictions on the ground. This new situation did not necessarily reflect those communities' sense of belonging. Hence, a crucial tension was generated between one's official documentation and one's emotional map of identity and sense of home and belonging. I have tried to explain this historical context in order to make sense out of our brutal rupture in the wake of partition. I grew up in Israel as a Jew, in a country that defines itself as a state for the Jews and as a Jewish state, which was presumably a solution for "the Jewish problem." But for which Jews, and a solution for what? Being schooled in Hebrew in a Jewish state required that I completely reject everything associated with my home: namely, the Arabic that we spoke at home; my Iraqi parents; my Iraqi grandparents who didn't speak a word of Hebrew. The fact is that many people in my community missed Baghdad. But in this context, Iraq and the Iraqis were the enemy of the state to which we now officially belonged. I often describe my experience as a child as one of virtual schizophrenia, where I had to simultaneously live two identities, one outside of the home and another inside the home.

In 1948, after the partition of Palestine, a huge number of Palestinians were dispossessed and became refugees. Many ended up in neighboring countries, in Syria, in Iraq, in Lebanon, in Egypt (not to mention other parts of the world). What was the impact of Palestinian dislocation on Arab Jews? The Arab Jews never suffered a holocaust in the Arab world, but the emergence of Zionism and the situation with Palestinians created intense anxiety. It was no longer possible to simply be a Jew cohabiting with Arab Christians and Arab Muslims. But while Arab Christians and Arab Muslims could maintain their identity, Arab Jews could not. Suddenly, we had to choose between a Jewishness that was equated with Israel, seen as virtually coterminous with the West and with Europeaness, versus an Arabness that was now equated with Islam and the East, and for the first time, an East without Jewishness. The conflict between Israeli Zionism and Arab nationalism generated a situation where we had no place.

The Judeo-Muslim dialogue was both cultural and theological. So, although there were certain moments in the history of Jews within Islam where discrimination, and sometimes even persecution, took place, there was also a pattern of strong cultural affinities and relatively peaceful co-habitation. In any case, Jews were not the only minority in a Middle East replete with ethnic and religious minorities; thus, our history cannot be discussed only in relation to Jews within Christian Europe, but must be discussed also in relation to the diverse minorities in the Middle East.

**SC:** What role did religious practices play in relation to these identity constructions?

**ES:** It is often forgotten that there have always been tensions—including in Europe and the Americas—between Zionist Jews and those religious Jews who from the very beginning thought Zionism was an aberration because it was secular. They believed that the only acceptable moment to return en masse to the Holy Land would be with the coming of the Messiah. (Many secular Jews were also skeptical.) But, after the Holocaust, the Zionist perspective gained momentum and came to be seen as more legitimate among Jews, slowly becoming a kind of normative discourse.

It is also problematic when the history of Jews in Arab countries and in Islamic spaces is viewed as being identical to the history of Jews under Christianity—that is, as a history of relentless persecution. Today, this narrative has unfortunately become a dominant—and, I would argue, Eurocentric—mode of representing Jewish histories. Even Orientalists such as Bernard Lewis, despite the problems with many of his formulations, did recognize the existence of a "Judeo-Islamic symbiosis." The Judeo-Muslim dialogue was both cultural and theological. So, although there were certain moments in the history of Jews within Islam where discrimination, and sometimes even persecution, took place, there was also a pattern of strong cultural affinities and relatively peaceful co-habitation. In any case, Jews were not the only minority in a Middle East replete with ethnic and religious minorities; thus, our history cannot be discussed only in relation to Jews within Christian Europe, but must be discussed also in relation to the diverse minorities in the Middle East.

**Manuela Boatcă:** There seems to be little awareness of the location of Jews within a global perspective. In Europe and the U.S., and perhaps in other parts of the world as well, many people see Jews as always and everywhere European, a view that excludes not only Arab Jews but also Latino Jews and African Jews. Would you say that this is part of the construction of Jewishness as Whiteness? Do you think that this has something to do with the way that the Jewish Diaspora is constructed in terms of European history to the exclusion of other parts of Jewishness across the world?

**ES:** Yes. Because of a certain Eurocentric discourse, it has been difficult to articulate a Judaism embedded in Arab culture. With colonial domination in the Middle East and North Africa, certain institutions gained power, including Euro-Jewish institutions that were connected to colonial power, which were instrumental in our Westernization even before the arrival to Israel. For example, the Alliance Française Israelite, or the Jewish French schooling system, was established in North Africa, Lebanon, Iraq, and Turkey.

Zionism, to my mind, can be described as an effort to whiten the Jew philosophically and even literally. The ideal of the New Jew was posited in contrast to the anti-Semitic stereotype of the *Ostjuden*: a kind of feminized, weak, wandering Jew, a *luft-mensch* pondering texts. The New Jew was to be masculine and a worker of the land, grounded in nature, no longer the cosmopolitan exiled diasporic but a Jew who has returned to his homeland. The notion of the New Jew was influenced by the *Jugendkultur*, or youth movement in German, and appeared in Hebrew novels and Zionist and (later) Israeli cinema; the hero would often be blond, blue-eyed, or at least light skinned, and of course never graced with the stereotypical hooked nose. This de-Semitization took place within the logic of Western hegemony, somewhat like the case of the Aryanization of Christ in European painting.

**ES:** (continued) As part of French enlightenment, the Alliance combined a French education with a kind of secular Jewish education, all in the French language. But this Western influence existed even before French colonial rule or outside its colonized territories, in places that were still under the Ottoman Empire before World War I. In Baghdad, the Alliance Française-Israelite continued after the fall of the Ottoman Empire, when Iraq came under British influence. French Jews saw themselves as instruments of reason and civilization and extended this view even to their co-religionists within the Islamic/Arab world. It was not only the French state that promoted this “civilizing mission;” the French Jews believed in it as well and spread it to non-Western spaces.

**MB:** This hegemony of the White European Jew seems to be a quite recent moment, yet the whitened European Jew is also a moment in the history of Jewishness. What do you think of that schism?

**ES:** I think it is fascinating because the whitening of the Jew takes place on several levels. If we go back to Iberia, with the Inquisition and the *limpieza de sangre* (the purity of blood), we see that the diabolization operated against the Jew and the Muslim together. And racist discourse, especially as it culminated in 19th-century scientific racism, categorized Jews along with Asians and Africans, for example, as inferior. Hegel’s “idealist” approach in *The Philosophy of History* sees diverse peoples, especially Africans and Jews, as living “outside of History”—a highly problematic concept: how can any community be regarded as living outside of history, outside of time and place?

Zionism can thus be seen as the response, at the discursive and theoretical level, to these prejudicial discourses, an attempt to place the Jew *inside* of history. Theodor Herzl’s visionary utopia *Altneuland* has the “New Jew” transforming Palestine, imagined as a backwater, into a modern, civilized space. In a way, Herzl was responding to anti-Semitic discourses about the Jew. Zionism, to my mind, can be described as an effort to whiten the Jew philosophically and even literally. The ideal of the New Jew was posited in contrast to the anti-Semitic stereotype of the *Ostjuden*: a kind of feminized, weak, wandering Jew, a *luft-mensch* pondering texts. The New Jew was to be masculine and a worker of the land, grounded in nature, no longer the cosmopolitan exiled diasporic but a Jew who has returned to his homeland. The notion of the New Jew was influenced by the *Jugendkultur*, or youth movement in German, and appeared in Hebrew novels and Zionist and (later) Israeli cinema; the hero would often be blond, blue-eyed, or at least light skinned, and of course never graced with the stereotypical hooked nose. This de-Semitization took place within the logic of Western hegemony, somewhat like the case of the Aryanization of Christ in European painting. And therefore one can argue that there has been a kind of Aryanization and whitening of the Jew as a result of the experience of anti-Semitism.

And therefore one can argue that there has been a kind of Aryanization and whitening of the Jew as a result of the experience of anti-Semitism. Moreover, Israel was created with the idea that it would be a Western outpost—a Switzerland of the Middle East, as the phrase went—even though located in the Middle East, and even though the majority of Jews in Eastern Europe were called *Ostjuden*, and even though Israel ended up with many Jews from places like Yemen, Iraq, Syria, and Morocco. It would be hard to describe Israel, then, as simply a Western entity. And, of course, this characterization ignores the Palestinians who are citizens of Israel. Even in demographic terms, then, Israel cannot be simplistically reduced to “West,” but nonetheless this equation persists.



Jewish child being circumcised

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**SC:** To skip to some current debates, it is quite ironic that this political investment of Jews in Westernizing themselves seems to have limits, at least in religious practices. As you know, circumcision is interpreted by some legal scholars and now by a court in Cologne, Germany, as a barbaric ritual that violates fundamental rights of children. So lawyers are using universalistic arguments in order to restrict the religious freedom of parents. Do such conflicts show a limit for this strategy of Westernization?

**ES:** That is an interesting question because the problem with these debates is that they fragment and fetishize one aspect of a culture, resulting in an ahistorical discourse that is insensitive to the history of colonial domination and Western hegemony. It also becomes a kind of self-righteous discourse that presents itself as acting on behalf of “the universal.”

