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markulyseas@liveencounters.net

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CONTRIBUTORS

MARK ULYSEAS

Editorial - 2017 Year of Living Foolishly, again?

DR NAMRATA GOSWAMI

American Individualism in the Age of Donald Trump

DR HOWARD RICHARDS

Humanity's Principal Challenge

MASOOD KHALILI & MAHMUD KHALILI

Afghanistan at Peace Without India?

DR DAYA SOMASUNDARAM

Implementing Psychosocial Rehabilitation...

DR MARGI PRIDEAUX

Trading in Bones

MIKYOUNG CHA

Bhutan - Gross National Happiness

EMMA BARONE

Dual

JENNIFER SHUTEK

Gastrodiplomacy in Palestine/Israel

JOO PETER

Carro Americano in Cuba

PATRICIA FITZGERALD

Mandalas: Experience Inner Peace

JILL GOCHER

Men of the Camels

MIRIAM ISABELLE CHERRIBI

A Photographer's India

GERARD SEXTON

Immersive Activities

CARL SCHARWATH

Reflections

DR CANDESS M CAMPBELL

Transformation in the New Year

OZLEM WARREN

Kadinbudu Kofte

PUTU YUDANA

Presents fabulous Indonesian & International cuisine in Bali

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 has edited, designed and produced all of Live Encounters' 114 publications till date. Mark's philosophy is that knowledge must be free and shared freely (without charge) to empower all towards enlightenment. 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



Photograph by Mark Ulyseas

UPDATE 2017 YEAR OF LIVING FOOLISHLY, AGAIN?

This essay was written and published in 2008. Since then I have updated it every year. Except for a few lines here and there the basic essay has remained in its original form. It is a reminder to us that the inhumanity of humanity has not changed. In fact it appears to be growing in intensity. Sadly the more things change, the more they remain the same.

This year is grinding to a close and then hope will begin for the New Year.

So what will it be?

More wars for religious or commercial purposes? Cultural genocide? Child abuse?

Human slavery? Beheadings? Seventh Mass Extinction?

New insidious revelations that expose the all-pervasive criminality of governments, international politics and sections of the Media?

And is the UN still a coffee shop for the rich and powerful to hang out and where honour still exists among thieves.

There is so much to choose from. It's like a supermarket out there with all kinds of man-made disasters available on the shelves, one has simply to reach out and grab one. 2017 is ending on a note of negotiated delusions with the Climate Change Conference in Bonn. What happened to the good old days when we used a blanket instead of a heater? All this talk of saving the world is pointless. Everything is done half-heartedly. Let's make a resolution for the New Year to decimate the planet. Destroy all our natural resources, pollute the rivers and farm the seas to extinction. At least we would be doing one thing properly.

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Oh for the days of the Rwandan blood bath. Everything is quiet now, no excitement and drama except for bloody popular uprisings, theft of natural resources and other inconsequential happenings like the sudden spread of highly infectious diseases and mass kidnapping of school children for forced marriage and conversion...

On one hand we talk of peace, love and no war. On the other hand we bomb, rape, pillage, annex and subdue nations with money, military power and retarded religiosity.

For instance, let's take a quick look at Afghanistan. The British couldn't control the tribes in the 19th century, the Russians failed miserably and the Americans with their assorted comrades in arms, poor souls, are being killed along with thousands of faceless unarmed Afghan civilians. I suppose life is cheaper by the dozen. Hasn't anyone got a clue as to what the Afghans want?

What about certain parts of the Middle East, areas that have become mass open air abattoirs for the mindless slaughter of innocent people? Do you think they will run out of people considering the number of killings that are taking place? Education there is history – like the death of a six year old killed by a bullet deliberately fired at close range. It stems from the barrel of a gun. The pen is for signing death certificates.

Statistics are essential in war zones. They can always be rearranged to suit one's perceived objectives. The little numbers represent people; mothers, fathers, sisters, brothers, relatives and friends. A neat way to manage these numbers is to write in pencil so that an eraser can be used judiciously. And as the death toll in war ravaged countries rises, a hysterical caucus threatens a host of other countries for deviating from the 'acceptable norms of international behaviour' like illegally invading countries on trumped up charges and bombing innocent folk back to the stone age... while deliberately turning a blind eye to China, a country that continues to violently dismantle the vibrant ancient Tibetan culture, brainwashing and incarcerating the Tibetans. Incidentally these very countries vie for commercial and 'military' space in the South China Sea while using China as a manufacturing base and its banks for financing projects.

Africa, the Dark Continent, what can one say about its peoples and their ancient civilizations that have slowly been corrupted by large corporations and foreign governments meddling in the affairs of the states: Buying and selling governments on mammoth proportions?

Oh for the days of the Rwandan blood bath. Everything is quiet now, no excitement and drama except for bloody popular uprisings, theft of natural resources and other inconsequential happenings like the sudden spread of highly infectious diseases and mass kidnapping of school children for forced marriage and conversion...and the continuing practice of female genital mutilation, which appears to be a thriving business across the world where doting parents in western countries

And to the east of the Indian sub-continent exists a country that follows the religion of non-violence in word not deed...as millions of people of another religion are chased out of the country, their homes burnt, women raped and men exterminated like vermin.

take their little girls on 'vacation' cuts while their governments lecture Africans on the scourge of FGM.

What about the sub-continent, India? Do they still abort female foetuses? Burn women who don't bring enough dowry? Is rape part of the culture? Do they continue to decimate wildlife? Persevere in the destruction of the environment? And do millions still exist on the threshold of life and death? And is the arrogant Indian Middle Class growing to newer levels self-indulgence? And, are the subsistence farmers still committing suicide due to failure of crops and rising debt? And are rationalists still killed for their beliefs? And is protection of the holy cow more important than feeding hundreds of millions of people living below the poverty line?

Forgive me, I missed that little country to the west of India; Pakistan. Poor chaps they've had such a tiresome year with the constant ebb and flow of political violence and religious fundamentalism peppered with suicide bombers that probably the common folk want to migrate to the West... can't really blame them. All they desire is to live in peace to pray, work and procreate.

And to the east of the Indian sub-continent exists a country that follows the religion of non-violence in word not deed...as millions of people of another religion are chased out of the country, their homes burnt, women raped and men exterminated like vermin.



Photograph by Mark Ulyseas

There are many countries that lecture China on its human rights. Wonder who has a perfect track record? The world's last self-proclaimed superpower? A super-power, now led by a petulant imbecile, which continues to interfere in the affairs of other nations ... at times actually sending troops and bombing unarmed civilians, including hospitals and marriage parties along with perceived enemies of the State? I suppose the term 'collateral damage' is more palatable than the word... murder. There is money to be made in the killings but not much left to urgently help its own people devastated by natural disasters.

Now let's see who is left on the black board? Hmm...the indigenous people of the Amazon are still fighting a losing battle with the powers that be to stop the plunder of their home, the rain forest, the green lung of mother earth. South America appears to be lost in translation. We never seem to get a lot of news from there except for soccer, drug lords, plunder of the marine world and the continued exploitation of the poor and defenceless by rapacious governments.

Let's leave all this violence for some tuna, shark fin, whale, and dolphin meat. The Japanese and an assortment of other 'civilised' countries are so considerate to the world at large. For countries that pride themselves on rejecting nuclear weapons they have a rather odd way of showing their respect for the environment. I am referring to the mass killing of whales, dolphins and other sea creatures on an industrial scale.

Actually you must admire their concern. Ever considered the fact that they maybe ridding the oceans of monsters that take up so much space and are a serious health hazard to humanity?

I think Japan's neighbour China has the right approach. It has dispensed with the cumbersome concept of human rights and its implementation. In its place totalitarianism with a large dose of plutocracy has been suitably installed. It uses its neighbour, a mini nuclear state, as a stick to threaten countries in the region.

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Civil liberties are essential for the survival of a nation and so is the health of its people. In some areas of society where common sense has been the victim, Nature has found a way of retaliating by inventing diseases like Ebola, AIDS, Swine Flu and Zika, infecting millions and helping to keep the population in check: Of course, with a little assistance from humankind's scientific community who often test drugs on unsuspecting illiterate folk in the holy name of finding new cures to make a profit. Meanwhile humanity is susceptible to dangerous new strains of super bacteria resistant to antibiotics.

And once again, as we have done in the past, this Christmas and New Year we shall all sit down to sumptuous meals, drink whatever fancies our taste buds, shop till we drop and pamper our overweight children and pets. It's the season of happiness, love and family especially for the homeless, injured and maimed children of wars, missing people in Afghanistan, Syria, Iraq, Myanmar and elsewhere, asylum seekers, political detainees and the fringe folk of the planet. They will surely be very happy and content with what they see, hear, feel and touch this festive season.

As 2017 downs its shutters the price of a human body has gone up. Human trafficking and organ trafficking around the world, including in the civilised nations, is now second only to drug peddling in revenue. Profiteers forecast a higher income in 2018, thanks to war and poverty.

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From genocide to environmental disasters it has been a roller coaster ride through many countries and peoples and cultures and religions. This journey will end only when we truly comprehend the reason as to why we have been put on this planet by a power far greater than we can ever imagine.

Merry Christmas and a peaceful New Year to you.

Om Shanti Shanti Shanti Om



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

Views expressed in this article are solely that of the author.



DR NAMRATA GOSWAMI
SENIOR ANALYST AND MINERVA GRANTEE.

AMERICAN INDIVIDUALISM IN THE AGE OF DONALD TRUMP



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"I believe there is no man to whom I would take second position in my loyalty to the Republic of the United States, and yet I would not give it more power over the individual citizenship of our country" - Samuel Gompers, Montreal, 1920.

In a lively response to my piece in Live Encounters Magazine, titled, "America at Crossroads?",¹ a friend of mine from Alabama gently pointed out that while he liked my conclusions as to who I believed won from the election of Donald Trump [the nativists and the nationalists], but that I had omitted a category he thought won as well, and to which he identified himself with: individualism. That got me thinking as to what individualist philosophy signifies in the American political landscape historically and specifically in the age of President Donald J. Trump. Significantly, in a Pew Research Survey conducted in 2011, Americans topped the list when it came to individual liberty versus state guarantees. 58 per cent of Americans believed that individuals should be free to pursue their goals without any state interference. In comparison, developed countries like the U.K (55 per cent), Germany (62 per cent), France (64 per cent) and Spain (67 per cent) believed that the state should ensure and guarantee that nobody is in need.² 57 per cent of Americans believed that individuals enjoy the agency to change the course of their lives and 73 per cent of Americans believed that it is "very important to work hard to get ahead in life".³ In comparison, 49 per cent of Germans, 47 per cent of Spaniards, 35 per cent of Italians, 25 per cent of French, and 21 per cent of Greeks believed that it is very important to work hard to get ahead in life.⁴

Through my research and subsequent conversations with Trump supporters, I discovered that it is this belief in working hard, carving their own paths to the American dream of 'rags to riches', besides nationalism and nativism, that drove them to elect Trump, President. To them, Trump embodied 'individualism', with his 'America first campaign' and by highlighting during his campaign speeches, the tendency of minorities and immigrants, to identify with group rights and group identity, viewed as adversative to what America has historically stood for: a concept of 'rugged individualism', almost primal to how Americans view themselves; that frontier spirit of the 'rugged cowboy' battling the odds of nature alone on his horse.⁵



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Trump portrayed himself as an individualist, who funded his own campaign, was not beholden to any donors in comparison to his rival, Hilary Clinton; was not an establishment man; and was largely successful through his own efforts: “a self-defined paradigm of independence”.⁶

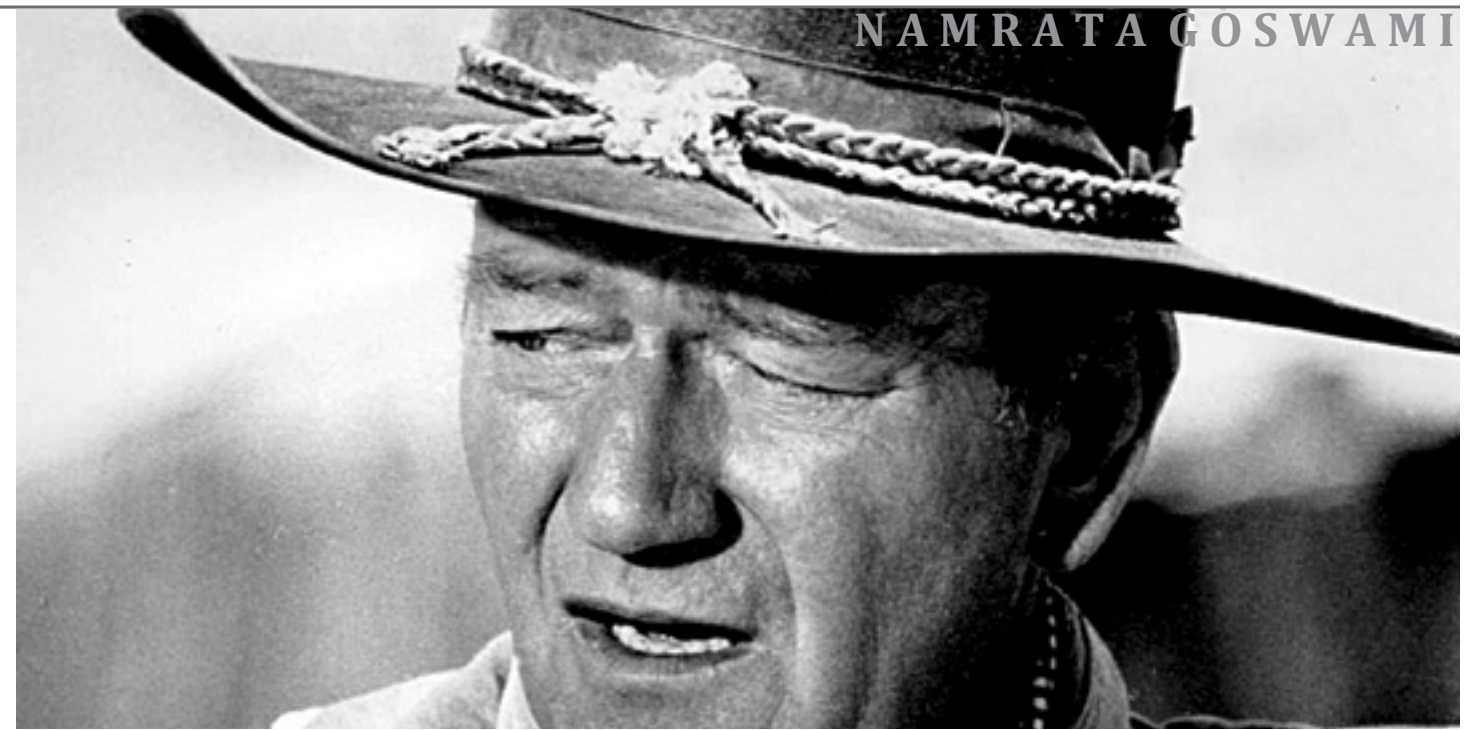
This individualistic spirit, overcoming all odds, is portrayed in popular American culture and movies, and is celebrated. Individualists perceive their freedoms as supreme, and are concerned that others may hinder their individualistic progress. Trump played into that fear by projecting the outside world (immigrants and Muslims),⁷ by asserting that these groups cling to their native cultures and threaten to change America’s individualistic creed with their personal laws, group ideologies and identities.⁸ While some would argue that Trump supporters are themselves ‘in-group’ focused, and ethnically Caucasian, there is substantive counter research that shows that many of these Trump supporters had voted for Barack Obama in 2008 and 2012.⁹

This brings us to the idea of ‘individualism’ or ‘rugged individualism’ that perhaps motivated Americans to vote for Trump in November 2016. What does it mean, what are its origins, and are they one and the same?

History of “Rugged Individualism”

The use of the term ‘rugged individualism’ goes back to former President, Herbert Hoover, who defined it as “freedom from government intervention and focus on individual entrepreneurship, enterprise, and volunteerism.”¹⁰ He contrasted this with European state socialism and paternalism. Hoover argued that individual freedom was critically connected to eliminating poverty, asserting that the concept of self-government, liberty and equality of opportunity based on individual freedom, made America an unparalleled example of human welfare and well-being. Freedom is directly connected to individual happiness. This included freedom of initiative and enterprise that propelled people to establish the path to their own success.¹¹ Hoover championed decentralization and self-government. Businesses to progress, requires competition, and that can only come by individual enterprise and initiative, he argued. Without individual adventure, there is no progress.

“Pull yourself up by your bootstraps”, is an idea based on American individualism and the American dream. It embodies ‘work hard and change your life’s course from rags to riches’.¹² Ayn Rand, the famous American author, embodied this when she wrote: “each man exists by his own right and for his own sake, not for the sake of the group”.



John Wayne, youtube screenshot.

She contrasted this idea with the collectivism of groups which says: “each man exists only by the permission of the group and for the sake of the group”. Policies like ‘affirmative action’ are viewed by individualists as encouraging group culture, entitlements and privileges based on a person being member of a group, and is against that individualistic creed.¹³ This individualist culture believes the individual is supreme. This idea percolates to ideas of justice, which signifies that individuals enjoy rights and privileges, and groups cannot be a determining factor in actions related to justice. Redistribution of resources to create social equality based on a group identity is thereby viewed as unfair to individual rights.¹⁴ And hence these individualists supported Trump, who in one of his tweets stated “the most important truth our founders understood was: Freedom is not a gift from govt. Freedom is a gift from God”.¹⁵ Trump’s campaign promises to protect the Second Amendment Rights, especially law-abiding gun-owners’ individual rights to their weapons they believe they own to defend themselves against the tyranny of the government,¹⁶ drew huge support. These gun owners see themselves as individuals and view the Second Amendment rights as their hard-earned individual rights enshrined in the ‘Bill of Rights’.¹⁷

In a similar mold, the 2010 Affordable Care Act, nicknamed Obamacare, is viewed as group access to healthcare, superseding individual choices.¹⁸ Hence, the resistance to universal health care, which is perceived as a ‘group based’ idea. More so the resistance, because it has been made mandatory with increasing monthly premiums.¹⁹ More on this aspect later. Significantly, what is starkly missing from this individualistic perspective is the issue of racism, especially as it embodies the ‘frontier spirit’ of mostly the Caucasian male, when ‘individual rights’ were denied to African Americans and indigenous communities. Discrimination against individuals were clearly based on they being part of a specific group, while those who discriminated were part of a group that championed selective individual rights. Moreover, while the idea of ‘affirmative action’ is perceived ironically as a privilege based entitlement, given the history of oppression and injustices that ensued to people of a different ethnicity, that perspective is somewhat misplaced.

That said, the aim of this article is to avoid digging holes into a certain perspective. Rather, the purpose is to understand why individualists believed they won from Trump’s elections. Relevantly, their voting pattern revealed that it was not always based on race or ethnicity but the idea of ‘rugged individualism’ that Trump championed. Trump successfully rebuilt that nostalgia for grandiosity of the individual spirit and a romance of the past, whereas Obama and Hilary Clinton were both viewed as supporters of big governments.²⁰



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Significantly, it was this spirit of individualism that was advocated in a paper presented by Frederick Jackson Turner, in Chicago in 1893, stating:

This perennial rebirth, this fluidity of American life, this expansion westward with its new opportunities, its continuous touch with the simplicity of primitive society, furnish the forces dominating American character. The true point of view in the history of this nation is not the Atlantic coast, it is the Great West...frontier individualism has from the beginning promoted democracy. That coarseness and strength combined with acuteness and inquisitiveness; that practical, inventive turn of mind, quick to find expedients; that masterful grasp of material things, lacking in the artistic but powerful to effect great ends; that restless, nervous energy; that dominant individualism, working for good and for evil, and withal that buoyancy and exuberance which comes with freedom. these are traits of the frontier, or traits called out elsewhere because of the existence of the frontier.²¹

Yet Turner cautioned as well:

So long as free land exists, the opportunity for a competency exists, and economic power secures political power. But the democracy born of free land, strong in selfishness and individualism, intolerant of administrative experience and education, and pressing individual liberty beyond its proper bounds, has its dangers as well as its benefits. Individualism in America has allowed a laxity in regard to governmental affairs which has rendered possible the spoils system and all the manifest evils that follow from the lack of a highly developed civic spirit.²²

The positive individualistic trend was famously broadcasted by Former President Ronald Reagan, who stated that America thrived when it “unleashed the energy and individual genius of man.”²³ The excessive growth of government led to the stifling of individual talent, creativity and innovation, and hence the state should get out of the way. This growth in individualism is linked back to when Democrat President Franklin Roosevelt established the “New Deal” regulating business, guaranteeing worker stability and promoting social welfare; policies that were extended by his Republican successor, Dwight Eisenhower.²⁴ This led to a counter-movement, the Conservative Movement, that championed free market capitalism, individualism and the values based on the Bible. According to the founder of the conservative movement, William F Buckley Jr, the government’s job was to simply do three things: protect lives, liberty and property.

