Legacies of Love & Peace Hope

Dr. Darryl R.J. Macer, Ed.

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Publisher's Contact and Inquiries: Darryl@eubios.info

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Preface

Darryl R. J. Macer, Ph.D., Hon. D., MPH·
President, American University of Sovereign Nations (AUSN), USA
Director, Eubios Ethics Institute, Christchurch, New Zealand; Tsukuba Science City, Japan; Bangkok, Thailand
Email: darryl@eubios.info

Thank you for opening this book to start to read. Thank you for sharing your time to read, write, share and think about how we can overcome despair, hatred and evil. Legacies of love, peace and hope is a project involving people of all ages, all religions, and individual legacies, who argue that we have had enough violence. It is time to move on from the Culture of Hate to realize that the need for renewal in the Culture of Peace is critical for our world. We have the spirit and tools to stop it, and let's do that.

How much further can we sit by and claim that this hatred is someone else's problem, when we still see the constant wars, terrorist attacks, hate speech, and other acts of hate? As a person who is not normally depressed, in fact quite often over excited with the wonders of life and looking always on the positive side, you may think that it was very difficult for me to write about heartbreak, hatred and evil. My philosophy of bioethics as the love of life is my core value. So I decided to wait until I actually was depressed and heartbroken to start to write this preface, having so many papers from all around the world in the volume here. For all creatures that I have harmed, and will harm in the future, I pray for forgiveness.

The prayer I had when I climbed on the roof of my childhood home in Christchurch to see the rising sun of this millennium (1 January 2000), is we must ensure everyone can love life. Whether you pray to the rising Sun, the setting Sun, God, the mountains, the trees, and or your ancestors or descendants, or all of these (as I do), there is something in this collection to help us ensure that the legacy for today and the future is love, faith, peace and hope. We are more than simply DNA and atoms, but thanks for our biological, social and spiritual heritage.

The stage is set for this volume in the paper, "15 March 2019: What Was I Thinking Then?" by Farid Ahmed (New Zealand), who forgives the killer who killed his beloved wife and so many of his friends while he was in the first mosque in Christchurch that was the subject of the terror attack. When something evil happens it is our free will to decide whether to forgive or not the act, but the act to rebuild our society takes all our positive energy if it is to succeed.

In the paper. "Legacies of Love from Christchurch", I, Darryl Macer (New Zealand, Japan, USA) explore how my life has been striving to share the love of life with all creatures. In "A Role for Individuals", Anwar Nasim (Pakistan, Canada) and David R. Franz (Canada), describe how change can be made through the power of non-government individuals. Everyone has the responsibility to be the change that they want in the world (Mahatma Gandhi).

Two papers reflect on the links between Islamophobia and racism and terror, including, "The Tagged Dove: Lies, Hints and Prevention", by Manuel Lozano Rodríguez (Spain); and "Christchurch Massacre: Watershed Lost?", by Maxu Masood (Australia).

We are the product of our social networks, and communication and dialogue is critical to a new world, as argued in "Metaphilosophy and Intercultural Dialogue on Bioethics", by Richard Evanoff (Japan, USA). Andrew Bosworth (Canada, Thailand) asks how can we sit by without action in "An Inappropriate Silence?". A further reflection is in "Communication in the Face of Terrorism: Messages that Aggravate or Heal" by Ali Kassay (Jordan).

One of the central themes of this book is the power of education, which is the vehicle for lasting change on our planet. Lara López-Hernáez (Spain) presents an important case study, "Education Against Hate and Racism to African-Americans: Social Consequences of Choice of Literature and Movies for Teachers". "Value-Based Education to Overcome Hatred and Divide" by Ravichandran Moorthy (Malaysia) argues that we need to promote values of unity and tolerance in our educational system. A specific educational trial inspired from the March 2019 events is "A Secondary School Personal, Social, Health and Economic (PSHE) Pilot Study Project on Racism, Xenophobia and Extremism", Alex Waller (England, Thailand).

Not only do we find religious violence but also discrimination against people who are different in any way and overcoming this is critical as discussed by Gregor Wolbring (Canada), in "Ability expectation and ableism governance: An essential aspect of a culture of peace". Education also has consequences for the type of system we tolerate, "The Democratic and Moral Deficit of the Philippine Educational System" by Rogelio P. Bayod (the Philippines). Issa Abyad (Jordan) argues "How Education Can Overcome Hatred and Divide."   Rhyddhi Chakraborty (India, England) explores the philosophy of "Education as a Means to Freedom".

Lalitha Murali (USA) explores in "The Power of Education" the roles of both formal and nonformal education, and the power of individuals to be change agents in their society. Daniel Mishori (Israel) in "Embodied Contemplative Pedagogy (ECP): Beyond Mindfulness and 21st Century Skills (Insights from Yoga and Tai Chi)" explores the spiritual and physical unity of full education that each of us should use to expand ourselves to be healthy.

