

FOUNDED 2010

# Live encounters

FREE ONLINE MAGAZINE FROM VILLAGE EARTH  
MAY 2018



DR MARGI PRIDEAUX  
WILD WISDOM

COVER PHOTOGRAPH BY MARK ULYSEAS





Captive bird tied to a tree for months. Photograph by Mark Ulyseas

---

**SUPPORT LIVE ENCOUNTERS.  
DONATE NOW AND KEEP THE MAGAZINE LIVE IN 2018!**

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

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

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

[Donate](#)

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



# CONTRIBUTORS



MAY 2018  
Celebrating our 8th Anniversary  
2010 - 2017



## Wild Wisdom

**Dr Margi Prideaux**

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>



## How much is Enough?

**Mark Ulyseas**

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



## Have we won yet?

**Kathie Stove**

Kathie Stove is a freelance writer and editor who lives on Kangaroo Island, South Australia. For more than 20 years, Kathie has written on topics such as ecology and biodiversity, arts, cycling, social services and education, for newspapers, magazines, websites and newsletters. She is a keen promoter of, and volunteer for, the natural Kangaroo Island environment and for island's visual arts.



## Birds of a Feather Emma Barone

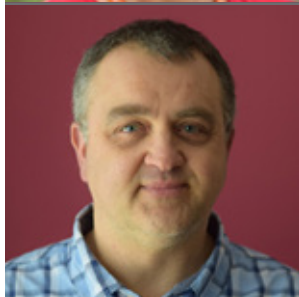
Emma Barone, a contemporary visual artist, creates still life and landscape paintings in acrylic on canvas. She studied animation and has a design background that ranges from interior design to architectural ceramics, stained glass to jewellery design. Barone's work has featured in - Live Encounters Magazine, The Irish Arts Review, Senior Times, House and Home, and the Sunday Independent. She has published two books in collaboration with the Hennessy Award winning writer, Eileen Casey. Emma has exhibited extensively throughout Ireland, with 22 solo exhibitions, her work is in private and public collections including the Amsterdam World Trade Centre, Midlands Regional Hospital, Offaly County Council and Tullamore DEW Visitors Centre.



## Leatherback

**Donna Mulvenna**

Donna Mulvenna is a writer and editor living in French Guiana. The author of *Wild Roots — Coming Alive in the French Amazon*, and the anthology *All Animals Breathe Alike*, Donna offers a close-up glimpse of the rainforest, reveals the profound effect it has on each of us, and encourages people to form a personal connection with the natural world. When not tending to her food-forest or working from her treetop office, Donna is trekking through the rainforest or sprint canoeing along some of Amazonia's wild rivers. She refuses to own a mobile phone, rarely wears shoes, and is passionate about living on a plant-based diet.



## The sea: A personal journey

**Andrea Lamberti**

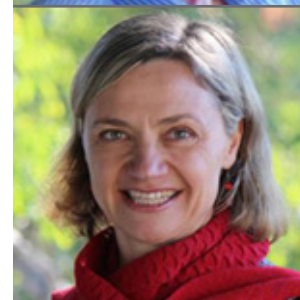
Andrea Lamberti is a nature photographer and a vegan. As well as supporting his physical health, Andrea found veganism is naturally aligned to his philosophy of living simply and minimally, allowing less packaging, chemicals and processing, and avoiding the unnecessary commodification of animals. Andrea documents the geography and underwater plant and animal species of his local coastline, to explore his relationship with the natural world, and his belief that humans should inhabit the planet primarily as curators rather than as consumers.



## An Ethical Path to Social Change

**Dr Howard Richards**

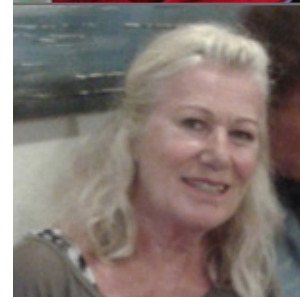
Dr Richards is a philosopher of Social Science who worked with the concepts of basic cultural structures and constitutive rules. He is Research Professor of Philosophy at Earlham College; PhD in Philosophy, University of California, Santa Barbara; Juris Doctor (J.D.) Stanford Law School: Advanced Certificate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



## Invitation to Contribute to a New Anthology of Writing about the Experience of Forced Migration

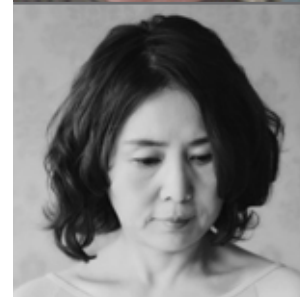
**Dr Emma Larking**

Emma Larking is author of *Refugees and the Myth of Human Rights: Life Outside the Pale of the Law* (Ashgate/Routledge, 2014), and co-editor with Hilary Charlesworth of *Human Rights and the Universal Periodic Review* (Cambridge University Press, 2014). Her disciplinary backgrounds are in literature, law, political theory, and applied philosophy.



## Powerful women in 12th century 'Early Renaissance' Sicily Dr Greta Sykes

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



## Happy Children's Day

**Mikyoung Cha**

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



## Mantarli Gul Manti

**Ozlem Warren**

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



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 @Wild-Politics 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>



By Bernard DUPONT from FRANCE (Baby Elephant (*Loxodonta africana*) and mom)  
[CC BY-SA 2.0 (<https://creativecommons.org/licenses/by-sa/2.0>)], via Wikimedia Commons

# WILD WISDOM

## DR MARGI PRIDEAUX

*There is a wisdom that comes with age—if you are an elephant.*

*As she steps over the crest of the hill, her old ears catch the deep roar vibrate over the plains. She stands granite still, while the breeze flows over her massive frame. Ears stiff and extended, she raises her giant head, listening and thinking. With experience and seasons behind her, she is the head of her clan—their matriarch, their leader. She knows, even a single male lion is formidable when hunting their largest prey—young elephants and buffalo. Long ago, mothers and aunts showed her there was a subtle difference in lion roars. As seasons passed she became adept at detecting the danger each carries. Listening, she knows the sound is not lionesses on the hunt. It's a male, and she signals the clan to bunch together. Everyone obeys. Their combined strength and dangerous weaponry are a formidable opponent to any hunting male lion; if they are prepared. Less experienced, younger matriarchs, not yet tuned to the subtle cues, often mistake the danger, and suffer the loss of the clan's babies.*

*She is confident and sure about this threat and so much more. She has wild wisdom. Where to find water in difficult times. The individual calls of at least 100 other leaders. When a suitable bull elephant is in musth. This is wisdom born of experience and accumulated knowledge, from mothers and aunts and the passage of her long life. This frames the culture of her clan.*





Northern Manitoba's Hudson Bay coastline is home to the world's largest population of beluga whales. They gather in the region between mid-June to mid-September. Photograph courtesy <http://everythingchurchill.com/experiences/beluga-whales/>

Until recently, the scientific community would scorn this form of short story as emotional—attributing human behaviour to animals. Serious biodiversity science counted and tracked the components of an ecosystem, maintaining genetic diversity as a sheer numbers game. They viewed animals as little more than instinctual automatons. Now this elephant story can be accepted as a creative interpretation of fact, because science has recently evolved.

When a person watches the wildlife around them, they don't reduce the birds or beavers to numbers. They don't see wildlife as organic machines. They watch and enjoy the interplay between the individuals. They recognise communication, embarrassment, and empathy. Sometimes a clear hierarchy between individuals can be seen. What they are probably watching is what scientists call social complexity. They may also be watching a unique culture within that small population as well. Culture is the information or behaviour shared by a community and gained through social learning from other members of the same species.

While the event of the elephant matriarch protecting her clan from a lion might be quite different to normal human life, the relationships within the clan have similarities we can recognise. We learn from each other as we grow. We act as a group to protect what is important to us. We respect the knowledge of wise elders.

*How close you stay to your mother matters. Although weaned and no longer needing her mother's daily care, she hugs close as the group moves through the icy waters. Her white, torpedo body is thick with blubber to protect her from the deep cold of the sea. Leaving the shallow estuarine bay where they spend the summer, her pod is travelling north, to spend the next season diving deep to fish. The beluga pod comes alive with clicks, pulses and whistles as they set off. She's been on this journey twice already, but there is still so much to learn, and she watches and listens to the cues of elders around her. While she may not suckle from her mother any more, she still needs help to forage, to stay safe, and to not become lost in the pack ice.*

*This year is different to the previous two. The sea ice has retracted, and her pod follows the ice into deeper open water. She has never ventured here before. This is not the route she knows. She is learning it is important to follow the ice. Her family's knowledge allows flexibility and plasticity in the face of dynamic conditions. Her mother and her mother's mother have already experienced dramatic physical changes within their lifespan. The culture of their migration may include changes in course, but journey's end remains the same.*





Photograph by Philippe Bourjon - Don de l'auteur, CC BY-SA 3.0,  
<https://commons.wikimedia.org/w/index.php?curid=30889823>

For a long time scientists seeking to break from the automaton mould, focused on measuring animal intelligence against our own, reasoning if they could demonstrate scales of intelligence respect might be attributed to the species being studied. In labs and zoos, they conducted mirror recognition and tool-use tests, with experiments designed to evaluate how well animals completed these tests compared to humans. Elephants and dolphins had dots painted on their heads and were enticed to look at themselves in mirrors. Monkeys were given puzzles that needed them to use a tool to uncover the treat contained within a box. These trials were all foreign to the animal's innate abilities - elephants and dolphins don't come across mirrors in the wild, and monkeys don't routinely play with boxes—but the tests were what could be done in captivity. It was a start.

Studying wild animals requires a different form of science that considers the complexities of wild lives in their own right. No appropriate human comparison exists for the annual migration of whooping cranes, the foraging behaviour of a dolphin pod, or the way gorillas travel sideways around mountains, from one location to the next, foraging and making beds each night as they go. To uncover social complexity and ultimately culture in these and other species, scientists had to investigate the mysteries of songs, play, group movements, and communication. They discovered displays of social sophistication are more common among animals than science previously thought.

For instance, culture in whales and dolphins expresses through songs, migration patterns, foraging techniques, play, and coda dialects. Their socially learnt behaviour forms a rich tapestry of difference between families, pods and species—it forms cultures. And, *culture matters*. It affects how well social groups respond to change. It allows them to make use of resources that differ over large areas and long time frames. It allows groups to adapt to changing conditions.

There is strong evidence that the quality and nature of social relationships has measurable fitness consequences for a range of species. For some, protecting individuals that are the repositories of social knowledge, such as knowledgeable elders, may be just as important as protecting critical habitat.





Photograph Caninest (Wolf) [CC BY 2.0  
<https://creativecommons.org/licenses/by/2.0>], via Wikimedia Commons

*Peace is survival. He knows this in his core.*

*The day was bright and the ground covered in fresh white snow. It crunched with each step as he'd circled his elder. As he had grown over the past two seasons, the same alpha male had been leading the wolf pack. Bellies were full. Pups were born, and were growing strong. The pack's territory was secure. But, today he felt youthful power in his frame. It was time to challenge the older male. Confidence soaring, tail high, he asserted his contest. The alpha, annoyed, gestured for him to stand down. Overconfident, he didn't heed the advice. With lightening speed, the stronger male launched towards him. Chest full of vibration with a deep menacing growl, the alpha's weight had rained down. Pushed to the ground, snow sprayed into the air, as the two animals rolled into a fighting embrace. The alpha grabbed the rough of his neck and bit down hard. Fear coursed through his body. He was outmatched and in grave danger. Desperate to bring the fight to a stop, his heart pounded. He knew he must twist onto his back, belly and neck exposed, tail clamped tight and submissive between his legs. He did. The older male stood, hackles up, and towered over him for a heartbeat, then two, before turning away.*

*Bruised and sore, he now rolls carefully onto his belly, and creeps towards the alpha, body lowered, and ears turned back. Greeted with a warning snarl and exposed teeth, he reaches out his nose to the other, and licks around his elder's muzzle. 'I am sorry. Please forgive me,' his gesture asks. Permitting the approach, the alpha replies 'your apology is accepted'. The wild wisdom within the pack knows dissipating tension avoids further violence. It is wisdom he has learned.*

*Minutes later a chorus of howls rolls across the snow covered hills, as the pack readies for the hunt. He has deep pain in his shoulder and along his side, but he lifts his nose gratefully towards the sky to join the song. Peace is survival.*

In April 2018 a group of international experts in behavioural ecology and conservation biology met for a workshop under the auspices of the Scientific Council of the United Nations Convention on Migratory Species (CMS), in Parma, Italy. This was their second meeting, and they were there to examine the implications of wildlife culture and sociality for conservation. Not surprisingly, they agreed that human activities that disrupt the social fabric of socially complex species can have severe impacts—because *individuals matter*. It might be a dam we erect, or the animals we hunt. It might be fishing nets left to float in the sea. Where social information is important to the survival of a social group, if we remove an individual holding important social information it can have consequences beyond simply reducing absolute numbers of the species. It can have repercussions for the transmission of threat knowledge, migratory routes, or behaviours critical for populations to thrive. We have likely been exacerbating the impact of our actions, by killing those that hold wisdom in the population.





Left: Photograph by Noneotuho (talk) - Noneotuho (talk), CC BY-SA 3.0, <https://commons.wikimedia.org/w/index.php?curid=5897844>  
Right: Photograph by Yblieb - Own work, CC BY-SA 3.0, <https://commons.wikimedia.org/w/index.php?curid=25386706>

Looking at groups of animals in this way is a profoundly different approach to wildlife conservation. It means we can’t reduce populations of animals to mere numbers. We can’t presume anything at all. We have to understand the social complexity and culture in play. At the close of the meeting Bradnee Chambers, CMS Executive Secretary, remarked the pioneering work of this group of scientists *‘could have fundamental repercussions on how we approach conservation.’*

It is an exciting time to watch conservation science evolve, and for the complexity of wild wisdom to be acknowledged and respected. The science shouldn’t really be a surprise to anyone who has watched wildlife interacting. We all see the breathtaking array of learned behaviours, interactions, and wondrous communication. We’ve just had to wait for science to catch up to our unscientific observations. That day has arrived. Science is following our path.

As the philosopher Durant said in the 1930s, *‘[s]cience is organised knowledge. Wisdom is organised life.’*

Baan, C., Bergmüller, R., Smith, DW., & Molnar, B. (2014), Conflict management in free-ranging wolves, *Canis lupus*, *Animal Behaviour*, 90, (pp. 327-34).

Bailleul, F., Lesage, V., Power, M., Doidge, DW., & Hammill, MO. (2012), Differences in diving and movement patterns of two groups of beluga whales in a changing Arctic environment reveal discrete populations, *Endangered Species Research*, 17 (1), (pp. 27-41).

Bates, LA., Byrne, Richard, Lee, Phyllis C, Njiraini, Norah, Poole, Joyce H, Sayialel, Katito, Sayialel, Soila, & Moss, CJ (2008), Do elephants show empathy?, *Journal of Consciousness Studies*, 15 (10-11), (pp. 204-25).

Bekoff, M. (2000), *Animal Emotions: Exploring Passionate Natures*, Bioscience, 50 (10), (pp. 861).

--- (2007), *The Emotional Lives of Animals*, Novoto: New World Library.

Brakes, P. (2014), Social Complexity, Culture and Modern Conservation Efforts, in Scientific Council Aquatic Mammals Working Group (ed.), *CMS Scientific Council Workshop on the Conservation Implications of Cetacean Culture*, London: Convention on the Conservation of Migratory Species of Wild Animals,(pp.).

Colbeck, GJ., Duchesne, P., Postma, LD., Lesage, V., Hammill, MO., & Turgeon, J. (2013), Groups of related belugas (*Delphinapterus leucas*) travel together during their seasonal migrations in and around Hudson Bay, *Proceedings of the Royal Society B: Biological Sciences*, 280 (1752)).

Convention on Migratory Species Animal Culture and Social Complexity – A Cornerstone for Conservation (Press Statement), <<https://www.cms.int/en/news/animal-culture-and-social-complexity-%E2%80%93-cornerstone-conservation>>.

Cordoni, G. & Palagi, E. (2008), Reconciliation in wolves (*Canis lupus*): new evidence for a comparative perspective, *Ethology*, 114 (3), (pp. 298-308).

Durant, W. (1938), *The Story of Philosophy*. New Revised Edition, New York: Garden City Publishing Company.

Foley, C., Pettorelli, N., & Foley, L. (2008), Severe drought and calf survival in elephants, *Biology Letters*, 4 (5), (pp. 541-44).