Significantly, President Trump, while projecting himself as a rugged individualist, that embodies that age-old American frontier spirit, embodies more a nativist/nationalist spirit. He believes in an idea like “America first” which is at best both nationalist and nativist, inward looking, based on fear of the unknown and shuns adventure, aims to limit access to people based on religion, and is bullish on patriotism, like standing up for the national anthem. His speeches during the campaign, were based on stoking fear and division, and rarely talked about that wonderful frontier spirit of ‘rugged individualism’. That said, neither are Bernie Sanders and Hilary Clinton champions of ‘rugged individualism’.

Rest should be left to the individual. The conservative movement viewed government interference in ensuring racial equality as an attempt to foment group rights and thereby severely harmed the hard-working individual. Its core was especially conservatism’s marriage with the idea of the western cowboy.²⁵

It is, however, important to understand that the American idea of ‘rugged individualism’ does not mean self-absorption, or a mercantilist approach. America’s ‘rugged individualism’ runs alongside ‘equal opportunity’ and is a philosophy that draws its roots right to the start of what is an American character. Most importantly, American ‘rugged individualism’ is not about self-isolation or greed that somehow needs to be regulated by the state. Rugged individualism is best tied to the idea of the ‘frontier spirit’ of adventure towards the unknown, and this includes the attachment to fictional outer-space series like Star Trek, that celebrates ‘a journey to the final frontier’. Frontiers include political, social or economic frontiers that are new and challenging. Significantly, ‘rugged individualism’ celebrates human achievements based on self-effort, and is against a social welfare state.²⁶ Hoover drove this point home when he stated:

During one hundred and fifty years we have builded (sic) up a form of self-government and a social system which is peculiarly our own. It differs essentially from all others in the world. It is the American system. It is just as definite and positive a political and social system as has been developed on earth. It is founded upon a particular conception of self-government in which de-centralized local responsibility is the very base. Further than this, it is founded upon the conception that only through ordered liberty, freedom and equal opportunity to the individual will his initiative and enterprise spur on the march of freedom and equal opportunity to the individual will his initiative and enterprise spur on the march of progress. And in our insistence upon equality of opportunity has our system advanced beyond all the world.²⁷

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Trump's views on immigration, welcoming those who easily merge into American culture and rejecting those who continue with their own foreign cultures in the name of multiculturalism, falls within Ryan's individualistic thinking, but is also evocative of nationalism and nativism.



Muslim immigrants protesting in the USA.

Sanders is a democratic socialist who champions a welfare state where the government would be responsible for social welfare and regulate business; Clinton is part of the establishment, and like the 'New Deal' progressives, advocates a more collectivist government. She champions increased federal spending for human welfare.²⁸ Neither was former President Barack Obama a champion of 'rugged individualism'. He argued that while it is in the American mindset, sometimes state intervention is required to establish a 'level' playing field. This is embodied in his statement defending Obamacare, "The rugged individualism that defines America has always been bound by a set of shared values; an enduring sense that we are in this together. That America is not a place where we simply ignore the poor or turn away from the sick. It's a place sustained by the idea that I am my brother's keeper and I am my sister's keeper."²⁹

Yet, rugged individualism is starkly different from what Obama made it out to be. Instead it champions self-reliance and giving power back to the people. Hoover, during his 1928 presidential campaign, argued for giving federal power accumulated during the First World War, back to the people. To be sure, rugged individualism includes collaborations through community and church and other human beings, in fact, quite strongly, but these community collaborations are always voluntary and never imposed by the state. The idea of America began with the individual, and the founding fathers celebrated that individual spirit and embodied it in the Constitution. Everything else flowed from it, including state institutions. And as Hoover warned, state cannot establish limits on this 'rugged individual' based on individual freedoms to taking over healthcare and education. The American idea of 'checks and balances' was based on protecting individual freedoms from too much government power.

The Forgotten Man

The idea of the 'forgotten man' was coined by William Graham Summers, a libertarian intellectual, who advocated the 'survival of the fittest' or Social Darwinism.³⁰ In an address in 1883, Summers declared that all hard-working man longed for liberation from the undeserving poor.³¹ This forgotten man was noble and hardworking, paid all his taxes, and yet he was forgotten amidst the din of criminals, whiny complainers, group righters, always wanting more from government, 'good-for-nothing' people as Summers called them. President Franklin Roosevelt used the same idea of the 'forgotten man', but changed its core logic to support his 'New Deal', asserting that 'rugged individualism' left many behind. Roosevelt blamed Hoover and his 'rugged individualism' for most of the policies that lead to the Great Depression.

Roosevelt saw his 'forgotten man' as one at the bottom of his economic pyramid and around whom, the 'New Deal' was conceived. Roosevelt wanted bigger government, more institutions, more people in administration based on the premise of freedom from fear and want.³² In a similar vein, in his inaugural address, Trump reassured that,

January 20th 2017, will be remembered as the day the people became the rulers of this nation again. The forgotten men and women of our country will be forgotten no longer. Everyone is listening to you now. You came by the tens of millions to become part of a historic movement the likes of which the world has never seen before. At the center of this movement is a crucial conviction: that a nation exists to serve its citizens.³³

So, is Trump a "Rugged Individualist"?

President Trump, to my mind, fits the Ayn Rand genre of individualism that celebrates selfishness as a virtue and self-interest as the guiding principle of one's life. His ability to get himself out of impossibly difficult situations, like in the aftermath of the 'Access Hollywood' tape and create a positive spin to extremely negative press is truly remarkable. Nevertheless, I cannot see myself agreeing to his being a 'rugged individualist' based on what I have learnt and read on American rugged individualism. Trump's campaign speeches were divisive and instilled a fear of unknown 'others'. He wants to build a 'fortress America' propelled by state action like his Muslim ban arguing that almost all from these Muslim countries constituted a threat.³⁴ Trump's individualism is self-interested and inward looking. His speech in the United Nations asking all member countries to look out for their own citizens first is not what the spirit of 'rugged individualism' embodies as I interpret it.³⁵ Moreover, what "rugged individualism" encapsulates, as French philosopher and diplomat, Alexei Tocqueville, wrote in his masterpiece, *Democracy in America*, was not a selfish inward focus on self, unlike the French individualists, but a combination of equality of opportunity (what you make of that opportunity is based on your own efforts), and joining associations voluntarily. Tocqueville was stuck by the equality of conditions that enabled individual liberties but duly noted the irony of freedom loving Americans' mistreatment of indigenous people and their acceptance of slavery.³⁶

Trump's views on immigration, welcoming those who easily merge into American culture and rejecting those who continue with their own foreign cultures in the name of multiculturalism, falls within Ryan's individualistic thinking,³⁷ but is also evocative of nationalism and nativism.



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Trump views 'multiculturalism' as an unwillingness to assimilate into the core American culture. While Trump himself stated that he is simultaneously a 'globalist and a nationalist', his campaign slogans and focus on "Make America Great Again", is an inward focus given his desire to withdraw from the world and not care for foreign issues and developments. Trump's views the world as 'zero-sum',³⁸ and he identifies with Howard Roark, the principal character of Rand's book, *The Fountainhead*. Trump has lamented for decades that others are laughing at the U.S. for signing weak trade deals, have flaunted agreements and manipulated their own currency to give advantage to their own businesses vis-à-vis the U.S.³⁹ Trump alluded to this aspect in his inaugural address when he stated:

For many decades, we've enriched foreign industry at the expense of American industry; Subsidized the armies of other countries while allowing for the very sad depletion of our military; We've defended other nation's borders while refusing to defend our own; And spent trillions of dollars overseas while America's infrastructure has fallen into disrepair and decay. We've made other countries rich while the wealth, strength, and confidence of our country has disappeared over the horizon. One by one, the factories shuttered and left our shores, with not even a thought about the millions upon millions of American workers left behind.⁴⁰

Paul Millar argues that Trump is motivated by 'competitive prestige' and is the first U.S. President who did not utter the words 'freedom' or 'liberty' in his inaugural address, concepts that are dear to 'Rugged Individualists'.⁴¹ Unlike Presidents before him, Trump has no love for the idea of 'American exceptionalism' either, and argues that there is no need for such export of ideas as other countries have their own values and the U.S. has no business meddling in their domestic affairs, to include brutal dictatorships.⁴² On October 12, 2017, the U.S. withdrew from the UNESCO citing the need for internal reform and its anti-Israel bias as its rationale for withdrawal.⁴³

While Trump uniquely succeeded in tapping into small town America's sense of individualism and voluntary commitment to their communities, whether he himself is sold to that idea is unclear. However, he did successfully tap into their pride in American culture, and what it stands for, more in line with nativist and nationalist ideas.⁴⁴ However, that 'rugged individualist' spirit, seeking adventure without restraints, seems at odds with the Trump campaign's slogan of building walls. Most Trump supporters, including millennials, are far from those concepts.

While Trump uniquely succeeded in tapping into small town America's sense of individualism and voluntary commitment to their communities, whether he himself is sold to that idea is unclear. However, he did successfully tap into their pride in American culture, and what it stands for, more in line with nativist and nationalist ideas.

These young men and women are comfortable living in homogenous communities, are supporters of gun ownership, demonstrate a dislike for state driven national environmental laws and health care. They are at best, libertarians, who uphold individual rights versus group rights, are against government regulations, are uncomfortable with race-based identities, and support both same-sex marriage and abortion rights as they are advocates of individual rights and believes the state has no business meddling into the personal lives of its citizens. In the age group, 18-29, 48 per cent Caucasians voted for Trump while 43 per cent voted for Clinton.⁴⁵ In the overall statistics, 55 per cent in this age group voted for Clinton, while 37 per cent voted for Trump. According to the Center for Information & Research on Civic Learning and Engagement, "the youth electorate in recent elections: 61% White, 15% African-American, 17% Latino, 5% Asian-American, and 3% other".⁴⁶

Consequently, I would argue that along with nationalists and nativists, individualists of the Ayn Ryan and libertarian genre won when Trump got elected as President. I, however, do not believe those who truly embrace the spirit of the 'rugged individualists', those fearless risk takers who embrace unknown frontiers, won. And I am willing to have a debate on this and be proven wrong.

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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.

www.wikipedia.org



HUMANITY'S PRINCIPAL CHALLENGE DR HOWARD RICHARDS

(This paper was written for a seminar in Santiago, Chile with Ela Gandhi, a granddaughter of Mahatma Gandhi who continues his work. Each participant was asked to write three pages on the topic, "What is the principal challenge facing humanity today?")

In these few pages, it is unlikely that I will be able to convince anyone who is not inclined to agree with me already. I will try to start a discussion by outlining a point of view. Seen from my viewpoint, humanity's principal challenge at this point in history is to transform the basic cultural structure (BCS for short) of the global economy. The BCS is, roughly,ⁱ the ethical and legal principles, chief among them freedom and respect for property rights, that organize market exchange. The BCS provides the principles that the global economy operates under today; it is, together with physical reality, the main cause of its successes and of its failures.ⁱⁱ

There is a reason for calling structural transformation the principal challenge, and not putting first some other challenge, such as saving the biosphere and with it life on this planet, or nuclear war, or the end of work as technology makes humans obsolete, or unpayable debt and the fiscal crisis of the state, or terrorism, or racism, or civil war, or the defeat and powerlessness of the majorities as smaller numbers of richer people get still smaller and still richer, or spiritual despair. The reason is that because of the BCS the world is ungovernable. The BCS separates the winners from the losers. The ethic of liberty guarantees that there will be losers in the market game, because in a market economy -- unlike in a tribe where kin are expected to take care of you because you are kin—freedom entails that nobody has to buy from you just because you need to sell to make a living. Property separates the haves from the have-nots. Separation is the whole point of today's prevailing Roman-styleⁱⁱⁱ property rights, and as Thomas Piketty has shown^{iv}, over time the separation gets worse.

The have-nots are ungovernable because their needs are not met. The haves are ungovernable because if they do not like the government they can move their wealth elsewhere. The whole system is out of control because the people as a whole depend physically on the confidence of investors. If investors are not confident that there will be profits, production stops. A consequence is that maintaining conditions suitable for profit-making is not a choice. It is an imperative. Without structural transformation, what needs to be done to create sustainability, peace and justice, will continue to collide with what needs to be done to create consumer goods, jobs, and profits. Sustainability, peace and justice will continue to lose.

Transforming freedom and property does not mean ending them. It means making them more functional; it means making them better at doing what they are supposed to be doing already. It means rethinking and remaking the global economy from the bottom up; going back to the basics of physics, chemistry, biology and medicine; it means putting into historical context and taking out of transcendental reason the 18th century European mythologies of social contract, self-evidence, and natural rights, as well as Justinian and Ulpian and the *Corpus Juris Civilis*; it means transcending Eurocentrism to respect and learn from the mosaic of diverse human cultures; it means revaluing the spiritual heritages of Europe itself that the 18th century *philosophes* underestimated.

Structural transformation already has a charter. It already has in principle a global consensus in its favour. Its charter and its global consensus are in the Universal Declaration of Human Rights approved by the United Nations in 1948, and later supplemented by adding more rights. The BCR liberty and property rights are at the top of the list. They were there in the 17th and 18th century British, American, and French declarations; and they are still there in all the newest ones. But now, since 1948, the right to cultural identity, rights to be different from other people, the right to employment, the right to security in old age, the right to health care and other younger rights are sleeping in the same beds with their older siblings' freedom and property.



Mahatma Gandhi

Now at the level of ethical and legal principles, there is a global consensus calling on freedom and property to adjust to being members of a large family. All those who signed and ratified the human rights treaties, were signing, whether they knew it or not, a warrant for the arrest and compulsory re-education of the self-regulating free market with no social safety net.

Now I will contrast the book world of human rights treaties with the real world of violent terror, by telling a true story of two women. Their story will be a segue to suggesting that to make it possible for human rights to come off the bookshelf and start happening, more people need to start following Mahatma Gandhi's advice to "be the change you want to see."

The first of the two women is my friend Evelin Lindner. After graduating as a medical doctor in her native Germany, and going on to earn a doctorate in psychology in Norway, she set up shop as a clinical psychologist in Cairo, Egypt. The second of the two women is Farida, a not-quite-twenty Palestinian woman who comes to Evelin with a severe depression. Here is part of what Farida said to Evelin:

My father wants me to study, get married, and have a life. But I cannot smile and laugh and think of a happy life, when at the same time my aunts and uncles, my nieces and other family members face suffering in Palestine. This suffering is like a heavy burden on me.... Sometimes I cannot sleep. Our people are suffering and we should stand by them. If we cannot help them directly, we should at least not be heartless and forget them altogether. I feel that I do not have any right to enjoy life as long as my people suffer.... I would go to my homeland, get married and have as many sons as I could have. . . . I would be overjoyed to have a martyr as a son, a son who sacrifices his life for his people. I feel that suicide bombers are heroes, because it is hard to give your life. I want to give my life. I want to do something. I cannot just sit here in Cairo and watch my people suffer.... Their suffering eats me up. I feel so powerless, so heavy. The burden crushes me. What shall I do?^v

Like Gandhi, and like many others Evelin has come to know as a clinician and researcher in the Middle East, Africa, and around the world, Farida sees what I am calling the basic cultural structure of the global economy from a point of view much different from that of the mainstream media. Simplifying, Evelin has drawn a key conclusion: In the times we live in, humanity is undergoing a long and painful transition from a species that evolved living in extended families, clans and tribes; to a new global civilization whose ethical basis will be human rights. At this stage of the transition, there are billions

<https://www.maannnews.com/Content>.

of people like Farida who identify with their kinship groups and perceive the western rhetoric of freedom, rights, and democracy as violence, fraud, and *humiliation*.^{vi}

Our task as builders of the new global civilization is double: (1) To make human rights real and not fake, caring and not lying; and (2) To dignify the humiliated. To the extent that we succeed in building actually functioning social rights for all, and dignity for all, we will be building a governable world. It will be governable not just because the formerly ungovernable poor will no longer be either ungovernable or poor. It will also be governable because there will be no longer be an ungovernable class of powerful rich people who can and do bring any economy to a standstill whenever they want to, for any reason or for no reason.

Well, you say, you might as well try to drink the ocean until it is dry, or try to persuade the stars to come down from heaven and enrol as members of the Rotary Club. If structural transformation of the modern world-system requires the poor to reform and the rich to cooperate, then, you say, it will not be transformed. It will continue being the way it is. In reply, let me remember that Gandhi held the opposite opinion. It is not that the basic cultural structure of modern civilization will never change. It cannot not change. Gandhi wrote in *Hind Swaraj* in 1909 that modern civilization was unsustainable.^{vii} It could not possibly last. The reason why it could not possibly last was that it was *adharma*. *Adharma* means absence of *dharma*.

What does *dharma* mean? My reading of this complex and untranslatable theological term with a long history tries to capture briefly the way Gandhi used the term. It is right order and righteous living as it was conceived in a traditional Hindu village where everyone had a place, and everyone had a calling to serve.^{viii} It was the *dharma* of the bee to make honey, of the cow to give milk, of the sun to shine, of the river to flow. We too will live rightly and conform to the order of the world if we find our *dharma* and follow it.^{ix} Gandhi said of his own life that his aim was *Moksa*, to see God face to face, and that he saw his life as a series of opportunities for service. Modernity, on the contrary, on his view, lacked spiritual discipline; it lacked self-discipline.

Gandhi preached non-possession: renounce everything every morning; I do not have a right even to a glass of water until I give everything to Krishna, and then I get back just what I need to be able to devote my life to serving others. Those who have wealth should declare themselves trustees for the benefit of the poor.^x I would classify the *dharma* of the Hindu village as a species of a wider genus of many ways of life that organize reciprocity^{xi} and redistribution.

The ethic of property rights is transformed along lines Thomas Aquinas suggested when he wrote that our belongings do not belong to us alone, but also to whom-ever we can help by sharing our surplus.



www.pixabay.com/en/poor-slums-india-people

Thus, for Gandhi the basic cultural structure is transformed. The ethic of liberty that underpins the modern rule of law and the market economy, is transformed along lines Martin Luther suggested when he wrote that a Christian is at the same time perfectly free and a perfectly dutiful servant of all.^{xii} The ethic of property rights is transformed along lines Thomas Aquinas suggested when he wrote that our belongings do not belong to us alone, but also to whomever we can help by sharing our surplus.^{xiii}

I do not want to suggest that there is only Gandhi’s way, or only Gandhi’s and Luther’s and Aquinas’ ways, or only a thousand ways, to transform the BCS. Alternatives are unlimited: they are throughout his-tory, throughout anthropology, and throughout every-day life experience. Solutions are plural: they are not one big solution; they are sums of many small ones.