We cannot forget how colonial discourse often represented colonialism as not simply conquering and exploiting, but also as advancing a universal civilizing mission, rescuing those barbaric people—especially, of course, their women and children—from their own horrible traditions, rituals, and culture. This idealist discourse was framed by the arrogant imperialism that saw itself as bringing light to dark places.



French Colonial administrator Congo

**ES:** (*continued*) The target of these discourses is obviously what has been seen as “the particular” and those “others” who need to be saved from their particularity. The circumcision debate mobilizes a similar discourse that has been used around the veil. The question is: who represents and acts on behalf of “the universal”? The particular/universal dichotomy often gets enlisted into a rescue narrative. We cannot forget how colonial discourse often represented colonialism as not simply conquering and exploiting, but also as advancing a universal civilizing mission, rescuing those barbaric people—especially, of course, their women and children—from their own horrible traditions, rituals, and culture. This idealist discourse was framed by the arrogant imperialism that saw itself as bringing light to dark places.

This is unfortunately one side of the Enlightenment. And addressing the intersection of the Enlightenment meta-narrative with colonial discourse does not mean rejecting the Enlightenment in general. The Enlightenment is a complex phenomenon featuring contradictory discourses; what is required, therefore, is to highlight its philosophical contradictions as well as its imperial dark side “on the ground.” In the colonial context, the Enlightenment often meant cultural subordination and psychic devastation. So the question is, what is a “barbaric practice,” and who has the right to determine what is barbaric? Who has the right to say, “I am the savior of these children?” It is not a question of being “for or against” circumcision. I come from a culture of circumcision, but I would not necessarily see myself

I come from a culture of circumcision, but I would not necessarily see myself endorsing it just because it is my tradition. Apart from the fact that there are Jews and Muslims who refuse to circumcise their children, I object to the way the movement against circumcision has relied on an Orientalist imaginary. I would be disturbed by any kind of state idolatry that would grant the nation-state the power to determine, legalize, and enter the private/community zone of familial decisions and disallow certain cultural practices, under the assumption that “the state knows best.”

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**SC:** Perhaps, for example, some children are born with a Christian name...

**ES:** If one has a Christian name, is taken to church as a child, is shaped by certain ideologies, sometimes in a sublimated semi-secular form, one is no less particular than a Jew or a Muslim. So what makes the state the arbiter of which particulars are legitimate and which not? Why is going to a church a more legitimate practice in a supposedly secular state; why is celebrating Christmas and the story of Christ’s resurrection considered acceptable? To resort to a *reductio ad absurdum*, why should children be exposed to the story of the crucifixion, of nails being hammered into the body of Christ, with all the blood and the tears? One might argue that the crucifixion story is traumatizing for children, and that children should not be exposed to it, and that fact alone would sanction state intervention. It is certainly legitimate to have a discussion about whether or not circumcision is a good idea. The debate is a healthy one, but I am concerned about granting the state, to paraphrase Max Weber, a monopoly on *religious* violence, especially when state power is wielded in a discriminatory fashion.

...in recent times, largely because of the Arab/Israeli conflict, there has been a construction in the public sphere of Jews and Muslims as always already enemies. In the media, journalists often appeal to the cliché that “this conflict goes back thousands of years.” But historically that is false; it largely goes back to the late 19th century and the emergence of Zionism. For many centuries and even millennia, Jews and Muslims often faced Christian prejudice together. During the *Reconquista*, culminating in 1492 and the fall of Granada, the remaining Jews and Muslims were forced to either leave or convert.

Another marker of Jewish and Muslim identity was the prohibition on eating pork. Could one speculate that the widespread practice in Spain of hanging pork in restaurants, something not found in many countries, was meant as a marker of identity? Does it go back to the *Reconquista*, where the serving of *jamón* became a distinctive marker of Christian identity vis-à-vis the Jews and the Muslims?

**ES:** (*continued*) Moreover, it is important to recognize that there is a particular burden concerning the history of circumcision in Christian Europe in terms of the role of circumcision in terms of passing and assimilation during the Holocaust and World War II, not only in Germany but in Vichy France. If the authorities suspected someone of being Jewish but passing for a non-Jew, the authorities could check whether the person was circumcised. During World War II, Jewish children who were sent to be adopted by non-Jewish families were warned by their biological parents to “never go to the urinal” in order not to be exposed as Jews. Given the history of circumcision as a marker of identity that could determine life and death, how could we *not* recognize that circumcision has served as an index of stigmatized religious minorities? In a contemporary context of Islamophobia—where people feel very vulnerable around the denial of their identity, about the refusal of their culture, about the persistent equation of Islam with terrorism—to my mind, any kind of policing of the practice can only be read as a kind of imposition, as assimilation, and even as a kind of cultural violence on the part of the German nation-state. Against this backdrop, violence cannot be read as solely something Muslim parents do to their children, who therefore need to be rescued by the state. The implicit focus of the circumcision debate has been on Muslims, but what would be the place of the Jew in that discourse? Would the state allow Jews to continue with the ritual but not Muslims? There is a sense that in the wake of the Holocaust, the German state has to be sensitive about offending Jews. But where do we draw the lines about related Muslim religious practices that may be regulated differentially? One is reminded of the French banning of religious insignia, where it was common knowledge that it was aimed at Muslims and not at Catholics (crucifixes, for example), or at Jews (with the *kippa*), or at Sikhs (with their turbans), or at Santeiros (with their amulets), and so forth.

**MB:** The debate about circumcision would also be the point where the protests of Muslim communities and Jewish communities in Germany would come together and have come together. Because, there, a politics of coalition emerged where there had long been a dividing line that emphasized the difference between Muslims and Jews.

**ES:** It is an irony of history, at least of recent history. Because in recent times, largely because of the Arab/Israeli conflict, there has been a construction in the public sphere of Jews and Muslims as always already enemies. In the media, journalists often appeal to the cliché that “this conflict goes back thousands of years.” But historically that is false; it largely goes back to the late 19th century and the emergence of Zionism. For many centuries and even millennia, Jews and Muslims often faced Christian prejudice together. During the *Reconquista*, culminating in 1492 and the fall of Granada, the remaining Jews and Muslims were forced to either leave or convert.



Inquisition torture chamber

Perhaps the Inquisition was the first case of policing by an emerging power—a kind of embryonic nation-state formation. The policing of culinary practices and bodily rituals were part of this religious-cultural surveillance. To investigate if conversion was real, the authorities would check the penises of male babies or children. Another form of policing by the Inquisition was to enter the kitchens and search for colanders. Jewish *kashrut* (and for that matter Islamic *halal*) dietary laws require draining of the blood. In Jewish tradition the draining is performed through salting the meat and usually with a colander, allowing the blood to drip out to separate from the meat. Thus the very presence of a colander in a *converso* house was proof of Jewishness for the Inquisition. Another marker of Jewish and Muslim identity was the prohibition on eating pork. Could one speculate that the widespread practice in Spain of hanging pork in restaurants, something not found in many countries, was meant as a marker of identity? Does it go back to the *Reconquista*, where the serving of *jamón* became a distinctive marker of Christian identity vis-à-vis the Jews and the Muslims?

The two stories/histories of Jews and Muslims are often told in isolation, but in fact the two groups were subjected to the same inquisition and continued to live together within Muslim spaces. The *convivencia* of Iberia was in fact the norm within Muslim spaces even if unusual within Christian spaces. Jews were invited by the Ottoman Empire in 1492 to settle within its diverse territories.

The two stories/histories of Jews and Muslims are often told in isolation, but in fact the two groups were subjected to the same inquisition and continued to live together within Muslim spaces. The *convivencia* of Iberia was in fact the norm within Muslim spaces even if unusual within Christian spaces. Jews were invited by the Ottoman Empire in 1492 to settle within its diverse territories. Sephardi Jews in Turkey, Bulgaria, Greece, Egypt, and Morocco, have continued to speak Spanish up until very recently. Yet the dominant view of Jewish-Muslim relations continues the false narrative about an eternal split between the Jew and the Muslim,

Spain has recently issued a call to those who can prove Sephardi ancestry to apply for Spanish citizenship, but has not issued a similar call to Muslims who would also be able to prove their Andalusian ancestry. As with France's ban on religious insignia and Germany's circumcision debate, Spain's policy legitimizes one "Semitic" group but not another within the new European context. In this sense, a de-Orientalization of "the Jew," as it were, has taken place, but not of the "Muslim-Arab."



Members of the restored Synagogue of Barcelona

**ES:** (*continued*) Sephardi Jews in Turkey, Bulgaria, Greece, Egypt, and Morocco, have continued to speak Spanish up until very recently. Yet the dominant view of Jewish-Muslim relations continues the false narrative about an eternal split between the Jew and the Muslim, but ironically this current debate brings to the surface the largely erased Judeo-Muslim history. In my work, I have insisted on the Judeo-Muslim hyphen, because while the Judeo-Christian hyphen implies a legitimate meta-narrative, the Judeo-Muslim hyphen has been elided. Yet, historically the Judeo-Muslim hyphen could be seen as the norm rather than the Judeo-Christian, which is a relatively recent phenomenon, going back to the Euro-Jewish Enlightenment and reinforced by Zionist Eurocentrism. Spain has recently issued a call to those who can prove Sephardi ancestry to apply for Spanish citizenship, but has not issued a similar call to Muslims who would also be able to prove their Andalusian ancestry. As with France's ban on religious insignia and Germany's circumcision debate, Spain's policy legitimizes one "Semitic" group but not another within the new European context. In this sense, a de-Orientalization of "the Jew," as it were, has taken place, but not of the "Muslim-Arab."