Hauser, DDW., Laidre, KL., Stafford, KM., Stern, HL., Suydam, RS., & Richard, PR. (2017), Decadal shifts in autumn migration timing by Pacific Arctic beluga whales are related to delayed annual sea ice formation, *Global change biology*, 23 (6), (pp. 2206-17).

Heide-Jørgensen, MP., Laidre, KL., Borchers, D., Marques, TA., Stern, H., & Simon, M. (2010), The effect of sea-ice loss on beluga whales (*Delphinapterus leucas*) in West Greenland, *Polar Research*, 29 (2), (pp. 198-208).

McComb, K., Moss, C., Durant, SM., Baker, L., & Sayialel, S. (2001), Matriarchs As Repositories of Social Knowledge in African Elephants, *Science*, 292 (5516), (pp. 491-94).

McComb, K., Shannon, G., Durant, SM., Sayialel, K., Slotow, R., Poole, J., & Moss, C. (2011), Leadership in elephants: the adaptive value of age, *Proceedings of the Royal Society B: Biological Sciences*).

Packard, JM. (2012), Wolf social intelligence, *Wolves: Biology, behavior and conservation*, (pp. 1e48).

Palagi, E. & Cordoni, G. (2009), Postconflict third-party affiliation in *Canis lupus*: do wolves share similarities with the great apes?, *Animal Behaviour*, 78 (4), (pp. 979-86).

Rendell, L. & Whitehead, H. (2014), What is culture? Social, Group and Population Level Consequences, in Scientific Council Aquatic Mammals Working Group (ed.), *CMS Scientific Council Workshop on the Conservation Implications of Cetacean Culture*, London: Convention on the Conservation of Migratory Species of Wild Animals,(pp.).

Weilgart, L. & Whitehead, H. (1997), Group-specific dialects and geographical variation in coda repertoire in South Pacific sperm whales, *Behavioral ecology and Sociobiology*, 40 (5), (pp. 277-85).



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' 126 publications till date (May 2018). 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](http://www.amazon.com)



## HOW MUCH IS ENOUGH?

TEXT & PHOTOGRAPHS BY  
MARK ULYSEAS

How much is enough? How much do we need to survive on this planet? How long will our ransacking of earth's resources continue till we realise that it is too late - that the next mass extinction, which could be humanity - is upon us?

We have created zoos to entertain and educate our children. We have created petting zoos so that our children can cuddle the young of wild animals. And when they grow into fine adults we set them free to be killed by trophy hunters, for a price. We have created mechanised animal farms to produce animal parts for our consumption. And we have created wildlife tourism so that all and sundry may trample through the habitats of wild beautiful creatures that have done no harm to us. And we have created eco-tourism to trample gently through the fragile wilds.

And we do all this because our religions tell us that God created this world for us. Hence, we feel this world belongs to humanity and not Nature. But is this true? Is the interpretation of animal sacrifice perverted - like the mass slaughter of animals by slitting their throats in religious rituals?

The following photographs are a reminder of our savagery and greed.



Monkey caged from birth. He saw his parents die in the same cage in which he now lives.



Over 56 billion farmed animals are killed every year by humans. These shocking figures do not include fish and other sea creatures whose deaths are so great they are only measured in tonnes. - <https://www.animalequality.net/food>



Grilled. Does the chicken have a choice?





Frogs sold at a rural market.





The rural poor resort to poaching wildlife to sustain their livelihood.





Rural fishermen sell their fish in the local market. Overfishing is the rule rather than the exception.





The sale of meat of endangered species is a lucrative trade for the poor rural folk.





The skin of a buffalo is dried in the sun, then chopped into small pieces and sold in bundles. It is eaten as a snack or used in cooking.





Shellfish on sale at a local market in a small town. The rampant looting of the rivers, seas and oceans continues unabated.





At a particular tourist destination, a number of wild flying foxes have become hooked on sweet aerated drinks. They hang around a restaurant where tourists frequent and wait to be served. Tourism, particularly wildlife tourism, is destroying natural habitats.

**Text & Photographs © Mark Ulyseas**



Kathie Stove is a freelance writer and editor who lives on Kangaroo Island, South Australia. For more than 20 years, Kathie has written on topics such as ecology and biodiversity, arts, cycling, social services and education, for newspapers, magazines, websites and newsletters. She is a keen promoter of, and volunteer for, the natural Kangaroo Island environment and for island’s visual arts.



How our community waged a successful campaign against a golf course development on Kangaroo island.



*The sale of meat of endangered species is a lucrative trade for the poor rural folk.*

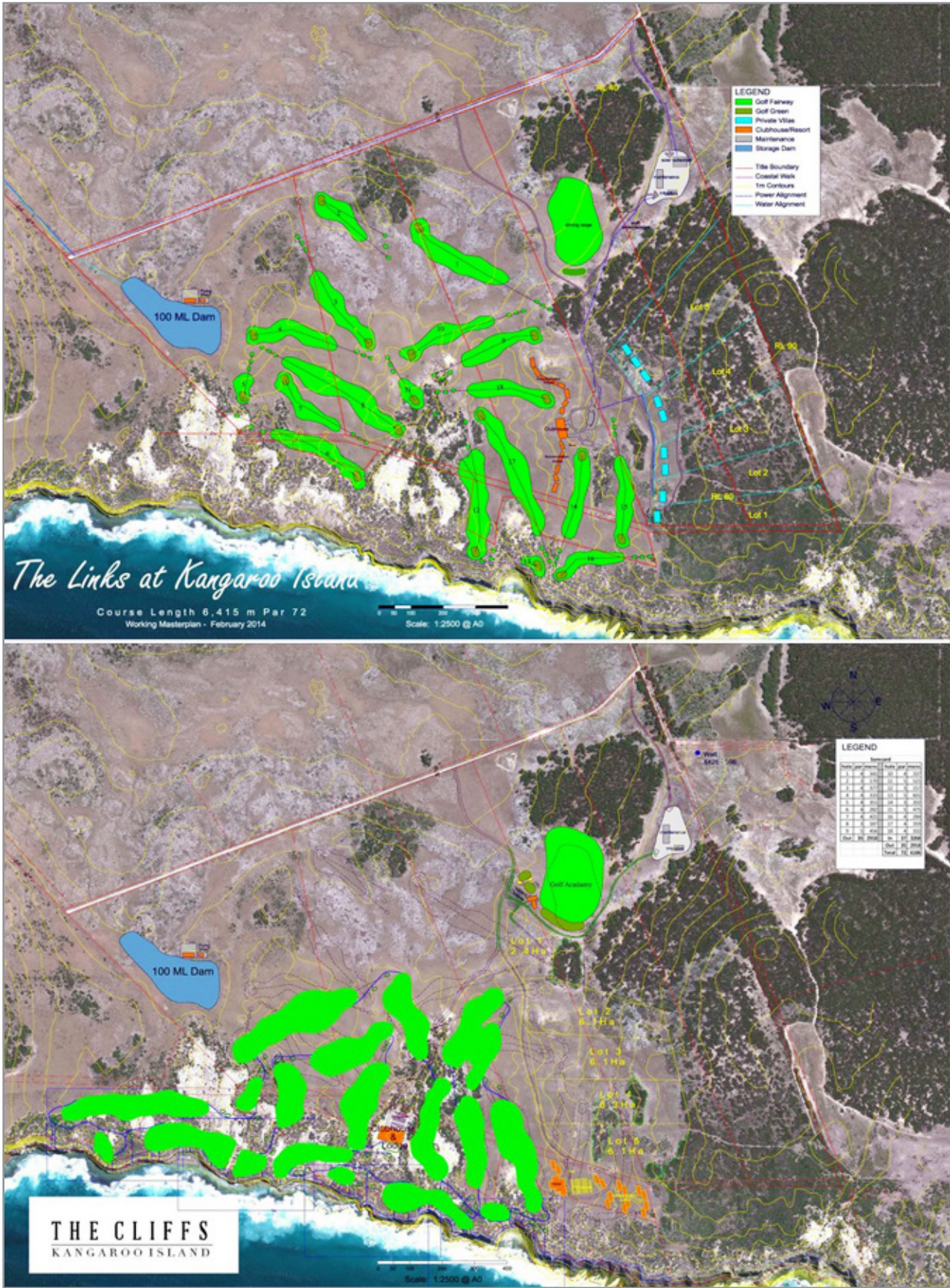
KATHIE STOVE  
HAVE WE WON YET?

“In accordance with section 4(c) of the Crown Land Management Act, the Minister has considered the social, economic and environmental aspects of the proposal and has declined to sell the waterfront land for this development.”

This announcement on 14 February 2018 from the South Australia Minister for Sustainability, Environment and Conservation concluded a short, intense community-based campaign against a change to a development that was pretending not to be a change. It all began with a proposal from a developer to build a golf course on “cleared degraded” farmland on the isthmus that joins the eastern Dudley Peninsula with the main body of Kangaroo Island. Bear with me while I run through the timeline.

In February 2014 the proposal was given Major Development Status by the South Australian Government. The Minister for Planning can declare a proposed development or land use a major development if it is of state economic, social or environmental significance, and if a declaration is required for appropriate assessment. Declaration starts a “rigorous, whole of government assessment process”. A state assessment panel considers the application and identifies the key social, environmental and economic issues relevant to the assessment of the proposal, and consults state agencies to ensure all aspects of the proposal are considered. It then sets the level of assessment required and issues formal guidelines.





The original golf course layout of The Links (top) and the revised layout of The Cliffs (bottom)  
Image: Programmed Turnpoint Pty Ltd (top); Kangaroo Island Links Pty Ltd (bottom)

Those who stated concerns spoke of species protected under the EPBC Act; over abundance of native animals; runoff from the development finding its way into Pelican Lagoon Marine Park Sanctuary zone; intrusion of the course onto the Coastal Conservation Zone with intact dune vegetation in the eastern section; the siting of accommodation next to native vegetation of very good condition and diversity; Aboriginal heritage concerns for archaeological sites in the area; traffic and bushfire management; the clearly under-priced estimated cost of \$14 million for the development overall; the lack of sufficient detail and analysis to reach a strong conclusion on this specific site; and, the incongruity of an upmarket golf course on an island trying to brand itself as natural.

The Development Assessment Commission released guidelines in July 2014 for assessing a proposal by the developers, Programmed Turnpoint Pty Ltd, who had to prepare a Public Environmental Report (PER) which requires an in-depth investigation of the issues surrounding the proposal. A PER is not as rigorous as an environmental impact statement.

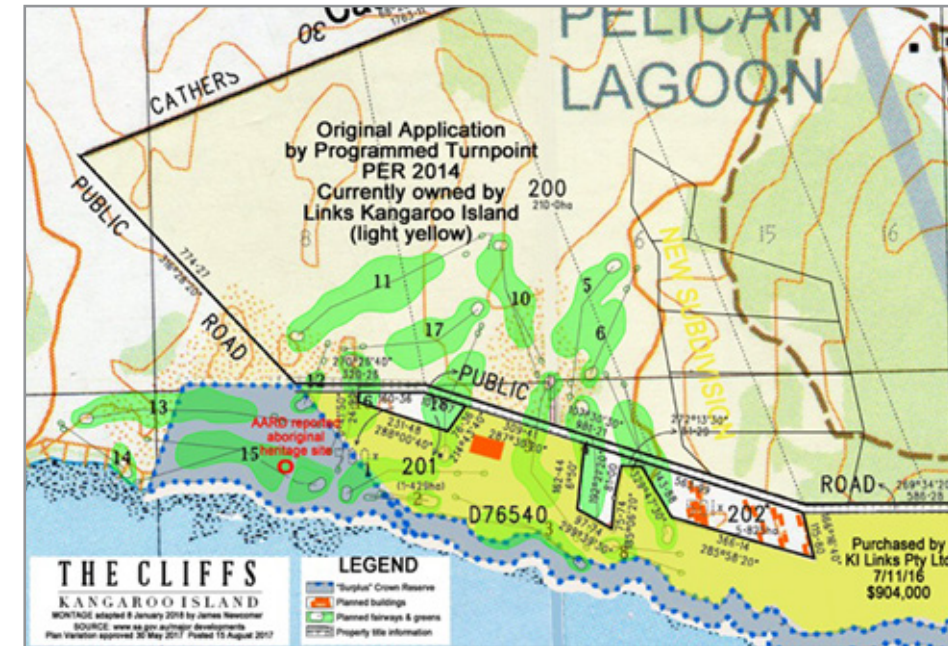
The PER was to contain the need for, and a description of, the proposal. It had to assess expected environmental, social and economic effects; and ensure consistency with government policy, the relevant development plan and regional planning strategy. The PER should also demonstrate that the proposed action is consistent with relevant guidelines or plans under the federal Environment Protection and Biodiversity Conservation Act (EPBC Act which lists species that have conservation protection under it). The PER was [released for public comment on 14 May 2015](#). Public comments closed on 30 June 2015, allowing a period for comment five days longer than the mandatory minimum six weeks. During that period, several public meetings were held, and displays shown, in local halls in Penneshaw and Kingscote.

The response document to public and agency comments was released on 17 September 2015. Of the 30 publicly released responses received, more than half were not in favour of the development. Many in favour of it were completed on the comment forms available at displays and public meetings. One favourable submission, from Business Kangaroo Island, stated that it represented 97 members. It would be fair to say that a large majority of Kangaroo Islanders approved of the development. Jobs for locals, especially young people, are scarce on the island and the promise of them is almost always greeted with hope. Parents want their children to stay on the island and find work.

Those who stated concerns spoke of species protected under the EPBC Act; over abundance of native animals; runoff from the development finding its way into Pelican Lagoon Marine Park Sanctuary zone; intrusion of the course onto the Coastal Conservation Zone with intact dune vegetation in the eastern section; the siting of accommodation next to native vegetation of very good condition and diversity; Aboriginal heritage concerns for archaeological sites in the area; traffic and bushfire management; the clearly under-priced estimated cost of \$14 million for the development overall; the lack of sufficient detail and analysis to reach a strong conclusion on this specific site; and, the incongruity of an upmarket golf course on an island trying to brand itself as natural.



A new coastal native vegetation assessment supported the high ecological value of the coastal vegetation. Several local scientists said that it omitted noting that several mammal (for example the nationally endangered Southern Brown Bandicoot) and bird species listed as threatened in state and federal legislation were likely to be in the area, and that the assessment did not use the latest accepted methods.



Waterfront land (pale blue with dotted edge) sought by KI Links Pty Ltd  
Image: Adapted by James Newcomer from [www.sa.gov.au](http://www.sa.gov.au), Major Developments

The main concern expressed was that sufficient water for a golf course was not available on the site. In fact the area is in a bit of a rain shadow and the rainfall trend indicates that improvement is most unlikely.

The developer's solution had been to propose they construct a water supply pipeline branching off from the main line running from Middle River reservoir to the main KI town of Kingscote. The branch pipeline would be 35 km in length.

The developers requested up to 150 ML a year for irrigation. SA Water, which manages water delivery in South Australia, stipulated that water from Middle River reservoir would be available only in winter-period months from mid-May to mid-October, and when water is spilling from the reservoir; and no increase to the storage capacity of the reservoir would be required. Farmers in the Middle River catchment have to comply with strict water resource limitations.

The water would be held over from October to May in a 100 ML dam constructed on the golf course site from which water would be taken as needed for irrigation of the course. The branch pipeline would pass within 10 km of the town of American River, population 238 people (2016 Australian Census data), which has been asking for a piped water supply for at least 60 years and still does not have one.

The South Australian Government released its assessment report, which instructs the proponent on the conditions of the development, and the Governor of South Australia [granted development approval to the project](#) on 18 February 2017. Substantial work had to begin within two years, and the development had to be completed within five years. The approval also delegated to the Minister for Planning the power to vary the development authorisation granted for the Kangaroo Island Golf Course Resort, under the Development Act 1993.

Those who had opposed the development were obviously disappointed but acknowledged that in the scheme of things it was not the worst development given approval. And as time went on no progress had been made on turning the first sod and the two year limit was approaching fast. Perhaps the development wouldn't happen.

The Government Gazette 30 May 2017, 15 months after the original approval, published an approval by the planning minister under delegation from the governor. The golf course layout had been revised.

A mere one month earlier, on 26 April 2017, Kangaroo Island Links Pty Ltd, now being the beneficiary of the development authorisation, sought a variation to it to modify the layout of the development. The owners were different, though some of the people involved were the same; the golf course, clubhouse/lodge and tourist accommodation (including a hotel) had been repositioned towards the southern boundary of the site to be closer to the coastline; and the golf course was now substantially on the Coastal Conservation Zone, where the vegetation was largely intact.