I do want to suggest that *homo economicus* is obsolete. I warn whomever proposes to remake the modern world-system to cope with its challenges without doing a safety recall on *homo economicus*, taking him back to the factory for some necessary conversations about ethics, that it has already been tried and that it does not work. Let me unpack this figurative way of speaking a little. In the twentieth century and in the twenty-first so far, many attempts to change the system have been made. But the modern ethics that underpin modern law and modern economics are rarely questioned. It is assumed that the difference between right and wrong is a known quantity. It is assumed that when we try to raise ethical standards we already know what the standards are; or it is assumed that we already know that moral education is futile, and therefore we must do power politics because power politics is the only politics there is. What I am proposing is that we need *different* ethics. We need necessary conversations about bringing ideals thousands of years old like *dharma* into harmony with 18th century ideals like freedom.

End Notes

i For more detailed discussions of the BCS see my books cited elsewhere in these endnotes and also my (1995) *Letters from Quebec*. San Francisco and London: International Scholars Press.

ii That ethical principles provided by culture *cause* economic phenomena is the burden of my 2004 book *Understanding the Global Economy*. It is available on Internet as a Google E-Book.

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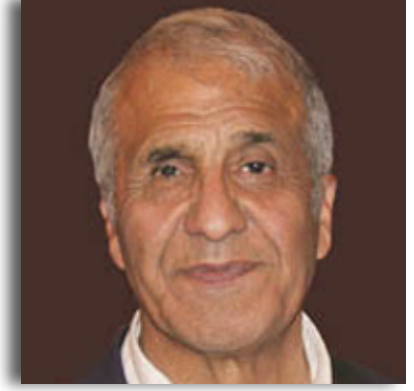
xii Martin Luther (1520) On the Freedom of a Christian. Recent printings are easily found. See also St. Paul, *Galatians* 5:13.

xiii Thomas Aquinas (1265-1274) *Summa Theologiae*. II – II Question 32, Article 5, Reply to Objection 2

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Mahmud Khalili is a PhD candidate in Peace Studies and son of Masood Khalili. He is the translator of his father's war memoir, *Whispers of War* and has authored his own political book on Afghanistan called *Afghanistan Decoded*. He has lived in New Delhi for many years while his father was ambassador and still has great affection for India and its people.



Son of a renowned Afghan poet, Khalilullah Khalili, Masood Khalili is the current ambassador of Afghanistan to Spain and former ambassador to many other countries. He is respected both in his country and internationally as an honest, patriotic, and elder statesman, as well as a political leader. He is author of *Whispers of War*.



Aerial view of Salma Dam aka Afghan-India Friendship Dam (funded by India to the tune of US\$300 million) is a hydroelectric power project built on the Hari River in Herat province. The plant has a power generation capacity of 42 MW and is also a major irrigation resource that can irrigate 75,000 hectares of agricultural land. The Dam was inaugurated by Prime Minister Narendra Modi and Afghan President Ashraf Ghani on June 4, 2016

AFGHANISTAN AT PEACE WITHOUT INDIA?

Ambassador Masood Khalili, co-authored by Mahmud Khalili

Fifteen years after the ouster of the Taliban from the capital, Kabul, by ground troops of the Northern Alliance backed by the United States Airforce, Afghanistan is a different country. Yet it is stuck in time. It still has most of the problems it had in 2002 with security being a major issue, the government not being efficient, corruption on the rise, a failing economy and a total lack of confidence in the country's leadership.

It seems that every time we turn on the news or hear about Afghanistan, it is something awful or negative, so I think we should first try and see what are the positives that have occurred over the past fifteen years and which of those has India been a part of, since India has been one of the key players in the saga that is Afghanistan. One thing is for sure, the relationship between these two countries has never been stronger and that has everything to do with the projects that India has completed in this war torn country.

Afghanistan's government doesn't have the confidence of the people due to rampant corruption and absence of dynamic leadership. However, all three branches of government, for the most part, act independently of one another and hence maintain a certain level of checks and balances. Although the President has supreme power, Afghanistan has a functioning parliament, executive branch and a newly invigorated judiciary. Many international NGOs and governments, including those from India are actively trying to make the Afghan leadership more accountable for their actions and to ensure the rule of law.

Afghan politics will always have power hungry and corrupt leaders but the heartening development is that the youth of this country are trying to make the *so called* leaders accountable for their actions.

AFGHANISTAN



India has gifted Mi-35 Indian multi-role helicopters to Afghanistan.

One key element in the checks and balances that is a boon to the people of Afghanistan is the media. Afghanistan's press corps is one of the freest in the region. The states of Central Asia, Pakistan and Iran, do not have a media as free and open as the one in Afghanistan. Over 70 television channels, almost all of whom have news programming. There are at least a dozen channels dedicated to only news that are mostly privately owned. The country has over 200 radio stations of different kinds - from music to culture to news. Other than the couple of state owned media, there are no filters to what people say against the government, their policies and any other grievances they may have.

Another new phenomenon is social media. Facebook has ignited the political sphere of the country. Youth are turning to social media in a very big way. Political organizers have used this media many times to organize mass protests against the government, to showcase leaders' indecisions and ease of filling their pockets from public coffers and to broadcast horror stories of the Taliban and Daesh. Women have also taken to using social media to further their own causes, highlighting different topics that have become very controversial - from young girls being able to ride bicycles, to women's role in the work place, and women's rights in general. Whatever needs to be said, Afghan media, whether it be traditional or social, has no restrictions and the government has no power to influence what content they put out.

Afghanistan's government with all its flaws still has a functioning Presidential system. The country has conducted three elections. It has witnessed the peaceful transfer of power – the outcome of the last election saw President Hamid Karzai hand over power to the present incumbent, Ashraf Ghani.

The army, air force and police are over 400,000 strong. Both men and women are taking part in the defense of their homeland. Despite an ongoing struggle for emancipation, women are allowed to work in any capacity in Afghanistan and fight for their rights.

Every year, more colleges and universities are popping up all over the country to allow easy access to a better of education.

The economy is growing and this is evident with the massive rise in the number of trucks carrying cargo to and from Central Asia, Iran to Pakistan sea ports.

There is a rise in the number of infrastructure projects e.g. telecommunications and hydro dams. Plans are afoot to provide 24 hours electricity to all parts of the country.

MASOOD KHALILI



The Afghan Parliament building. Built by India at a cost US\$90 million.

The Afghanistan of today is not the same as the Afghanistan of 2002 when the Taliban were ousted from power. So many things have changed for the better and yet so many negative things have remained.

First, we must talk about the government. Levels of corruption are still at an all-time high, keeping Afghanistan in the top 10 most corrupt countries. Afghans believe that their so-called leaders cannot function without corruption. It has become endemic to the culture. From the highest in the land to the lowest, it is believed that most people with any sort of power will be corrupt in one form or another.

Second, security is at an all-time low. Taliban are regaining ground every year and are conducting successful suicide attacks and planting more roadside bombs. I was personally present at a suicide bombing on a mosque this summer where several dozen people were killed. They were attending the same funeral at which I was present. Fortunately, I escaped unhurt.

Across the country, suicide bombers are attacking domestic and foreign targets. Not only is Taliban a threat to the security of the country but Daesh is a new player that is rapidly growing in strength with a sophisticated propaganda program backed by violence. Their influence is mainly in the North-East of the country, where they are gaining more support with each passing year.

Third, the amount of cross border infiltration by some of our neighbors has increased exponentially over the years and does not seem to have an end point. Pakistan's intelligence service, the ISI, continues to blatantly interfere in the internal politics of Afghanistan by supporting the Taliban and Daesh as well as having many Afghan leaders on their pay lists. Pakistan tries to create fear by giving the Taliban the raw materials for the suicide attacks or bombs and at the same time tries to hedge its bets by keeping Afghan leaders in their pockets, so that they can block any policy or law that might be passed that works against their national interest. Iran also does its fair share of interfering by influencing leaders in Kabul and supporting the Taliban.

With all of these issues still plaguing the country, there is one that effects the country the most ... a lack of leadership. With the election of President Ashraf Ghani over two years ago, and the introduction of a new dual/sharing system of the executive, people have lost confidence in the President and CEO of the country. The total lack of any gains in the areas of security is the main issue that people believe that the leadership should be doing more to combat.



Goods being loaded at Kabul airport under the new Afghanistan-India air cargo corridor that was launched in June 2017.

Another concern is the rampant corruption in the government. Afghans believe that absolutely nothing can be done in the government unless you know someone or unless you give a bribe.

Having heard the positives and negatives, you might ask yourself, the situation seems too complicated and overwhelming but what can be done?

India should reconsider its role in Afghanistan in light of policy of strategic depth by Pakistan. It should do as much as it can to put more pressure on Pakistan with its allies throughout the world. India should have talks with China to coerce the ISI in order to help stabilize the situation in Afghanistan. It should also talk to USA, Russia and Iran to make a coalition of sorts to squeeze the Pakistanis.

Another thing that India can do to keep the pressure up is to continue development projects in coordination with the Afghan government such as the Salma Dam that was completed last year that supplies electricity to thousands of households and takes away the monopoly that Pakistan has had over power in Afghanistan or projects such as the Chabahar port in Iran. The Pakistan government was against the Chabahar port being opened because it would take away from its monopoly it had over goods going through Central Asia and Afghanistan to Pakistani sea ports.

India's continued and enhanced involvement in Afghanistan could serve to neutralize the negative influence of Afghanistan's neighbors as this would bring more stability. Another area that it could address is the lack of leadership. India could be involved in putting pressure on the Afghan government through its international allies to bring about fair elections in two years to ensure that the Afghan government does not delay elections in order to hold on to power. India could also try and address the issue of corruption through introduction of educational efforts and NGOs that could help guide the government in bringing about policy execution that would reduce corruption.

Even though India can transform its involvement to become one of the major players that brings positive change, it cannot do it on its own. India must befriend other regional powers in order to move the country towards peace. Afghans have a warm affection towards Indians through their music, movies and television shows. Most Afghans would welcome more involvement by India and it has invested heavily in infrastructure and in particular, development projects ongoing and completed.



India sent its first consignment of wheat to Afghanistan via the Chabahar port in Iran. Six more such shipments are to follow. This is seen as a "landmark" move to operationalise the strategic transit route. Financial Express [LINK](#)

If the goal is Peace in Afghanistan, then India must be far more involved than it is already. We salute all of the efforts that India has made so far but a more determined India would make the path towards peace more definitive.

As my eldest son and I were writing the final words to this article, the words to a poem came into my mind. May God help the people of both Afghanistan and India.

For years , like thorns we burnt in pain,
Who except the spring of peace,
Can differentiate,
If our thorn field is a rose garden!

This is a developed version of the paper presented at the International Conference, “Questions of Memory, Justice and Reconciliation in Societies Post Conflict”, 11- 14 September, 2017, International Centre for Ethnic Studies, Colombo, Sri Lanka. **Complete Report HERE.**

Dr Daya Somasundaram. BA, MBBS, MD, FRCPsych, FRANZCP, FSLCP, Professor of Psychiatry, University of Jaffna and University Adelaide, Consultant Psychiatrist, Teaching Hospital Jaffna and Tellipalai, STTARS, South Australia.



DR DAYA SOMASUNDARAM
IMPLEMENTING PSYCHOSOCIAL REHABILITATION
FOR WAR AFFECTED COMMUNITIES

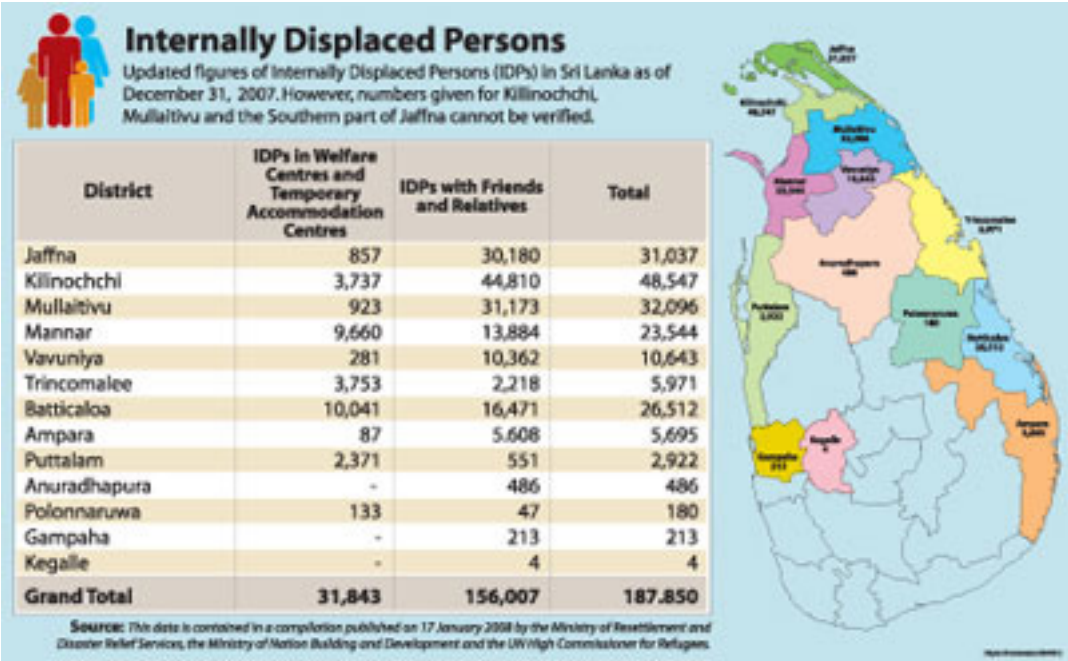
Co-authored by Mrs. Velintina Sebastampillaiⁱ, Mr. Krishnasamy Iynkaranⁱⁱ, Mr. S.Rathakrishnanⁱⁱⁱ, Mr.T. Vijayasangar^{iv}

Abstract

The war in Sri Lanka has caused considerable metal health and psychosocial sequelae at the individual, family and community levels. Mixed methods were used to study the effectiveness of Mental Health and Psychosocial Support (MHPSS) and rehabilitation using Training of Training approach in northern Sri Lanka. Initial findings are reported that showed resistance at the national, provincial, regional, district and local bureaucratic, administrative and professional levels however there was expression of psychosocial needs from ordinary people and high levels of motivation among the selected trainees. Effective implementation of MHPSS will need to be coupled with adequate awareness creation and advocacy.

Introduction

Individuals, families and communities in Sri Lanka, North, East, so-called border areas as well as rest of Sri Lanka, have undergone twenty five years of war trauma, multiple displacements, injury, detentions, torture, and loss of family, kin, friends, homes, employment and other valued resources (Somasundaram, 2014). There is evidence from several studies of the widespread individual mental health and psychosocial consequences that show high prevalence of Post-Traumatic Stress Disorder (PTSD), Depression, Anxiety, Alcohol and Drug Dependence and Abuse (Husain et al, 2011; Jayasuriya et al, 2016; Fernando & Jayatunge, 2013; Siriwardhana, 2013).



One of the major consequence of the Lankan Civil war has been the internal and external displacement of people. The Tamil Diaspora abroad was estimated to be around one million in 2010, or one quarter of the entire Sri Lankan Tamil population³ (International Crisis Group, 2010a). A picture of the Internatally Displaced Persons in 2007 (fig. 1), before the massive displacement of over 400, 000 towards the end of the war in 2009 (fig. 2), show the island wide impact.

A clear policy on reparations that recognises the right to reparations and a clear set of normative and operational guidelines to give effect to this, should be set out and made public. The right to reparations should be seen as distinct from and in addition to the right to development. The policy should be imaginative and responsive to the various forms of large- scale conflict related and systemic violations that individuals and communities have suffered. It should devise multiple forms of reparations including financial compensation to individuals, families and communities, other material forms of assistance, psychosocial rehabilitation, collective reparations, cultural reparations and symbolic measures.

Less has been documented of the psychosocial impact on family dynamics by the displacements; separations; death, disappearance or injury to bread winner, leaving high percentage of female headed households. Whole communities have been uprooted from familiar and traditional ecological contexts such as ways of life, villages, relationships, connectedness, social capital, structures and institutions. These results are termed “collective trauma” which has resulted in tearing of the social fabric, lack of social cohesion, disconnection, mistrust, hopelessness, dependency, lack of motivation, powerlessness and despondency (Somasundaram, 2010). Other adverse post war consequences are shown by social parameters such as increased Suicide and Attempted Suicide rates; Gender Based Violence; Child Abuse; indebtedness; multiple partners and youth antisocial behavior (Somasundaram, 2013). The Consultation Task Force (CTF) report of testimonies from a wide variety of ordinary people brings out the widespread psychosocial consequences (CTF, 2017). Result of 'town hall' meetings for the public, focus groups on special subjects, sectorial consultations and individual submission which has a whole section on psychosocial issues (Volume I, section VII part I- pages 359 to 404) and Recommendations which mention need for psychosocial services:

A clear policy on reparations that recognises the right to reparations and a clear set of normative and operational guidelines to give effect to this, should be set out and made public. The right to reparations should be seen as distinct from and in addition to the right to development. The policy should be imaginative and responsive to the various forms of large- scale conflict related and systemic violations that individuals and communities have suffered. It should devise multiple forms of reparations including financial compensation to individuals, families and communities, other material forms of assistance, psychosocial rehabilitation, collective reparations, cultural reparations and symbolic measures.

In a similar context in Latin American country, Peru, recommendations were made for psychosocial rehabilitation and health care as part of the reparation in the conflict affected region:

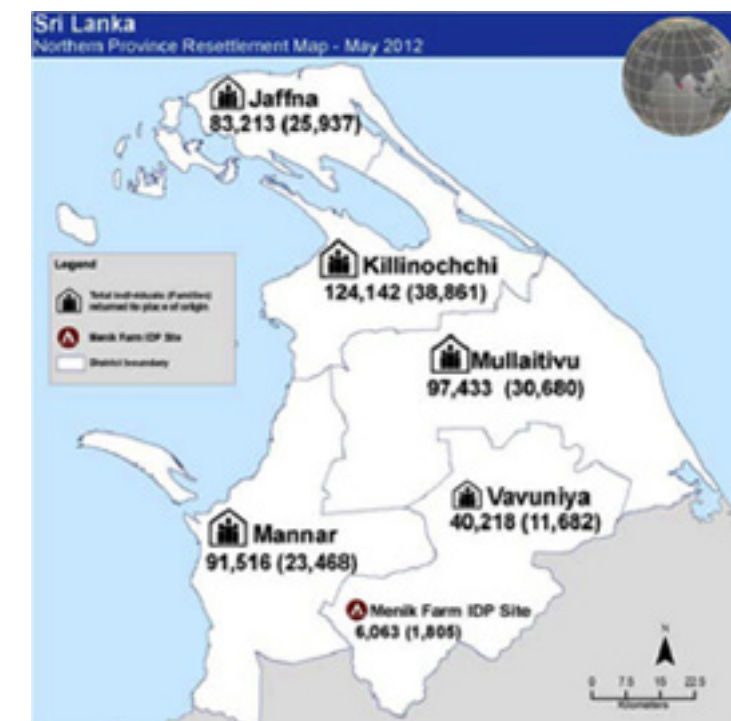
It is difficult to imagine how the specific needs of massive numbers of victims can be addressed if the ability of the state to comply with its obligations is limited and there is a systemic lack of services for all citizens. A reparations policy on psychosocial support to victims needs to be accompanied by an improvement of the health care system in those areas where it is insufficient. This is one of the main challenges of reparations programming in contexts such as Peru, where guarantees of social and economic rights for citizens lag, making it is even more difficult to provide specialized services to individual victims that are distinctly reparative.

(International Centre for Transitional Justice, 2013).

Eight years after the ending of the war, legitimate reparation, community recovery and national reconciliation are yet to take place. Post-war issues causing on-going stress and difficulties for healing and reconciliation are tardy resettlement and return of land; poor regular income, lack of support to return to traditional occupations, few vocational opportunities, continuing militarization, paranoid inter-community relationships, and distrust in state, and non-state institutions and structures (CTF, 2017).