**MB:** The question of cruelty to animals was also brought into the debates about circumcision in Germany. Opponents on both sides of the issue raised arguments about the idea of pain. I think what is fascinating is that, in order to avoid the question of religion or religious practices, the issues that are raised are those of cruelty to animals, bodily harm, or things that seem not to be related to cultural practice but are rather stigmatized as criminal acts that have been written out of legitimate social practice.

**ES:** I think it is legitimate to bring out these questions of bodily harm and cruelty to animals. The overlapping dietary laws of Jewish *sh'hita* and Muslim *dhabiha* (ritual slaughter) insist on avoiding cruelty to the animal through detailed regulations about the kind of knife used, where it is applied, etc. There can be conversation and argument in the public sphere about whether ritual slaughter is indeed a form of cruelty to animals. Similar questions apply to circumcision: is it a form of bodily harm? It is vital to generate this conversation; but there is a difference between having this conversation and translating it into the state imposing a single point of view. Such an approach does not take on board the burdens of history, does not acknowledge the philosophical dilemmas, and does not face the ways in which prohibiting circumcision is problematic when declared in the name of a pseudo-universality.

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[www.wikipedia.org](http://www.wikipedia.org)



# THE ECONOMY OF THE FUTURE

*Preview of Economic Theory and Community Development*

by **Howard Richards with the Assistance of Gavin Andersson** (2018).

Published by World Dignity University Press, 412 pages. Foreword by Evelin Lindner



Photograph <https://pixabay.com/en/business-cash-coin-concept-credit-21856/>

This is not a stand-alone book. It is a companion volume to several others, some already published, some forthcoming.<sup>1</sup>

Its central thesis was stated in a somewhat different vocabulary by Evelin Lindner in her book *Making Enemies: Humiliation and International Conflict*.<sup>2</sup> To implement today’s worldwide consensus, at least in principle, on human rights, which exists on paper but is not implemented in practice, an ethical sea-change is needed. The inside-ethics of loyalty and mutual support that historically has mainly existed among people who share kinship ties and ethnic identities, must be amplified to include all of humanity. *Making Enemies* is a work on international conflict written by a psychologist who is also a medical doctor. The present companion volume is a work on economic theory written by a philosopher who is also a lawyer. It restates the same thesis as the claim that traditional community values must be synthesized with modern values to create the economy of the future.

*Economic Theory and Community Development* (ETCD) is driven by an intense passion to end today’s unnecessary suffering of humanity, and the no less heart-wrenching unnecessary suffering of Mother Earth. Such suffering is unnecessary because the rules and practices that privilege the few and exclude the many are culture, not nature. The same can be said of the laws of capital accumulation that tragically collide with the laws of physics, chemistry, and biology. Unnecessary suffering is what we see every day on the streets and on television in the world as it is. It does not define the world as it must be.

Mainstream economics has become if not the problem, then certainly a problem that must be solved. Many heterodox economists are working to end its hegemony. ETCD emphasizes that mainstream economics is built on the foundation of an ethical and juridical substructure that is an outcome of the past. It is up to us now to build new foundations --a culture of solidarity, a psychology of community-building. Evelin Lindner and Linda Hartling are among those who have shown how recent progress in psychology can contribute to building a world where dignity replaces humiliation. Many others, using many vocabularies and representing many disciplines, could be mentioned.

ETCD is another contribution to facilitating the needed sea-change. It aims to make a dignity economy (or the same rose by some other name) a real possibility by making it a visible alternative. If we succeed, then the public, the academics, and the leaders of organizations will be more aware of better alternatives the next time a crisis forces them to scramble for new ideas.

...when economists argue that economic growth will make future generations richer than we are, and therefore instead of paying the costs of environmental clean-up today, we should concentrate on economic growth and let our richer descendants pay the bill for the damage to the environment, their argument is valid *inside their conceptual apparatus*. Inside their way of thinking they cannot possibly be wrong. *The problem is that their way of thinking is insane. It is out of touch with reality.* It is pertinent to remember Albert Einstein's advice not to expect solutions to problems from the very thinking that caused the problems in the first place.

ETCD carefully examines the history and logic of mainstream economics, which it characterizes in Chapter Six as "the imaginary world that holds the real-world captive." It carefully builds a conceptual apparatus for constructing a new world of dignity and solidarity.

But the main obstacle to ending the unnecessary suffering is not mainstream economic theory as such. It is not as if heterodox theories could save us just by accurately pinpointing exactly how the system works. It is not only that mainstream economics represents the interests of the rich and powerful, who manage to create a science that serves their interests by buying it.<sup>3</sup> The main problems are not in the science of economics, but rather in the object that the science of economics studies, namely: the presently existing world. And the main problem about the presently existing world is not that a few rich people control it, but that it is on automatic pilot careening toward self-destruction, leaving even the richest and most powerful people in a position no better than that of first class passengers on a sinking Titanic.

ETCD seeks to raise today's debates to a higher conceptual and ethical level. Among the tools of the conceptual apparatus it proposes are "unbounded organization" and "moral realism." The former raises debates about capitalism, socialism, mixed economies, and "none of the above," to mindfulness open to unlimited possibilities, guided not by a model but by an attitude – an attitude that aligns all sectors in the service of the common good.<sup>4</sup> Moral realism respects both the diverse moral codes found in the world's mosaic of human cultures, and universal human rights.<sup>5</sup> It builds on recent research in anthropology, evolutionary biology and psychology, showing cultures of solidarity to be, although not inevitable, so certainly possible.

The progress of science, in this case the progress of the science of economics, is seen in ETCD as requiring what the French historian of science Gaston Bachelard called ruptures *épistémologiques*.<sup>6</sup> Thinking has to be rethought.

For example, when economists argue that economic growth will make future generations richer than we are, and therefore instead of paying the costs of environmental clean-up today, we should concentrate on economic growth and let our richer descendants pay the bill for the damage to the environment, their argument is valid *inside their conceptual apparatus*. Inside their way of thinking they cannot possibly be wrong. *The problem is that their way of thinking is insane. It is out of touch with reality.* It is pertinent to remember Albert Einstein's advice not to expect solutions to problems from the very thinking that caused the problems in the first place.

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If one were to select one reason why the economics of the future cannot be the economics of the present – and there are many – it could well be the end of work as we know it.<sup>7</sup> In ETCD, studies of employment, the lack of it, and methods for including the excluded,<sup>8</sup> connect down-to-earth experience with high-flying analysis. ETCD is a theoretical book full of facts. It cites facts orthodox economics cannot cope with to stimulate new thinking. In the de facto accomplishments of today's best social innovations on the ground, it sees the seeds of a better tomorrow.

Chapter One considers violence and turmoil in South Africa in the light of that country's National Development Plan (NDP). It demonstrates that the NDP depends on premises taken from mainstream economic theory that the rest of the book will criticize. Chapters three, six, and seven, and scattered references throughout the book focus on South Africa's Community Work Programme (CWP). The CWP is designed to recycle the social surplus and to mobilize local community resources (using methods similar to "Asset Based Community Development," ABCD<sup>9</sup>) in ways that provide the chronically unemployed with money and – even more important – dignity. In CWP consensus decision making at a local level organizes meaningful work, for example caring for penniless victims of AIDS. The principal designers and evaluators of CWP participated in the writing of ETCD.<sup>10</sup>

Chapter Four is devoted to the theory and practice of India's Mahatma Gandhi Rural Employment Guarantee. It is now the world's largest public employment programme.<sup>11</sup> Chapter Five makes a detailed study of the Swedish Model. In the seventies, the Swedish Model provided for full employment at high wages by making the government the employer of last resort.<sup>12</sup>

Chapter Eight, the last chapter, discusses the fiscal crisis of the state. As Jürgen Habermas spelled out in the seventies,<sup>13</sup> the basic rules of modernity's legal framework (private property, limited government, government as guarantor of rights) imply that governments are perpetually unable to pay their bills, or they are unable to deliver the goods they are obligated to deliver, or they slide deeper and deeper into debt, or all three.

Concerning the social rights (health, pensions, employment, education) that were incorporated into human rights after World War II, forget about it, or as they say in Brooklyn, *fuhgeddaboutit*. Governments may make a brave effort to comply with the global consensus on human rights for years, or decades, but in the end, governments must bow to what is called "economic reality."

As we speak, one of the authors of ETCD is doing community development in South Africa's mining belt, redistributing economic surplus (some captured by the state in taxes and royalties, some contributed from private sources) and mobilizing local resources. The mechanization (and in some cases exhaustion) of the mines is making structural unemployment worse than it already was. When the going gets tough, the tough get going. New livelihoods with dignity and meaning are being created. Alignment across sectors for the common good is happening.