A new coastal native vegetation assessment supported the high ecological value of the coastal vegetation. Several local scientists said that it omitted noting that several mammal (for example the nationally endangered Southern Brown Bandicoot) and bird species listed as threatened in state and federal legislation were likely to be in the area, and that the assessment did not use the latest accepted methods.

However, the Planning Minister was 'satisfied that the Public Environmental Report and Assessment Report prepared in relation to the proposed Major Development are appropriate and have had regard, when considering the proposed Major Development, to all relevant matters under Section 48 [of the Development Act]'. That is, the development was not substantially different from the original proposal.

There are no appeal rights against the decision of the Governor, or his delegate.

Fortunately, there was another avenue to fight this decision. The Crown Land Management Act 2009 committed ownership of Crown land to the Minister for Sustainability, Environment and Conservation in October 2011. The developer needed to gain control through lease or ownership of the waterfront (Crown) land to realise the new layout. That land ran along the coast for a distance of 2.4 kilometres, mostly at a width of about 50 metres but opening out to a trapezoid 250 metres at its widest. For the disposal to proceed the state environment department had to consider the land surplus to its requirements, meaning there were no significant conservation or heritage values that warranted retention of the land in Crown ownership.



# Don't turf it!

## Kangaroo Island's coastline belongs to everyone.



Car sticker made to publicise the campaign. Design: Janine Mackintosh

Once Crown land is considered surplus, one means of disposal is the lessee or owner of adjoining land applying to purchase it. This was the case here.

But if someone wants to purchase waterfront land, the public also gets a say.

The YourSay website initiated by the SA Government of the time, could be said to be democracy in action. Of course, only the knowledgeable, the engaged and the web-savvy will take this option to have their say.

Of the 54 projects for which comments were sought between 1 July 2017 and 28 February 2018 on the YourSay site, only seven received comments from more than 10 contributors. Half the projects (27) received no or one comment.

[Consideration of waterfront Crown land at Pelican Lagoon, Kangaroo Island](#) received 340 comments from 274 contributors between 12 December 2017 and 15 January 2018 – the Australian summer holiday period.

Local people, many originally in favour of the plan, now wrote against it. They wrote to their friends and colleagues, had a car sticker printed and got their local federal member of parliament on the case. Submissions came in from South Australians who view the island as a natural treasure, from conservation and environment organisations, the Kangaroo Island Natural Resources Management Board, the National Trust of South Australia, a Ramindjeri spokesperson, state and local walking clubs, scientists and science organisations, archaeologists, a tourism academic, tour guides and more.

There were other ways to comment – directly to the minister or to the environment department's Kangaroo Island regional director. Overall "780 submissions about the proposed sale of the land were received from members of the public on Kangaroo Island, the broader community and interested stakeholders. All but five of the submissions received in the public consultation period raised significant concerns about ongoing public access to the land and the protection of native flora and fauna, including a white-bellied sea eagle and the southern brown bandicoot." (Minister's decision by email)

The community's stance had changed; no, it had just about reversed. Why?

Those who want the environment of Kangaroo Island and its priceless biodiversity protected hadn't changed their minds, though more of them spoke up.

It's possible that the effrontery of taking away the right of any person to access the coastal strip that girds the island was the main reason. Many submissions against the sale of the Crown land made that point.

But it was the mood of the community, and the talk around the traps, that the government under-handedly sanctioned the change to the golf course layout and pretended that it was scarcely different from the original proposal. That was the step too far.

In a world where money holds more sway than the future of nature, we might consider where is the line for standing up and fighting for decency and fairness. The golf course development has given us a picture of whereabouts the line is for Kangaroo Islanders

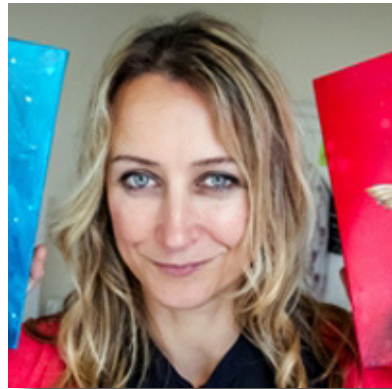
And what can happen now?

The South Australian [Crown Land Development Act](#) is a form of a sieve. Even a non-legal reader can see a myriad ways of acquiring land. An owner of land has preferred status for acquiring adjacent land; waterfront land can be subdivided so that only a minimal strip is classed as waterfront; once land is leased under the strictest of conditions, those conditions can be changed, and have been in the past.

This story is not over. On Kangaroo Island, we wait for the next move.



Emma Barone is a contemporary visual artist. She makes still life and landscape paintings in acrylic on canvas. She studied animation and has an eclectic design background that ranges from interior design to architectural ceramics, and from stained glass to jewellery design. Barone's work has been featured in various publications including *Live Encounters Magazine*, *The Irish Arts Review*, *Senior Times*, *House and Home*, and the *Sunday Independent*; and she has published two books in collaboration with the Hennessy Award winning writer, Eileen Casey. Emma has exhibited extensively throughout Ireland, with 22 solo exhibitions under her belt, her work is in private and public collections including the Amsterdam World Trade Centre, Midlands Regional Hospital, Offaly County Council and Tullamore DEW Visitors Centre.



## BIRDS OF A FEATHER

ARTWORK BY  
EMMA BARONE

---

Inspired by the old proverb "Birds of a feather flock together" I created a series of bird related artwork that stemmed from a dream I had about holding a beautiful bluebird in my hands. The bird was a stellar creature not of this earth, Godlike in its composition, more real than real life, with an aura of celestial reverence surrounding its being. That dream afforded me to see past this earthly realm for a split second and catch a glimpse of another world that exists in tandem with our own and a great opportunity to see beyond this waking world.

I interpret this revelation in two ways.... When applied to people, this phrase means that people who are similar to each other or share similar interests ideas, or characteristics tend to seek out and/or associate with one another and tend to spend time with each other.

In spiritual terms it's a symbol of the angelic realm... Its meaning is one of happiness grace and delight. A reminder for us to sing our unique songs... to stay present in the moment, count our blessings, look for the silver linings in our lives and tune into the many blessings of life and the environment that surrounds us.

The bluebird symbolizes positive transcendence over negativity. It represents the power of positive thinking, truth, and being true to yourself.



1/ Blue birds.





2/ Doves nesting.



3/ Look see.





4/ Magenta night.



5/ Spirit guides.





6/ The watchers.





7/ We are one.

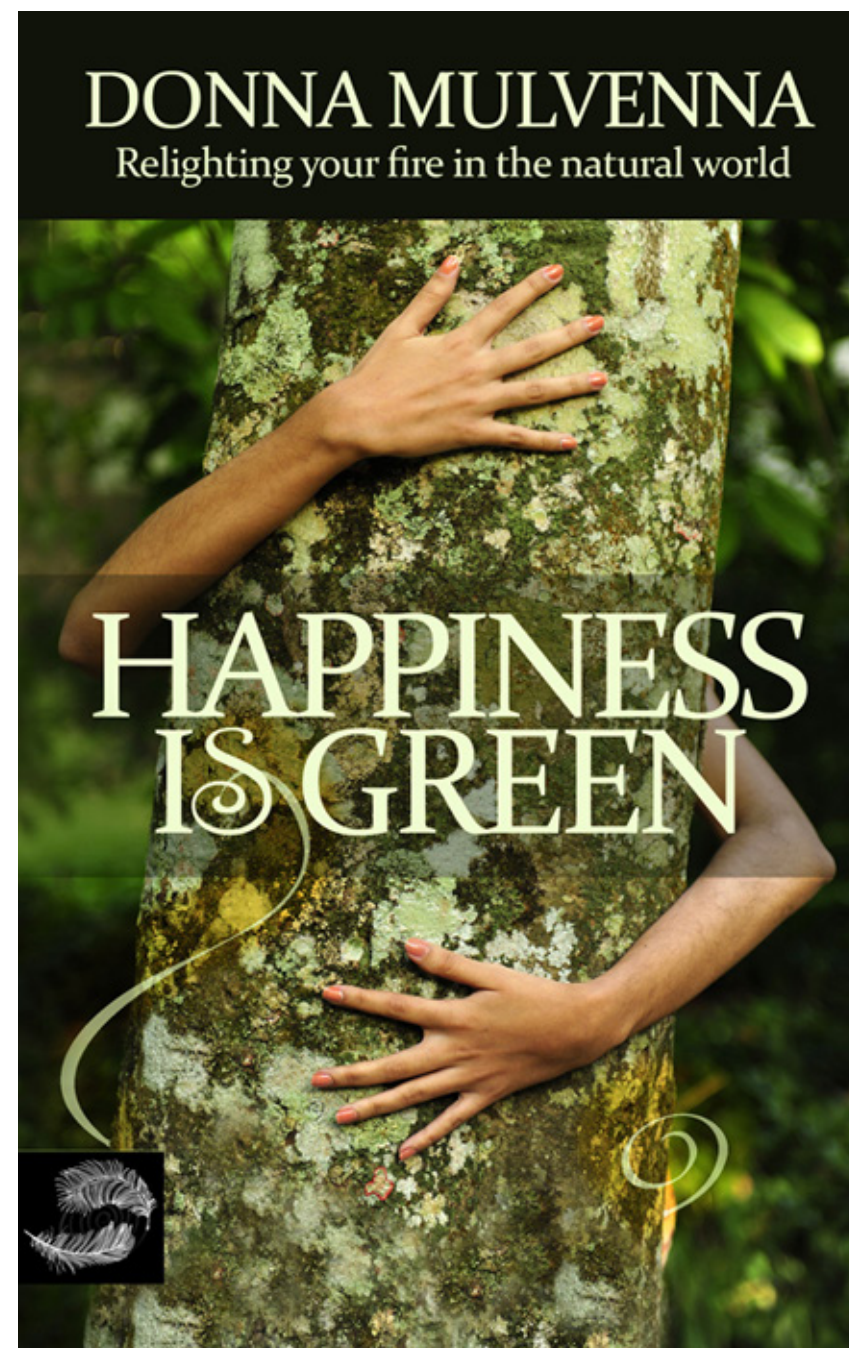


Regularly frequented by three species—the *leatherback*, the *olive ridley* and the *green turtle*—the beaches of French Guiana are some of the best in the world for turtle-watching.

Donna Mulvenna, author of forthcoming book *Happiness is Green* published by Stormbird Press shares this incredible experience.

<https://stormbirdpress.com/donna-mulvenna/>

Donna Mulvenna is a writer and editor living in French Guiana. The author of *Wild Roots — Coming Alive in the French Amazon*, and the anthology *All Animals Breathe Alike*, Donna offers a close-up glimpse of the rainforest, reveals the profound effect it has on each of us, and encourages people to form a personal connection with the natural world. When not tending to her food-forest or working from her tree-top office, Donna is trekking through the rainforest or sprint canoeing along some of Amazonia's wild rivers. She refuses to own a mobile phone, rarely wears shoes, and is passionate about living on a plant-based diet.



## LEATHERBACK

by Donna Mulvenna



Photograph By U.S. Fish and Wildlife Service Southeast Region - Leatherbacks crawling to the sea. Tinglares arrast-randose hasta el mar, Public Domain, <https://commons.wikimedia.org/w/index.php?curid=46826620>

© Donna Mulvenna

2018 may © [www.liveencounters.net](http://www.liveencounters.net)





Baby leatherback turtle. [LINK](#)

The grinning turtle painted on the crumbling wall seemed to wink as we carried our sea kayaks onto the beach. The turtle carried a bindle with the word Guyane, the mural reflecting pride that this was a beach leatherback turtles colonised.

The chocolate-coloured ocean turned a metallic grey under the flamingo-pink sky, and tiny jewel-like pebbles sparkled underfoot. Stories of a roused ocean tossing kayaks into the shipping lane abounded, but today a tender breeze placed sweet kisses on my cheeks, salty air lingered on my tongue, and a pungent scent of coastal mud seeped into each nostril. The horseshoe-shaped beach stretched far into the distance. I searched for early morning walkers, but apart from two fishermen there was no one. A furlong away a round object tumbled in the sea foam.

‘I’ll be right back,’ I said. My boyfriend, Frank, nodded as he stowed fresh water into a kayak.

I hoped to see an exotic seed pod but it turned out to be an ordinary coconut shell. Plucking it from the sea, I shook out the sand. A crab—a coconaut—stowed in its vessel toppled onto the ground at my feet. Startled, we gawked at each other, until it raised its pincers in protest. I sidestepped as it scurried backwards on the tips of its pointed legs before disappearing into a hole. I tossed the empty husk, finely polished by salty brine, back into the sea for another creature to make its home.

Dotted along the shoreline were piles of driftwood. Dismissing the wet sand, I plonked beside a large heap and tugged a log free. Dampness soaked through my shorts as I traced my finger along the sea-bleached grain.

‘Donna,’ Frank called out, gesturing I return to the kayaks.

I shifted my weight onto my arm to stand up, but a nearby movement caused my head to spin left.

Did that sand just move?

The surface shifted again, indisputable this time. When the sand caved in, I scooted away on my backside. When my eyes had turned dry from staring at the spot, a tiny creature poked its head out, its identity hidden behind an optical illusion of sand-rimmed spectacles. Moments later, a flipper

broke the surface and a baby turtle flopped out. It stopped, one soft fore flipper wiping an encrusted eye, and thrashed its tiny flippers until it reached the top of the mound. With a better vantage point, it lifted its head and stared. It blinked twice as if to comprehend the bright horizon. Then, as if the feel of sea spray had energised it, it scrambled down the side of the mound and set off in a wild race towards the sea.

‘Frank!’ I yelled, standing tall and doing a backward wave.

Frank didn’t move but beckoned for me to return to the kayaks.

‘Come here,’ I shouted, flailing my arms around like a castaway sighting a rescue plane. He dropped his kayak paddle and bounded across the beach, bending once to pluck a plastic bottle from the sand.

‘Look! A baby turtle.’ The ground boiled as the bodies of a hundred tiny hatchlings piggy-backed off each other in a skirmish to leave their nest.

‘Wow! It’s a leatherback,’ he said. His grin widened as I bounced on my feet.

Seconds later, a dozen hatchlings popped up through the sand like jack-in-the-boxes. Every time I thought the procession had ended, another handful hoisted themselves from the sandy depths.

I stepped forwards to help the leatherback hatchlings out.

‘Stop!’ Frank held up his hand like a traffic cop. ‘Don’t help them. They need packed sand to crawl up.’

‘How do you know?’ I asked, tilting my head.

‘It was on an information board in the car park, alongside the turtle mural,’ he said. ‘There is also a twenty-metre distance rule.’ I suspected he was mentally calculating the distance between me and the nest so I took an exaggerated step back.





Plastic bag in sea resembling jellyfish. [LINK](#)

Resembling tiny wind-up mechanical toys, the hatchlings scrambled over the sand, urgently navigating my footprints that had created canyons and floundering over the piece of dropped drift-wood which had formed a wall. I snatched up the wood as a group of hatchlings scooted down the final slope, braving breakers that rushed forward in white sheets.

Calls from seabirds coincided with early morning dog-walkers arriving on the beach. Two unleashed dogs hurtled towards me, one a short-legged bulldog with a head smaller than its neck, the other an energetic terrier that yapped.

I turned towards Frank and waved a piece of wood. ‘Grab this,’ I shrieked.

He had already turned and was jogging towards the dog owners, waving his arms.

‘Put your dogs on a lead!’ I shouted. The desperation in my words rasped my throat. Adding to the frenzy on the beach, I turned to the turtles sprinting along the sand and yelled, ‘Come-on Ninja turtles. Run!’

Standing between the hatchlings and the hounds, I prepared to tackle menacing mutts. The largest dog obeyed his owner and was safely leashed, but the noisy terrier hung onto his freedom. Its owner chased it around the beach.

Another hatchling brigade rushed into the sea, their internal magnetic compass guiding them to a place they had never been. The yapping dogs, the commotion of the seabirds, and my shrieks reflected the vigour in which they swam for their lives. Weighing less than the golf balls they resembled, they bobbed in the rolling waves. Some hit the water at the apex of its upward movement, shooting out to sea on a seaward slide. Others collided with the incoming current, jostling from side to side before turning on their tiny flippers and frantically swimming back in line. Another group crashed into a wall of white foam and boomeranged back onto the beach. They righted themselves with wide rotations of their heads, blinked to recalibrate, and continued undaunted.