Though there has been massive economic investment and infrastructure development post-war (PTF, 2013) in Sri Lanka, these peace dividends have not reached war affected communities, not aiding their economic or psychosocial recovery (Sarvananthan, 2012). Although nationally Sri Lanka achieved middle income status, there is a widening inequality as conflict affected areas in North and East areas remain below the poverty line (World Bank, 2016). Eight years after the ending of the war, legitimate reparation, community recovery and national reconciliation are yet to take place. Post-war issues causing on-going stress and difficulties for healing and reconciliation are tardy resettlement and return of land; poor regular income, lack of support to return to traditional occupations, few vocational opportunities, continuing militarization, paranoid inter-community relationships, and distrust in state, and non-state institutions and structures (CTF, 2017).

Resettlement process in Sri Lanka in the post war period are yet to be completed. Some resettled areas in Northern Province are shown below in the figure 2.



Whole communities have been uprooted from familiar and traditional ecological contexts such as ways of life, villages, relationships, connectedness, social capital, structures and institutions which has resulted in tearing of the social fabric, lack of social cohesion, disconnection, mistrust, hopelessness, lack of motivation, powerlessness and despondency (Somasundaram, 2010). This has resulted in widespread poverty, lack of initiative and motive to repair, work or earn, to return to pre-war functioning and income generating efforts.

War had affected the people at the individual, family, community, society, socio-economic, culture and ecological levels. At the individual level, for example, results from a survey in Jaffna just after the end of the fighting in September of 2009 showed that IDP's surviving the apocalyptic end of the fighting showed much higher rates of PTSD, Anxiety and Depression compared to people who had not faced the recent ending but had lived through the war and thus still had significant numbers affected (Husain, 2011):

Non-recent IDP's

- PTSD – 7%
- Anxiety- 32.6%
- Depression- 22.2%

Mental health problems in IDP's:

- PTSD – 13%
- Anxiety- 49%
- Depression- 42%

IDP's had significantly higher rates of trauma experience

- 58% experiencing > 10 trauma events &
- 41% with 5-9 events

Due to the war, Muslims who were forcefully expelled from the Northern Province showed Common Mental Disorder (CMD) such as Somatoform disorder -14.0%, Anxiety disorder -1.3%, Major depression - 5.1%, Other Depressive syndromes -7.3%, PTSD- 2.4% and Total CMD -18.8% (Siriwardhana et al, 2013). The war in Sri Lanka caused changes at the family level in significant ways. The family is the basic structural unit of the Tamil society. The war has demolished this structure due to deaths (vacuum), separations, disturbances in family dynamics, change in the roles (death of father or mother). These effects must be considered in psycho social rehabilitation for war affected communities. The effects of the war have been identified in the community level too. Whole communities have been uprooted from familiar and traditional ecological contexts such as ways of life, villages, relationships, connectedness, social capital, structures and institutions which has resulted in tearing of the social fabric, lack of social cohesion, disconnection, mistrust, hopelessness, lack of motivation, powerlessness and despondency (Somasundaram, 2010). This has resulted in widespread poverty, lack of initiative and motive to repair, work or earn, to return to pre-war functioning and income generating efforts. Adverse post-war consequences are shown by social parameters such as increased Suicide and

Foot notes:

i,ii,iii ONUR MHPSS TOT programme, North, Sri Lanka

iv Shanthiahham

3. Tamil Nadu (200,000); Canada (300,000); Great Britain (180,000); Germany (60,000); Australia (40,000); Switzerland (47,000); France (50,000); Netherlands (20,000); U.S. (25,000); Italy (15,000); Malaysia (20,000); Norway (10,000); Denmark (7,000); New Zealand (3,000); Sweden (2,000); South Africa; Gulf States, Thailand, Cambodia, Singapore. The largest Sri Lankan Tamil city in the world is Toronto (approximately 250,000), outnumbering Colombo and Jaffna (about 200,000 each).

Attempted Suicide rates; Gender Based Violence; Child Abuse; indebtedness; poverty, multiple partners, abysmal educational performances and youth antisocial behavior (Somasundaram, 2013). Socio-economic rehabilitation, development and growth are essential as a part of community recovery.

Unfortunately, the post war, martial style of governance did not permit healing rituals such as mourning for dead, community rebuilding or psychosocial programs (Samarasinghe, 2014). The community and its members need to be able to benefit from the developmental programmes being undertaken. Economic recovery will not be sufficient; people need 'to reconstruct communities, re-establishing social norms and values' (Weerackody and Fernando 2011). International law recognizes the Principle of *Restitutio ad integrum* for the redress of victims of armed conflict to help them reconstitute their destroyed 'life plan'. This justifies the need for rehabilitation as a form of reparation clarified by the UN 'Basic Principles and Guidelines on the Right to a Remedy and Reparations for Victims' as taking five forms: restitution, compensation, rehabilitation, satisfaction and guarantees of non-repetition (UN General Assembly 2005). Rehabilitation should include psychosocial rehabilitation at the individual, family and community levels (Somasundaram 2010; CTF, 2017). In a study (Vijayasangar, 2008) after the Tsunami to find out the reason for failure of livelihood support, out of 160 beneficiaries affected by psychosocial problems, 50% were provided psychosocial intervention and livelihood support, rest of 50% were only provided livelihood support without psychosocial intervention. After nine months, their improvements were evaluated, 60% with the livelihood support and psychosocial interventions showed very good recovery while 28% were successful at an ordinary level. On the other hand, in participants who received livelihood support without psychosocial intervention, less than 42% had recovered. The important lesson was that implementing livelihood support, the psychosocial problems of the beneficiaries must be dealt properly; then only the success rate of livelihood and development support will be useful to the community. Without psychosocial wellbeing and recovery, implementing livelihood support and development will not bring expected better outcomes.

International development efforts elsewhere in post conflict contexts have increasingly adopted holistic approaches that have included psychosocial recovery and rehabilitation through Training Of Trainers (TOT) to widely disseminate basic knowledge and skills to affected populations (de Jong, 2002; Eisenman et al, 2006). In Sri Lanka, the Office of National Unity and Reconciliation (ONUR) has sponsored the first of these efforts. We have embarked on a strategy for post conflict recovery and development based on a public Mental Health and Psychosocial Support (MHPSS) approach. Mixed methods were used to study the effectiveness of psychosocial interventions and rehabilitation. Initial findings from the implementation stage are reported. **Read More - complete Report HERE.**

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Margi Prideaux is an international wildlife policy writer, negotiator and academic. She has worked within the conservation movement for 28 years. You can follow her on twitter @WildPolitics or Facebook. Her books, including *Global Environmental Governance*, *Civil Society and Wildlife* and *Birdsong After the Storm*, can be seen at - <http://www.wildpolitics.co/books>

Trading in bones

Dr Margi Prideaux

International wildlife policy writer, negotiator and academic

Trading in bones.

There is something depraved about those words. They carry with them the whiff of death. Of actions without morality.

For thousands of years, the tusks and other bones of mammoth, hippopotamus, walrus, narwhal and elephants have been carved and used as objects of reverence, always after the grateful community had consumed the animal. It flesh gave life to the community and in return the objects they made with the animal's remain spoke of connection and respect.

It was the European and Asian aristocrats that made a diabolical art form of killing for bones to create debased objects, designed to increase individual social standing.

Colonial ivory hunters wiped out elephants in North and much of South Africa before the close of the 19th century. Their wake of destruction flowed across much of West Africa one hundred years later. African slaves were used to carry tusks destined to become piano keys, billiard balls and other degenerate expressions of colonial wealth. At the peak of the ivory trade around 1,000 tonnes of ivory was sent to Europe alone. By the 1970s, Japan was consuming 40 per cent of elephant ivory. Europe and North America accounted for another 40 per cent, often worked through Hong Kong as the largest trade hub.

But trading in bones is selling your soul to the devil. Once the deal is done, there is no going back.

It was only a matter of time before the criminal market scaled up its volume again. Now, ivory trade is as rife as before. It's just moved onto the black market. Now this trade feeds demand and once again bankrolls elephants' destruction. One time legal international ivory sales that were negotiated in 1999 and 2008 to remove stockpiles of ivory have just provided an avenue for criminals to launder illegal ivory into the legal market.

As African elephant numbers plummeted again in the 1980s, ivory traders claimed that the problem was habitat loss, not hunting for bones. In this fateful decade, 75,000 African elephants were killed for their tusks each year—a haul worth around 1 billion dollars. Most of this came from illegal hunts, fuelling corruption and the breakdown of law and order in areas where the illegal trade flourished.

Bones begot bones as ivory became a black market currency to buy arms.

In 1986 and 1987, the Convention on International Trade in Endangered Species (CITES) registered stockpiles of 89.5 tonnes of ivory in Burundi and 297 tonnes in Singapore—two countries with no elephants of their own. The Environmental Investigation Agency, a small, brave conservation organisation, uncovered that international criminals owned the stockpiles.

Tanzania, attempting to break down the ivory syndicates that it recognised were corrupting its society, proposed a total international ban on African elephant ivory. Some southern African countries including South Africa and Zimbabwe were vehemently opposed. Supported by Hong Kong and Japanese ivory traders, seeking to maintain trade, they claimed they 'managed' their elephant populations well, and they wanted revenue from ivory sales to fund conservation.

Despite South Africa and Zimbabwe's efforts, and after heated debate, international trade in ivory from African elephants was banned. The poaching epidemic that had hit so much of the African elephants' range was gutted. For a time. Ivory prices plummeted, and ivory markets around the world closed, almost all of which were in Europe and the USA.

But trading in bones is selling your soul to the devil. Once the deal is done, there is no going back.

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Africa is thought to have lost at least 60 percent of its elephants in the past decade alone.



African Elephant. Photographer: Javarman/Shutterstock <https://www.shutterstock.com/g/javarman>



Illegal poaching. Screenshot - https://www.youtube.com/watch?v=mYoVHRoe_9o

Theft of stockpiles bones is also on the rise. In 2014, Uganda began investigating the theft of 3,000 pounds of ivory from the vaults of its state-run wildlife protection agency. Recognising while piles of ivory exist the problem will continue, some key countries have started burning all or a portion of their stockpiles.

The dispute over international ivory trade involves opposing sets of perceived national interests. It's further complicated by the many academic and policy disciplines at play, including biology, census techniques, economics, international trade dynamics, conflict resolution, and criminology. International decisions remain highly political, rife with misinformation, fraud and crime.

The debate is often depicted as Africa versus the West, even now. It's not so. South Africa and Zimbabwe have always walked a different path than the rest of the continent. In 2006, in an attempt to convince South Africa and Zimbabwe to join the continent, 19 African countries signed the Accra Declaration calling for a total ivory trade ban. The following year, 20 African countries called for a 20-year moratorium. Most of these countries know that trading in bones brings bad karma to their land.

International ivory trade has always been about imperialism and international power. It was described by Joseph Conrad as "the vilest scramble for loot that ever disfigured the history of human conscience."

In 2015 the largest ever continent-wide wildlife survey was conducted, carried out by spotters in low-flying planes counting elephants below. They found that 18 African countries had lost 144,000 elephants in less than a decade. Forest elephants, which live in central and West Africa, were excluded from the census because they're nearly impossible to spot from the air. But ground studies suggest these elephants are almost gone as well. In northern Cameroon, survey teams made a shocking discovery. They could only find 148 elephants—along with many carcasses—revealing a tiny regional population of forest elephants in immediate danger of extinction. The countries with the greatest declines of savannah dwelling elephants were Tanzania and Mozambique, with a combined loss of 73,000 elephants to poaching in just five years.

27,000 elephants slaughtered across Africa, year after year.

Trading in bones.



The Kenya government destroyed more than 100 tons of elephant ivory in the largest burn of its kind ever, in the hopes of combating the illegal ivory trade and killing of elephants. The burn represented the tusks of more than 6,500 elephants killed, and also included more than a ton of rhino horns. - <https://www.youtube.com/watch?v=8pBfyM6Dsm8>

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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 II

PHOTOGRAPHS BY
MIKYOUNG CHA

In the early 1970s Bhutan's then king *Jigme Singye Wangchuck* said that the gross domestic product was not a meaningful measurement for wellbeing, and decreed that Bhutan should instead look at *gross national happiness*... GNH.

This landlocked country has, through the implementation of gross national happiness, been able to protect its culture from outside influences and maintain its traditional way of life.

Throughout the day one can see the Bhutanese circumambulate the Chorten in a clockwise direction chanting prayers with their mala prayer beads (chim) or mini handheld mani prayer wheels.

The following photographs of this Himalayan Kingdom portray a people who are deeply religious, gentle and always smiling.



Monk at Kuensel Phodrang (Buddha's Point).



Monks studying the Kangyur and Tengyur texts at Kuensel Phodrang (Buddha's Point).



Smoke is used in a ceremony to cleanse one of bad energy and to purify the body and soul.



Genuflecting at The National Memorial Chorten in Thimphu.



Faithful at Kuensel Phodrang (Buddha's Point).



Praying at The National Memorial Chorten in Thimphu.



Faithful at Kuensel Phodrang (Buddha's Point).



Praying at The National Memorial Chorten in Thimphu.



Praying at The National Memorial Chorten in Thimphu.

DUAL

ARTWORK BY
EMMA BARONE

Barone uses the process of recording two superimposed images on a photographic medium, usually done intentionally to produce a special effect. Her pieces capitalize on the dualities of light and dark, stillness and movement” piercing the veil which divides the shadow from the substance.

These colourful images highlight the power of double exposure, it creates multifaceted compositions that showcase nuanced emotions in a way that mimics fine art rather than pure documentation. Layers are interwoven and interrelated, what happens on one level affects all layers of the image.

Photography soon became more of a passion as Emma began developing her style from a base in fine art. Now her work focuses on elements of nature with a minimalist aesthetic and introspective stillness, allowing space for the viewer to visually explore and connect with the images.

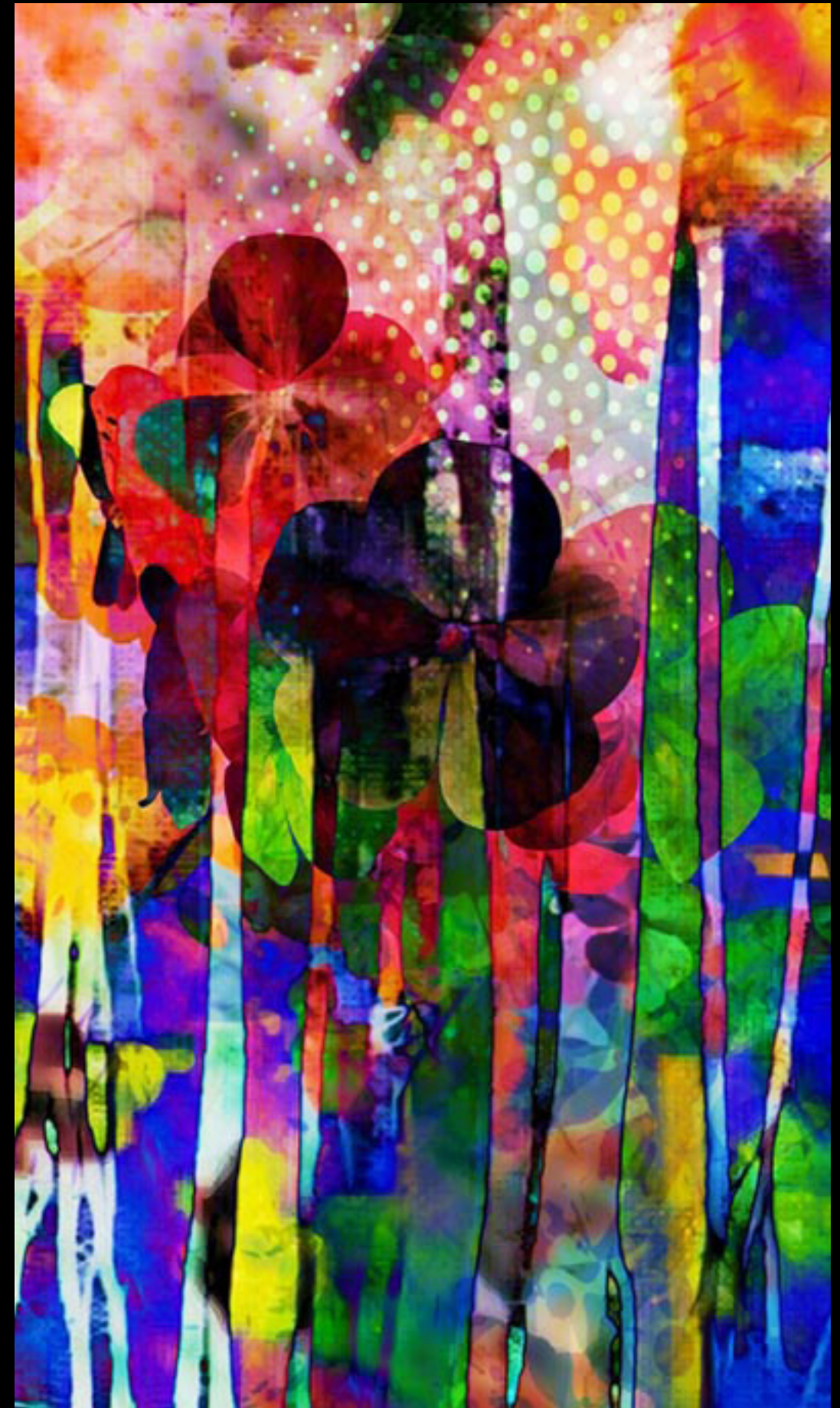
The resulting work is an interlocking ethereal feast for the eyes, where colour, pattern and form is prioritized. Leaving the viewer with a glimpse into a vibrant parallel universe.