Refugees face many challenges, and some of the breeding grounds for terrorism are neglect of people, as we can see in Lana al-Shareeda Le Blanc, (Iraq, USA) ""The Lost Generation" in the Middle Eastern and North African (MENA) Countries: The Ethics of the Failure to Educate Iraqi and Syrian Refugee Children in Turkey". The question "Is nurturing the ethics of love and peace possible?" by Ayoub Abu Dayyeh (Jordan) is answered in the positive.

Healthy ecosystems also play an important part in the complete human being, as described in "Love of Nature in Dialogue Building", by Irina Pollard (Australia).

The boundaries between terrorism, unjust and just war are explored in "The Ethics of the U.S. Invasion of Iraq During Gulf War ll (GWll)" by Leonard H. Le Blanc III. In April 2019 persons from around the world issued a statement against all forms of disaster include human-made disasters in the "Istanbul Communiqué on Looking Beyond Disaster 2019 (LBD10)".

The human spirit can be nurtured in many ways as explored in "Volunteerism as a Means Towards a More Responsible Society", by Ketan Mor (India). There are clear traditions in all countries and philosophy to do this as reviewed in "Avenues to Global Peace and Harmony", by John E. LaMuth (USA). We have to continually learnt from atrocities of past centuries as shown by Raffaele Mantegazza (Italy) in "Naming the Unnameable: new words for death after Auschwitz and Hiroshima".

The theoretical basis is clear no matter our politics, as illustrated in "The Ethics of Justice in Liberal Theory" by Christopher Ryan Maboloc (the Philippines). This theory needs to be applied to a holistic approach as illustrated in "Bioethics and the promotion of a Healthy Mind, Soul and Body", by Ananya Tritipthumrongchok (Thailand).

Religious perspectives and principles are discussed in "Forgiveness is the Extreme Form of Love and Hate", by Dhastagir Sultan Sheriff (India), "Religions, Cultural Harmony and Peace from the Perspective of Swami Vivekananda" by Jaysankar Lal Shaw (New Zealand), "Religious Tolerance, Bioethics: Hindus, Muslims and Christians Living Together in India", by Aruna Sivakami (India).

The messages of youth are also included in Letters from St. Stephen's International School from Students in St. Stephen's International School, Khao Yai, Thailand. A video was also inspired called "The Power of Youth to Interconnect: Conference of the Birds", by students at Cambridge High School, Amman, Jordan.

The impacts of stress that we face can be seen in our Amydala as reviewed in the paper, "Brain Memory-coding can influence brain health and society" by *Osama Rajkhan.* Poestry by on of the members of Al Noor mosque, *Sirwan Mohamadi*, is entitled, What more is to be said? When women and children are among the dead? Hasan Erbay introduced a dialogue entitled Commander's Compassion which discusses the chocies that might be made should an Army Commander act in compassion to ease the suffering of a mortally wounded soldier.

In the development of this book, meetings with survivors and victims of the mosque attack, and community members, and support, I deeply appreciate the assistance of Farid Ahmed, Julie and Warren Hastings, and the encouragement of all persons I met in Christchurch and beyond. I appreciate the efforts of Leonard Le Blanc III in proof reading, and to all authors for their contributions. I dedicate this volume to all victims of violence of every form, and all angels of mercy, however and whenever expressed. May peace be with us all, and may we all be vehicles of peace and love.

The book does not stop here, please continue to make contributions in any form to the project: **https://www.eubios.info/legacies_of_love_peace_and_hope**

15 March 2019: What Was I Thinking Then?

Farid Ahmed·
Christchurch, New Zealand; AUSN Professor of Homeopathy and Islamic Philosophy
Email: shifa.homeopathic@xtra.co.nz

Introduction

Regarding 15 March 2019, I could not think so many things before it happened, such as:

a. I could never think that my lovely wife would be killed on that day,
b. I could never think that on that day I would hear heart-rendering crying from my only daughter,
c. I could never think that I would come home alone leaving my wife's dead body on the hard-concrete footpath,
d. I could never think that I would see so many dead faces in the Mosque,
e. I could never think that I was hated by others because of my faith, whereas I never hated any human,
f. I could never think that I would write today about the terrible moments that I went through on that day, and
g. I could never think that people from all around the world would be moved by it and would be keen to hear or read about that tragedy.

But the reality is, 15 March 2019, what I could not think had happened. A shooter came into the Mosque and terrorized the peaceful worshippers. He killed some people, injured many and some like me survived. I was present in that terrorizing moments behind the barriers that the killer could not see me. During his killing, when I was around, what was thinking, is the topic of my essay.