Photograph <https://pixabay.com/en/money-money-tower-coins-euro-2180330/>

Chapter Eight goes into detail on the nuts and bolts of the fiscal crisis of the state. It proposes solutions. Amid all the talk of taxes and debts and budgets, it does not avoid – indeed it emphasizes – the fundamental need to reconsider the model of Humanity first fully created by the civil law of early modern Europe. I call it Model HE. A Human is, in the eyes of the civil law, first and foremost an entity capable of owning property and entering into contracts, free to do as he or she pleases with her or his property, and free to buy or sell, or to not buy or not sell. Such is the Human Model HE, the *homo economicus*. Model HE is in many ways an admirable model, but as Habermas and ETCD underline, it is not a model compatible with the principles that (1) all humans have inalienable social rights, and (2) it is the responsibility of the state to guarantee them. It is also not compatible with the principle that people have a right to bread and butter.<sup>14</sup> It implies that people who do not produce their own bread and butter – which nowadays is almost everybody – must sell something to earn their bread and butter. It also implies that nobody has a duty to buy anything from anybody. Those who find no buyers for what they have to sell get no bread and butter. As technology makes the labour of more and more people redundant in the labour market, more and more people are not finding buyers for what they have to sell. Model HE becomes less and less functional. Therefore, the apostolic gesture of Saint Paul,<sup>15</sup> the Gospel of Jesus, the *dharma* of Gandhi,<sup>16</sup> and other fictions modernity prided itself on having left behind when it became enlightened, become more and more attractive again. In more secular terms, we need to build community; we need to expand what Evelin Lindner calls the “inside ethics” of sisterhood and brotherhood, to make it central, not peripheral, to the world economic system.

And not just on paper. As we speak, one of the authors of ETCD is doing community development in South Africa's mining belt, redistributing economic surplus (some captured by the state in taxes and royalties, some contributed from private sources) and mobilizing local resources. The mechanization (and in some cases exhaustion) of the mines is making structural unemployment worse than it already was. When the going gets tough, the tough get going. New livelihoods with dignity and meaning are being created. Alignment across sectors for the common good is happening.<sup>17</sup>

## End Notes

1. Among the forthcoming volumes are *Honor Humiliation and Terror* by Evelin Lindner; *Unbounded Organization: Embracing the Societal Enterprise* by Gavin Andersson; and *Following Foucault: The Trail of the Fox* by Howard Richards, Catherine Odora Hoppers and Evelin Lindner, with a Foreword by Crain Soudien and an Introduction by Magnus Haavelsrud. Those already published are mentioned in one or another footnote below.
2. Evelin Lindner (2006). *Making Enemies: Humiliation and International Conflict*. Praeger Security International.
3. On the buying of science see Richard Cockett (1994). *Thinking the Unthinkable: Think Tanks and the Economic Counter-Revolution*. London, Fontana Press.
4. Gavin Andersson and Howard Richards (2013). *Unbounded Organizing in Community*. Lake Oswego OR, World Dignity University Press. [www.unboundedorganization.org](http://www.unboundedorganization.org)
5. ETCD in the latter part of Chapter Three. For a more extensive account of the history of western philosophy seen as ethical construction in the context given by ecology see Howard Richards (1995). *Letters from Quebec*. San Francisco and London, International Scholars Press. Regarding indigenous cultures see Catherine Hoppers and Howard Richards (2012). *Rethinking Thinking*. Pretoria, University of South Africa.
6. Gaston Bachelard (1937), *Le nouvel esprit scientifique*. Paris, Presses Universitaires de France.
7. Jeremy Rifkin (2014). *The Zero Marginal Cost Society*. New York, Palgrave Macmillan. and other works by the same author. Rifkin makes proposals for the economy of the future that complement those of ETCD.
8. Another companion volume is Raff Carmen and Miguel Sobrado (eds.) (2000). *A Future for the Excluded*. London, Zed Books.
9. <https://resources.depaul.edu/abcd-institute/publications>
10. Gavin Andersson as co-author; Malose Langa as co-author of Chapter Seven; Kate Philip, Sidwell Mokguthu and Nkere Skosana as interviewees and reviewers of the texts.
11. One of its principal designers was Amartya Sen's co-author Jean Dreze. The ideas of Sen and Dreze are in many ways similar to those of ETCD. Chapter Four was reviewed by Ela Gandhi, a granddaughter of the Mahatma and the president of the Gandhi Development Trust.
12. Chapter Five was reviewed by Dean Bjorn Astrand of Sweden's Karlstad University. An even more detailed study of the Swedish Model is made in Chapters 5 through 8 of Howard Richards and Joanna Swanger (2006). *The Dilemmas of Social Democracies*. Lanham MD: Rowman and Littlefield.
13. Jurgen Habermas (1975). *The Legitimation Crisis*. Boston, Beacon Press.
14. This point is made in detail in Amartya Sen (1981). *Poverty and Famines: An Essay on Entitlement and Deprivation*. Oxford, Clarendon Press.
15. On Paul's apostolic gesture, as recently re-emphasized by Alain Badiou and Giorgio Agamben, see Joanna Swanger (2017). *Radical Social Change in the United States*. New York, Palgrave Macmillan.
16. Howard Richards and Joanna Swanger (2013). *Gandhi and the Future of Economics*. Lake Oswego OR, World Dignity University Press.
17. For details on one such community development effort see the You Tube video *Organising for Good: The Story of Westonaria* <https://www.youtube.com/watch?v=BgVF3ODWBv4>

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## SHANTHIE MARIET D'SOUZA, Founder & President of [www.mantraya.org](http://www.mantraya.org), Visiting Research Associate at Murdoch University, Perth, Australia. TRUMP'S 'NEW' AFGHANISTAN STRATEGY & INDO-U.S. STRATEGIC PARTNERSHIP

### Abstract

Donald Trump's strategy for Afghanistan and South Asia announced on 21 August, was intended to highlight the novelty and surprise elements of a roadmap that purportedly sought little short of the decimation of terrorism. For all that, the 'new' strategy, its overheated semantics and studious ambiguity notwithstanding, in reality is but a continuation of the American trial and error method that has kept insurgent aspirations of a victory alive these 16 years since the US intervened in Afghanistan. After spending much blood and treasure, has the US learnt from its mistakes? Is the present strategy a break with the past? Or is it a mere continuation of a policy with no defined objectives and outcomes? India must consider carefully its desired terms of engagement for any serious partnership with the US in Afghanistan. Ahead of US Defense Secretary James Mattis' visit to New Delhi on 25 September, New Delhi needs to use the opportunity to tell Washington of the shortcomings of the present Afghan policy.

### Ambiguities and Novelty

After all the opposition for the war in Afghanistan he unleashed over the years via social media, especially in his election campaign, when push came to shove, [Donald Trump's strategy](#) for Afghanistan and South Asia, elaborated on 21 August 2017 chose the least bad option, the one which would have the least resistance and would provide room for maneuver to match the domestic needs and geopolitical interests. Despite tall claims of having studied Afghanistan in great detail and from every conceivable angle, Trump strategy's on Afghanistan is neither new nor comprehensive.

New Delhi needs to remain cautious before embracing this ambiguous strategy. Among its many ambiguities, three are especially worth considering:

### Kinetic vs Non-kinetic

First, the strategy, apparently scripted by the US military, is not about nation building but kinetic operations, search and destroy by another name. Getting a free hand on the ground with no micro-management from Washington is a victory of sorts for the US generals in Afghanistan. Still, much confusion abounds as to whether the strategy is counter-insurgency, counter-terrorism plus, or an overt reliance on the use of military force. Moving away from the earlier time-based approach to one based on conditions is certainly appropriate. In this, Trump has addressed the error of his predecessor, Barack Obama, who in [December 2009 had announced](#) troop surge and exit at the same time. This only worked to insurgent advantage, allowing an approach of 'waiting out the enemy'. Yet there is no indication whether the intent is to convert Afghanistan into a new South Korea, where US troops are indefinitely based, or something else. A conditions-based approach is preferable to the mistaken announcement of a time schedule, but there is nothing to indicate what will be done to address those conditions that are fueling extremism and violence. Further, the apparent decoupling of kinetic and non-kinetic elements of the strategy, the military and civilian components, will limit the gains achieved through kinetic operations. Claiming that all of this will be something more than smoke and mirrors is guaranteed, Trump proclaimed, by the application of will. Unlike Obama, he implied, this time the US will fight to win. To point out the sheer profligacy of such a pronouncement seems almost a waste of effort.

### Role of Regional powers

Second, Trump has not identified any benchmarks and targets for actions. This keeps the expectation bar low but also does not address the basic component of metrics. Neither has he expressed in any clear terms expected steps to be taken by Afghanistan, Pakistan, India, or even the US itself. Most importantly, the role of other major regional powers such as Russia, China, Iran, UAE, and Saudi Arabia remains undefined. Afghanistan's tragedy lies in the fact that its internal contradictions have been exploited by external powers. Without a regional strategy, the external powers will continue along this path, notably neighbouring Pakistan.

20 US-designated foreign terrorist organisations are active in Afghanistan and Pakistan — the highest concentration in any region anywhere in the world, Trump's strategy appears geared towards targeting al-Qaeda and the ISIS. If the US is still looking for apolitical settlement with the Taliban, New Delhi will have to make sure that this is done by the Afghan government through an open, inclusive, and accountable process.