SEARCHLIGHT



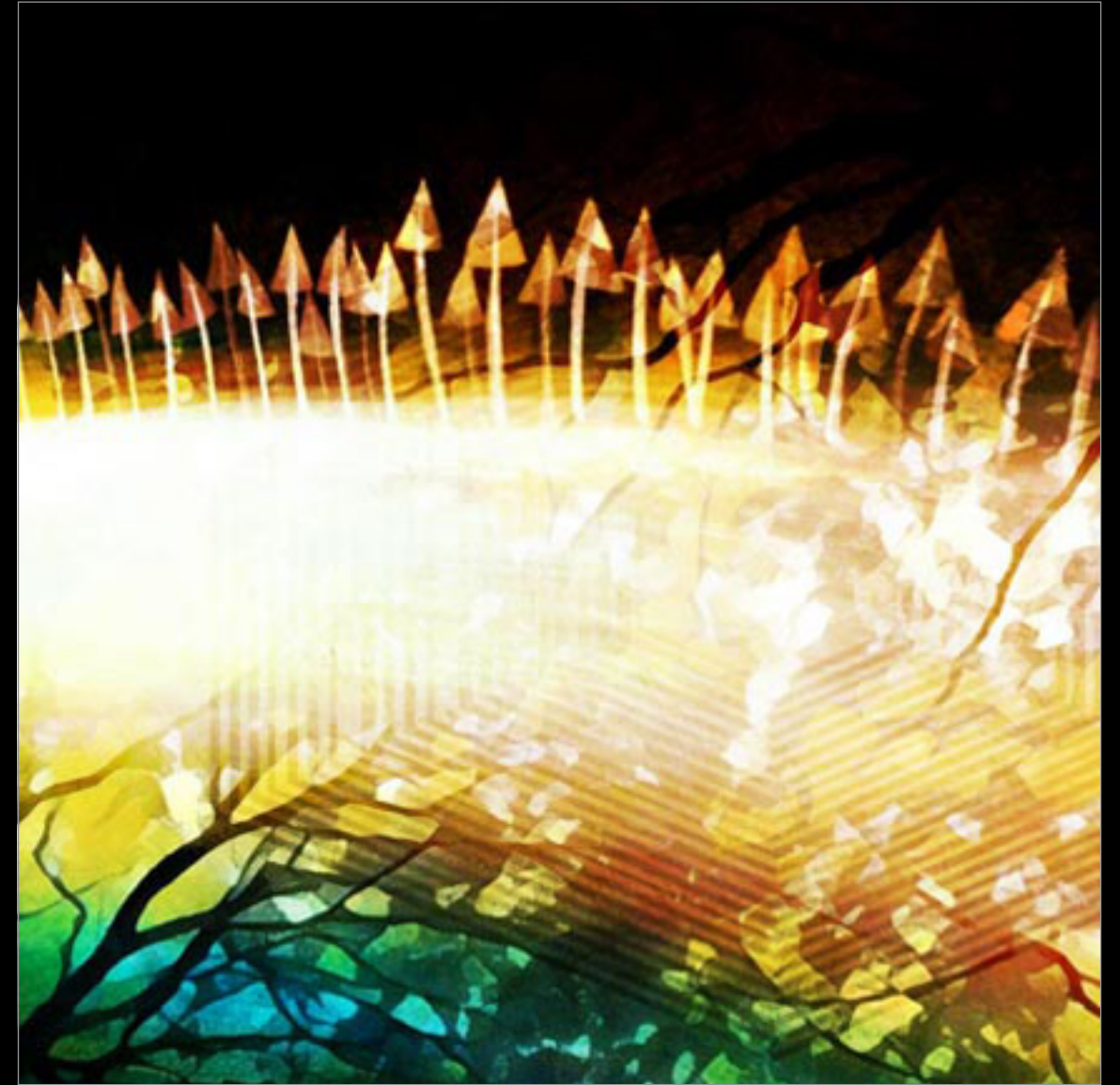
CHROMA GLOW



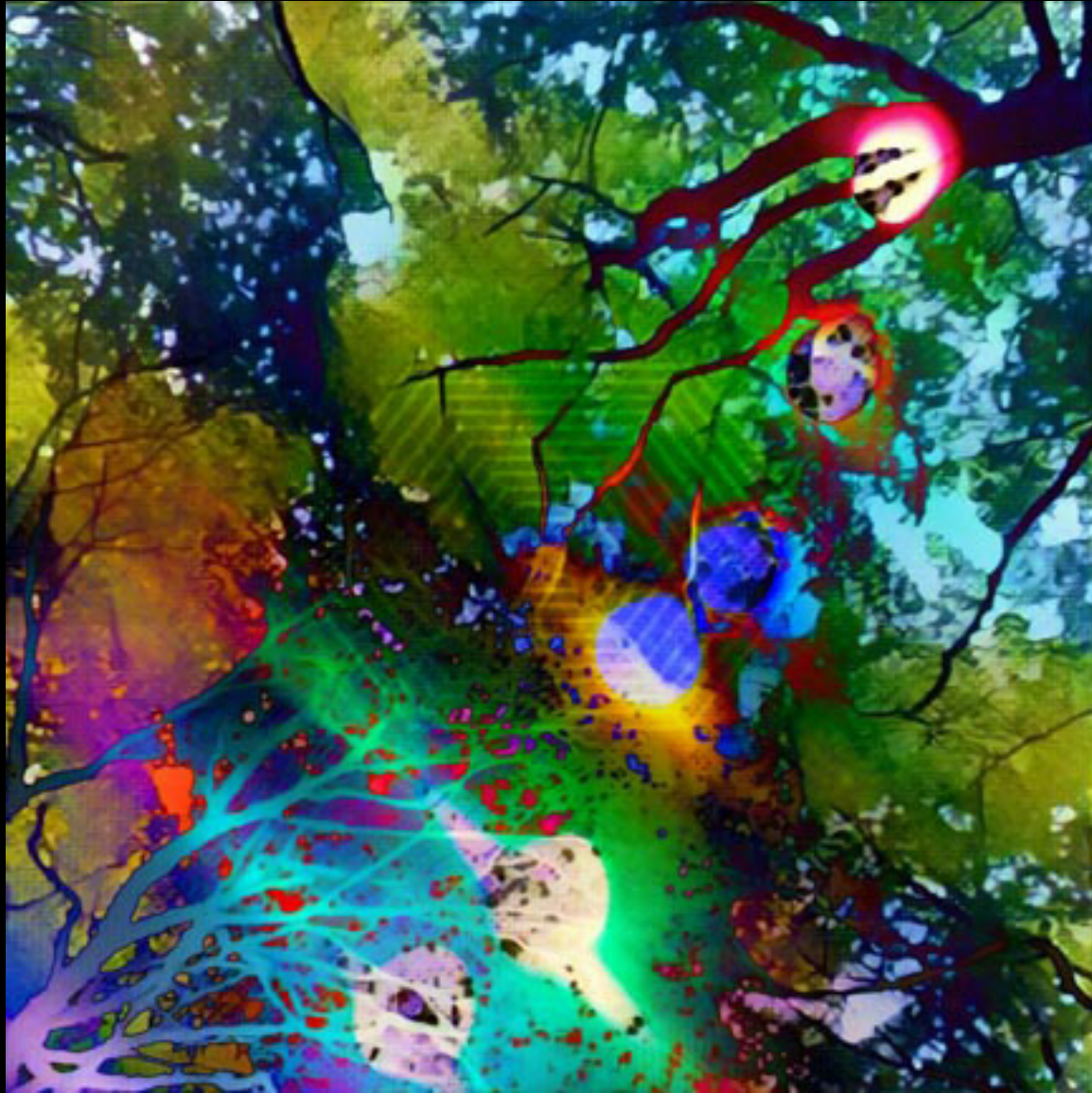
SPliced LIGHT



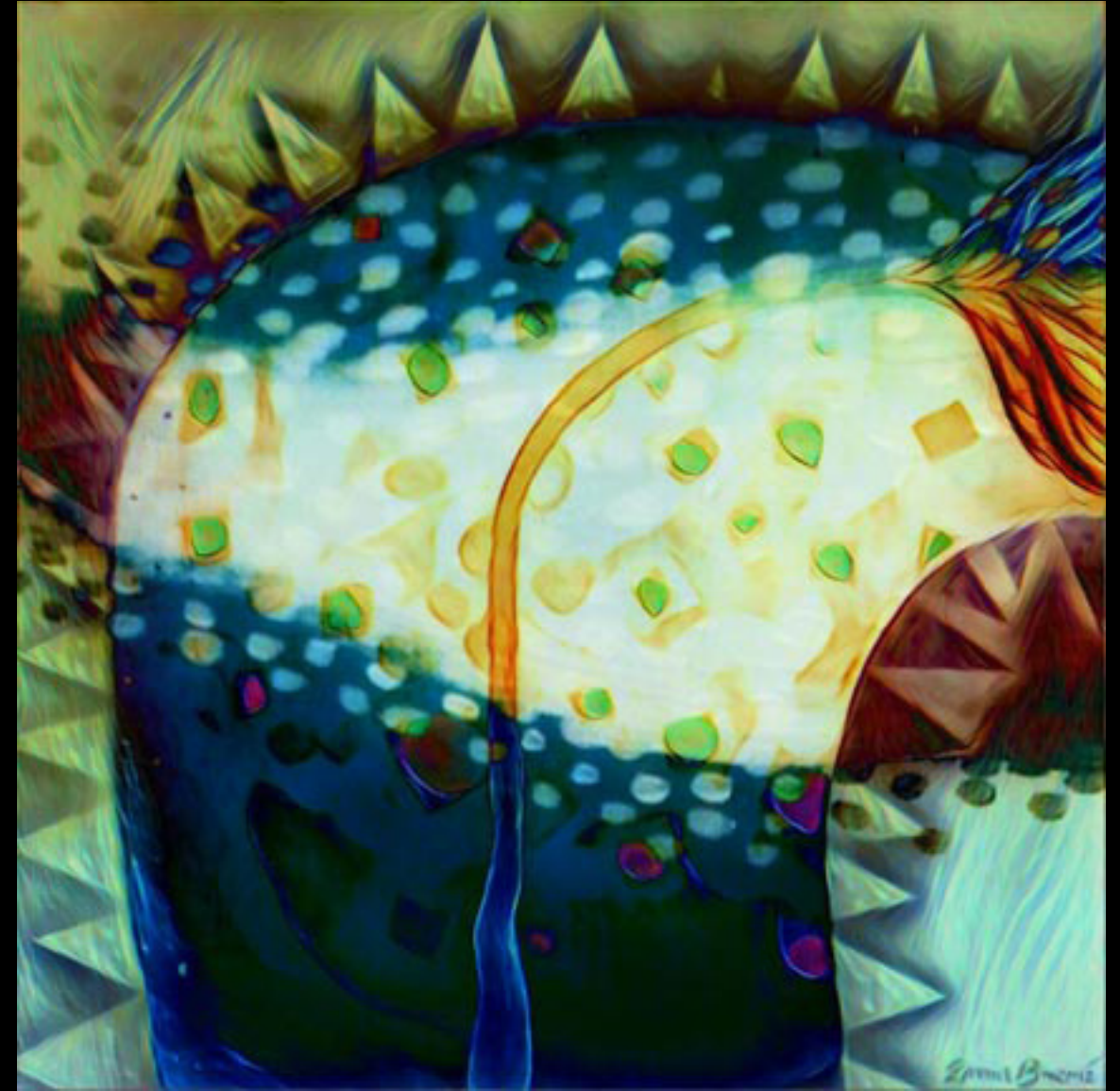
EARTH STAR



AKASHA



PORTAL



SLEEPWALKER



COSMIC DRENCH



KIMONO BLOSS

Jennifer Shutek is a Ph.D. student in the Department of Nutrition and Food Studies at New York University, Steinhardt, where she is pursuing research projects on several interwoven topics, including: the social functions of generosity among West Bank Palestinians, the semiotics of agricultural images in Zionist and Palestinian propaganda, the entangled histories of sabich and Arab-Jewish migrations to Palestine/Israel, and gastrodiploMACY in Palestine/Israel and among diasporic Palestinian and Israeli communities in North America. She obtained her BA in Middle Eastern and Islamic History with a minor in English literature at Simon Fraser University and her Master of Philosophy in Modern Middle Eastern Studies at the University of Oxford. Twitter: @quixoticavocado



GASTRODIPLOMACY IN PALESTINE/ISRAEL

Jennifer Shutek

“You won’t understand Arabs if you don’t understand their food.” A Palestinian-Israeli woman told me this one day as we sat in her living room, the stretching window on the western side of the house overlooking their backyard, containing a gnarled olive tree and a pair of chickens strolling languidly. I spent several days during Ramadan in the summer of 2014 with her, her husband, and four of their seven children in their home in Arraba, an Arab local council in the Lower Galilee region of northern Israel. The family shared their traditions of food preparation and consumption during Ramadan. I visited the family’s bakery, where women sat outdoors stuffing and crimping hundreds of knafeh, half-moon shaped dumplings bursting with cheese or nuts then baked and drenched in syrup; accompanied the children to the sprawling open-air market where they bought a variety of vegetables at their mother’s behest; and shared the iftār, the meal that breaks the day’s fast, as the massive crimson sun slipped below the horizon.

While Arab-Israeli identity is complex and multifaceted, there is truth to her association between identity and food. As noted by Liora Gvion, a scholar who has written extensively on the foodways of Palestinian citizens of Israel, the political identity of Palestinians is often articulated in the relationship between the “discourse of food, the discourse of land and their manifestation in the course of identity creation.” We need only to reflect on our own food-based memories, gustatory markers of holidays and special occasions, or our conceptions of foods that elicit disgust in order to feel on a gut-level the multiple ways in which food shapes our lives and our identities.

When I share with others that my scholarly work focuses on foodways in Palestine/Israel, they tend to reply: “how lovely that you’ve managed to find a topic in which you can avoid the politics of the conflict,” reflecting this assumption that food constitutes an apolitical, neutral space. Skepticism about the viability of treating food as something more than Instagram content or an escapist leisure activity increases when I bring up my main area of research: gastrodiploamacy. The concept of gastrodiploamacy rests on the idea that eating together can play a role in mediation of conflict at various levels, from inter-familial strife to diplomatic dinners between heads of state.

I had not thought of this brief conversation in that living room in Arraba for over a year, but was brought back to that moment in which my host so explicitly articulated the ineluctable ties between food and socio-cultural identity – indeed, the necessity of understanding food to understand an entire group of people – while at a panel discussion on the impacts of queer individuals on North American cuisine hosted by New York University’s Fales Library. There, food writer Mayukh Sen related a frequent occurrence: awaking to a barrage of irate e-mails from readers berating him for “making food political.” I was struck by this echo of the discussion in the introduction to M. F. K. Fisher’s *The Gastronomical Me*, written in 1943, in which she contemplates a question repeatedly posed to her: “why don’t you write about the struggle for power and security, and about love, the way others do?” Why, I wondered, is this accusatory question still directed at those who research and write about food over seven decades later?

As a food scholar, the causal assumption implicit in this claim, that those who attend to the power dynamics and hierarchies built into foodways *make* food political, bothers me. The notion that scholars and food writers create and then imbue topics of power, gender, and politics into food stems from the assumption that food is frivolous marginalia, a curiosity or light fun. This, in turn, ties to a middle and upper class performativity of wealth through the leisure of cooking, in addition to issues of gender and race implicated in food preparation. Food’s assumed “safe” nature lies in a space of inhering hierarchical gendering of food as female, personal, private, and, most importantly, apolitical. The lifestyle sold around purchasing specialty kitchen appliances or baking to relax oneself because it provides escape is permitted precisely because of the divorce between food preparation and daily unremunerated labour that has historically marked – and still marks – much of food preparation. Individuals who write about the complex interstices in which food operates – related to a whole host of charged issues including land and water access, sovereignty, identity, gendered divisions of labour, migrant labour, and heritage – are not generating these meanings, but rather are lending sensitive ears to the voices of those most involved in acts of food production and preparation.

When I share with others that my scholarly work focuses on foodways in Palestine/Israel, they tend to reply: “how lovely that you’ve managed to find a topic in which you can avoid the politics of the conflict,” reflecting this assumption that food constitutes an apolitical, neutral space. Skepticism about the viability of treating food as something more than Instagram content or an escapist leisure activity increases when I bring up my main area of research: gastrodiploamacy. The concept of gastrodiploamacy rests on the idea that eating together can play a role in mediation of conflict at various levels, from inter-familial strife to diplomatic dinners between heads of state.



‘We refuse to be enemies’: Israeli cafe offers 50% discount if Jews and Arabs dine together. [LINK](#)

While this concept may seem facile or whimsical at first blush, an understanding of the importance of food and agriculture within the context of nationalism sheds light on the dynamic potential within food to make important ameliorative contributions in conflict zones.

When seen within the narrative of the Palestinian-Israeli conflict, the idea of place-specific food production (that is, agricultural products and dishes that are labelled “Palestinian” or “Israeli”) is not only important for ideological projects of creating and disseminating nationalism, but also assumes a more immediate urgency because it takes place within a context of competing national identities and nation-building projects with a particular power dynamic. Consequently, all issues of cultural identity, legitimacy, authenticity, and tradition are at stake. Any assault represents an attack not only on the identity of a given group, but seems to pose an existential threat to that group’s very survival, because food is taken as an expression of the unique character, culture, and inherited tradition of a nation. In Palestine/Israel, these competing nationalisms vie for exclusive claims on one piece of land, often doing so through appeals to their unique ability to cultivate the soil.

Sam Chapple-Sokol, the leading scholar and practitioner in the contemporary field of culinary diplomacy, has observed that the “power and connection of food and nationalism leads us to consider the potential of using this link as a tool of international relations.” The significance of the connections between food and the reinforcement of a specific nationalist narrative has led some members of civil society within Palestine/Israel to contest and reformulate official narratives and identity politics in the region. Some Palestinians and Israelis are creating points of co-operation by attaching new meanings to food and agriculture, employing the many shared foods and methods of cooking to embark on their own gastrodiploamatic endeavours.

The types of gastrodiploamatic initiatives taking place in Palestine/Israel and among diasporic communities are not official, state-led outreach programs, but instead involve individuals meeting in private, unofficial venues to interact via food. Israeli-Palestinian cooperatives like Sindyanna of Galilee, the educational program Traditional Creativity in the School that brings together Arab and Jewish school children, and jointly authored cookbooks such as the critically acclaimed cookbook *Jerusalem: A Cookbook* and the community cookbook *Jam Session: Recipes for Friendship, Jam and Remembrance* contest the dominant historical narrative of the Palestinian-Israeli conflict. This is a conflict-reductive narrative that does not allow space for imagining alternative futures because it largely ignores the viability, or even the existence, of past and ongoing peace initiatives.

These several examples of initiatives of gastrodiploamacy illustrate the possibilities of using foodways to create dissonance with the standardised narratives of conflict, revenge, violence, and mistrust. The power of foodways to explore identity politics, religion, and ethnicity is significant in Palestine/Israel, where dominant narratives have portrayed a seemingly unbridgeable divide between Palestinians and Israelis, Muslims and Jews.

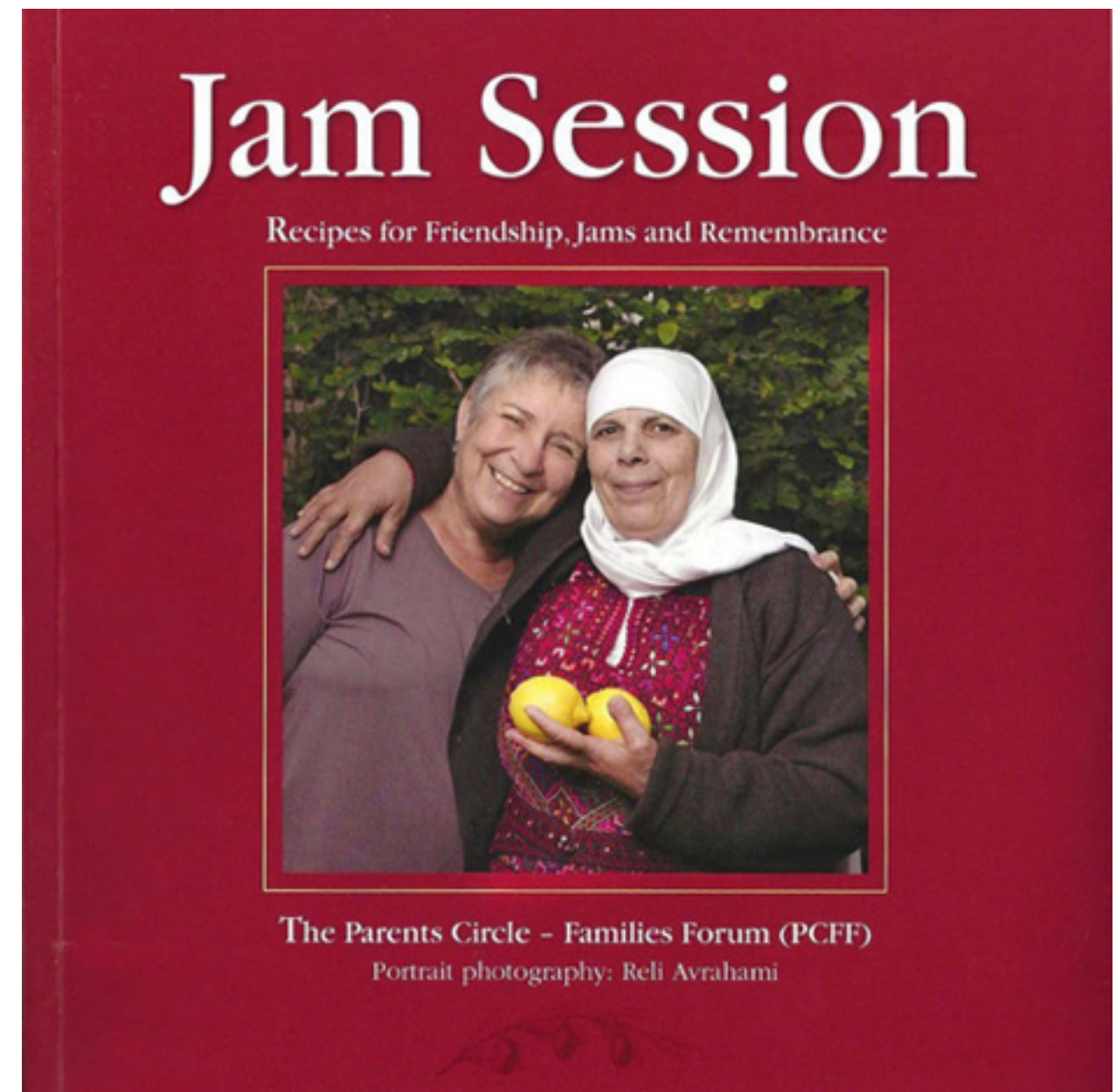
Earlier precedents of food-based collaboration and culinary diplomacy on a grassroots level occurred in Palestine/Israel, too. These include Hawaii Gan, a joint Arab-Jewish restaurant which began operating in the 1940s, and Sea Dolphin, a restaurant jointly owned and run by Arabs and Jews. Another private joint venture relating to food took place in the charged environment of the second intifada, between Israeli celebrity chef and baker Erez Komarovsky, and Palestinian Israeli chef and restaurateur Mahmoud Sfadi, when they “got together as a public statement to cook a meal together.” Today, Majda restaurant provides an unusual model of culinary collaboration. Its owners, a Jewish-Israeli woman and a Muslim-Palestinian man, are not only business partners, but have been a couple for over two decades, demonstrating the possibility of transgressing ethno-national segregation on a commercial and a deeply personal level.