One lone turtle hit a wave at the wrong time, was tossed around like a lottery ball, and dumped on its back far up the beach. I sized up an incoming wave, heard the yapping terrier still unleashed, and

charged towards the hatchling like an anxious parent. Dropping to my knees, I gently tipped the turtle right-side up to continue on its frenetic pace.

A darkly tanned fisherman approached me. ‘It’s just nature,’ he said. ‘Hundreds won’t make it out to sea and you can’t save them all.’

‘I can save this one,’ I said, stepping away from his strong fish guts odour. I followed the hatchling to the water’s edge. A wave washed over it, but it dove under the next one carrying out a series of rapid front-flipper power strokes before rising to the surface in a four-flipper dog paddle to take a breath. It swam against the next wave doggedly maintaining its direction. With squinted eyes I watched until distance concealed its bean-sized head.

Frank returned. ‘Did you pick one up?’ he asked.

‘I flipped it onto its feet,’ I explained. I had fought a strong misguided instinct to hold the defenceless turtle in my hands and hug it tightly to my chest.

The hatchlings triggered a storm of emotions—love, compassion, and activism—within me. I questioned how any humane person could walk past and not help. The baby turtles appeared so helpless, their instincts leading them into waves too big and rough for them, their journey filled with risk—sea birds, fish, and crabs. The net bundled in the fisherman’s bucket served as a reminder of future threats—strangulation by floating trash in their environment or entanglement in ghost nets.

Frank and I high-stepped across the vine-covered dunes back towards our kayaks. I’d forgotten he had picked up a plastic bottle which he threw into the hull. I gazed at him, grateful he’d persuaded me to visit the beach at dawn where I had been able to save one little turtle. In a real sense, the turtle helped save me. It guided me through life as a human being, not as a human liability, and made me feel closer to my own *real* home.



Introducing a new photo series by Andrea Lamberti as he explores his local coastline and his relationship with nature.



## THE SEA: A PERSONAL JOURNEY

TEXT & PHOTOGRAPHS BY  
ANDREA LAMBERTI

---

I once snorkeled in Crete and Sicily where I was arrested by the site of the underwater world, as it teemed with life beneath the briny surface. Those experiences planted a seed of intrigue regarding the ocean in my home country, the United Kingdom. While these isles have an astonishing 12,500 kilometers (8,000 miles) of coastline, I had only viewed it from above the water.

It's very easy to be complacent about nature in our immediate environment and cast aside the true beauty of what is on offer on our doorstep. In Britain, due to the largely cooler temperatures, I once believed that few plants and animals would flourish here, and that dull colours would reflect the often-murky waters. Yet what lies beneath contains a myriad of inhabitants, vibrant hues and wonderment. Sea creatures such as blenny fish and shrimp, plant life from seagrass to kelp, and rock formations with spectacular rays of dancing light, have all greeted me.

There are over 330 different types of fish in British seas<sup>1</sup> and the British Isles is home to more than 650 species of seaweed which create shelter and food for thousands of creatures.<sup>2</sup> The multitude and variety of aquatic species can be hard to conceive of, especially when you look at the surface of the sea and its seeming blanket of darkness and cold.

As I learned to explore my local coastline from below the surface, I encountered scenes that I imagined could only exist across other countries and continents. It is exactly this idea – that you have to travel far away to see nature of value – that this new photo series seeks to challenge.

Andrea Lamberti is a nature photographer and a vegan. As well as supporting his physical health, Andrea found veganism is naturally aligned to his philosophy of living simply and minimally, allowing less packaging, chemicals and processing, and avoiding the unnecessary commodification of animals. Andrea documents the geography and underwater plant and animal species of his local coastline, to explore his relationship with the natural world, and his belief that humans should inhabit the planet primarily as curators rather than as consumers.



*Andrea Lamberti departing on his exploration.*

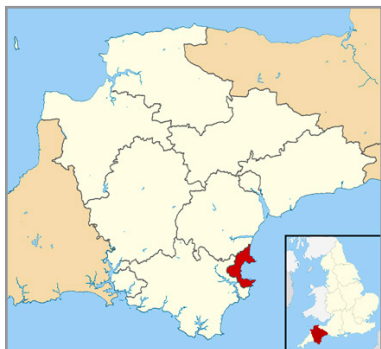
It is not just about personal ease-of-access and convenience, but also about the environment at a broader level: compared to other modes of fuel-based transport, air travel has a greater climate impact per passenger kilometre, even over longer distances.<sup>3</sup>

Ideally, we would perhaps all be able to walk to a beautiful stretch of beach, or to a picturesque river or lake, and while I hope one day to find myself living by the coast, for now I am a two-hour drive from several perfect and enticing coastal spots, such as around Swanage, Dorset and Torbay, Devon. Outdoor enthusiastic explorers really need not spend hours or excessive greenhouse gas emissions holed up in airplanes, but can head straight for their nearest shoreline.





*Blenny.*



Brixham Breakwater, Meadfoot Beach and Anstey's Cove in Torbay, are easily accessible beaches which offer outstanding opportunities to see aquatic life with only the need for a shallow depth, mask and snorkel, and an under-water camera if you wish to record the seascapes as you float above them. Our lives can be built around incredible experiences which do not need a large commitment in terms of time, equipment, or fees - the sea is one of our biggest free-of-charge playground.

Torbay, Devon, UK. Map credit: Contains Ordnance Survey data © Crown copyright and database right<sup>4</sup>



*Blue jellyfish*

## Entering the Sea

The excitement builds as I ease myself into a 5mm wetsuit to brace me against the cold, I walk toward the shore's edge, in awe of the ocean and all she contains. As soon as I take a footstep off the shoreline and feel the chill water lapping at my lower legs, I know my long-anticipated adventure is beginning. There's no comparable feeling to stepping forward and allowing the sea to take my weight, as I fully immerse myself in this most serene and tranquil environment. At times it is like an extended meditation as I focus on, and am drawn in by, all the amazing colours and sights, with the seabed a maximum of 4-5 meters depth.





*Beadlet anemone*

The creatures have favorite places and routines, just as we do. At Brixham Breakwater for example, while photographing rock-clinging fish called blenny, I met Brutus the seal, who came over to seemingly greet me into his neighbourhood. Bobbing around me until his curiosity was satisfied.

On another trip to Brixham at high tide, I followed a line of rocks to a depth of just two meters where I came across a small group of common blennies that were darting in and out of a cracked rock. I steadied myself using my left hand, my camera in my right. One of the blennies became inquisitive, and with each tentative dart from the safety of its camouflage, it swam closer to me each time. Before it finally disappeared, it blessed me with a show of bravado, swimming closer and closer until it was just inches from me, an experience I will never forget.



*Compass jellyfish*

Opening one's eyes to these delightful interactions in our native land, can bring exhilaration and a new lease of life. Every trip to the sea, offers a new and interesting perspective and I never fail to be astounded by the submerged landscape. Sometimes the conditions are too rough to enter and I ponder instead the power of this other world.

The sea ebbs and flows, knowing nothing of standing still, and is a constantly changing environment. This is made visible through the many and varied plant life which cling stubbornly to rocks and root themselves in the seabed. Plants in a legion of colours – browns, yellows, greens, and pinks – move in synchronization with the water, and many times I have been memorized by the hypnotic sway of these hydrophytes





*Snake-lock anemone*

## Anemones and Jellyfish

My first impression of sea anemones and jellyfish was one of mystery, wondering how such seemingly tropical creatures survive in the cold British seas. I recall my first encounter with these veiled creatures and I came to realize that anemones are not in fact a plant as I first thought.

Like corals, jellyfish and anemones belong to the group Cnidarians, which comes from the Latin *cnidae* for nettle: all of the animals in this group have stinging cells to capture prey and protect themselves from predators.

A blue-sky day, calm seas and pure anticipation for what an underwater bumble may reveal: encountering any form of sea life in its natural habitat is always an incomparable thrill, especially the first visual of something previously unseen. Recently I encountered the anemones and jellyfish pictured in the following pages. All are common in British waters and the jellyfish glide past seemingly unaware of my presence and intense gaze upon them. I have been stung by jellyfish but it was no more than like brushing past a stinging nettle (their Latin group name being apt in this case) but this has never put me off from swimming with them and marveling at their beauty.

As I ponder on the vastness of our seas, and the many thousands of creatures that inhabit this space, I am left feeling a mere spec – a microscopic dot like the plankton that jellyfish consume. I feel humbled to share this paradise, and to realize humanity's place within it. Truly beholding one's native surroundings can be an ongoing adventure, both into the natural world and into our psychology, as we explore our place in the complex ecosystems that surround us.

I do hope this feature has inspired you, as much as it inspired me to share my experiences. Please look out for future photo series exploring eerie panoramas and incredible aquatic life. I wish you all the best in your findings should you decide to further explore the incredible world on your doorstep, and I urge you to take a step back from life and take time to stand still and reflect, by moving within the sea.

### End Notes

1 -<https://www.wwf.org.uk/where-we-work/places/uk-seas>

2 -<http://www.nhm.ac.uk/content/dam/nhmwww/take-part/Citizenscience/seaweed-survey/big-seaweed-search-guide.pdf>

3 -<https://davidsuzuki.org/what-you-can-do/air-travel-climate-change/>

4 -[https://en.wikipedia.org/wiki/Torbay#/media/File:Torbay\\_UK\\_locator\\_map.svg](https://en.wikipedia.org/wiki/Torbay#/media/File:Torbay_UK_locator_map.svg)



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



## AN ETHICAL PATH TO SOCIAL CHANGE

Dr Howard Richards

*PhD in Educational Planning from University of Toronto, with an emphasis on applied psychology and moral development*



Photograph by Mark Ulyseas

© www.liveencounters.net may 2018

### Abstract

*The experience of the education for social responsibility program at the University of Concepción suggests the viability of large-scale moral education programmes, aimed at forming a functional, realistic, and solidary ethical conscience. Three educational principles supported by scientific findings are proposed to guide moral education: understanding, participation, and empathy. Taking as an example the 'structural trap' by which the good intention of complying with social human rights, such as health, ends up discouraging economic investment, it is suggested that effective large scale moral education can help to overcome structural obstacles to solutions to social and ecological problems.*

### Introduction

At the beginning of his 1947 book *Humanismo Social* (Hurtado 1947), a book defined as an essay in social pedagogy addressed to educators and parents, Saint Alberto Hurtado wrote, 'A great principle well understood is the foundation of a moral doctrine and it will allow those who assimilate it to solve the difficulties that arise, or at least - if the problem is very complicated- it will form a state of mind in it that will prepare it to receive the solution; it will give them a spontaneous sympathy for the truth, a connaturality with the good that will dispose them to embrace it, create in them an attitude of soul that is much more important than science itself.

'When this attitude exists, the discussion is greatly facilitated, the truth penetrates smoothly, the resistances soften or fall apart.



I start this short article commenting on a valuable book on education for social responsibility (and for three more mega competencies) at the University of Concepción (Navarro 2015). I will comment from a point of view centred on the thesis that it is possible and necessary to transform social structures, using methods that apply findings of current psychology. The methods referred to can be called, broadly speaking, moral education, including methodologies of organizational development and community development. This broad sense of moral education includes the formation of social and emotional maturity.

‘That is why before beginning to study the problems and before talking about reforms and achievements, it is necessary to create in the soul a social attitude, an attitude that is the vital assimilation of the great principle of fraternal love.’ (Hurtado 1947, p. .9)

Today, in 2018, almost three quarters of a century later, we have the benefit of a series of studies and experiences that allow us to articulate the vision of the Chilean saint with greater precision and put it into practice with a more solid scientific foundation. We are in a position to plan educational projects whose immediate purpose is to facilitate moral development, and whose eventual result is to open the way to solve those social and ecological problems that require changes in basic social structures.

I start this short article commenting on a valuable book on education for social responsibility (and for three more mega competencies) at the University of Concepción (Navarro 2015). I will comment from a point of view centred on the thesis that it is possible and necessary to transform social structures, using methods that apply findings of current psychology. The methods referred to can be called, broadly speaking, moral education, including methodologies of organizational development and community development. This broad sense of moral education includes the formation of social and emotional maturity.

Since the University of Concepción is an organization with more than 30,000 members among students, teachers and support staff; and since the proposal of the book I am commenting on is addressed to the whole university community, and to a great extent accepted by it; if one can say that if it actually produced a tendency toward structural change, then the experience of the U of C provides evidence that the necessary massive transformation is possible. Because of the size of this systematic effort, and because of its explicit incorporation of research findings from the field of the psychology of moral development, it is a precedent to be studied by all who try to learn from psychology to improve efforts to achieve economic and social structural change.

Let me mention that in South Africa with Gavin Andersson and others we are launching a project with even greater scope. Its theoretical framework highlights the Vygotskian tradition that the Chilean project in U de C also highlights (Andersson, Carmen, Labra and Richards 2017) but does not exclude other sources. Its initial focus is on gender-based violence, and from there it will inevitably

go on to improve human relations in the family and in the community. It will be a program of moral education in the broad sense referred to above. Its methodology combines community development with reality TV.

The television broadcasts will report on one or another aspect of the problem and its solutions; on particular instances of success in fighting gender violence, with one or another couple, family, or neighbourhood. Participating people have the possibility to appear one day on television.

A previous program carried out by the same institutions with the same methodology, started by focusing on neighbourhood community development. It reached more than 7 million viewers in South Africa and neighbouring countries.

First, I will comment on some quotes from the book on education for social responsibility at U of C. Second, I offer a proposal for moral education that highlights three principles: (1) understanding the perspective of the other (role-taking), (2) participation and therefore identity, (3) empathy. (I feel a need for but have not yet been able to articulate a fourth principle to guide education to understand social structures. Third, I consider briefly some aspects of the relationship between moral education and structural change.)



Photograph © Mark Ulyseas



For structural change, it is important to derive from the ethic of care that I find in the book about the program at U of C, the principle of the duty to share the surplus. My book *Economic Theory and Community Development* develops this idea in greater detail (Richards in press). The surplus, by definition, is what one does not need. It is a corollary of a functionalist ethics that one should transfer resources from where they are not needed to where they are needed.



### The comment

I comment first on the definition of social responsibility. It is addressed several times in the book, sometimes explicitly, sometimes implicitly, and not always using the same words. I quote as examples: '... define socially responsible behaviour as behaviour with the intention of common benefit, which seeks to benefit other people as well as oneself; it requires the ability to reconcile the satisfaction of one's own needs with the contribution to satisfying the needs of others.' (Navarro 2015, p.13). 'Understanding the common good as that which contributes to human survival and development,' (Navarro 2015, p.13) 'Living in community implies establishing and following guidelines or norms that favour aid, security and cooperation, so that all have the opportunity to satisfy basic human needs (Doyal and Gough, 1994), and to resolve the conflicts that are generated in the co-existence of those who live in community.' (Navarro 2015, p.24) I suggest that, if one could synthesize the various formulations throughout the book in a single word, the word could be functional in the sense of the functionalist social science of Bronislaw Malinowski. (Malinowski 2013) Being responsible is to be functional. Responsibility, and in general morality and ethics (Mathieu 2014, Varela 1998) serve to satisfy vital needs, like the need at the biological level for food, and the need at the psychological level for self-esteem.

The overcoming of exaggerated forms of individualism and the consequent increase of solidarity is regarded in the book as an increase in social responsibility. The word 'need' is a keyword. The social responsibility program of the U de C is in tune with the ethic of care that Carol Gilligan defines as attending to and responding to needs.<sup>1</sup> The word 'need' serves to demarcate what is merely desired from what works to maintain vital functions. Ceteris paribus, what is necessary imposes on families the ethical duty to do what can be done to satisfy needs. Often the government has the duty to ensure their satisfaction (because social human rights), and according to many religions and thinkers, needs impose duties on everyone. In the words of Martin Luther King Jr., we are one human family, sisters and brothers, who live on a single planet that is our world-house (King 1967). The biologist D.S. Wilson, among others, has shown that the ethics of solidarity that are usually taught by religions are functional cultural adaptations to meet the demands of the environment. Thus, Wilson highlights a scientific discovery of great practical importance: The human being is a cultural being; without cultural, and therefore ethical, formation, a human is not a complete being; it is not in an animal living in an environment in which a body built according to the instructions of its DNA is ready to function. (Tanner 1985)

For structural change, it is important to derive from the ethic of care that I find in the book about the program at U of C, the principle of the duty to share the surplus. My book *Economic Theory and Community Development* develops this idea in greater detail (Richards in press). The surplus, by definition, is what one does not need. It is a corollary of a functionalist ethics that one should transfer resources from where they are not needed to where they are needed.