### Safe haven

Third, every US president is aware of Pakistan's role and interests in supporting the terrorist groups in Afghanistan. It is perhaps the first time that a US president has stated this publicly, but it is not as though the reality has not hitherto figured into planning. Nevertheless, there it was: 'Pakistan often gives safe haven to agents of chaos, violence, and terror,' Trump stated unambiguously. Unspecified was just what coercive instruments could be brought to play to change Pakistan's behaviour.

Trump's critique of Pakistan is in line with New Delhi and Kabul's position on the external support and sanctuary provided to the insurgent and terrorist groups that are the source of Afghanistan's instability. That Pakistan has been a mendacious ally in the US-led war on terror, sheltering terror groups like the Taliban and the Haqqani network, and using them as strategic assets in Afghanistan, despite the aid of more than US \$33 billion being given to Pakistan in the last decade and half for the counter-terrorism cooperation.

### Strategic Partnership in Afghanistan

The sudden recognition by Trump of New Delhi's concerns needs to be received with caution in view of the role he wishes to assign New Delhi as a strategic ally and further develop the strategic partnership with India. The proof lies in the pudding. Even as Pakistan considers cozying up to China as its safety-valve, the strategy has been welcomed in **Kabul** and **New Delhi**. In spite of Trump's awkward mentioning first of India's substantial trade benefits from good relations with the US – before elaborating on his expectations from New Delhi 'to do more' – New Delhi has welcomed the strategy. It is seen as a nod to the importance of India's economic and development assistance thus far and an acknowledgement that without India's soft power, things could be much worse.

### Counter terrorism cooperation

Though mentioning the fact that at least 20 US-designated foreign terrorist organisations are active in Afghanistan and Pakistan — the highest concentration in any region anywhere in the world, Trump's strategy appears geared towards targeting al-Qaeda and the ISIS. If the US is still looking for apolitical settlement with the Taliban, New Delhi will have to make sure that this is done by the Afghan government through an open, inclusive, and accountable process.

A mere addition of over 3,000 troops to Afghanistan, where they will bolster the approximately 11,000 American forces already there will not make much impact unless there is a clarity of the mission, rules of engagement and outcome, in addition to building effective and responsive governance institutions.

Moreover, New Delhi needs to tell Washington that the targeting of terrorists groups cannot be selective and must include groups that are detrimental to India's security interests, as well. Any robust counter-terrorism cooperation with the US will need to address issues of funding, training, and support provided to these groups.

### Non-kinetic Approach

India has pledged more than US\$3 billion for various civilian capacity building, infrastructure and development projects in Afghanistan. This has brought it significant good will among the Afghans. By avoiding a narrow security dominated approach, India is seen as a neutral partner and not a party to the conflict. It is prudent, then, for New Delhi to stay clear of involvement in the kinetic side of the equation, while simultaneously urging the US to play a more meaningful non-kinetic role in institution building and reform.

This goes against the Trump administration's stated goal of avoiding nation-building, yet any military strategy divorced from building strong institutions of governance and service delivery is unlikely to translate kinetic gains into tangible political outcomes. A mere addition of **over 3,000** troops to Afghanistan, where they will bolster the approximately 11,000 American forces already there will not make much impact unless there is a clarity of the mission, rules of engagement and outcome, in addition to building effective and responsive governance institutions.

There is serious possibility that the US is looking to India to perform the non-kinetic component while the US engages in what certain figures feel it does best, kinetics. This would be a thankless position for New Delhi to be in which could entail burden-sharing and risk strategic distortion as concerns its interests.

### Long drawn out war

Likewise, the role of private contractors in the push to outsource the war; the continued dependence upon warlords, power-brokers and militias for support of counter-insurgency operations; the use of air power as a surrogate for actual engagement, together with inadequate human intelligence (HUMINT) resulting in collateral damage and increase in civilian casualties, all need to be clarified. The potential for New Delhi to be caught in the blowback from Washington's ill-considered approaches must be considered.

A weak and unstable Afghanistan has been a primary objective of its predatory neighbours. Leaving to the side the reality that countries like Pakistan are not simply going to give up this quest, regardless of US positions or threats, there is the fundamental necessity for any American strategy that has any hope of success to work towards building a strong and stable Afghan state that will make the subversive campaigns of these neighbours and their proxies difficult.



Skeptics are already highlighting that by lumping its Afghan with its South Asia (India and Pakistan) strategy, the Trump administration runs the danger of not only intensifying the India-Pakistan competition but also intensifying regional competition as Pakistan seeks succour from the likes of China, Russia, and Iran. The dangers of such competition, notwithstanding, Pakistan will need to compete with India on the development and reconstruction of Afghanistan which will accrue good will from the Afghans. At the moment, the popular sentiment for Pakistan remains very low.

A weak and unstable Afghanistan has been a primary objective of its predatory neighbours. Leaving to the side the reality that countries like Pakistan are not simply going to give up this quest, regardless of US positions or threats, there is the fundamental necessity for any American strategy that has any hope of success to work towards building a strong and stable Afghan state that will make the subversive campaigns of these neighbours and their proxies difficult.

### **Institution building and reform**

This can be achieved by institution building and reforms in the security, political, economic, and governance sectors. The Trump administration has refrained from making clear long term commitments. The time to do so is now.

In the security sector, there remains a need for better training, equipment, vetting, and policing capabilities, as well as an increase in Afghan airpower capability. The latter element alone, if inadequate, seems all but to guarantee that the gains achieved through kinetic operations will be simply lost.

In the political sector, in addition to revamping the indigenous institutions for peace and reconciliation such as the High Peace Council, reconciled and reintegrated fighters will need opportunities for employment and acceptability as they transition back into society. More importantly, as Afghanistan heads to another round of presidential and much delayed parliamentary elections in 2019 and 2018, respectively, systems, procedures, and logistics need to be put in place to avoid the messy elections outcomes of previous years. These have seriously impacted the credibility and functioning of the Afghan government. Greater decentralisation will help popular participation on the margins. The limits of an overly centralised form of governance of last decade and half are evident.

A legitimate government that delivers to the people the basic services is essential to any hope of victory, however defined. A clean, responsive and accountable governance system under the rule of law is essential to build the trust of the populace and deprive the insurgents of their support. If this seems so much pie-in-the-sky, then there hardly seems any point in being involved. Just what the announced US strategy is to contribute to such an end-state is puzzling.

### **Prospects for India-U.S. partnership in Afghanistan**

If India and U.S. intend to work together in denying these groups and their sponsors any space in Afghanistan, the first step will be to chalk out a comprehensive and long term plan along with the Afghan government to build a strong and stable Afghanistan that will be an antidote to these forces at play and predatory neighbours. The **Strategic Partnership Agreement** signed by New Delhi with Kabul in October 2011, provides a good template. As US adopts a kinetic approach towards Afghanistan, New Delhi will have to spell the conditions for any cooperation to take this strategic partnership ahead.

For New Delhi to partner with US development and aid agencies, such as USAID, there is a need for integrated planning to provide market access for the products produced, accompanied by skill-based training for small and medium enterprises for income generation and boosting domestic production. Continuing instability has enabled neighbouring countries to pour in cheap goods, thus, stunting Afghanistan's indigenous economic revival and growth.

New Delhi will have to tread carefully in the shifting sands inside Afghanistan and the region. Rather than rushing into the American embrace, New Delhi's primary objective must be to fulfill its obligations as Kabul's strategic partner. Trump has sought an honourable and enduring outcome, the contours of which remain unknown. Ahead of US Defense Secretary **James Mattis'** visit to New Delhi on 25 September, which will be followed by secretary of state Rex Tillerson's visit, New Delhi needs to use the opportunity to tell Washington of the shortcomings of the present Afghan policy. The Afghans have long looked to a friendly India to play this role of a serious interlocutor. India should step up to the plate commensurate with its rising power status and aspirations.

Kirsty Anantharajah has degrees in Arts and Law (Hons I) from the Australian National University. She is currently based in Sydney where she is active in refugee legal protection. Kirsty is passionate about the Sri Lankan experience of rights. Her honours thesis was titled: *Game playing in human rights regulatory regimes: Sri Lanka's interactions with the Universal Periodic Review*. Her writing surrounding various human rights issues in Sri Lanka has been published by OpenDemocracy, the Colombo Telegraph and Sri Lanka's Law and Society Trust Review. Kirsty's latest publication, 'Crisis of Legal indeterminacy' (in *The Search for Justice: The Sri Lanka Papers* Zubaan: 2016), was co-authored with Kishali Pinto Jayewardene, and examines Sri Lankan women's experience of sexual violence and injustice during and after the civil war.



## KIRSTY ANANTHARAJAH

### LESSONS OF RESISTANCE, COURAGE AND HOPE FROM MANUS ISLAND



Tweet by Fadak Alfayadh, who is a refugee community organiser, writer, legal professional and activist, from a refugee background.

The most recent peaceful action by detainees in Manus Island is reaching its 50th day. This display of courage on Manus Island can provide perspective to illusions of powerlessness within public life in Australia; the resistance may also offer insights into how climates of powerlessness and apathy may be overcome.