These several examples of initiatives of gastrodiploamacy illustrate the possibilities of using foodways to create dissonance with the standardised narratives of conflict, revenge, violence, and mistrust. The power of foodways to explore identity politics, religion, and ethnicity is significant in Palestine/Israel, where dominant narratives have portrayed a seemingly unbridgeable divide between Palestinians and Israelis, Muslims and Jews. The perseverance of civil-society organisations that promote and facilitate dialogue and coexistence shed light on individuals who are choosing to write about, act upon, and advocate for co-existence, in part by relying on the universal nature of foodways.

In Palestine/Israel, eating together will not provide panacea for debates about one- or two-state solutions, the difficulties and nuances of life for '48 Palestinians, the myriad social and economic issues faced by Jews of Middle Eastern backgrounds (both historically and contemporarily), or the numerous agricultural guest workers whose illegal presence makes it nearly impossible for them to protest unjust hiring practices and labour conditions. The idea that a Palestinian and an Israeli will share a plate of hummus or share manaqeesh and be transformed into equal partners in pursuit of harmonious existence is, of course, a gross oversimplification, one that I have never heard advocated by practitioners or scholars of gastrodiploamacy.

Sharing food involves engaging in one of the most basic acts of survival in the presence of others, and as a result a host of meanings are involved in communal food preparation and consumption. Take, for instance, the project of creating jointly-authored cookbooks using two examples: *Jerusalem: A Cookbook* written by Jewish-Israeli Yotam Ottolenghi and Palestinian Sami Tamimi, and the community cookbook *Jam Sessions: Recipes for Friendship, Jam and Remembrance* compiled by members of the Parents Circle-Families Forum, a joint bereavement group for Palestinians and Israelis.

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“Nearly everyone in Gaza to whom we explained the project understood it immediately: to talk about food and cooking is to talk about the dignity of daily life, about history and heritage in a place where these very things have often been disparaged or actively erased.” - Laila el-Haddad

The acts of researching and testing recipes and writing *Jerusalem* and *Jam Session* required Palestinians and Israelis to collaboratively engage in the personal, meaningful activity of food preparation. These cookbooks challenge historical narratives of inexorable conflict and, by extension, participate in the creation of models for alternative futures. The imagination of coexistence by interacting with and humanising individuals who have traditionally been seen through the lens of conflict can be a contentious endeavour with larger ramifications because, as noted by history Professor Alon Confino, “empathising with the Other is always political.” The Palestinians and Israelis writing these cookbooks employ the universal cultural artefact of food to problematise the dehumanising portrayals of their Israeli and Palestinian Others, respectively. In doing so, they present deeper challenges to what they see as political and social systems of inequality and oppression in Palestine/Israel.

Although the vast majority of journalistic and scholarly writing focuses on elite male diplomatic and military history and current events in Palestine/Israel (juxtapose, for instance, the amount of virtual ink spilled each time Hamas and Fatah discuss rapprochement with the paucity of articles on organizations like the Parents Circle-Families Forum or Sindyanina of Galilee), few people live their day-to-day lives in spaces of ideology or state-level politics. Instead, our quotidian realities are far more banal, involving micro-interactions, commutes, and mundane decisions about where to shop, what to do with leisure time, and what foods to consume. Within this framework of micro-social spaces, the everyday takes on particular importance, as it is felt, embodied, and repeated on daily, weekly, monthly, and annual cycles which inscribe it into our habitus and experiences of the world.

The topics of resistance and cooperation that challenge conflict-reductive narratives in the charged and heavily mediated context of the Palestinian-Israeli conflict are a sometimes-radical form of subversion that seem to be particularly well suited to and facilitated by the culinary world. The power of food is beautifully articulated by activist and writer Laila el-Haddad, who writes in the introduction to her cookbook *The Gaza Kitchen: A Palestinian Culinary Journey*: “Nearly everyone in Gaza to whom we explained the project understood it immediately: to talk about food and cooking is to talk about the dignity of daily life, about history and heritage in a place where these very things have often been disparaged or actively erased.”



Palestinian author and Duke alumna Laila El-Haddad is vested in presenting complex narratives of Palestine through food and cuisine to counter the dominant view of Palestinians as either Islamic terrorists or victims of the Israeli state. [LINK](#)

At the end of the day, issues of a dismissal of food studies often come from a place of assuming that I (and others who consider food as a total social fact) are in some way generating or overemphasizing the significance of food, when the reality could not be farther from the truth. In daily conversations, I have spoken with Palestinian women whose embodied knowledge and roles within their families stem from their preparation and provisioning of meals; I have shared a meal with an Israeli couple who proudly showed me bottles of olive oil pressed from olives grown by the husband's parents; I was told by an American-Palestinian that she hungrily inhales the aroma of za'atar because it “smells like home”; and I spent a month in the home and kitchen of a Palestinian woman, a leader within her community, who told me that “food is better than prayer.” All of these, and dozens of other similar moments, make it clear that a complex, deep, layered resonance of food *exists*. It is a reality for the people who share their food, recipes, memories, and political opinions with me, whether they would articulate it using the academic jargon of my discipline or through reminiscences of a childhood or a yearning connection to land. And so, if in my research I chose to ignore the message, repeated over and over again, that food and agriculture figure on political, economic, bio-social, familial, and intimate levels in their senses of self and community, would I not be paying disrespect to these voices and truths? How can I as a food scholar hope to understand others if I do not truly listen to the complex stories that they tell through their foodways?



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

www.joo-peter.photoshelter.com www.viva-cuba.net



CARRO AMERICANO IN CUBA

PHOTOGRAPHS BY JOO PETER

People on Cuba earn about 15 to 50 dollars a month, a new car costs about 100.000 Dollar there. That's why ordinary Cuban people care about the old cars of the 50s on the communist island. They are still widely used as taxis (called *taxi colectivo*), a ride for 15 to 25 *Pesos Nacional*, about 70 cent to one US dollar for locals. About half of all cars on the streets are still vintage models. Most cars of the 50s are by General Motors: Chevrolet, Cadillac, Pontiac, Oldsmobile, and Buick. When you spot a truck or older cars of the 30s and 40s, it's a Ford most of the time. The other brands commonly spotted are Chrysler (Plymouth, Dodge, DeSoto) and some fashionable Mercury and Lincoln by Ford. I love the rare models by Studebaker, Packard and Edsel.

Cuba imports petrol by Venezuela, so they can feed their thirsty cars. Many of the old cars have new motors by Toyota or other brands, but there are still many vintage cars with old motors consuming large amounts of petrol. In the 70s and 80s, Cuba also imported Russian cars. They are still quite popular among taxi drivers. Presently China is producing cars in Cuba mainly for export.

Since it's a communist country, there is no free market for new cars. For most Cuban people, even a bicycle is a luxury they can't afford. I send parcels to Cuban friends every month.

Hurricane Irma in September 2017 caused a lot of damage. In case you want to help: small things easy to send by parcel are welcome (old mobile phones, SD cards, USB-Sticks), contact joopeter@gmx.de

Soon I will publish a short travel guide on Cuba - so anybody going to Cuba, keep in touch.















MANDALAS

EXPERIENCE INNER PEACE

BY PATRICIA FITZGERALD

The drawing of Mandalas as well as being an artistic practice is a meditative and spiritual exercise, bringing much peace and a sense of well-being. When viewed, a Mandala will imbue within you a sense of mindfulness and will encourage peace and tranquillity in your mind and home. Mandalas have a therapeutic and healing effect on both the observer and the artist. They take you to a deeper place than you might be in daily life. A space for re-connection with your inner self.

How to meditate with a Mandala:

- Choose a mandala that you feel drawn to.
- Sitting comfortably with your back straight with the mandala approximately an arm's length away, gently gaze at the mandala, allowing your focus to relax so that the image gradually blurs.
- For about 5 minutes or longer, meditate on the centre of the mandala allowing its form to bring your mind into a state of balance. This is the space where the ego self becomes less active.
- Five minutes is a good minimum time to sit with your mandala, but longer is encouraged.
- When you feel ready, shift your awareness elsewhere and enjoy the deep inner equilibrium that remains.



BENEATH



BIRD



INNER LANDSCAPE



EXPANSION



GROWTH

www.jillgocher.com
www.amazon.com/author/jillgocher
 Instagram jillgocher



MEN OF THE CAMELS

THAR DESERT, RAJASTHAN, INDIA

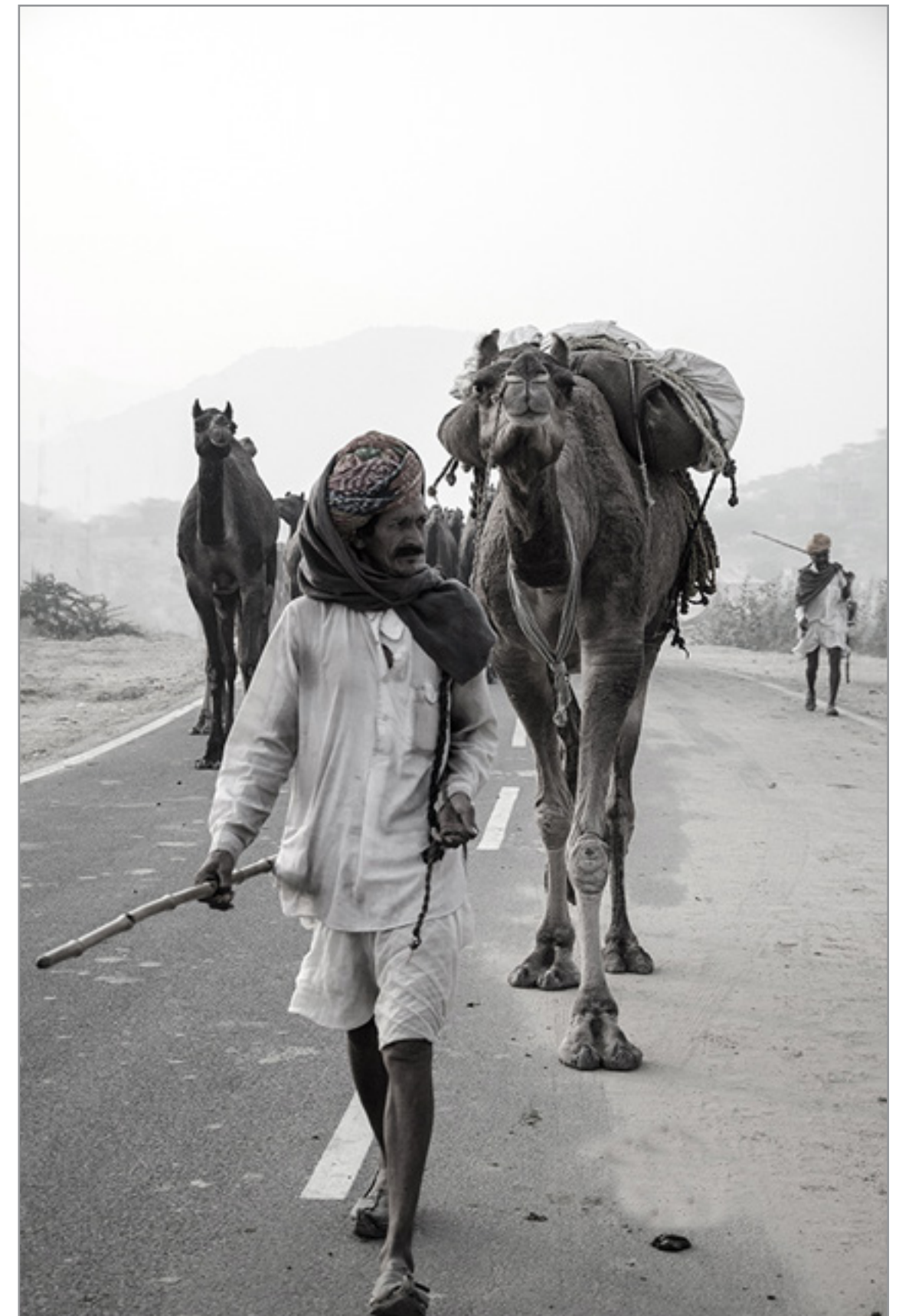
PHOTOGRAPHS BY
JILL GOCHER

Across the desert of Rajasthan live the nomadic Raika people, custodians of the camel. They breed and train them, aware of everything about them and have developed a language of communication. Their very identity is connected to their camels. The trust between man and their camels is such that the camels will allow them to shave their wool into intricate patterns. When they can, they sell them.

Each year many of the Raiki converge on the scrubby grasslands around Pushkar where the world's biggest camel fair occurs every November drawing both camels and tourists

Now their camel herds are shrinking together with the desert and demand and their very way of life is threatened. The Raika have strict rules and taboos with their camels, one of which is to sell them only for transport and riding, not to eat, which now competes with mechanized vehicles.

The good news is that recently, the Rajasthan Government, after declaring the camel their state animal, has introduced new measures including a 10,000 Rupee cash bonus for the birth of each new camel. Lets hope that the measures, together with tourists and the always popular camel tours will keep the camels thriving.



1/ Walking into Pushkar.
 People from all over the desert come to take part in India's biggest camel fair.



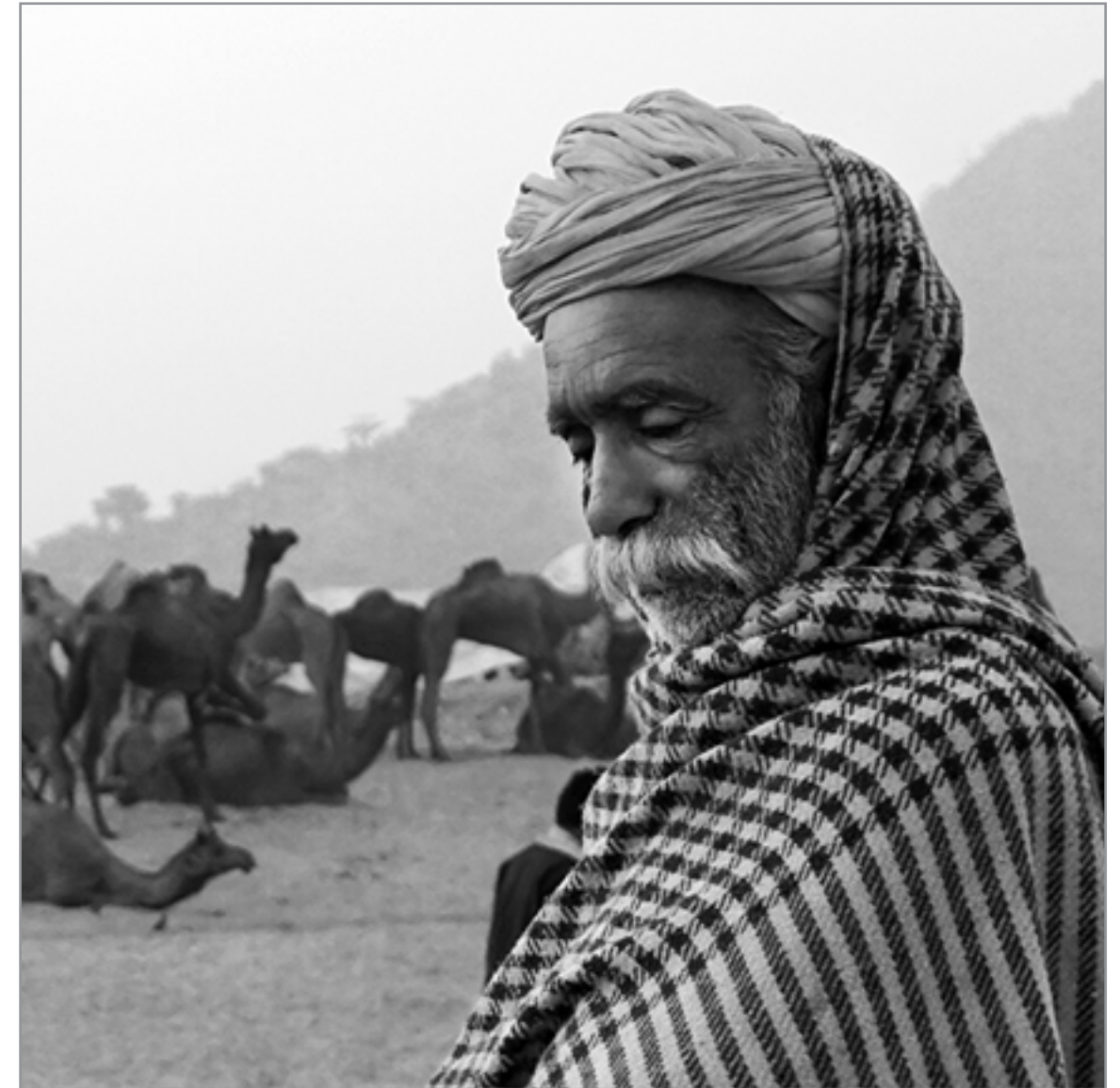
2/ Like man like camel. The Raika people develop a close affinity with camels and have even developed a language to communicate with them.



3/ This little boy looks calmly down as the camels stand quietly in the distance.



4/ This gorgeous man looks as happy as a clam with his camels behind.



5/ Wrapped in a rug against the morning chill, the man stands around watching the morning start.



6/ Standing on a wall this distinguished looking man appears to be surveying the field looking for the good camels.



7/ Shy but strong this adorable man succumbed to my camera.



8/ Early morning sees all the camel men up ready to start their day.



9/ Dressed in white robes offset by brilliant red or orange turbans the Raika people always look distinguished.



Miriam Isabelle Cherribi was born in 1998 in Amsterdam and lived in the historic city center for five years before moving to Atlanta where she is currently a freshman at Emory University. She also lived in Mumbai in 2013 and was a student at the American School of Bombay. She has visited museums, memorials, and historic sites in many countries in Europe and Asia, as well as Morocco, Argentina and Chile. Miriam speaks French and Dutch. She enjoys illustration, painting, design, photography and martial arts.