I also derive from moral realism the principle of unbounded organization. If ethics is justified because it works; if the goal is to meet needs in harmony with nature, then human institutions, including social structures, must be modifiable. What has a function can be evaluated using as criterion its degree of success in fulfilling its function. An organization, and an alignment of sectors working together for the common good, is in principle improvable so that it fulfils its function better. There should be no limits to the eligible forms of organization, and all of them should complement each other to better serve the common good. As Karl Popper argued in *The Open Society and its Enemies* (Popper 2010), institutions should be continually evaluated and improved. We have a website about unbounded organization that includes papers where Gavin Andersson first developed the concept. [www.unboundedorganization.org](http://www.unboundedorganization.org)



The research on the psychology of moral development of Martin Hoffman is relevant here.<sup>2</sup> Although it may be that certain abstract concepts of freedom are not compatible with certain abstract concepts of solidarity, in fact research shows that the most solidary people are also the people most respectful of diversity, of the rights of others, and in general of freedom. I suggest that a large part of the solution to the political problem of reconciling social responsibility with the liberties of individuals is to be found in the moral education of citizens.

I contributed to a new collective book in Spanish a chapter seven that proposes that solidary economy is equivalent to unbounded organization. (González 2017)

I sketch now in a brief form a response to a common objection against solidaristic and realistic philosophies. It is claimed that social responsibility for attending to the needs of others necessarily leads to the loss of all freedoms. This is the argument that Friedrich von Hayek used against the welfare state in 1944 in his book *The Road to Serfdom* (von Hayek 2008). It should be noted that von Hayek's predictions of 1944 have not been verified. He wrote his famous book not as a polemic against the Soviet Union, whose sins against human freedom were already too obvious and well known, but as a polemic against social democracy. He argued that each time the state assumes more power under the pretext of contributing more to the common good and with the pretext of contributing more to the welfare of citizens, it embarks on a path whose inevitable end is the loss of all freedoms. Stalin and Hitler are treated as examples of the inevitable end of the path whose beginning is social democracy. In fact, in the thirty years after the publication of *The Road to Serfdom* the European social democracies built many welfare states and there was no loss of freedom. Experience has shown that the defects of social democracy, and the causes of its current collapse, are other; they are not its imagined incompatibility with freedom. (Richards and Swanger 2006, Habermas 1998) On the contrary, the imposition by force of the economic theories of the Austrian and Chicago schools has led more than once to the loss of liberties. Nobody knows this more because of suffering in the flesh than the peoples of Latin America.

The research on the psychology of moral development of Martin Hoffman is relevant here.<sup>2</sup> Although it may be that certain abstract concepts of freedom are not compatible with certain abstract concepts of solidarity, in fact research shows that the most solidary people are also the people most respectful of diversity, of the rights of others, and in general of freedom. I suggest that a large part of the solution to the political problem of reconciling social responsibility with the liberties of individuals is to be found in the moral education of citizens.

Regarding the main problems that students who are trained in social responsibility in the U of C should study, I find in the book a criterion of not losing contact with the real world challenges that social responsibility faces. Learning must be transferable to 'real scenarios,' (Navarro 2015, p.33). The projects 'address problems or real issues, not simulated,' (Navarro 2015, p.261).

The acquisition of professional skills is oriented to their applications in real contexts (Navarro 2015, page 279). With this criterion, surely, sooner or later, students have to realize that the solutions to some problems, including many of the most serious problems, require structural changes.

Even those problems that appear as pathologies of individuals, usually have roots (here I follow the definition of 'social structure' by Douglas Porpora) in cultural rules that constitute social positions that establish material relationships; for example, the positions of 'owner,' of 'employee,' and of 'unemployed.' (Porpora 1993, Porpora 2015 chapter 4). This is the case of problems such as '... abuse of chemical substances, early sexual behaviour, criminal behaviour, and desertion and poor school performance.' (Navarro 2015, p.101) This is the case with those chaotic classroom climates that are inimical to learning partly or entirely because of dysfunctional homes and neighbourhoods.

Given the structural nature of many social problems, I am proposing the thesis that moral education can open the way to overcoming them. I will have to explain in greater detail the sociological concepts of 'social structure' and 'social change.' I have to justify the optimistic thesis that *on the assumption* that mass moral education will generate abundant goodwill and ethical commitment, then we *would* be able to achieve structural changes.



Photograph © Mark Ulyseas



I affirm that the psychology of moral development opens ways to raise the level of ethics in a massive way at the scale of 30,000 people, at the scale of 7 million people, and at greater scales. I may be wrong. I may be imagining that what I want to be true is true, because of excessive optimism. Even so, I believe that the weight of the evidence in favour of this affirmation is sufficient to establish that it deserves consideration. I start with three basic principles, without discarding others that are also worthy. I emphasize the three partly to avoid proposing such a complicated theoretical framework that it would be difficult to teach it and to apply it.

The thesis is not about just any structural change. It is about functional changes to meet the vital needs of human beings, in a sustainable harmony with the other living forms that share the planet with us. But let's go one step at a time. Before defending the thesis that the necessary changes would be possible *on the assumption* that education will generate abundant goodwill and ethical commitment, I sketch a proposal about how education could make this assumption a verified reality and not merely an imagined utopia. My proposal refers to psychological principles that can be applied in multiple ways in countless contexts, whether the strategy of teaching be problem-based learning (PBL), learning by projects (LBP), learning plus service (L+ S), or other.

### The Educational Proposal

I affirm that the psychology of moral development opens ways to raise the level of ethics in a massive way at the scale of 30,000 people, at the scale of 7 million people, and at greater scales. I may be wrong. I may be imagining that what I want to be true is true, because of excessive optimism. Even so, I believe that the weight of the evidence in favour of this affirmation is sufficient to establish that it deserves consideration. I start with three basic principles, without discarding others that are also worthy. I emphasize the three partly to avoid proposing such a complicated theoretical framework that it would be difficult to teach it and to apply it.

The first principle is understanding. That is, the understanding of the points of view (perspectives) of others. There are many researchers who have found in the understanding of the situation and of other people's way of seeing it, and in the consequent overcoming of self-absorption, one of the keys to moral development. A great pioneer was Jean Piaget. (Piaget 1932)

Once the principle is understood, there are innumerable opportunities to apply it. For example, John Gibbs and colleagues have done perspective-taking exercises with imprisoned criminals. The prisoners role-play on the stage of an improvised small theatre in prison. They take on the roles of their victims, while other prisoners act as criminals. Then they analyse their thoughts and feelings together. Gibbs and his collaborators have achieved measurable and significant reductions in recidivism rates. (Gibbs 2014, pp. 203-205)

The second principle in practice is called participation, thinking at first of participation in conversations. In the best cases, the conversation underlies and / or jumpstarts agreement on common criteria and collaboration in action. On the theoretical level, the second principle is based on the works of a series of authors who study 'identity' and related topics such as self-image, reference groups, self and self as story. Erik Erikson tells us that identity is at the core of the individual and at the same time at the core of her cultural community. Erikson adds in somewhat opaque but profound words: identity is a process that establishes the identity between these two identities (that of the individual and that of the communal culture). (Erikson 1994, p.22) Several recent authors consider that identity is the critical link that connects social structure at the macro level with the role played by the individual at the micro level (Lawler 2013). For Stetsenko and Arieviditch (Stetsenko and Arieviditch 2004)) the construction with others of the self and, therefore, of identity, is not just any activity but the 'leading activity' that defines a life. Steven Hitlin is perhaps the author who has been most explicit in connecting the development of the person's identity with the person's moral development, although Kohlberg himself implicitly connected them in his appreciation of Jane Loevinger's ego development theory. (Hitlin 2003)

Although I believe this and my other two principles could be thoroughly documented with reviews of specialized literatures, my proposal to raise the moral level by facilitating the development of identities, through organizing participation in conversations and actions, inevitably draws also on my own experience and thinking.

Participation in conversations, as well as role play, can be a therapy to get out of self-absorption. It socializes. It also requires the participants to run risks. When speaking, and therefore revealing to others something of the private ruminations of the inner self, the speakers run the risk of being ridiculous. There is a risk that others will reject what they say. Maybe they will reject the speaker. The rejection of her opinion can be perceived and interpreted to some extent as the rejection of her thoughts and values, as putting down her self-image; in short, as the denial of her being and identity.

On the other hand, while always being risk, participation is also validation. I postulate that when a person assumes the risk of revealing something of himself, he tends (with exceptions) to present his best and most pro-social self instead of his worst and most anti-social self. He looks for the validation of the self that is presented.



The latest findings of science confirm the consequences of multi-millennial processes that occurred during the first 95% of the presence of the species *homo sapiens* on planet earth, prior to the last ten thousand years. In this long period the human body was biologically programmed to be culturally programmed. To say culture in this sense is to say ethics, because in the vital core of any culture are the norms that organize the moral codes with solidarity tendencies that have been for many millennia essential to the survival strategies of most of our ancestors. They began when the species *homo sapiens* began. (Tanner 1985, Wilson 2002)

The more he presents his best self, and the more his better self is confirmed, the more the better self grows and the more weight it has in determining his behaviour. A group of people exchanging ideas with each other is also validating ideas, and with them identities. In the vocabulary of Berger and Luckmann (Berger and Luckmann 1968) they are maintaining subjective reality, perhaps transforming it.

In the vocabulary of George Herbert Mead, the self is formed by relating to the 'generalized other.' Everyone with whom we talk registers, even if only in a minimal way, as a member of the cast of characters that makes up our generalized other. New conversations and new collaborations generate, little by little, new generalized others. In the other generalized, some interlocutors count more than others. Similarly, 'Poza (Poza 1998), points out that students do not reproduce any model they observe, but more likely those models with whom they identify, that is, those with whom they believe they share or want to share a common identity.' (Navarro 2015, p 210)

Participation, obviously, goes hand in hand with understanding.

It is not easy to get participation. I say this from experience, and I explain it at least in part as due to the fact that participation requires effort, and due to the fact that participation is a risk. I mention the case of the participatory budget (PB) in Rosario, Argentina. In Rosario as in many other cities, in the PB process neighbours are supposed meet to decide what to do with that part of the municipal budget destined to carry out public works in their neighbourhood. In 2008, after more than a decade of neighbourhood community development in the whole city, in a typical neighbourhood hardly more than 12% of the total number of neighbours participated. (Richards 2008)

From innumerable contexts, examples can be drawn of the effectiveness of participation well framed and facilitated to tie values to the identity of people. I take an example from the business world. Many, perhaps a majority, of the consultants of companies in matters of organization development (OD) include in their way of understanding 'development' one or more objectives that fit under the rubric 'raise the level of ethics.' For example, ethical issues, social responsibility, and values arise several times in the popular introductory OD text by Gary McLean. (McLean 2005)

OD consultants often facilitate the participatory writing of 'missions' and 'visions' that state the values and goals of the organization. The mission, in the best cases -- and the best cases are every day more numerous—articulates in one way or another organization's contributions to the common good. The OD process seeks the commitment of the staff of the organization, each and every one, to the mission. Nothing works without participation. Three experts on the subject prescribe: 'Get a consensus and complete the mission statement. Ensure that everyone agrees on the wording and on the concepts expressed. It is imperative to clarify to team members that this is their statement of purpose, and not just yours. It is imperative that they be inspired by it, and committed to it.' (Wall, Sobal and Solum 1998, p.97)

As the book about educating for social responsibility at U of C (Navarro 2015, p.21) says, empathy is an affect that is basic for pro-social behaviour. (Marti 2010; Hoffman 2002) Empathy completes the trio understanding-participation-empathy. The scientific basis of educational practices that rely on empathy to raise the level of ethics finds support in biology and especially in the physiology of the brain. (Feito 2015) The latest findings of science confirm the consequences of multi-millennial processes that occurred during the first 95% of the presence of the species *homo sapiens* on planet earth, prior to the last ten thousand years. In this long period the human body was biologically programmed to be culturally programmed. To say culture in this sense is to say ethics, because in the vital core of any culture are the norms that organize the moral codes with solidarity tendencies that have been for many millennia essential to the survival strategies of most of our ancestors. They began when the species *homo sapiens* began. (Tanner 1985, Wilson 2002)

Therefore, in our educational work to raise the level of ethics we have a hard-wired advantage in the blood and nerves of the human body, and in the last analysis in the DNA. Although it is evident that anti-social individuals have been and continue to be abundant in history and in the world today, the normal human being is pro-social. Normal humans respond to the fate of their peers with empathy. If a group is presented with concrete facts -for example, using videos or sharing their own experiences-- even if the facilitators do not articulate value judgments, it is most likely that the group will sympathize with the suffering they see or hear about. Normally, most will feel that something must be done to meet the vital needs of their peers.



I repeat that I derive from ethical realism (in other words, from functional ethics, the ethics that Gilligan calls the ethics of care), two corollaries for structural change. One is the duty to share the surplus. The second is unbounded organization.

I quote as a practical example an activity that we are now starting in the town of Limache in the region of Valparaíso, where I live. We plan for each Friday of the month at 1930 hours the screening of a film on the subject of immigrants, followed by conversation. The films will present concrete facts about immigrants and about others who are affected by the dramas of migration. Migration is a current issue here and now, because Haitians are arriving in Limache these days. We will invite some of them to watch the films with us and to tell their own stories. We expect the films and the personal stories to trigger empathy. We rely on biology, and especially on the physiology of the brain, to energize moral education.

These are the three principles of my proposal. I do not limit myself to three because the store-houses of science do not contain more, but because this simplification seems to me manageable in practice. Even so, I feel the absence of a fourth. I fear that goodwill and ethical commitment - coming from many sources and augmented by educators facilitating more understanding, more participation and more empathy - will not change social structures without greater knowledge of social structures. Well-intentioned people often fall into what I call structural traps. For example, goodwill and ethical commitment often motivate attempts to comply with human rights. In order to comply with human rights, free health services are increased. Retirement pensions are increased. Etc. Therefore, public expenditures are increased. Therefore, taxes are increased. Nowadays, the taxes that are levied on the poor such as VAT are usually increased first, which undermines the original intention to comply with human rights. Since such sources are insufficient, there are also increased taxes on investors and industries. Therefore, *ceteris paribus*, investors and industries move away, or do not come.

In other writings, I have proposed specific structural solutions to get out of structural traps. I mention some below. Now, before moving from education to structural problems, I stay a few moments more with educational issues in order to offer three practical tips for the application of the three educational principles, and for the eventual application of a fourth that until now I have not been able to articulate.

I quote as a practical example an activity that we are now starting in the town of Limache in the region of Valparaíso, where I live. We plan for each Friday of the month at 1930 hours the screening of a film on the subject of immigrants, followed by conversation. The films will present concrete facts about immigrants and about others who are affected by the dramas of migration. Migration is a current issue here and now, because Haitians are arriving in Limache these days. We will invite some of them to watch the films with us and to tell their own stories. We expect the films and the personal stories to trigger empathy. We rely on biology, and especially on the physiology of the brain, to energize moral education.

(1) First, although biology fills our sails with wind, it is important to recognize that purely biological human beings without cultures do not exist. We have to work with the people who exist and therefore with the cultures that exist, most importantly with the currently hegemonic liberal culture. It is necessary to look for the zones of proximal development (which I have also called growth points) in cultures where human beings already have their minds and souls formed. (2) The same Vygotsky who gives us the concepts of zone of real development, zone of potential development and zone of proximal development (Navarro 2015, p.227), also teaches us that there is no thought without action or action without thought. Conversations in the air that do not touch ground do not engage. But it is not always necessary to forge new activities to connect thought with action. You can often add spaces for reflection in contexts where the people reflecting are already working together on a practical level -for example, in the workshops I once did with Alicia Cabezudo facilitating reflection on human rights with police already in active service in various Argentine provinces. (3) When people raise the level of their commitments to human values, it is usually not as individuals alone, but as parts of groups. It is good practical advice to plan educational interventions with already formed groups, which for their members are already reference groups

### Structural Change

My uses of the concepts 'social structure' and 'structural change' are not idiosyncratic. It is likely that anyone who is familiar with one or another of the common meanings of these concepts will understand most of what I am trying to communicate.