#### The Australian public and illusions of powerlessness

The courage epitomised by the Manus resistance, and by many mainland activists, is not shared by Australian society at large. The public has, in general, accepted a state of apathy and moral powerlessness when it comes to Australia's refugee and asylum seeker policy. This has been fostered by an offshore system of detention, where responsibilities have been privatised, borders have been militarised and transparency has long been obfuscated. Reilly et al posit that a perceived lack of outlets within Australia's refugee and asylum seeker systems for the public to practice compassion has led to a climate of apathy.<sup>1</sup>

This powerlessness, however, as proven by those most oppressed by these policies, does not need to be accepted. Fadak Alfayadh,<sup>2</sup> is a refugee community organiser, writer, legal professional and activist, from a refugee background. Fadak, who was interviewed for this article, articulates that for Australia's mainland citizenry, powerlessness is largely an illusion:

*We are not powerless- completely the opposite. I am someone who lived under a dictatorship [in Iraq] and that's powerlessness. Even then, so many people risked their lives, risked their families, and risked their livelihoods. And a lot of people died as a result. So what we are living under is not powerlessness. It is just that we are made to feel powerlessness.*

The illusory quality of mainland powerlessness is highlighted by the courage displayed on Manus Island; here, resistance continues despite the very conditions engineered to instil powerlessness amongst detainees.

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### Enduring courage in Manus

The Australian government is currently attempting to gradually shut down the detention facilities in Manus Island by October 31st, however, no appropriate resettlement plans are in place for its residents. This will potentially render many detainees homeless and vulnerable to harm from a highly hostile local community. As reported by the [Guardian](#), detainees have received numerous threats that they would be harmed or killed if they were to leave detention compound to settle in the local community. The murder of Reza Barati during a riot in February 2014 by a gang of local police and guards, among others, exemplifies the gravity of this risk posed by various local elements in Manus Island.

In trying to force residents out of the centre, the government has intermittently shut down power and water to the compound, causing a deterioration of already substandard living conditions. This new attack on the security and wellbeing of refugees and asylum seekers on Manus occurs on the backdrop of the fifth avoidable death of a detainee on Manus island, that of 31 year old Hamed Shamshiripour in August.

Fadak voices some of the challenges faced by those who are detained under Australia's mandatory detention policies:

*... they live in constant mental and physical torture. Physical torture, beatings, assaults and sometimes death have been proven to have happen -and we see them happen repeatedly.*

*But there is also the torture of the mind: when you imprison someone who is innocent and they only thing that they have done is seek asylum, and they are given a sentence. That's what the torture of the mind is. Not knowing what the future holds after you have made such a life-threatening trip. It literally destroys your mental health and your will to live.*

Despite this status quo, many asylum seekers and refugees continue to stage actions. As Fadak noted, the danger confronting resistors is significant: 'their oppressors literally oversee and control every part of their daily life and they still resist. They are the true heroes of our time and the true heroes of the movement.'

### End Notes

1. Alexander Reilly, Gabrielle Appleby and Rebecca Laforgia, 'To watch, to never look away': the public's responsibility for Australia's offshore processing of asylum seekers' (2014) 39 Alternative Law Journal 3.
2. Fadak is from a refugee background and works in law & human rights. Before her current work in community development, Fadak worked in the refugee rights sector for around 5 years. Her work in settlement services was vital to newly arrived refugees. Fadak was also the Director of Advocacy at RISE and she is passionate about building and mobilising communities. Fadak is an international and local speaker and commentator, and has had her work featured in Al Jazeera, The Age & Catalogue Magazine
3. Judith White, 'A Model of Moral Courage: A Study of Leadership for Human Rights and Democracy in Myanmar' (2015) 11 Journal Of Civil Society 1

The resistance on Manus is a counter narrative to the apathy felt by the Australian public. It provides evidence that even the most entrenched conditions of powerlessness, with courage, can give way to power and resistance. Fadak articulates the value of this resistance:

*For every activist within the space, it should be the centre of the work we do here on the mainland. They are fighting for their sovereignty and their freedom, and they have proven that they have their own agency and drive to defend their own humanity. And what is most inspirational about what they are doing is that they are literally fighting the space that confines them, and the very space that oppressed them, from within.*

### The need for resilient hope

Moral courage, such as that exhibited on Manus Island, has power to instil positive change in the darkest of scenarios and systems. Many factors potentially inspire moral courage, as explored in the work of Judith White.<sup>3</sup> One such motivator of moral courage is optimism, or hope. This is not a sentimental or insubstantial form of hope, but rather the resilient assurance of an outcome. The nature of this hope is expressed by activist and Manus detainee Ariobarzan in his chapter in Behind the Wire's [project](#), *They Cannot Take the Sky*: 'The only way of defeating torture is resistance. One day the torturer will feel tired and you will win, that's all.'

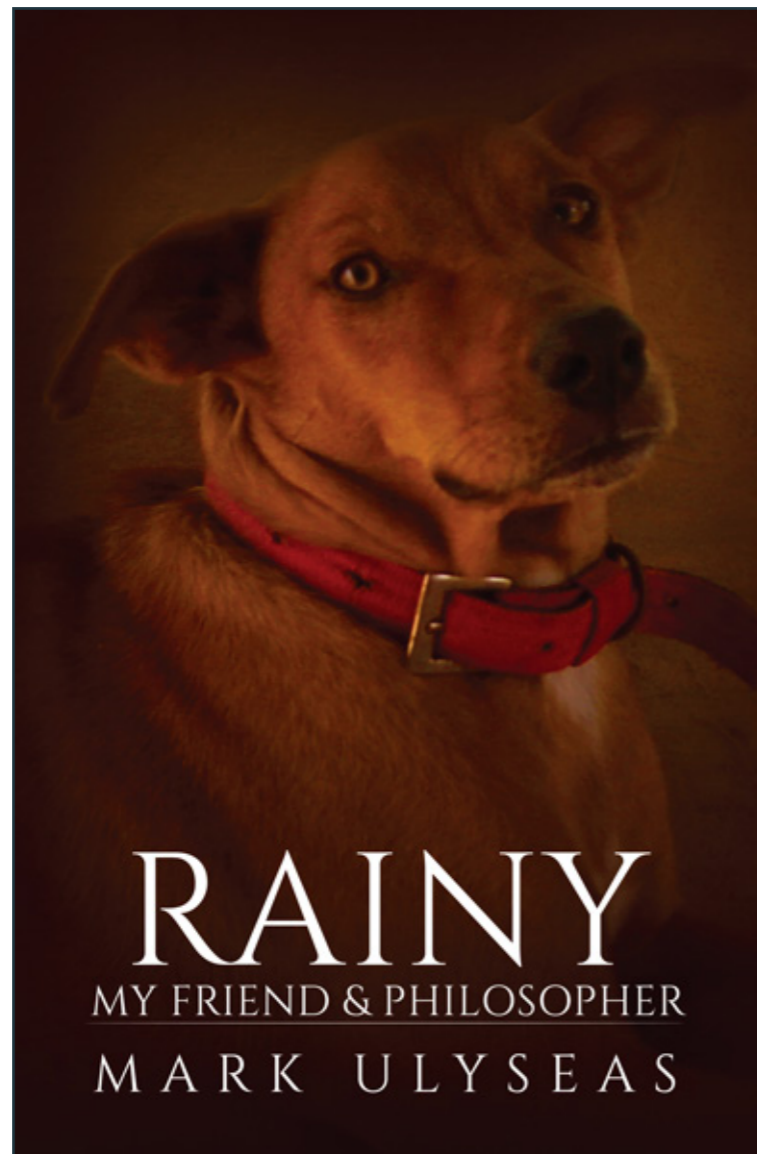
Hope has long been demonstrated from the Manus Island resistance. Hope, and a refusal to accept powerlessness, has been embedded in even the seemingly ancillary events of the resistance; not least, when power was cut off initially to the compound a detainee managed to rig a connection from a neighbouring building so that the action could continue.

Fadak also speaks of a resilient hope as an intrinsic part of her resistance:

*It's hard to be hopeful, but I am. I am absolutely hopeful that there's a solution for this...We are going to win this because it's not right and something that's not right will not remain forever. I am hopeful otherwise, I would not be resisting.*

These *loci* of resistance, courage and hope, both offshore and on the mainland, challenge the Australian public's acceptance of powerlessness.

Ulyseas has served time in advertising as copywriter and creative director selling people things they didn't need, a ghost writer for some years, columnist of a newspaper, a freelance journalist and photographer. In 2009 he created Live Encounters Magazine, in Bali, Indonesia. It is a not for profit (adfree) free online magazine featuring leading academics, writers, poets, activists of all hues etc. from around the world. March 2016 saw the launch of its sister publication Live Encounters Poetry, which was relaunched as Live Encounters Poetry & Writing in March 2017 He is the author of three books: *RAINY – My friend & Philosopher*, *Seductive Avatars of Maya – Anthology of Dystopian Lives* and *In Gethsemane: Transcripts of a Journey*. [www.amazon.com](http://www.amazon.com)



<https://www.amazon.co.uk>

## MARK ULYSEAS

Excerpt from *RAINY – MY FRIEND & PHILOSOPHER* [Link](#)

### DIGNITY

“Gladys and the vet are coming today at 3, please be in...your shots are due”, I call out to Rainy from the kitchen.

“Grr...”

“No grrr...mate, you better be here or I will stop all food. Get it?”