INDIA. Punjab. Kurukshetra. A refugee camp for 300.000 people. Autumn 1947.
Image Reference PAR58994(HCB1947007W00015/08C) © Henri Cartier-Bresson/Magnum Photos

MIRIAM ISABELLE CHERRIBI A PHOTOGRAPHER'S INDIA

Photography can be described in so many ways. Photography is defined as “the science, art, application and practice of creating durable images by recording light...either electronically by means of an image sensor, or chemically by means of a light-sensitive material such as photographic film.”¹ While this definition may be technically correct, photography is more than just the scientific and physical aspects of the camera and image creation. Photography also evokes a mental aspect of various emotions. Photography can be an emotional experience not only for the viewer of the photograph but also for the photographer. Photography is a powerful medium to transport the viewer into thinking about unfamiliar cultures, locations, and subjects.

When I lived in India with my family in the last half of 2013 as a first-year high school student at the American School of Bombay, my younger sister and I would be driven to school very early in the morning on days when we had sports team practice. On those mornings when I was not still sleeping in the car, I would observe many people living in slums along the side of the highway or under bridges, in shantytowns away from the larger and more wealthy areas of Mumbai. I vividly remember the little naked toddlers playing by the side of the road, and the smiling toothless beggars dressed in mismatched clothes. The colors I saw on the streets of India stood out.. India's colors can evoke many emotions. I can still hear the honking and yelling as people try crossing the busy streets. The distinctive sometimes sweet smell of the air in Mumbai has become part of the images I recall.

India is one large frame with millions of subjects each of them unique and each with an individual story. In that sense, India is like everywhere. Though many of the specific images I remember from India may seem a bit depressing, there is a feeling of happiness in the country that made me see beyond the sadness and poverty that we find in many societies around the world.

Cartier-Bresson was not one to mince words, especially when it came to photography. During a brief encounter with American William Eggleston, a pioneer of color photography, the Frenchman commented “You know, William, color is bullshit.” The same sentiment was aired differently by Ted Grant, a Canadian photojournalist, when he said, “When you photograph people in color, you photograph their clothes. But when you photograph people in black and white, you photograph their souls!”

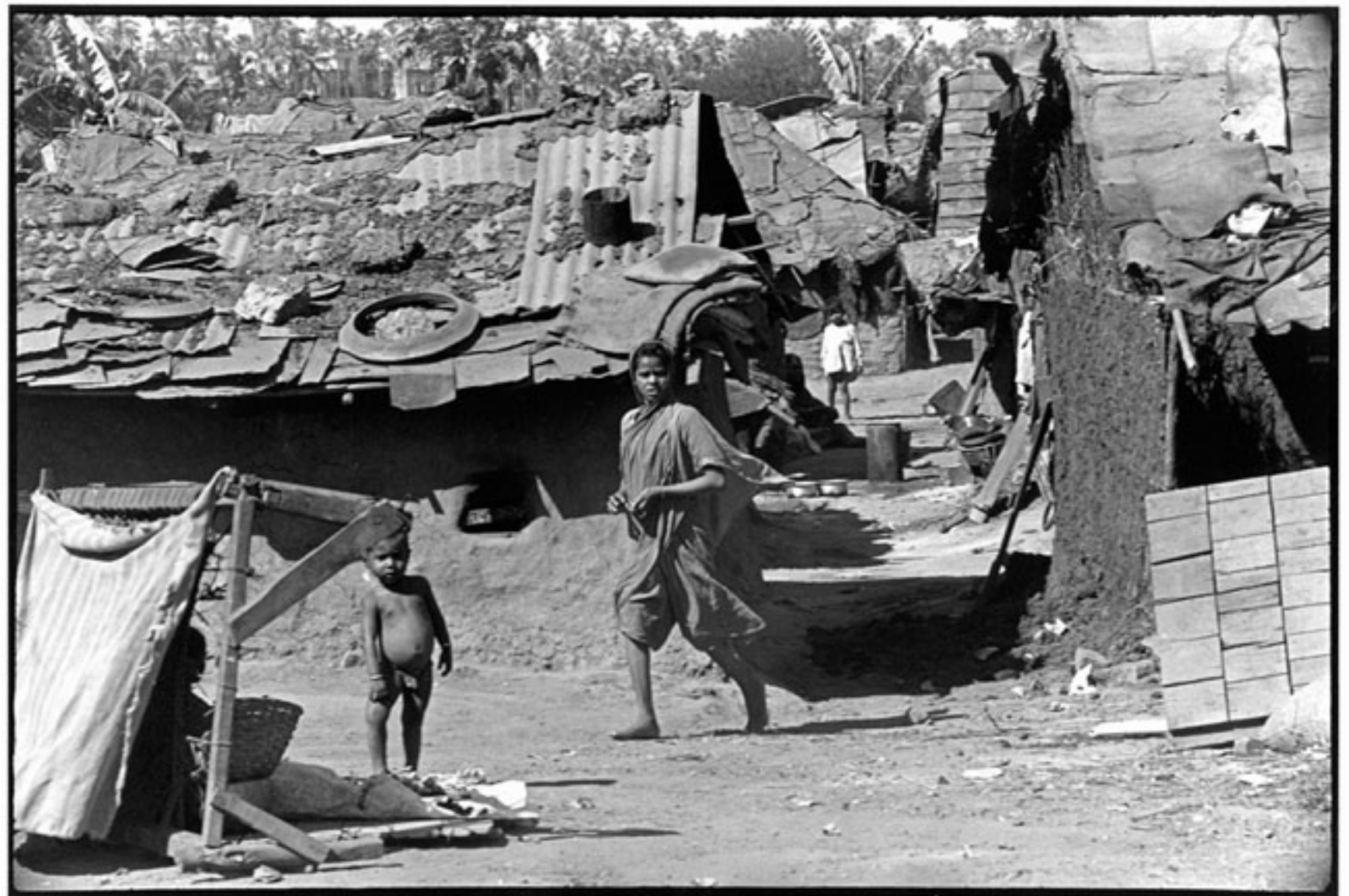
Despite all the cars honking, the child beggars sent to trick one into giving them money for gangs, the cows and sometimes even elephants walking the streets, there remains a profound sense of serenity. It is a sense of serenity that stems from India’s ancient civilization and contemporary spirituality.

In this article, I discuss three photographers whose work on India I find especially moving: Henri Cartier-Bresson, Mary Ellen Mark, and Craig Semetko.

One of the greatest photographers of our time shot in black and white only. Henri Cartier-Bresson’s moving work has inspired generations. MagnumPhotos.com exhibits Henri Cartier-Bresson’s photographs from “India 1947-1948,” a number of these also can be found in his book *The Decisive Moment*, published in 1953.

It is difficult to think of a more decisive moment than 1947-48 to be a photographer in India. Cartier-Bresson experienced India immediately after Independence from the British Raj on August 15, 1947 and during violence of the Partition, when thousands of families were brutally murdered while moving across the new borders between India and Pakistan. One surreal monochrome image titled “INDIA. Punjab. Kurukshetra. A refugee camp for 300,000 people. Autumn 1947,” depicts a seemingly endless sea of tents, with laborers, women working, and children resting, in the blistering Indian sun.² With this photograph, Cartier-Bresson reminds us of the shared culture torn apart by the violent Partition. His work at this time of great upheaval in India evokes feelings of empathy and compassion from the viewer.

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INDIA. Maharashtra. Bombay. 1947. Image Reference PAR91389 (HCB1947007W00011/03)
© Henri Cartier-Bresson/Magnum Photos

The story behind Craig's WHO AM I photo is revealing, suggesting what the Rishis knew about the power of thought. Craig was standing there looking at the poem on the wall thinking if only something was there on top then it would be a perfect shot, when immediately a dog jumped up there and looked at him as if the dog was saying, "OK, I'm here, take the shot!"

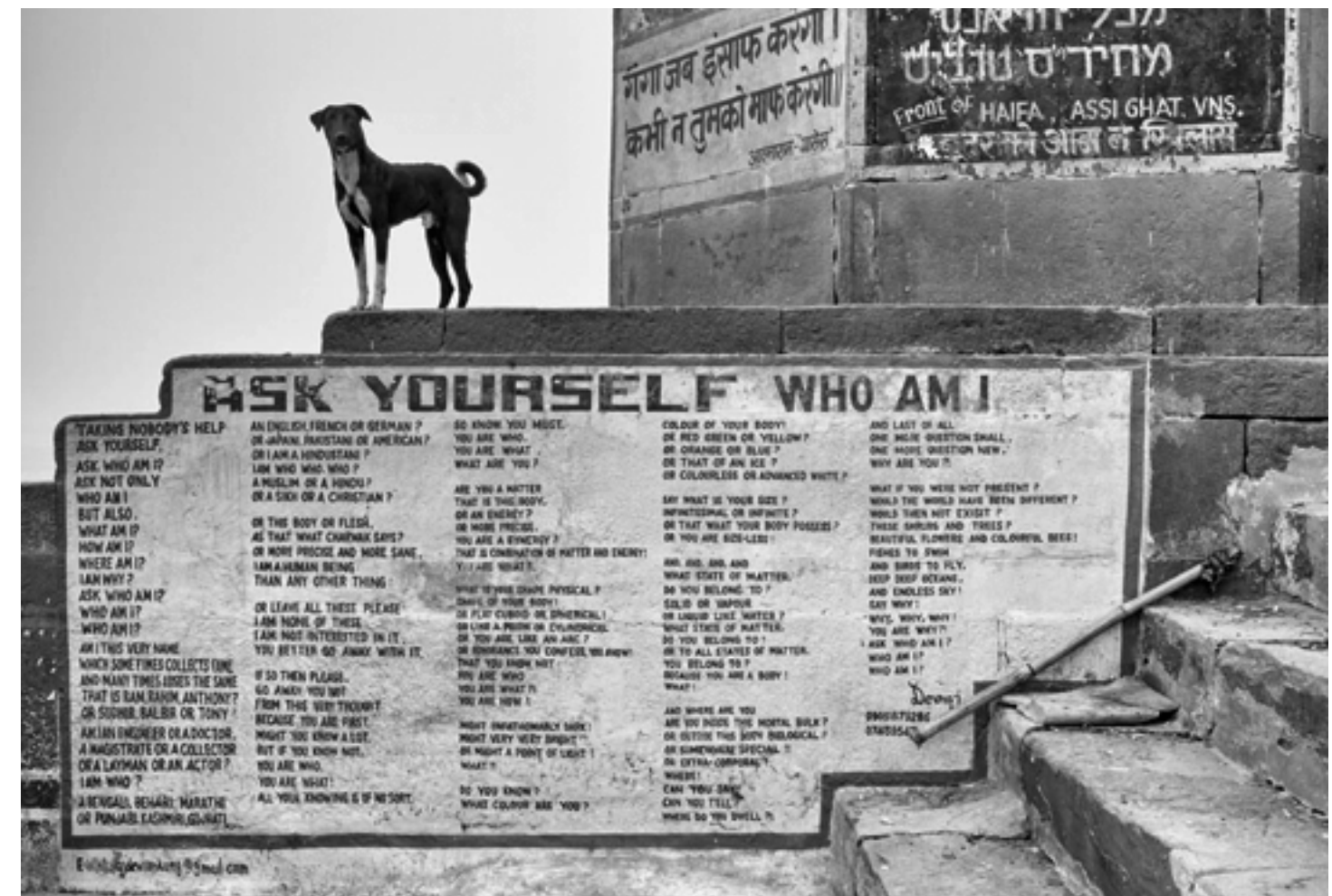
Mary Ellen Mark, a legendary American photographer, made many trips to India over the course of her lifetime. She published several books from her India projects including the colorful *Falkland Road: Prostitutes of Bombay* in 1981, Photographs of *Mother Teresa's Missions of Charity in Calcutta, India* in 1985, and *Indian Circus* in 1993.

Her first book from India is one of my favorites. *Falkland Road: Prostitutes of Bombay* exposes an unseen lifestyle of individuals in Mumbai, one that I never knew about nor wanted to know about until I saw this book. These images are raw and powerful. They showcase what can be hard to look at but shed light on a subculture that it usually overlooked within Indian society. My favorite image from this book is of teenage girls staring. Two girls facing the camera are standing, a third girl is seated and we see her profile. The girls look to be between the ages of 12 and 15, probably forced into prostitution. We see the back of a man who appears to be about to choose one of them. The intense looks on their faces reveal their daily struggle. The dark reds in this image and the lighting at night give a dangerous feeling about the situation. The colors and lighting enhance the feeling the discontent and apprehension one observes in the faces of these girls.⁵

When looking at the faces of the subjects in Mark's photos, their emotions clearly tell a story. Mark is able to step inside a hidden world and expose it to society. Shooting in color and in black and white, Mark creates a story through her images that are often shocking and always truthful in revealing the real struggles faced by many individuals. Commenting on Mark's work in *Falkland Road: Prostitutes of Bombay*, blogger Jenny McPhee writes: "The portrayal of a subject's nakedness, real or metaphoric, arouses our horror, desire, pity, mirth, joy, and, at its most successful, inspires self-reflection and empathy."⁶

It would be difficult even for Ted Grant to disagree that, in this case, shooting in color in 1978-79, Mark's photograph indeed captures the souls of these girls. Mark spent ten years thinking about the project after first visiting Falkland Road in the late 1960s. In the Afterword to her book at her website, she explains how the project could not have been made today and even then it was difficult.⁷ Because of the subject matter no American magazine would publish it. Although *Geo* magazine sent her to India for three months to shoot *Falkland Road*, on what was one of her many visits there and elsewhere in the country, *Geo* passed the story to her sister magazine, Germany's *Stern*, which ran many of the photographs over 13 pages. Reading the Afterword, we recognize that the Falkland Road project was the most moving experiences Mark ever had during her career as a photographer.

Craig Semetko is a contemporary photographer who is inspired by the work of Henri Cartier-Bresson, Elliot Erwitt, and Mary Ellen Mark, among others. In the Foreword to Semetko's first book entitled *Unposed*, Elliott Erwitt wrote: "In my book, he is the essential photographer. That is, the one who sees what others could not have seen."⁸



WHO AM I? Varanasi Autumn 2013
Photograph © Craig Semetko from his book INDIA UNPOSED

To describe Semetko as a “street photographer” would be a misnomer. “I don’t really like the term ‘street photography,’ as it’s very limiting. One of my favorite photographs in the *India Unposed* series is of two young men rowing a boat on the River Ganga. Does that make me a “river photographer?” I think what people mean when they say “street photography”—and I’m not condemning anyone for using the term as I use it myself because it’s the quickest way to generally explain what I do—is a type of photography that is not staged, and captures spontaneous moments of people living their lives, often candidly,” Semetko said.



India Leica Destination - Varanasi - Wrestling. Photograph © Craig Semetko

In 2013, Semetko was paired with his the legendary Erwitte in a “10×10” exhibition that would be unveiled at the 100th anniversary celebration of Leica Photography and grand opening of Leitz Park, the new Leica facilities in Wetzlar, Germany, celebrating 100 years of Leica photography. Semetko elaborated on how this exhibition relates to his work in India for second book, *India Unposed*, published in 2014, “The decision to shoot black-and-white was made when I was paired with Elliott Erwitte for the 10 x 10 exhibition. The concept was to pair each of the chosen 10 photographers with their respective artistic “fathers.” Leica put Elliott and I together because we both shoot in the street, we are known more or less for the sense of humor in our images, and we both shoot (primarily) in black-and-white. So while I was free to shoot the project wherever and of whatever I wanted, I was asked to keep those three things in mind.”⁹

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One of my favorite images by Semetko from his book *India Unposed*, is that image of two young men rowing a boat in the river Ganga. One man stares fervently into the distance while the younger more innocent looking man behind him stares at the expression on his face. What I love about this black and white photograph is that it draws my attention directly to the emotion on the subject’s face. Commenting on the photographer’s experience in India, Semetko said, “Photographing in India is a photographer’s dream. As a westerner visiting for the first time, my senses were overwhelmed. Everything was new... the sounds, the tastes... and of course the sights. This is wonderful from a photographer’s standpoint. If you’re curious, you see things as a child would - everything is new and fascinating. The challenge I had was how to shoot candidly, as I was easily noticed and constantly approached with requests to be photographed. In the United States, people rarely ask to be photographed; in India, so many people asked to be photographed that I had to change my approach to getting candid photos.”¹¹

Photography freezes a moment in time, a moment of someone's life. Anything can happen in a second, a blink of an eye. A camera can take a picture, but the photographer is the one who sees the image before it is taken. Today's smart-phones may make it seem easy to take good photographs. But no matter how smart the smartphone, it cannot change the photographer. It is the person behind the camera who has the gift to be able to capture what Cartier-Bresson calls the "decisive moment".

On his latest trip to India in October 2017, Semetko captured dynamic moments in a wrestling club on the outskirts of Varanasi, India's holiest city. For this image the use of color is crucial.

Instead of a clash of various colors, the colors bring life to the images. There is so much emotion in the image of the two men wrestling that can be identified through the intense looks on the men's faces as they struggle. According to Semetko, "Black and white photography is more about form, shadows and human essence. Color tends to be more about color. None of the colors in these images clash. The colors are all from the same palate, so it doesn't disrupt. The colors in these photos do not distract from the forms, the actions, and the essence of the human activity in the image."¹²

Every great image has key elements that make it great. Craig Semetko makes it easier to identify these elements, in a video titled "The Photographer's DIET."¹³ We learn that DIET is an acronym for four critical elements of a great photograph: Design, Information, Emotion, and Timing. Design consists of the geometric shapes or patterns created between the subjects within the frame. Information is needed to provide the viewers with a "sense of context," so that they can then "complete the narrative for themselves." Emotion should be evoked in the viewer. And timing is crucial. "A great photograph can give the impression that it could not have been taken a split second before or after" said Semetko.

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End Notes

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Gerard Sexton is a visual artist based in Cork City. He completed a BA at the Crawford College of Art and Design in 2013 and now spends his time making art about the unusual things that interest him. His second solo exhibition, Immersive Activities, reinterprets themes and visual elements that derive from Indian and Persian miniature painting. He likes to tell stories but he's a visual person and finds that making pictures is the best way to share creative ideas. Facebook: Gerard Sexton - Artist gersartwork@hotmail.com



IMMERSIVE ACTIVITIES

ARTWORK BY
GERARD SEXTON

My images take their inspiration from Indian and Persian miniature paintings. I have looked at specific works from these two artistic traditions, creating a series of playful reinterpretations. This series was set in motion two years ago when I chanced upon a book on traditional Indian painting. The introduction to something new can ignite a creative spark and studying these historical pictures has allowed me to think in a different creative direction. I was inspired by the elaborate borders, the unusual colour schemes and the painstaking attention to detail in these images. I was also fascinated with their subject matter which deals with mythology, religion and the literary traditions associated with these two cultures.



INTERVENTION

ACRYLIC ON CANVAS



A HERO APPROACHES THE SIMURGH
TO POLITELY ASK A FAVOUR
ACRYLIC ON CANVAS



RESTORING THE ORDER
ACRYLIC ON CANVAS



IMMERSED IN THE MOMENT (DETAIL) ACRYLIC ON CANVAS



WAKING THE DEMON (DETAIL) ACRYLIC ON CANVAS

Carl Scharwath, has appeared globally with 100+ magazines selecting his poetry, short stories, essays and art photography. Two poetry books: *Journey To Become Forgotten* (Kind of a Hurricane Press). and *Abandoned* (ScarsTv) have been published. Carl is the art editor for Minute Magazine, a dedicated runner and 2nd degree black-belt in Taekwondo.