But I will be a little more precise. I have adopted a brief form of the definition of 'social structure' recommended by Douglas Porpora after his careful studies of the main variants of the concept used in the main schools of sociological thought. (Porpora 1989, Porpora 1993, Porpora 2015) Namely: Social structures are consequences of cultural rules that constitute social positions that establish material relationships. For examples: the positions of 'owner,' of 'employee,' and of 'unemployed.' Although I hope that this brief definition will prove to be useful, I have developed in other writings more complete and nuanced concepts of 'social structure' and the related concept 'cultural structure' (Richards 1995, Richards 2004, Richards and Swanger 2006, Richards 2017 talk 4, Richards 2018, Richards in press)



A moral education that socializes people with a realistic (that is to say, functional or solidary) ethic changes the foundations of social structures. Sharing the surplus and unbounded organization cease to be mere logical corollaries of the cosmovisions of counter cultures. They become normal common sense. The legal principles of property and contract become more functional and less ideological. Markets and profits become means, not ends.



If we think of 'social structures' as 'positions' constituted by rules and establishing material relationships, then we can think of 'structural change' in two dimensions: (1) Those who occupy positions can be changed. For example, an agrarian reform can be carried out that changes the land tenure from a latifundial system to a system of small or medium owners. Or industries can be nationalized, placing the state in the position of owner. Or taxes can be imposed on inheritances tending to reduce social inequality by putting fewer people in the position of owners of large fortunes, and more people in the position of owning, for example, houses. Many more examples could be given. (2) In a second dimension, structural change can change the rules that constitute the positions and regulate the behaviour of those who occupy them. A social responsibility education programme such as that at the U de C can change the practices of professional graduates, and thus change the material consequences of the positions they hold. Structural change may mean adopting Gandhian ethics (Richards and Swanger 2013) or Christian or indigenous or socialist or ecologist or feminist etc. values and so constituting new positions. It can revitalize traditional position now museumized, like the position of hostess for the *minga* (a position recently occupied by my friend Andrea when we held a *minga* to ready her house for the winter rains).

Structural change can change the material consequences of the currently existing positions by regulating them with different cultural or even legal expectations. (Examples would be the King III principles, and Argentine laws making triple bottom line accounting mandatory). Etc. The following paragraphs mix these two dimensions. My general thesis is that structural traps derive much power in the last analysis from excessively individualistic moral education. The young get an overdose of autonomy. They learn cultural rules that constitute the overwhelming power of a homeostatic system that counterattacks with capital flight and with disinvestment whenever it is attacked by justice or by ecology.

A moral education that socializes people with a realistic (that is to say, functional or solidary) ethic changes the foundations of social structures. Sharing the surplus and unbounded organization cease to be mere logical corollaries of the cosmovisions of counter cultures. They become normal common sense. The legal principles of property and contract become more functional and less ideological. Markets and profits become means, not ends.

Although this second, realistic, kind of moral education is not dominant, it is already happening. It is already slouching toward Bethlehem not to be born, but to be crowned. Many children are already brought up in counter-cultures that celebrate community and responsibility. Curricula all over the world, not just at U de C, are putting ethics in the spotlight for every profession. Mainstream economics itself has never completely left its theological womb in 18th century Europe. Its historical roots are still Judaeo-Christian. Liberal theory --however doctrinaire-- has always stood and still stands in the shadow of the tacit presupposition that, after all, the economy *ought* to work to meet everyone's needs in harmony with nature.

From successful moral education many consequences follow. They make possible what is now impossible: social justice, ecological sustainability and peace. I have developed this general thesis and related ideas extensively in other works. In what follows I seek only to bring some abstract concepts down to earth. I have already given a concrete example of what I call a structural trap: the good intention of improving the health of Chileans ends up producing the flight of industry and capital. Now, I will show how moral education helps us escape this trap. I want to illustrate the general principle that a higher ethical level would open now blocked paths for social democracy. (Richards and Swanger 2006, Richards in press).



Given that we live with the reality just described, that of an unjust and unsustainable system that defends itself with disinvestment when it is threatened, let us consider for a moment the possibility that neither moral education nor anything else can fundamentally change the system.

A higher ethical level is functional. Its polar star is meeting human needs (such as medical care) in harmony with nature (thus achieving sustainable welfare). From a moral commitment to meet and respond to needs I have derived two structural principles: share the surplus, and practice unbounded organization. They are 'derived' because in theory, as principles that define what should be, they are logical consequences of the criterion of solidarity. In addition, they are 'derived' because in practice the existence of a culture of solidarity makes it in fact more likely that human needs will be met and the biosphere will be saved.

In the structural trap example, the presenting symptom of the fatal illness is capital flight. In the words of Thomas Piketty there is international tax competition. (Piketty 2015, Part IV) Each country competes with each other country to lower taxes on investment and industry, in order to attract investment and to avoid the flight of the investments it already has. By broadening the focus, it can be seen that the presenting symptom is a manifestation of a deep pathology: the deep problem, at a level geologist would call tectonic, is that the physical well-being of people depends on investments. If there is no investment (neither new investment nor capital to finance existing operations), there are long lines in the streets to get bread, diapers, and cooking oil; while meat is nowhere to be found.

Given that we live with the reality just described, that of an unjust and unsustainable system that defends itself with disinvestment when it is threatened, let us consider for a moment the possibility that neither moral education nor anything else can fundamentally change the system.

Even then –even on a scenario where the best we can do is short run consolation followed by long run extinction -- even then we can say that even if education cannot change structures, it can improve daily life. I mention a solidarity contribution from a former student of the U of C. It happens that in my neighbourhood there lives a penniless woman who a year ago suffered from serious and painful dental problems; and it happened that (for structural reasons) there was no possible public treatment without an intolerable wait. I made an appointment for her with my dentist, who holds a degree in dentistry from the U of C. She treated her not once but in a series of appointments and did not accept any payment. If instead of this individual case, we look at daily life inside the hospitals of the National Health Service, we will see that there are staff who (for structural reasons) are forced to work two shifts to support their families, and that there are shortages (due to structural causes)

of essential medicines and necessary equipment. However, due to the human quality of the people, it is still possible to treat patients with respect and affection. (Gallegos 2016)

But I am an optimist. I do not believe that the best we can do is hospice care while resigning ourselves to the terminal illness of the social and ecological problems that cannot be solved. Moral education can raise the level of ethics, and a higher level of ethics can make it possible to change social structures. I continue with the same example. Humanity can escape from the structural trap that leaves health under funded because there is no alternative to complying with the systemic imperative to avoid capital flight at all costs. A first antidote against capital flight is more education in social responsibility like that provided at U of C. A result of doing the same thing on a larger scale, and doing it successfully, would be an atmosphere of common commitment to the common good.

The flight of capital often is not produced by a lack of profitability, or by the attraction of higher profitability in jurisdictions with lower taxes. It is often produced by a polemical, tense, violent and unstable atmosphere. Capital strikes, like other kinds of strikes, can be political tactics; they can be weapons in the struggle for power in a context where the struggle for power is all there is. Their purpose can be overthrowing one government and replacing it with another.



© Howard Richards



Meanwhile, diminishing the physical dependence of life on capital accumulation is happening too. The many non-capitalist sectors are growing. Structures are changing. While the capitalist sector is becoming a more socially responsible collaborator with the other sectors in the common pursuit of the common good, it is also becoming a smaller percentage of the total economy. As the threat of capital flight becomes less threatening, formerly merciless budget constraints budge, then they bend, then they weaken. Long waits for hernia operations become the stuff of stories about the bad old days that senior citizens relate to children.

On the other hand, as Father Hurtado taught, when there are social attitudes, concrete solutions are greatly facilitated. Optimists like me believe that science has shown us how to implement the social pedagogy he envisioned. Now we know how to avoid descents into social chaos. There are known cures for the abysmal levels of morality that historically have often been both causes and effects of shutting down economies.

But a culture of solidarity capable of warding off those economic and military catastrophes that happen for reasons more political than economic, is still an incomplete solution to the specific problem of capital flight, and an incomplete solution to the deeper tectonic problem of the physical dependence of the vital functions of life on investor confidence. The hard facts of the systemic imperatives of capitalism remain. Although a lack of profitability is often *not* the cause of the flight - or the non-arrival - of capital, it often *is*. I now consider two (although there are many more) remedies in the case when the flight - or lack of arrival - of capital is due to low or no or negative profitability.

First: The physical dependence of life on capital accumulation can be diminished. Solidarity economy can be promoted in its various forms at all levels. When we raise the resilience of families, neighbourhoods and communities; when we lower their vulnerability; then capital flight and economic collapse in general, even if they happen, are no longer humanitarian disasters. (Richards 2008, chapter 6). This benign result is a foreseeable result of the growth and strengthening of all those sectors that produce and distribute goods and services without relying on what is now 'the system', i.e. on the investment of major sums for the purpose of producing goods or services to sell; where the purpose of the production and the sales is to turn the sum invested into a larger sum.

Here it is not a question of a few worker-owned cooperatives or recovered industries. Added up, the non-capitalist sectors are already the main sources of employment: They include everything called solidarity economy or popular economy, the majority of stores in the cities, those who work at home doing housework, plumbers and mechanics and other technicians, teachers and medical personnel in the public service, the police, most of private education and all of public education, the stalls in the fairs and farmers markets, the workers who own their own means of production, public companies like the EFE (railroads) and formerly those of the CORFO group, small-scale agriculture, the majority of professionals, various types of cooperatives, the more and more numerous social enterprises, street vendors, non-profit institutions, and so on in an endless series.

There are innumerable survival strategies for those who neither accumulate capital nor are workers of companies that accumulate. Some exist. Some used to exist but have fallen into disuse. Others have not yet been invented. The abundance of alternatives is one important aspect of unbounded organization. There is an infinite number of institutional forms that can serve the purposes of meeting needs and saving the planet. Plurality, creativity and pragmatism correspond to an ethic of care: You see a need, and you organize the means to meet it. Life continues even if there is no accumulator who allows the use of money if and only if the amount of money grows.

Also, in the capitalist sector itself, in the sector that does invest money in order to increase its amount, ethical motivations can and do have impacts. This is no small matter. The ethical inspirations of the investors, of the entrepreneurs, and of the technical cadres and workers of companies, is not a factor without consequences to avoid the flight or to obtain the arrival of capital. In general, to the extent that profitability is not the reason, or is not the only reason, for doing business, its low level does not have to mean queues in the streets for bread and other basics; low profits do not need to mean the empty shelves in the supermarkets that are seen in Venezuela today. When the company is defined by its mission and thinks of profitability as a means and not as an end, the world becomes a little more human and a little greener. Meeting vital needs depends a little less on the dynamism of accumulation for the sake of accumulation.

Meanwhile, diminishing the physical dependence of life on capital accumulation is happening too. The many non-capitalist sectors are growing. Structures are changing. While the capitalist sector is becoming a more socially responsible collaborator with the other sectors in the common pursuit of the common good, it is also becoming a smaller percentage of the total economy. As the threat of capital flight becomes less threatening, formerly merciless budget constraints budge, then they bend, then they weaken. Long waits for hernia operations become the stuff of stories about the bad old days that senior citizens relate to children.

Second: A social attitude reframes creating surplus, identifying it, and sharing it. It is first of all necessary to analyse whether a given company has created a social surplus. In principle, there is a surplus when profitability has fulfilled the social functions that ensure the viability of the company (such as paying the cost of capital and motivating its executives and employees) and then has roared on forward. Roaring forward, it generates resources that should be transferred.



Prosperous businesses fulfil the social function of generating large surpluses, whether the surpluses are due to innovation. (Schumpeter 1947, p 155), to barriers to entry and other forces that limit competition (Porter 1985), to monopoly or oligopoly, or to some other factor that prevents competition from driving down prices toward the costs of production. Generating surplus is a key social function because if surpluses are small or non-existent, little or no surplus can be shared. Ethics prescribes sharing surpluses, transferring them from where they are not needed to where they are needed. Realism prescribes working with the world as it is, and not with an imaginary world of competitive markets that exists only in economic theories.

They might-should go, for example, to the National Health Service. Or they might-should go to fund dignified lives doing sports, or music, or science or doing some other intrinsically worthwhile activity; for the increasing numbers of people whom technology is making redundant in the labour market. Typically, the major profitable companies, such as Coca Cola, for example, are very profitable. They do roar forward. They are in a position to pay their executives more than the value of their services. They accumulate earnings much greater than the opportunity cost of capital. (A company does not really need to pay more for the use of capital than its opportunity cost –i.e. the price at which capital can be obtained in capital markets, determined in the light of other opportunities open to capital; this implies that often a surplus can safely be shared, without endangering the viability of the business.) In Chile, mining has traditionally been very profitable. Today we can say the same about banks and large-scale importers selling in their own large stores. (Martner and Rivera 2013)

Prosperous businesses fulfil the social function of generating large surpluses, whether the surpluses are due to innovation. (Schumpeter 1947, p 155), to barriers to entry and other forces that limit competition (Porter 1985), to monopoly or oligopoly, or to some other factor that prevents competition from driving down prices toward the costs of production. Generating surplus is a key social function because if surpluses are small or non-existent, little or no surplus can be shared. Ethics prescribes sharing surpluses, transferring them from where they are not needed to where they are needed. Realism prescribes working with the world as it is, and not with an imaginary world of competitive markets that exists only in economic theories.

Even if they pay their employees well, and even if through taxes, through donations, and by operating their own charitable foundations, very profitable companies make large contributions to the common good, *there should be no capital flight*. If the company earns enough to pay the cost of capital and its other costs, and can pay its executives enough to keep them motivated, the company will not have a rational reason to flee the scene because of lack of profitability. If for some irrational motive, it does step out, other entrepreneurs will step in. The other entrepreneurs will see that they can make at least a good normal profit with a good normal return on capital, by occupying the niche that previously was occupied by the company that bugged out.

I mention last the fate of another important class of companies: those with negative profitability. They are marginal, they are indebted, they struggle to survive. Eventually they close or resort to bankruptcy and reorganization laws. If it is not possible to reach agreement with the creditors and continue in a reorganized form, then they really must close. Nevertheless, their fate is not overly worrisome in a society that has heeded the good advice of Father Hurtado and made the formation of social attitudes the centrepiece of education. In such a society, the former owners and the former workers are not going to be abandoned. In an ethical society, nobody is going to be abandoned.

Still, there is nothing simple or clear cut about the technical calculations, political negotiations and practical judgments needed to identify surplus and to move it to its best use. A higher level of ethics –what padre Hurtado called a social attitude-- motivates applying social and ecological criteria when analysing the options. When there is a social consensus that surpluses *should* be generated and shared, it is more likely that surpluses *will* be generated and shared. In legal and constitutional matters, and in economic doctrine, flexibility and pragmatism become more likely.

I mention last the fate of another important class of companies: those with negative profitability. They are marginal, they are indebted, they struggle to survive. Eventually they close or resort to bankruptcy and reorganization laws. If it is not possible to reach agreement with the creditors and continue in a reorganized form, then they really must close. Nevertheless, their fate is not overly worrisome in a society that has heeded the good advice of Father Hurtado and made the formation of social attitudes the centrepiece of education. In such a society, the former owners and the former workers are not going to be abandoned. In an ethical society, nobody is going to be abandoned.

### End Notes

1. I cite from my memory of meetings with Gilligan where I was present. I believe she probably uses this formulation of her views in her published works but I have not yet found it.

2 I cite from memory of conversations with the author. I believe this point is probably documented in his published works but I have not yet found it.

### References

**Andersson, Gavin, Raff Carmen, Iván Labra y Howard Richards.** 2018. 'Organisation Workshop. Beyond the Workplace: Large Groups, Activity and the Shared Object'. *Mind, Culture and Activity*. Vol. 25, pp. 86-99.

**Berger, Peter y Thomas Luckmann** 1968. *La Construcción Social de la Realidad*. Buenos Aires, Ediciones Amorrortu.

**Doyal, L. y Gough, I.** 1994. *Teoría de las necesidades humanas*. Barcelona: Icaria-Fuhem.

© Howard Richards



References continued

**Erikson, Erik.** 1994. *Identity: Youth and Crisis*. New York: Norton.

**Feito Grande, Lydia.** 2015. *Neuroética: Las Bases Neurales del Juicio Moral*. Tesis doctoral de la Universidad Complutense de Madrid, disponible en línea

**Gallegos, Verónica.** 2016. *La eficacia colectiva y el desempeño en hospitales públicos*. Tesis doctoral no publicada. Santiago: FAE-USACH.