I shall try to highlight some of my thinking that went through my mind in that horrible moments.

Thinking About Which Room to Be In

My wife checked my wheelchair safety and accompanied me towards the back-entrance door for the men rooms in the Mosque. Then, she went ahead towards the women-children room on the other side. I was thinking that I would enter the small room and from there I would enter to the main men's room. I usually, with my wheelchair avoid disrupting people in the main room. Many people arrive before me and I do not like to disturb them. In the Mosque, the seating arrangement is on the carpet on the floor and sitting is on the first come first serve basis except Imam. When Imam comes, everyone moves to make room for him to go at front.

Most people know me because, (a) I have been living in this community for last 21 years, (b) I have been a teacher here for the same length of time, and (c) I have delivered Friday sermon or lectures often. So, when people see me entering, they kindly move to make way for me to go to the front. So, what I do, I go in straight at the right-hand side of the front row. I pray there, listen to the sermon and after the sermon pray again before I leave. 15th March I was thinking to do the same exactly as I used to do in other Fridays.

Why did I think to be in the main room? Well, that room has some specialties for example:

a. Imam leads the congregation from this room,
b. Imam delivers sermon from this room,
c. This room is the biggest room for worship, other rooms are smaller but if the main room does not hold everyone then smaller rooms are used for prayer. Women's room is separate to give them respect and privacy with babies.
d. The protocols in the Mosque is that whoever come first, should fill up the first row for discipline, and I arrive reasonably not too late,
e. I can hear the sermon clearer being at front row and
f. I can leave at last without disturbing people's prayers.

So, I entered Mosque thinking of going into the male room, to be on the right-hand side of the front row, but as I entered, my thinking got changed a bit for a reason. Before I forget, I must say, most people were murdered in that room, where I was going to be in. I found the piles of dead bodies in that area when I went into the room after shooting stopped.

Thinking About a Sick Man

As I entered, I saw many men in that room sitting or praying or reciting the Holy Quran. As usual, I greeted everyone, but one man was sitting on a chair caught my eyes. He was a retired university professor, whom I knew for many years, told me only few weeks ago, prior to 15th March, that he was diagnosed with cancer. I saw him praying while sitting. My heart went for him.

I was thinking, what if I did not see him by next Friday? Or what if he was sicker by next Friday? I was thinking that I should go to him, hug him, pray for him, console him and spend a little time with him before sermon began. I did that as I thought. He was happy and I was happy too. While we were talking in lower voice in that small room, the main room's entrance door was right in front of me about 2 metres far, I was still thinking that I should go in the main room without much delay. But there was another disruption.

I thought that I would pray a bit quickly staying beside him and then I would push my wheelchair to be in the main room. But while I was praying, there was (Azan) prayer call [By a retired university professor who was shot at head and died instantly] and soon after Imam began his sermon. After finishing my prayer, I was thinking not to disrupt other worshippers during the sermon. I decided to wait there, with that sick man, until the sermon had finished and then I would push my wheelchair to get inside the main room. So, I was sitting beside the sick man in that small room happily, but that happy, safe and secured feeling did not last long.

I was listening to the sermon. Imam began with a brief summary note in Arabic language. He spoke in Arabic about 5 minutes and began speaking in English on about 6th minute. While he was speaking, as usual the place was quiet, everyone was listening with full attention because listening sermon is part of Friday prayer, the room had pin-drop silence, the serenity and peacefulness was there, and worshippers were coming in to worship peacefully and to attain spiritual happiness from the prayer. But sudden shooting disrupted the peace, safety and security. In a moment, the most peaceful place turned into a chaos.

Thinking About Shooting Sound

While the sermon was going on, I was peacefully focusing my thinking on the sermon, listening the advices from Holy Quran and Prophet's saying and was concentrating as much as possible to install good advises in my mind to practice in order to become a good human and to be able to offer goodness to others through my talk, manner, dealings and actions.

But the shooting sound disrupted my thinking. I was alarmed. I heard the shooting sound was coming in through the main door towards the main room. Due to the wall between me and the hallway, I could not see what was happening, and who was doing it. My initial thinking was, it could be party gun, or fire play. I still could not think, it would be real gun to kill innocent peaceful worshippers. But as every second went by, my thinking was turning into unpleasant worry.

Moments later, Imam's sermon stopped. People were running through the door in front of me, and they were going out through the exit door towards the rear side of the Mosque. I saw people's fearful eyes; they were trying to run away from danger. The Mosque has so few doors for exit. The main hallway was blocked by the gunman, and both sides and front has no exit doors except windows. So, only two small doors people could use instantly to run out were (1) In front of me, and (2) Another on the other side.