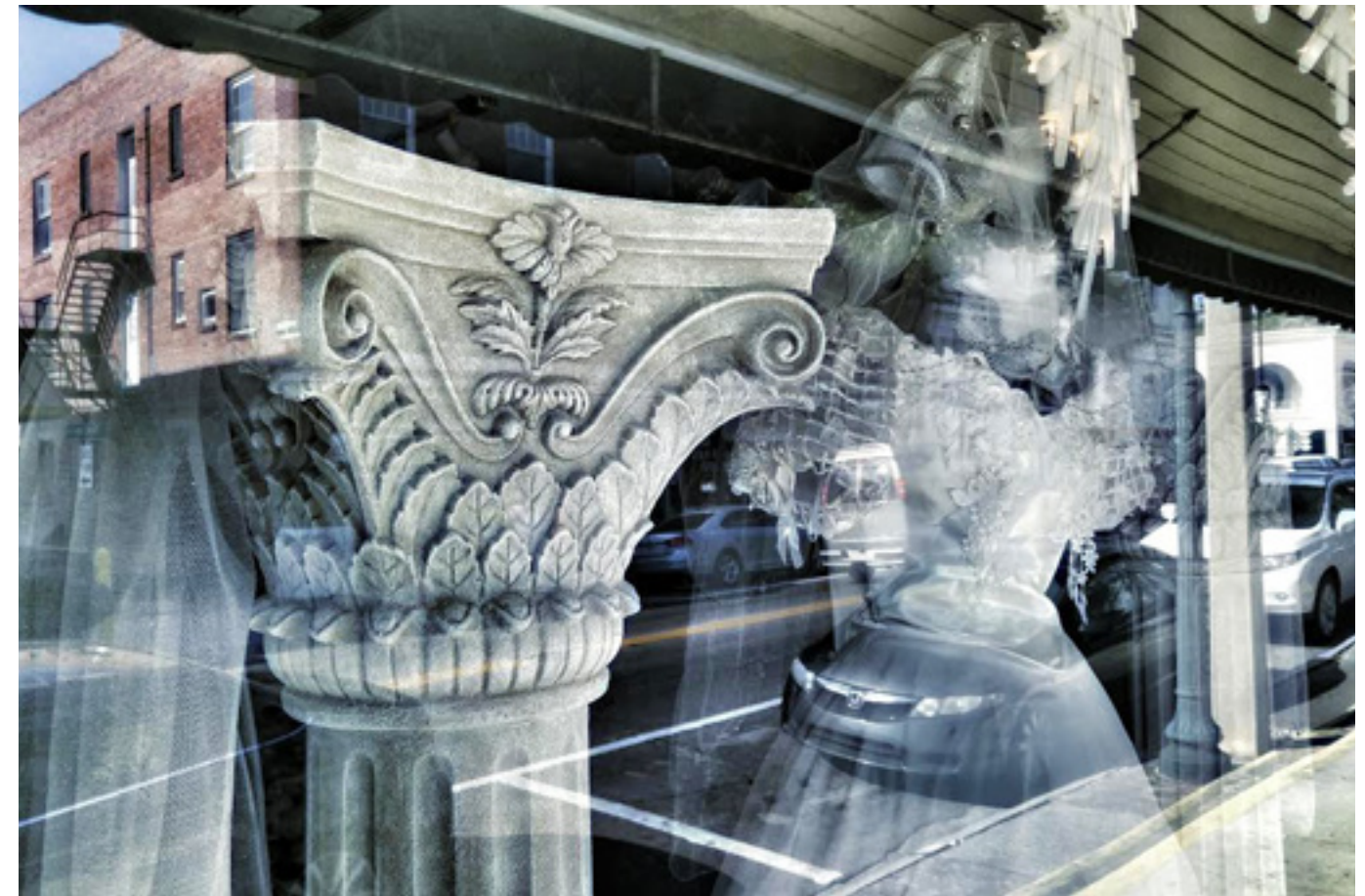
REFLECTIONS

PHOTOGRAHS BY CELLPHONE

CARL SCHARWATH

Five of my photos were taken through a daytime window. I love the effects the glare and lighting can create. Since I use a cell phone (The LGG5) to capture images and do not use Photoshop and only very minimal enhancements the glare from the window gives a surreal look. This is what I am always looking for in my art photography. I am motivated by my favorite photographers Man Ray and Lee Miller.

My quest is to always look for the surreal in the real and photography fills that passion. I have also worked on and have published the combination of photography and poetry with other poets as a collaboration of word and image artists. My photography like my poetry has been inspired many times while out on a run. I always keep searching for art and inspiration while my breath and feet provide the rhythm to this journey of creativity.



BESET



ANTIREALISM



ANGEL OF THE ANTIQUES



AWAKEN



TWO GIRLS



GIRL AND LAMP



EXLORATIONS
IN MEMORY OF JENNY LINK

<http://energymedicinedna.com>

www.amazon.com/candessmcampbellphd



DR CANDESS M CAMPBELL TRANSFORMATION IN THE NEW YEAR

Into the New Year, most people have taken a look back and reflected on the year before. Some have made resolutions and some just go forward with hope. Rather than making resolutions, I pick one focus for the year, one word to remember and increase in my life.

One year the word was money and I became more responsible in my spending, saving and earnings. That year I increased my income by 25%. I read money books, brought my attention to my habits and envisioned and created abundance.

Last year my focus was on food. I watched *“foody”* shows on television and regularly added nutritionally healthy foods to my diet. I drank green smoothies and my body glowed from all the enzymes. I increased my awareness on how foods affect my health (and my mood!)

This year my focus is music. I have a Martin 000M and my plan is to learn to play my guitar, listen to a variety of music throughout the year, attend concerts and experience music as a healing force in my life!

Speaking of a healing force in my life. Please read my book [12 Weeks to Self-Healing: Transforming Pain through Energy Medicine](#).

The first chapter focuses on *Evaluating Your Situation*. Whether it is emotional or physical pain, there is always an emotional component. I find that when people tend to focus on the past, they suffer from depression and when they focus on the future, it creates anxiety. On my website energymedicinedna.com go [HERE](#) you will find the toolbox. One is for depression and the other for anxiety. If you find that you struggle with either of these, getting professional help is important.

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.

Sometimes you live your life day to day without much self-awareness. It is helpful to look at whether or not you are getting your needs met. William Glasser, MD, a psychiatrist wrote a book called *Choice Theory*. In the book he talked about people having Four Basic Needs. The needs he lists are for 1) Love & Belonging, 2) Power and Worth, 3) Freedom and 4) Fun. These are beyond your need for survival.

Think about your life and what the main need is in your life. In your journal, write down your main need. Then write down friends and family you spend most of your time with. List some activities you engage in on a regular basis. Are you getting your needs met with these friends, family members and your activities?

When I first did this exercise I listed out my friends. A few of the friends I spent most of my time with did not meet my needs at all. I found one friend met most of my needs. I realized I leaned too much on one friend and needed to create more relationships in my life where I felt more alive, full, and got my needs met. I also realized I needed to let some friends go. With self-awareness, I saw how drained I became after spending time with some friends.

Try this yourself. You may be amazed at how simple changes in your life can shift your emotional for physical pain!

You are an integrated being of Mind, Body and Spirit. You will notice that when you change your thinking about a situation, your feeling changes as well. You may choose to do something different and immediately your thinking changes and your feeling changes. The key here is you have 100 % control over your doing, 90 % control over your thinking and only 10 % control over your feeling. When you do or think something different – you feel better!

An example is Sarah was waiting for a phone call from Taylor to go out to dinner. (*love and belonging and fun*) Taylor didn't call and Sarah thought, **"I was stood up."** She started feeling angry and lost energy. Sarah began making up stories in her mind of what happened and worked herself into a frenzy.

An hour later Taylor called and said she was so sorry. She explained that she had witnessed an accident on the freeway and was pulled in by the police to share what she had seen. Taylor said she was so shaken, she didn't even think about the dinner plans until she calmed down and realized she was hungry. She asked Sarah if she could come over, she needed a friend.

Sarah began to understand (thinking) and she empathized (feeling) with Taylor's experience. She began cooking (doing) something to share with Taylor and prepared for her friend to arrive.

Can you see how the feelings followed the doing and thinking in this situation? You can write out some situations in your past, some times when you were really upset. Then write out what you could have done or thought differently, identifying how you would feel different.

Use your journal for this exercise and soon you'll find you can do it quickly in your mind. So much of the emotional pain (which is under the physical pain) is manufactured in your mind. Now, you have a tool to change this!

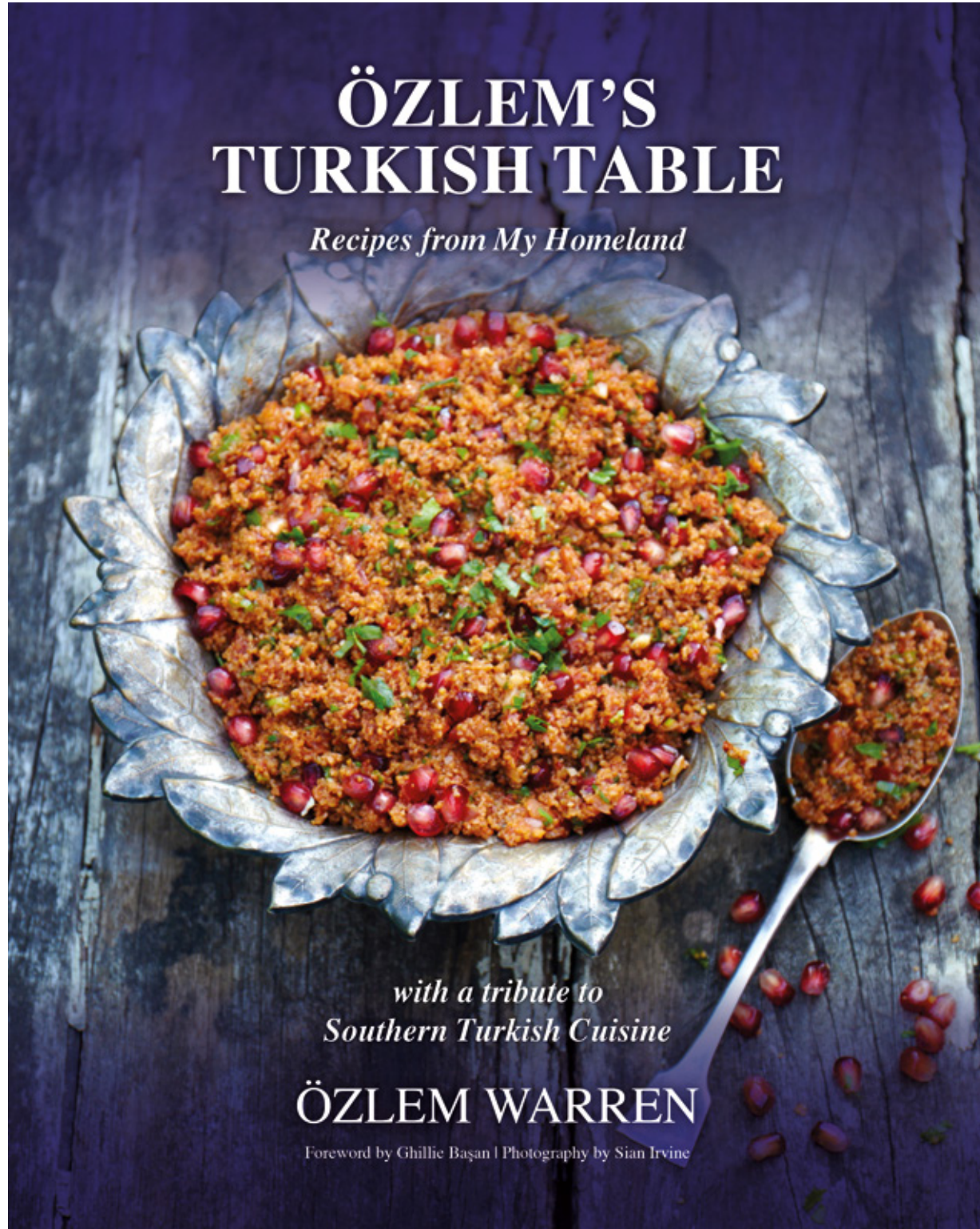
Another tool is journaling. One situation I share in my book is for several days I found myself having a lot of pain in my shoulders. I left my office and sat down to rest and the pain was extremely disturbing. After about four days of this, I picked up my journal and began writing, *"This pain in my shoulders. . ."* and continued journaling for 20 minutes. What came up in my writing was a situation with one of my daughters. Once I wrote it out, the pain released immediately and was totally gone. This is a true testimony to how we carry pain in our bodies connected to our emotions!

There is so much more you can find in the book that will help you evaluate where you are and begin to move into self-healing.

<http://energymedicinedna.com/12-weeks-to-self-healing/>

<http://energymedicinedna.com/>

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



Ozlem's Turkish Table; Recipes from My Homeland
 by Ozlem Warren is available for pre-orders at
www.gbpublishing.co.uk/ozlems-turkish-table



Kadinbudu Kofte

Turkish Lady's Thigh Meatballs

Kadinbudu kofte, or as in the literal translation Lady's thigh meatballs, is one of the favorite forms of kofte with my children and quite a special treat. This tender, juicy kofte has cooked rice in it rather than stale bread and has a delicious coating of beaten eggs and flour. The cooked rice adds a nice texture and a delicious, moist flavor, combined with cumin, red pepper flakes and onions.

There are theories that this saucy name Kadinbudu kofte, Lady's thigh meatballs, was given by the Sultan's chefs at the Ottoman Palace kitchens and that kadinbudu kofte being a favorite of the Sultans; one wonders about the inspirations from the Harem.

Afiyet Olsun,

Ozlem



Drain the cooked kadinbudu kofte on kitchen paper towel. Pic © Ozlem Warren

Serves: 4

Ingredients:

- 500 gr/ 1 ¼ lb. ground beef, or lamb or mixture
- 100 gr/about ½ cup long grain rice, cooked
- 1 large onion, finely chopped
- 1 bunch of flat leaf parsley, finely chopped
- 1 large egg yolk (for the kadinbudu kofte mixture)
- 15 ml / 1 tbsp. olive oil
- 10 ml/ 2 tsp. ground cumin
- 5 ml/ 1 tsp. red pepper flakes
- Salt and ground black pepper to taste
- 1 large egg and the remaining egg white, beaten (for dipping)
- 60ml/ 4 tbsp. plain (all-purpose flour) for dipping
- Small bowl of cold water aside for shaping the meatballs
- Light olive oil or canola oil for shallow frying
- For mash potatoes with spring onions:
- 4 medium potatoes, deskinnd and cooked
- 2 spring (green) onions, finely chopped
- 45 ml/ 3 tbsp. whole milk
- 15 ml/ 1 tbsp. olive oil
- 15 ml/ 1 tbsp. butter
- Salt and ground black pepper to taste



Kadinbudu Kofte - Turkish Lady's Thigh Meatballs. Pic © Ozlem Warren

Instructions

- Heat the olive oil in a pan and add the onions. Saute for 3 minutes over medium heat, they will start to soften. Stir in the half of the ground (minced) meat and cook on medium to high heat for about 8 minutes, until all the moisture is absorbed, turn the heat off.
- Add the cooked rice and the chopped parsley to the pan and mix with the cooked onions and ground meat. Season with salt, cumin, red pepper flakes and ground black pepper (I like to season at this stage before adding the raw meat, as you can check the seasoning). Set aside to cool. Stir in the remaining raw meat and egg yolk to the mixture. Using your hands, knead well into a paste. Cover and leave the mixture in the fridge for about 15- 20 minutes to settle.
- Spread the flour on a flat plate. Have small bowl of cold water aside to help shape the koftes. Beat 1 large egg and the remaining egg white in a small bowl. Wet your hands and take large egg sized portions of the meat mixture. Shape and flatten them into an oval ball shape. Repeat until all the mixture is finished; you should be able to have 11-12 koftes.
- Dip the koftes in the flour to have a light, all round coating. Heat 4 – 5 tbsp. light olive oil or canola oil in a frying pan. Then dip the meatballs into the beaten egg and shallow fry in hot oil for about 3 minutes each side. They will be crisp and golden in color.
- Drain the cooked kadinbudu koftes on kitchen paper towel. If serving a little later, take out the paper towel and keep the kadinbudu kofte warm on a baking tray in the preheated oven (180 C/350 F) for 5- 10 minutes.
- For the mash potatoes with spring onions, mash the cooked potatoes with milk, 1 tbsp. olive oil and 1 tbsp. butter, over medium heat, until smooth. Stir in the chopped spring onions and season with salt and ground black pepper. Combine well.
- Serve kadinbudu kofte hot with mashed potatoes with spring onions and vegetables aside.

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Bamboo Forest Restaurant by WHM was originally built to accommodate WakaLandCruise guests for lunch in an amazing rain forest at Jatiluwih, Tabanan, Bali. The restaurant is now open daily from 11.00 – 16.00 for walk-in guests. Having lunch in a forest of giant bamboo trees is a unique experience. Most of the ingredients for the à la carte menu are locally sourced.

and

NusaBay Menjangan by WHM is the only beach resort located in the outstandingly beautiful Prapat Agung Peninsula in the West Bali National Park. Due to the resort's remote and tranquil location, the National Park's abundant wildlife i.e. deer, black and grey monkeys, jalak Bali roam freely within the resort's premises.

**Bamboo Forest Restaurant and NusaBay Menjangan by WHM
is managed by Waka Hotels & Resorts*



Putu Yudana



Jukut Urab – Mixed Poached Vegetables. *Bamboo Forest Restaurant by WHM*

Ingredients:
Bean sprout, long bean, grated coconut, Balinese yellow paste, fried shallot, green chili, and kaffir lime leave.



Jukut Paku – Balinese Fern Leaf Salad. *Bamboo Forest Restaurant by WHM*

Ingredients:
Wild fern leaves, shallot, garlic, coconut oil, fried shallot, lime juice.



Gado Gado – Poached Vegetables Salad served with warm Peanut Sauce.
Bamboo Forest Restaurant by WHM

Ingredients:
Wild fern leaves, white cabbage, bok choy, long beans, carrots, bean sprouts, boiled egg, shrimp crackers, fried tempe/ soybean cake, peanut sauce, fried shallots.



Sate Ayam – Chicken Skewers. *Bamboo Forest Restaurant by WHM*

Ingredients:
Grilled boneless chicken cubes marinated overnight with soy sauce and red chili paste, peanut sauce, sambal ulek, sambal matah, white & red steamed rice.



Sop Labu Kuning – Pumpkin and Coconut Milk Soup with Seafood.
NusaBay Menjangan by WHM

Ingredients:
 Pumpkin, shallot, garlic, Balinese yellow paste, coconut oil, coconut milk, prawns, snapper, squid.



Ikan Kukus Dabu-Dabu – Steamed Fish Fillet with Tomato Sambal.
NusaBay Menjangan by WHM

Ingredients:
 Mahi-mahi fillet, sliced shallots, sliced garlic, yellow paste, red chili paste, salam leaves, kemangi leaves, tamarind, sliced tomato, bok choy, sambal dabu-dabu (shallot, tomato, chili, lime, coconut oil), yellow, white or red steamed rice.



Bebek Betutu – Slow Steamed Duck in Banana Leaf.
NusaBay Menjangan by WHM

Ingredients:
 Balinese duck, yellow paste, tamarind, salam leaves, with jukut urab: long beans, bean sprout, grated coconut, steamed yellow, red or white rice.



Jajan Pasar – Balinese Sweets.
NusaBay Menjangan by WHM

Ingredients:
 Sumping Waluh: steamed grated pumpkin with coconut milk in banana leaf.
 Kolak Pisang: stewed banana with palm sugar and coconut milk.

Live encounters

FREE ONLINE MAGAZINE FROM VILLAGE EARTH
DECEMBER 2017



Photograph by Mark Ulyseas

Celebrating our 8th Anniversary
2010 - 2017