**Gibbs, John.** 2014. *Moral Development and Reality*. New York: Oxford University Press.

**González, Raúl.** 2017. (editor). **Ensayos sobre Economía Cooperativa, Auto-Gestionada y Solidaria**. Santiago: Editorial Forja.

**Habermas, Jürgen.** 1998. *Problemas de Legitimación en el Capitalismo Tardío*. Madrid: Catedra.

**Hayek, Friedrich von.** 2017. *Camino de Servidumbre*. Madrid: Unión Editorial (original 1944)

**Hitlin, Steven.** 2003. ‘Values as the Core of Personal Identity’. *Social Psychology Quarterly*. Vol. 2003, pp. 118-37.

**Hoffman, Martin.** 2002. *Desarrollo Moral y Empatía*. Londres: Idea Books

**Hurtado, Alberto.** 1947. *Humanismo Social*. Santiago: Editorial Del Pacífico.

**King, Martin Luther Jr.** 1967. *Where Do We Go from Here?: chaos or community?* Boston: Beacon Press.

**Lawler, Edward J.** 2013. ‘Being on the Edge of Chaos: Social Psychology and The Problem of Social Order’. *Contemporary Sociology*. Vol. 42, pp. 340-349

**Malinowski, Bronislaw.** 2013. *A Scientific Theory of Culture*. London: Read Books.

**Marti, M.** 2010. *Razonamiento Moral y Prosocialidad: fundamentos*. Madrid: CGS.

**Martner, Gonzalo y Eugenio Rivera** (compiladores). 2013. *Radiografía Crítica al Modelo Chileno*. Santiago : LOM/USACH.

**Mathieu, Frederic.** 2014. *Les valeurs de la vie*. Paris: sin mención del editorial (libro Kindle)

**McLean, Gary.** 2005. *Organization Development: Principles, Processes, Performance*. San Francisco: Barrett-Koehler.

**Mead, George Herbert.** 1968. **Espíritu, Persona y Sociedad**. Buenos Aires, Paidós.

**Navarro, Gracia** (editora). 2015. *Construcción de Conocimiento en Educación Superior*. Concepción: Universidad de Concepción. <http://www2.udec.cl/rsu/images/stories/doc/librocompetenciasgenericas.pdf>

**Piaget, Jean.** 1932. *Le jugement moral chez l'enfant*. Paris : Presses Universitaires de France. Traducción 1984 El Criterio Moral en el Niño. Barcelona: Martínez Roca.

**Piketty, Thomas.** 2015. *El Capital en el Siglo XXI*. Santiago: Fondo de Cultura Económica.

**Popper, Karl.** 2010. *La Sociedad Abierta y sus Enemigos*. Barcelona: Paidós (original 1944)

**Porpora, Douglas.** 1989. ‘Four Concepts of Social Structure’. *Journal for the Theory of Social Behaviour*. Vol. 19, pp. 195-211.

**Porpora, Douglas.** 1993. ‘Cultural Rules and Material Relations’. *Sociological Theory*. Vol. 11, pp. 212-229.

**Porpora, Douglas.** 2015. *Reconstructing Sociology: the critical realist approach*. Cambridge UK: Cambridge University Press.

**Porter, Michael.** 1985. *Competitive Advantage*. New York: Free Press.

**Pozo, J. I.** 1998. *Aprendices y Maestros: la nueva cultura del aprendizaje*. Madrid: Alianza

**Richards, Howard.** 1995. *Letters from Quebec*. San Francisco and London: International Scholars Press.

**Richards, Howard.** 2004. *Understanding the Global Economy*. Santa Barbara CA: Peace Education Books.

**Richards, Howard y Joanna Swanger.** 2006. *Dilemmas of Social Democracies*. Lanham MD: Rowman and Littlefield.

**Richards, Howard.** 2008. *Solidaridad, Participación, Transparencia: Conversaciones sobre el Socialismo en Rosario, Argentina*. Rosario, Fundación Estévez Boero. Disponible on-line en el blog spot lahoradelaetica.

**Richards, Howard y Joanna Swanger.** 2013. *Gandhi and the Future of Economics*. Lake Oswego OR, Dignity Press.

**Richards, Howard.** 2017. *Economía Solidaria para Cambiar el Rumbo de la Historia*. Textos no publicados para un seminario en la UNAM. <http://repensar.cl/para-cambiar-el-rumbo-de-la-historia/>

**Richards, Howard.** 2018. ‘On the Intransitive Objects of the Social (or Human) Sciences’. *Journal of Critical Realism*. Vol. 17 pp. 1-16.

**Richards, Howard, con el apoyo de Gavin Andersson** (en prensa). *Economic Theory and Community Development*. Lake Oswego OR: World Dignity University Press.

**Schumpeter, Joseph.** (1947). *The Creative Response in Economic History*. *Journal of Economic History*. Vol. 7, pp.149-159.

**Stetsenko, Anna y Igor Arieivitch.** 2004. The Self in Cultural-Historical Activity Theory: reclaiming the unity of social and individual dimensions of human development. *Theory and Psychology*. Vol. 14, pp. 475-503.

**Tanner, Nancy.** 1985. *On Becoming Human*. Cambridge UK: Cambridge University Press.

**Varela, Francisco.** 1998. *Ética y Acción*. Santiago: Dolmen Ediciones.

**Wall, Bob, Mark R. Sobal, y Robert S. Solum.** 1998. *The Mission-Driven Organization*. Roseville CA: Prima Publishing.

**Wilson, D.S.** 2002. *Darwin’s Cathedral*. Chicago: University of Chicago Press.



Emma Larking is author of *Refugees and the Myth of Human Rights: Life Outside the Pale of the Law* (Ashgate/Routledge, 2014), and co-editor with Hilary Charlesworth of *Human Rights and the Universal Periodic Review* (Cambridge University Press, 2014). Her disciplinary backgrounds are in literature, law, political theory, and applied philosophy. She has published widely on the concept and status of human rights, and on refugees and people movements. After working as a lecturer in the University of Melbourne's Schools of Historical and Philosophical Studies and of Social and Political Sciences, Emma was an Australian Research Council Laureate Postdoctoral Fellow at the School of Regulation and Global Governance (RegNet), Australian National University. There she collaborated on a project led by Hilary Charlesworth called 'Strengthening the International Human Rights System: Rights, Regulation and Ritualism', and co-edited the blog, *Regarding Rights*.

Currently a Visiting Fellow at RegNet, Emma's research considers the capacity of human rights to redress material inequality. She is interested as well in political mobilizations for social justice, with a focus on anti-poverty campaigns, the global food sovereignty movement, and advocacy for a UN *Declaration on the Rights of Peasants*. She also continues to work on issues related to refugees and forced migration.



For more information, see the [call for submissions](#). All profits from sales of the Anthology will go to support the work of the [Asylum Seeker Resource Centre](#).  
**Emma Larking, Lead Editor, *We Refugees***

## WE REFUGEES

*Thoughts on an Unsettling Essay by Hannah Arendt, and Invitation to Contribute to a New Anthology of Writing about the Experience of Forced Migration by Dr Emma Larking*



A mural in Calais by the British street artist Banksy.

'We Refugees' is the title of [an essay written in America in 1943](#) by the German Jewish philosopher, Hannah Arendt. Like many of Hitler's exiles who escaped to the United States, Arendt felt tremendously grateful to the country for affording a place of safety, yet 'We Refugees' is not a tale of gratitude. The essay is difficult to read: it makes one shift restlessly in one's chair. It is written in a sardonic tone of voice, and there is bitterness in it. Arendt's critical attention touches on those offering refuge – the good citizens of America – and also focuses on the refugees themselves.

The Americans offered safety, but with a sting. The refugees were expected to blend into their new society as quietly and submissively as possible. They were beleaguered by constant reporting requirements and forms to fill in. On the West Coast they were treated as 'enemy aliens' and subject to nightly curfews, but their hosts implied that all these measures were taken reluctantly, in a spirit of friendship, and any comparison to how the refugees had been treated by the Nazis would have been most unwelcome. As for the refugees themselves: they didn't like to be called refugees, but preferred 'newcomers' or 'immigrants' or even

'Americans of German language'. They had been 'so unfortunate as to arrive in a new country without means', and had to rely on the assistance of 'Refugee Committees', but despite their difficulties they were 'very optimistic' and commenced their new lives by trying 'to follow as closely as possible all the good advice [their] saviors passed on to [them]', including quickly to forget their old lives. In light of this advice, Arendt says they avoided

*any allusion to [the] concentration or internment camps [that they had] experienced in nearly all European countries – it might be interpreted as pessimism or lack of confidence in the new homeland...how often [they] had been told that nobody likes to listen to all that...Apparently nobody wants to know that contemporary history has created a new kind of human being – the kind that is put in concentration camps by its foes and in internment camps by its friends.*

Arendt's description of the refugees who were expected to keep their mouths shut and encouraged at all times to avoid causing offence, even where this meant ignoring rather unpalatable political facts, is deeply disconcerting. Clearly these were resilient and brave people who had weathered terrible events. Yet there is acid in the way that Arendt describes how many of the refugees in America took to reading their future in horoscopes, while others resorted to suicide – in her words: 'having made a lot of optimistic speeches, [they] go home and turn on the gas or make use of a skyscraper in quite an unexpected way'. Rather than be offended by Arendt's account, it should spur contemporary readers to reconsider some common portrayals of the current [refugee crisis](#). Usually these accounts ignore the agency and individuality of forced migrants. Where they are sympathetic, they are full of pathos (picture a small child who has drowned, lying on the sea shore), but rarely do they focus on the hard issues of why people are leaving their homes and risking their lives. They almost never address how policies pursued by wealthy States (think arms sales, preferential trade deals, and crippling sovereign debt burdens) may be implicated in the situation that pushes people into exile.



Refugees have been forced to flee their homes and countries. They seek safety or shelter or simply a crust of bread where their own home offered none. They request entry to and participation in a new political community. But refugees need not, indeed they should not, be cowed as a result of this. Nor should they be expected to scrape and bow to their hosts in other countries, encouraged like feudal beggars to offer thanks for stale crusts tossed away from an aristocrat's feast.

When the scale of a problem seems to defy comprehension or our ability to respond effectively, it can be tempting to surrender responsibility and resort to a focus on our inner or personal lives, putting our trust in fate or the stars, or else surrendering all trust and all hope and considering suicide the only way out. What Arendt is urging on her readers is the imperative of action in common with like-minded people and in defence of communities of hope and empowerment. If we abandon the political stage and the sphere of public policy making, surrendering it to those who make policy in pursuit of power or personal riches or vindictive and vicious world views, all hope for a better shared future is lost.

Rather than be offended by what seems like an attitude of derision in Arendt's essay, we need to read it in light of what she wrote elsewhere about the human condition, and what it means to build political communities together with other human beings. For Arendt, to be human is to have agency in the world. It is the capacity to influence the shape of the world that we construct and share with other human beings who are our equals.

Refugees have been forced to flee their homes and countries. They seek safety or shelter or simply a crust of bread where their own home offered none. They request entry to and participation in a new political community. But refugees need not, indeed they should not, be cowed as a result of this. Nor should they be expected to scrape and bow to their hosts in other countries, encouraged like feudal beggars to offer thanks for stale crusts tossed away from an aristocrat's feast.

Who are we, those of us fortunate enough to be seated at the table, to claim it as our rightful place and to condescend to those who sit down beside us? What right have we to this table, this feast, this country? We may earn a right to feel proud of our home country if we have contributed constructively to its culture, its politics, and its traditions of openness and enfranchisement. If, in short, we are engaged in supporting a political community that does not oppress its own or others, and that 'sees itself in solidarity with the oppressed, wherever they are' (Arendt again, in her book *The Origins of Totalitarianism*). If we live in such a community we may feel proud, but we are unlikely to condescend to the refugees who turn to us for assistance. We will see them instead as human beings who have known oppression and who suffer the hardships of exile, but who – like us – embody the hope of a world in which the agency of every human being is recognized and honoured.

'We Refugees' focuses on the plight of Jewish exiles who had left their 'relatives in Polish ghettos' and whose 'best friends [had] been killed in concentration camps'. In many respects, Arendt's subjects were unlike other refugees. As she describes it, the Jewish people in Europe had a distinctive history and culture, and even their desperate desire to assimilate in the host countries to which they fled was idiomatic, revealing characteristics forged through their long history as an outsider people. But despite the distinctiveness of the Jewish experience, the events of WWII were to prove that it was also representative, for 'the outlawing of the Jewish people in Europe [was] followed closely by the outlawing' of many other peoples, including the Slavic, Roma, and Polish. Moreover, people were not targeted solely on the basis of their race or religion, but also because of their anti-fascist political commitments, or profession, or sexuality, or because they were destitute.

What the experience of the WWII refugees demonstrates is that the tragedy of exile and loss of home can happen to anyone. It is for this reason that the title, 'We Refugees' was chosen for a planned new Anthology of writing about the contemporary experience of forced migration. The aim of this Anthology, which will be published by [Pact Press](#), is to amplify the voices of displaced people wherever they are, and to provide insights to their lives that are often ignored in media accounts.

Rather than present a vision of crisis, the editors would like to present a vision of hope and energy, to celebrate the courage of people who have been forced to leave their homes and seek new ones. In the spirit of Arendt's discomfiting but also illuminating analysis, we also welcome contributions that may challenge readers, presenting the experience of displacement in a manner at odds with more typical representations.

For more information, see the [call for submissions](#). All profits from sales of the Anthology will go to support the work of the [Asylum Seeker Resource Centre](#).

**Emma Larking, Lead Editor, We Refugees**





Cappella Palatina, palace of the Normans, Palermo, Sicily. Photograph Greta Sykes.



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

## POWERFUL WOMEN IN 12TH CENTURY 'EARLY RENAISSANCE' SICILY

by Dr Greta Sykes

Palermo is European city of culture 2018. In February we went on a history journey to study the ancient cathedrals, churches and palaces. 'We used to think of 1066 as the most famous event in our calendar, and here we find out that the main European stage of action took place on the island of Sicily.' Someone in our group remarked. Indeed, it is said that by the 12th century Sicily was experiencing an early Renaissance. Our explorations illustrated to me how apart from the men of the time powerful women also had a hand in the early flowering of human civilisation in Sicily.

When the Norman, Roger I, began his rule in Palermo in 1072 AD it was already a vibrant centre of commercial and cultural activity. At the time of the Muslim conquest in 827 AD Sicily was part of the Byzantine Empire, with Greek being the main language. Nevertheless, many languages, including Arabic were spoken by the great mixture of cultures at home on the island. Inscriptions in Greek, Latin and Arabic illustrate the open-minded attitude of the Normans once they began their Christian rule in Palermo. Their approach was to assimilate and work together with other cultural influences. All the influences are represented in the many architectural features of Palermo, such as its many palaces and churches. The stilted arch, roofing contrived by domes over rectangular arches and the use of water for cooling buildings can be seen as Arabic features. Many of the churches combine the basilica western shape with the Byzantine dome. Great pictorial mosaics are featured in palaces and churches, such as la Martorana, Monreale, the Hall of Roger and the Palatine Chapel. They were executed by artists from Constantinople. Other more geometric mosaics, often inlaid in white marble reflect the Arabic love of complex abstraction.





Monastery Monreale in Palermo. Pic by Greta Sykes

In 1130 AD Palermo became the capital of Sicily and on Christmas day that year Roger II was crowned first king of Sicily in the cathedral which Roger I had built. Byzantine art and culture flourished together with the architectural tradition of the Maghreb and the Latin cultural influences from central Italy and northern Europe. Roger II extended the royal palace and had a chapel built inside it called Capella Palatina with all its walls covered in mosaics. Roger II was succeeded by William I who had palazzo Zisa built with a great royal park outside the city.

William I was followed by William II who had the great cathedral and the Benedictine monastery built called Monreale. The interiors of the cathedral and monastery are richly decorated in Byzantine mosaics. The Normans' passionate pursuit of art and culture was an encouragement to many learned people of science, the arts, architecture and philosophy to gather at Palermo's court, turning it into a magnificent centre of international activity. Following in the Byzantine tradition as part of the Roman Empire which allowed women to own and inherit property, decide not to marry or remarry if they wished a number of women rose to power.

### **Adelaide del Vasto (1075 – 16.4.1118)**

Adelaide was the daughter of Manfred del Vasto, the brother of Boniface del Vasto, marquess of Liguria. She married Roger I who was then 58 in 1089. She soon became his trusted and capable advisor. When her husband died at the age of 72 she was less than thirty years old. Her sons Simon and Roger were too young to reign. She became the regent and reigned competently. She was highly respected, especially after forcefully crushing a rebellion in parts of Calabria and Sicily 'like earthen-ware dishes'. She is said to have ruled in a prudent fashion and exercised great care in governing.