“Grr...I hate that chap...he digs the needle into me but Gladys I like”.

“Gladys? Are we talking about the same woman...she is always in full throttle”.

“Don't be rude. If only you knew her...”

“So tell me...”

“When I was very young, maybe two months old, my brother, sister and I used to live in a parking lot where we were born. Mom would leave us under an abandoned car while she went to forage for food. One day we crawled out from under the car and were lying in the warm sun when we saw some children on cycles racing towards us and shouting. We thought they wanted to play so we began running towards them. The first cyclist ran over my brother. His guts were all over the place. My sister had no chance for the second cyclist deliberately lowered his leg and kicked her. Then they turned around and came for me. I ran for cover back to the abandoned car. I heard them laugh and shout, “He's there...get some stones”. I was so scared...I began to piddle...I shouted but my tiny voice was drowned out by the sound of stones striking the car.



Rainy. Pic © Mark Ulyseas

Suddenly everything went silent. A woman had arrived on the scene and chased the children away. She bent down, pulled me out and held me to her bosom and then gently wrapped me in her scarf that smelled so sweet. I was trembling.

Just then my mother appeared on the scene and began sniffing the lifeless bodies of my brother and sister. The wail she let out reverberated in the parking lot. The woman patted her and said, “Mummy don’t grief, you still have a son left...I shall look after you and him”.

Her name was Gladys.

So we went to stay with her for a few months till I grew bigger and could fend for myself. One day mom and I returned home to see Gladys sitting on her bed with bruises on her face. Mama began licking her hand. Tears swelled in her eyes as she looked down at us. In spite of all her bruises she held herself with great dignity.

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“Mama you and your son have to leave for Jimmy is returning tonight and he will kill you both if you found you in the house, he hates dogs, I am sorry...” said Gladys in a choked voice, “I am truly sorry”.

Jimmy was the drug addict son who would often beat his mother when she refused to give him money for his habit.

“Please wait for me near the gate, I’ll join you in a minute”, said mother to me in a firm voice.

A short while later she joined me and off we went into the darkness. That night as we sat near a roadside food stall waiting for handouts Mama turned to me and said, “After we get some food let us go back to Gladys”.

Later that night we returned only to be greeted by the sight of a police car and Jimmy in handcuffs. We ran inside fearing the worst...lounging on a sofa was a composed Gladys with a cuppa tea in her hand, chatting with a police officer...we were relieved.

“Come in my darlings...” she said.

Mama and I were so happy!

“So what did your mother tell Gladys and where is Jimmy now?” I ask.

“Discipline, that’s what mama told her. And as for Jimmy, he is still in rehab, lost case. Apparently his father, who also beat Gladys, died of an overdose. But she is very happy now with her brand new boyfriend. What a lady...in spite of all the beatings and the rancid local gossip she carries herself with dignity. The people here are so messed up for all they do is feed on the filth and dirt of others but we, we can see the beauty in her....her love for us. You can never fool us for we can see your aura and sense your intentions,” replied Rainy sombrely.

It is nearing midnight as I sit in the verandah sucking on an Upmann cigar and regurgitating the day’s events. Rainy is right, maybe we humans have disconnected from the natural rhythms of life and have barricaded ourselves in the lexicon for we appear obsessed with the negativity of life rather than the world of inner beauty. And in doing so, many among us have lost our dignity.

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.



## BHUTAN

### LAND OF THE THUNDER DRAGON - PART I

PHOTOGRAPHS BY  
MIKYOUNG CHA

Bhutan is officially a Buddhist country. Buddhism was first introduced by the Indian Tantric master Guru Padmasambhava in the 8th century. Until then the people practiced *Bonism* a religion that worshipped all forms of nature, remnants of which are still evident.\*

*Jigme Khesar Namgyel Wangchuck* is the current reigning *Druk Gyalpo* or “Dragon King” of the Kingdom of Bhutan.

The state of this fabulous Buddhist Himalayan kingdom is measured by the *Gross National Happiness Index*. It continues to be the happiest nation in Asia! It is the first country in the world with specific constitutional obligations on its people to protect the environment. At least 60 percent of the nation must remain under forest cover at all times.

Bhutanese manners dictate that you are to refuse food whenever it's offered to you. The tradition is to say the words “meshu meshu” and cover your mouth with your hands. You can give in, though, after two or three offers.

These photographs are the first in a two part series that presents this truly enchanting Buddhist kingdom cocooned in a time of its own making.

\* <http://www.tourism.gov.bt/about-bhutan/buddhism>



Om Mani Padma Hum



Paro Dzong, Paro.



Paro Dzong monk.



Buddha Point, Thimpu.



View of Paro.



Punakha Dzong, Punakha.



Punakha Dzong monk.



Taktsang Monastery, Paro.



Paro Dzong, Paro.

# MANTRA OF THE MANDALA

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



## MANTRA OF THE MANDALA FOR OCTOBER EXPANSION BY PATRICIA FITZGERALD

This month's mandala is based on the geometry of nine. Nine is the last conceptual Pythagorean number. The ancient mathematical philosophers called nine the 'finishing post' and 'that which brings completion'.

The geometry is composed of three trinities -  $3 \times 3 = 9$ , and so the number nine represents the principles of the sacred trinity taken to its utmost expression. Nine was considered thrice sacred - representing perfection, balance and order. Nine being the final number depicts the highest attainment in any pursuit. . Nine is unsurpassable, the ultimate. After nine months we leave the womb, birthing into life beyond that which we have known before. Nine represents moving beyond the horizon, expanding our realities and our consciousness. Endings and beginnings. Everything and nothing.

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

PATRICIA FITZGERALD



Expansion

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 include the Great Divine Director, El Morya, St. Germain, Maitreya, Kuthumi, Athena, Kwan-Yin, Clyclopea, Mary, Sananda and Lady Portia. Candess has been guided by this group of Masters since she was young. At the core of her business, Vesta Enterprises, Inc., is the belief that all healing is self-healing and that becoming conscious and making positive changes increases one's personal power and enjoyment of life. Firmly maintaining that people grow and benefit from feeling safe and receiving, her life's work is in bridging spirituality and mainstream beliefs to promote and foster healing at all levels.

<http://energymedicinedna.com>

[www.amazon.com/candessmcampbellphd](http://www.amazon.com/candessmcampbellphd)



## DR CANDESS M CAMPBELL

### EXPERIENCING SUBTLE ENERGIES



Photograph © Mark Ulyseas

In the last few months in the 12 Weeks to Self-Healing: Transforming Pain through Energy Medicine series, we explored your beliefs and feelings, as well as how to handle trauma. Now we will explore your energy system. At some level, you are already aware of subtle energies. Now you can learn some tools for working with them that will assist you on the road to self-healing. We all feel subtle energy at times. You may have walked into a room and immediately sensed that there was someone there before you who was angry. Maybe you have been around someone who was depressed and noticed that you began to lose energy and feel unmotivated as well. Have you ever been in a room full of people and seen someone across the room looking at you ... and you then felt a surge of energy and excitement? How about spending time with young children and being energized by the experience? Subtle energy is the energy around your body. It is a part of you, and others feel it as well.

In his 1998 book, Subtle Energy, William Collinge tells us that Albert Einstein showed through physics what the sages have taught for thousands of years. "Every animate and inanimate object in our material world is made of energy, and everything radiates energy. The earth is one enormous energy field; in fact, it is a field of fields. The human body, a microcosm of this, is a constellation of many interacting and interpenetrating energy fields."

Many of use experience the subtle energies of a pet as healing. The giving of love to the pet, the receiving of love and the caring for a pet are all ways that energize and heal. This is especially true for people who live alone, for children who often have a need to touch and explore their textural world, and for the elderly who do not receive much physical connection. When you pay attention, you realize subtle energies are around everyone. Notice the feelings you have when you are close to a parent or a lover. Think of hugging a loved one and then hugging a stranger. Now think about hugging someone whose heart is open and someone whose heart appears to be closed. You know the difference immediately.

When you touch someone, there is an energy exchange. An example from Collinge is that of a mental health therapist who "starts each day with plenty of energy but feels dragged out and depleted at the end. She decided to learn more about energy and took a class in Chi kung, an ancient Chinese tradition of energy cultivation."

I remember when I worked at the Healing Lodge of the Seven Nations as a mental health counselor. This was a treatment program for primarily Native American adolescents. After spending all day with their manic and depressive moods, I felt unusually tired after work. Often, I went straight to my daughter's house and rolled around with my young grandchildren. After a few minutes with them, my energy level lifted, and I was able to go on with the rest of my day.

She found one of the principles to be the notion that “when you touch another person there is an exchange in energy” and that “energy will move from the person with the highest energy to the one with the lowest energy.” The therapist experimented with this and found that her teacher was correct. When she stopped touching her clients, she stopped losing her own vital energy. You may begin to notice what happens to your own energy level depending upon whom you touch.

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In addition to the subtle energies in and around our bodies, we are affected by the subtle energies of the world around us. Collinge shares that there are studies showing an increase in mental hospital admissions, suicides, and even lottery payouts related to the cycles of the moon. The planet radiates its own energy, and cosmic happenings can affect our behavior on a daily basis. Scientists know some of these energies, such as the geomagnetic field, but others are left to esoteric tradition. One response to these energy patterns is feng shui (pronounced fung-shway). Feng shui is an ancient Chinese art involving the placement of objects in such a way that energy can flow smoothly, thereby allowing health, peace, and prosperity to come to those who inhabit the space.