Several official documents have survived from the time and show that she exercised great care in her governing. Of them the most evocative is the charter of 1109, indeed the oldest surviving paper document in Europe. It is a document which is written in Greek and Arabic. It describes Adelaide as 'the great lady, the malika of Sicily and Calabria, the protector of Christian faith'. Adelaide stepped down when her son Roger (Simon had died at age 12) became sixteen. She continued to play a significant role in politics as her name can be found on official documents after 1112, when her son Roger II started his reign. She was careful to work together with local officials and donated generously to the local Greek monasteries ensuring their favours.

She consented to marrying King Baldwin of Jerusalem on the condition that should Baldwin not have an heir her son Roger would become king of Jerusalem. She became queen of Jerusalem. She brought with her an enormous amount of badly needed money, some Muslim archers and a thousand Sicilian soldiers. However her desires for Roger's kingship were frustrated when Baldwin died only six years later and his vassals prevented Roger from receiving the crown. Adelaide sailed back to Sicily and died a year later in 1118 and was buried in Patti.

### **Margaret of Navarre (1135 – August 1183)**

Margaret was the daughter of King Garcia Ramirez of Navarre and Margaret del'Aigle. Margaret was a powerful and intelligent person, often giving William I advice when he tended to remain undecided. She had four sons by him, two of whom died before their father. William II became the successor, while Henry became prince of Capua. Queen Margaret was the third wife of William I who died in 1166. After his death Margaret took over the regency as her son William II was only twelve. She ruled Sicily from 1167 to 1171. She declared a general amnesty of the realm and also revoked her late husband's least popular act: The imposition of redemption money on rebellious cities. She enjoyed the support of the local population.

By 1167, when Margaret sent money to the besieged Pope Alexander III in Rome, then opposing their common enemy Frederick Barbarossa, the people of Sicily were less happy with Margaret. They called her 'the Spanish woman'. In 1168 events came to a head when rebellious vassals who opposed the Navarese and French courtiers were ousted. Margaret began to lose her hold on to power in Sicily. By this time the only member of family she had left was her underage son. She fought hard and wrote letters to the pope and to Thomas Beckett asking for support and reinstatement of members of her family. Little support came forth. Her son took over the reign in 1171. She lived until 1183. She donated as her legacy the Benedictine abbey at the site of Santa Maria in Maniace. She is buried in Monreale, Palermo.





Queen Constance of Sicily (mother of Frederick II)

She was pious and maintained close contacts with her family in France and Britain. She corresponded with Thomas Becket, archbishop of Canterbury. Records show that she had given refuge and support to relatives of Becket after Henry II had banished them and confiscated their properties. Sicily was torn between support for Thomas Beckett who was backed by the pope and Henry II. Margaret and William were close allies of the pope, but they were also seeking closer relationships with the English court. The future marriage between William II and Joan Plantagenet, Henry's daughter, had already been discussed. Margaret was able to maintain a middle ground in the conflict between Henry II and Becket and his family, friends and intermediaries. After Becket's murder in 1170 Sicily became one of the first places to introduce the cult of Saint Thomas of Canterbury.

### Joan Plantagenet, queen of Sicily (October 1165 – September 1199)

Joan was born at Chateau d'Angers in Anjou and spent her youth at her mother's courts at Winchester and Poitiers, the seventh child of Henry II. In 1176 William II sent ambassadors to ask for her hand in marriage. She travelled on a hazardous journey and arrived on the 13th February 1177 to marry William II. She became queen of Sicily. Joan and William had no surviving heir. When William II died his cousin Tancred seized power and all the land that belonged to the queen. He imprisoned Joan. It was only when Joan's brother, Richard the Lionheart arrived in Italy in 1190 and threatened Tancred who conceded and returned Joan's properties to her and freed her.

The marriage between William II and Joan took place in 1177. Joan continued the devotion to the cult of Beckett. At least two churches were founded in Sicily and dedicated to Beckett, one in Catania and the other one in Marsala. A reliquary of Beckett, given to Joan herself was preserved in Marsala. Most impressive is the first effigy of Beckett, which was produced on the orders of Margaret and Joan. It is a tall statue standing in a prominent position in the central apse of Monreale. Joan supported Constance de Hauteville, daughter of Roger II and Beatrice of Rethel, as the next regent of Sicily. She was promised to marry Henry VI who was the son of the Holy Roman Emperor Frederick Barbarossa.

### Constance de Hauteville (2.11.1154 – 27.11.1198)

Constance was the incumbent queen of Sicily as well as Holy Roman empress by her marriage to Henry VI. Her life was tumultuous. Tancred, Constance's nephew, was still holding on to power preventing Constance from taking on her heritage. He confiscated her vast estates. Henry's father was Frederick Barbarossa. The couple had to stay in Germany while he was still alive. Upon his death in 1190 Constance and Henry were crowned Empress and emperor. However, they were still battling to take ownership of Sicily from Tancred, Henry having to be away on battles. Tancred held Constance captive in Castel dell'Oro near Naples after Joan of England, widow of William, had forcefully expressed he should let Constance take her rightful place as queen of Sicily. She was finally released in 1192. Her health was frail. She was not able to join Henry for the coronation, because she was pregnant and stayed on in Iesi on the mainland. Constance was forty by now and had been married for nine years, most of them spent fleeing or being held prisoner.

She worried that the people would question whether the child was hers. She decided to give birth in a pavilion tent in the market square of the town and invited local women to witness her giving birth. A few days after the birth she returned to publicly breastfeed the baby.

However her life remained short. She died in the year 1198, having put her son Fredrick under the guardianship of Pope Innocent III and having Frederick crowned king of Sicily. Henry died in 1197. An illustrious life lay ahead of Frederick who was crowned King of the Romans in 1212 and Holy Roman Emperor in 1220. He initiated one of the earliest law treaties in history, the Assizes of Capua. He remained in charge of Sicily for over fifty years.



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.



## HAPPY CHILDREN'S DAY

PHOTOGRAPHS BY  
MIKYOUNG CHA

In honour of Children's Day in South Korea, which is celebrated on 5th May, I am delighted to share these photographs of children that I took in Myanmar and Nepal. For me children are a precious gift which we must protect and cherish.

I leave you with these words of wisdom from Khalil Gibran;

*Your children are not your children.  
They are the sons and daughters of Life's longing for itself.  
They come through you but not from you,  
And though they are with you yet they belong not to you.*

*You may give them your love but not your thoughts,  
For they have their own thoughts.  
You may house their bodies but not their souls,  
For their souls dwell in the house of tomorrow,  
which you cannot visit, not even in your dreams.  
You may strive to be like them,  
but seek not to make them like you.  
For life goes not backward nor tarries with yesterday.*



1/ Yangon Circular Train, Yangon, Myanmar.





2/ Phewa Lake, Pokhara Nepal.



3/ Lake side, Pokhara, Nepal.





4/ Lake side, Pokhara, Nepal.



5/ Nyaung Shwe, Inle, Myanmar.





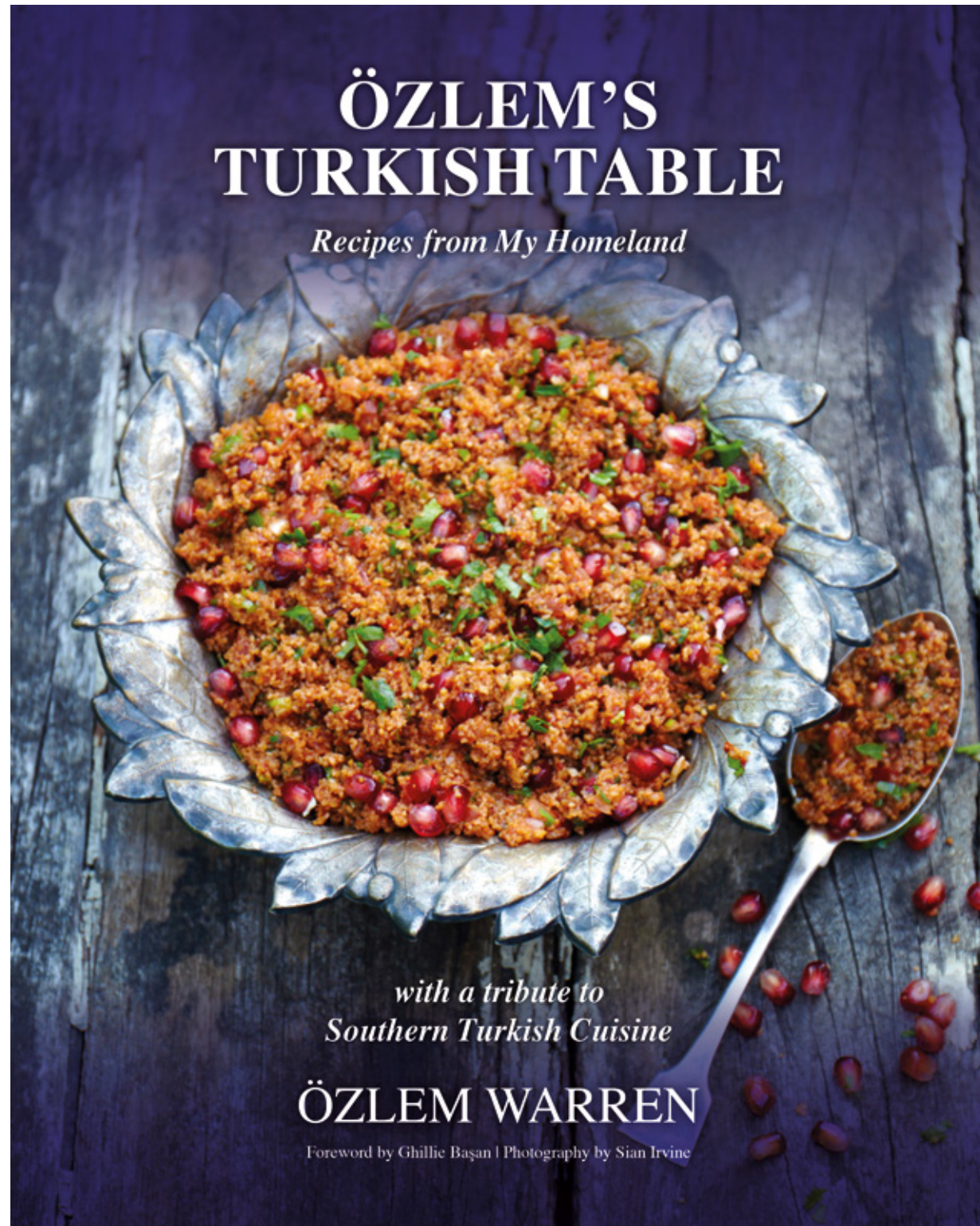
6/ Dhampus Pokhan Village, Pokhara, Nepal.



7/ Thamel, Kathmandu, Nepal.



[www.ozlemsturkishtable.com](http://www.ozlemsturkishtable.com)



Ozlem's Turkish Table; Recipes from My Homeland  
by Ozlem Warren is available at  
[www.gbpublishing.co.uk/ozlems-turkish-table](http://www.gbpublishing.co.uk/ozlems-turkish-table)



## MANTARLI GUL MANTI

Turkish vegetarian rose ravioli with filo pastry

The traditional manti, Turkish dumplings or ravioli, was a central dish in the 15th century Ottoman cuisine. A very popular dish, it was cooked in imperial kitchens and was eaten by Sultan Mehmet II almost daily. This version of manti, traditionally made with “yufka”, the fresh pastry sheets, is a popular one at home. These mantis are also named as “Sosyete Mantisi” or Gul Manti / Gul Boregi, as they look like the shape of rose.

Gul Manti is traditionally made with ground meat and onion filling. This is a vegetarian version, using chestnut mushrooms, onions, garlic and tomato; it is a delicious vegetarian filling.

With the garlicky yoghurt and red pepper flakes infused olive oil drizzled over, these vegetarian Turkish rose raviolis (or Gul Manti/Gul Boregi) with mushroom filling make an impressive, delicious course.

*Afiyet Olsun,*

*Ozlem*





Spread 1 ½ tablespoon of the mushroom mixture in a line the middle of the filo pastry.

**Serves: 3 - 4**

**Ingredients:**

- 260 gr / 9 oz. filo pastry sheets, thawed
- 225 gr / 8 oz. chestnut mushrooms, cleaned and chopped finely
- 1 onion, very finely chopped
- 2 garlic cloves, crushed
- 3 small to medium tomatoes, finely diced
- 1 bunch or ½ cup Italian flat leaf parsley, freshly chopped
- 30 ml/ 2 tbsp. olive oil
- Salt and freshly grounded black pepper
- 4 fl oz. / ½ cup vegetable stock

*For garlic yoghurt:*

- 260 gr / 9 oz. natural plain yoghurt, brought to room temp.
- 2 garlic cloves, crushed with salt

*For red pepper infused sauce:*

- 30 ml/ 2 tbsp. butter or olive oil
- 5-10 ml/ 1-2 teaspoon red pepper flakes
- Dried mint to sprinkle over to finish the rose ravioli



Roll the pastry like a cigar. Seal the ends of the pastry with a little water.



Then, starting from one end, roll the cigar shape into a rose shape.



Seal the ends of the pastry well with a little water.

**Instructions overleaf.**



Opposite: Turkish vegetarian rose ravioli with filo pastry; mushrooms make a delicious filling.

### Instructions

01. Preheat oven to 350 F / 180 C
02. For best results, thaw the frozen filo pastry in the fridge overnight and bring it to the room temperature 30 minutes before using. That enables the filo to thaw completely. If it is fresh as in the UK, you only need to bring the filo to the room temperature 30 minutes before using.
03. Bring the yoghurt to room temperature by taking out the fridge and set aside in a warm spot in the kitchen.
04. Clean the mushrooms with a damp paper towel and chop finely.
05. Sauté the chopped onions with some olive oil for a couple of minutes, until soft.
06. Add the mushrooms and the garlic, cook for 3-4 minutes, until softened and most of the liquid is evaporated. Stir in the tomatoes and gently cook for another 3 – 5 minutes, until most of the juice is evaporated.
07. Season with salt and pepper, add the parsley and mix well. Set aside to cool.
08. Grease a baking tray with 1 tbsp. olive oil.
09. On a dry surface, place the filo pastry sheets on top of one another and cut in half horizontally to form rectangles. Place damp paper towel over them to keep moist. Have a bowl of water near you.
10. Take out two rectangular filo pastry sheets on a dry surface (cover the rest of the filo pastry with damp towel).
11. Spread 1 ½ tablespoon of the mushroom mixture in a line the middle and roll like a cigar. Seal the ends of the pastry with a little water.



12. Then, starting from one end, roll the cigar shape into a rose shape sealing the end again with a little water. Make sure you seal all the openings/cracks with a little water. If any bigger cracks appear, you can patch it with a little pastry, sealing with water again, it works.
13. Brush the gul manti with a little olive oil and place them on a greased tray. Repeat this with all rectangles.
14. Bake in the oven for about 20 – 25 minutes or until golden.
15. Take the gul manti out of the oven once they are golden brown. Then place a dessert spoonful of stock on each hot manti and put in the oven for another 5 minutes to soak up the stock. The finished rose mantis should be nice and crispy outside and moist inside.
16. For the garlic yoghurt; whisk together the yoghurt and the crushed garlic in a bowl until smooth and creamy.
17. For the red pepper infused sauce; melt the butter (or gently heat the olive oil) in a small pan. Add the red pepper flakes and mix well.
18. Place the hot rose ravioli (gul manti) on a serving dish. Pour the garlic yoghurt over it first then dribble the peppery sauce over the garlic yoghurt.
19. Finish the dish by sprinkling dried mint over it and serve immediately.

### Notes

01. Filo pastry dries out very quickly and becomes unworkable. To prevent this, keep the pastry sheets under a damp dish towel or paper tpwel and only take out one at a time. Any leftover pastry can be rolled up, sealed in a freezer bag and kept in the freezer.
02. You can freeze the baked gul mantis, rose ravioli. They can be successfully reheated on a greased tray (at 350 F /180C for about 15 minutes)



FOUNDED 2010

# Live encounters

FREE ONLINE MAGAZINE FROM VILLAGE EARTH  
MAY 2018



COVER PHOTOGRAPH BY MARK ULYSEAS