Feng means “wind,” and shui means “water.” In Chinese culture, gentle wind and clear water have always been associated with good harvest and good health. Thus, “good feng shui” came to mean good livelihood and fortune, while “bad feng shui” came to mean hardship and misfortune. According to Rodika Tchi, a Feng Shui consultant, “Feng Shui is based on the Taoist vision and understanding of nature, particularly on the idea that the land is alive and filled with Chi, or energy.” She explains that in ancient times, Chinese people believed that the energy of the land and the way that energy flowed were strong determinants of the kingdom's fate. The Taoist theory of yin and yang, or opposing but complementary opposites, and the five elements of Feng Shui—wood, fire, earth, metal and water—are primary underpinnings of this theory. Light and color are also believed to be very important. Tchi further explains that the main tools used in a feng shui analysis are the compass and the bagua. The bagua is an octagonal grid containing the symbols of the I Ching, the ancient oracle on which feng shui is based. Knowing the bagua of your home will help you understand the connection of specific feng shui areas of your home to specific areas of your life.

Feng shui is about bringing harmony to an area. Some of the ways to do this include removing clutter, making adjustments for rooms and homes that are irregularly shaped, harmonizing with color, and using tools for abundance and purification. This is a very basic introduction to feng shui. I strongly encourage you to research this fascinating topic on your own.

I have created a [bagua map](#) for you to reference on my website. Look at the map from the direction in which you enter the room. You can then place items that will attract energy to the areas where you would like more energy. Many books have been written about feng shui, and there are many different styles of this ancient science. Feng shui is about bringing harmony to an area. Some of the ways to do this include removing clutter, making adjustments for rooms and homes that are irregularly shaped, harmonizing with color, and using tools for abundance and purification. This is a very basic introduction to feng shui. I strongly encourage you to research this fascinating topic on your own. That being said, I have had some validating experiences with it myself. Several years ago I was looking for a home to buy. I wanted to be near water and found a nice house north of Spokane, Washington, here in the US. It had a beautiful creek nearby.

As I walked the property, I realized that the house had been built between two small hills in a canyon, and there was no place for the energy to move. I saw that energy would get stuck between the two hills, right where the house was built.

I informed the realtor, “According to feng shui, the energy here would get stuck around the house. That would mean whoever lived here would get sick.” He looked at me with surprise and described the illnesses of the two people who lived there. He explained that these illnesses were occasioning their move. While this was sad for me to hear, I was not proficient in feng shui and didn't understand how to remedy the situation.

Later, when I did purchase a home across from the Spokane River, I had a feng shui practitioner come over to help me make sure the space was able to attract good chi and allow the energy to flow easily. She was very helpful when I was building my office. She instructed me to make a flat wall where a corner would have been. This revision eliminated a sharp corner that would have been pointing at me when I sat in my chair. It also offered me more room. I've had several additional good experiences using feng shui, but the one I would like to share here took place while seeing a new massage therapist. When I went into her office and rested my body on her table, I felt extremely uncomfortable. I was face down and felt the energy above me as disturbing. I sat up, looked up, and saw that she had a three-dimensional metal star above the massage table. There was a sharp point coming right down toward the back of her customers. When she came into the room, I pointed this out to her. While not aware of feng shui and energy medicine, she kindly took the star down. As I write this, I can't help but wish I had followed up with her to see if she experienced a better return rate after making the change.

We are beings of energy. When we think of our anatomy, we ordinarily think of our bones, muscles, organs, and other physical tissues. However, we also have an energetic anatomy. It is composed of multiple interacting energy fields that envelop and penetrate our physical body, govern its functioning, and extend out into the world around us. This anatomy serves as a vehicle for the circulation of vital energies that enliven and animate our lives.

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

Collinge explains how technology offers some understanding of subtle energy, but that it is also important to note the human perceptual system is able to pick up energies that current technology has not yet been able to measure. Science tells us that if we cannot measure it, it does not exist, to which Collinge responds, “By this logic, of course, brain waves didn’t exist until the invention of EEG equipment.”

To help you understand the subtle energies, I have included six principles described by Collinge.

1. We are beings of energy. When we think of our anatomy, we ordinarily think of our bones, muscles, organs, and other physical tissues. However, we also have an energetic anatomy. It is composed of multiple interacting energy fields that envelop and penetrate our physical body, govern its functioning, and extend out into the world around us. This anatomy serves as a vehicle for the circulation of vital energies that enliven and animate our lives.

2. The earth herself has an energetic anatomy, similar to our own, that influences our own energy field. The entire earth and biosphere in which we live is one gigantic living organism, with its own metabolic and energetic qualities. Energy centers, energy channels, and energy fields emanating from the earth, plants, and animals are in many ways analogous to our own. By understanding this vast system’s energetic life, of which we are a part, we can learn to live in a greater state of harmony and balance.

3. Our relationships with other people are shaped by the interactions of our energies. They are based on more than just psychology and family history. The energetic states that we bring to one another can introduce dynamics that are even more profoundly influential. Simply by touching another person, we influence what happens in that individual’s energy field. We can come to understand the impact of our own energy on others, and theirs on us, so as to relate with great clarity and effectiveness.

4. Through the simple act of breathing, we traverse the boundary between the physical and the spiritual at every moment. There is no life activity more important than breathing. It is our most immediate and intimate connection to the life force in every moment of our lives. It is a direct link to many expressions of subtle energy and spiritual attunement, as well as a doorway to profound states of harmony and peace.

5. We are each capable of sustaining and cultivating our vital energy. Our vital energy has a metabolism that we can come to understand and manage. Through attending to the nourishment we take into our bodies, our patterns of rest and activity, and our practice of energy cultivation disciplines, we can learn to become the stewards of our vital energy.

6. Meditation, prayer, and healing are rich with subtle energy phenomena that represent contact with the spiritual dimension. Many experiences we have during these practices can be taken as direct evidence of a state of communion or communication with Spirit. Healing abilities are present within us all, and we have unknowingly used them throughout our lives.

In the *12 Weeks* book, I also address your Biofield and how you can shift your energy by working in and clearing your chakras.

A practice for you is to review your week and see where you may have become more energized by the energy of others and where you may have been drained. Then, think back to your life before you suffered with pain. Who were the people in your life at that time? Were you energized or drained by them? What situations were you in that may have energized or drained you?

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Fragrant anchovy rice with pine nuts and currants, Hamsi Pilavi. Pic © Ozlem Warren



## HAMSI BUĞULAMA

### POACHED ANCHOVIES OR ANCHOVY STEW WITH VEGETABLES

I was delighted to get some fresh anchovy fillets, hamsi, as we call in Turkish at my local market a few weeks ago. This small, oily fish, caught (from October) in Turkey, is much loved and a big part of Turkish cuisine, especially at the Black Sea coast.

There are many recipes celebrating anchovy at Turkey's Black Sea region, from fried anchovies, hamsi tava, to anchovies poached in vine leaves, from anchovy bread to hamsi pilavi, delicious rice with pine nuts and currants, encased in anchovy fillets. Anchovy, hamsi lovers apparently even make anchovy jam at the Black Sea region!

You can enjoy this poached anchovies with vegetables or anchovy stew as a mezze to share, or a main course.

*Afiyet Olsun,*

*Ozlem*



Poached anchovies with vegetables. Hamsi Bugulama Pic © Ozlem Warren

### Serves 4

### Ingredients:

- 450gr/1 lb. anchovies (or sardines or a fish of your choice), scaled, gutted, head & tail removed
- 2 medium potatoes, cut in half and thinly sliced
- 2 medium tomatoes, thinly sliced
- 1 onion, cut in half and thinly sliced
- 3 spring (green) onions, finely chopped
- 1 lemon, thinly sliced
- Handful of flat leaf parsley, finely chopped
- 45 ml/ 3 tbsp. olive oil
- 4 fl. oz. / ½ cup water
- Salt and ground black pepper to taste
- Turkish red pepper flakes or chili flakes to taste (optional)

### Instructions

1. Combine the onions, spring onions, parsley and 2 tbsp. olive oil in a large bowl. Season with salt, ground black pepper and red pepper flakes (if using). Knead well with your hands to infuse the spices to the onion; this will also soften them and release their juice.
2. Parboil (partially cook) the potatoes in a pan of boiling water for 5 – 7 minutes then drain the water.
3. Stir in the parboiled potatoes to the onion mixture and combine well.
4. Layer the onions and potatoes on a wide, heavy pan.
5. Lay the anchovy fillets (or the fish of your choice) evenly on top of onions and potatoes.
6. Next layer the slices of tomatoes and lemon over the fish. Season with salt and ground black pepper to your taste.
7. Drizzle 1 tbsp. olive oil over and pour in the water to the pan.
8. Cover and start cooking over medium heat until it starts to bubble. Then lower the heat and cook for 15 -20 minutes (depending on the size of the fish), or until fish and vegetables are cooked.
9. Serve hot with some crusty bread aside if you like.

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# Live encounters

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