But so many people gathered inside, getting out through 2 small doors was not helpful for quick evacuation. I could not see, what other things worshippers were doing inside, but what I saw in people was panic, rushing to be out with full desperation, everyone one was so absorbed with their own safety that they had not time to help me as a paraplegic. At that moment, I was not thinking about me, I was thinking about the safety of others. I was thinking about what was happening and why was happening? I had more questions in my mind in those moments than any answers.

I did not move. I could not help anyone either. I was thinking that it was a terrible event on such a Holy Day, and who could choose to commit this terrible act on innocent worshippers.

Thinking About Life and Death

In moments, the exit door was packed with people. Many of them were trying to run out at the same time. As the door was small, they were pushing one another down without realizing. Ahh! I saw some of them fell on floor and due to the crowd, they were struggling to get up. I saw people were running out with blood on them. They were pushing one another to get out as soon as possible to the safety, without realizing that the other ones were hurting from pushing.

But I was surprised to see that it was like a quiet death procession. I could not hear screaming inside, or yelling inside, or shouting inside up to that point. I was watching the fear in people's faces, I was not moving because I wanted them to be alive rather than me. I wanted them to be out before me.

When I saw blood on people, and some were limping, I was sure that it was an act of terror. At that point, I thought about life and death deeply. I thought about my wife's life too. Clouds of thoughts were passing through quickly and I had to think to decide quickly. At that point, I was thinking about death. Some thoughts that were going through my mind were:

   a. I was on wheelchair and could not run away. So, death would be obvious for me.

   b. Looking at the exit door blocked with people, I had no chance to get out, so I should be ready for death,

   c. I did not know how many shooters there were, but my worst fear was that some shooters must have entered to women's room to kill women and children, and some must had entered to men's room to kill men. Therefore, probably my wife and I would die today,

   d. I was thinking that any time gunmen would enter to the room I was in and would shoot me. Therefore, death would be an obvious end for me,

    e.   Even if I could get out, I could not go far out of the range of guns and I would receive bullets through the back of my head.

With those thoughts, I was alert yet very calm. I was looking around. I was not shaking with fear nor I did not call anyone to help me. I looked around me and within few seconds the room was completely empty. The only people I saw who were trying to get out. I stayed at my place and I was thinking about my life quickly. I told myself in my mind, "Farid! Be happy without complain. 21 years ago, a drunk driver drove his car over you and the doctors predicted only 7% chance that you to be alive. But Allah gave you 21 years to achieve so much, to do so much good things, to have a daughter from you and your wife, you taught so many children and young people to be good human and so on. So, be happy if death embrace you today."

I was telling myself, "Farid! Today is your last day. How do you feel about it?" My heart and mind said, "If that is the wish of my LORD ALLAH, then so be it." Those clouds of thoughts were useful to keep myself calm. When I was thinking about my wife, I could not bear to prolong the thought and I quickly blocked it with a hope, "Insha'Allah -God willing she would be ok. She is a smart woman."

While I was thinking all those above, did I feel scared? Probably not scared but discomfort. I had a mixed feeling with happiness and sadness. The happiness was that I would be a martyr if I was killed. I was happy thinking that I was going to die one day anyway, but if I am killed today, then that would be a best way of dying, because Allah would grant me paradise for my innocence. My faith in next life was giving me happiness. But sadness part was thinking about my wife and my daughter. I was thinking, if I was killed, would they suffer without me?

Overall, in that situation, I totally surrendered myself to the ultimate will of Allah as Prophet Abraham did. It is mentioned in the Holy Quran that prophet Abraham was asked by Allah to completely surrender his soul, mind, heart, wish, life and everything to Allah, he happily said without any complaint or hesitation, "*I bow (my will) to the Lord and Cherisher of the Universe.*" [2.131] At that moment, my surrendering to Allah, helped me to be calm, not to panic, not to be scared or not to call for any help etc.

While I was alone in my position, was thinking about life and death and was passing every second between life and death, I was keeping an eye on people, on door and I was keeping my ear open listening to the shooting inside. At some point, I saw the rare exit door was clear. Then, I began thinking differently. What was that thinking?

I was thinking about two options. One option was to stay without moving and die in there from a shot. A part of me was thinking, "What is the point of going out through the empty door? I am going to die anyway, and I am pleased to be a martyr." But my Islamic knowledge reminded me, "Farid! If you do not try, then that would be a suicide and if you commit suicide, you won't be a martyr and you will lose Paradise, because your LORD ALLAH has prohibited you to commit suicide in the Holy Quran, *'Do not kill yourselves'* [4.29]"

The other option was to try to get away. That was I could avoid suicidal option from my part. If then, I was killed, that would for sure give me martyrdom. But, for my trying, if I could survive, then I could continue doing good things for me and for the humanity. I decided to take the second option, and I began pushing my wheelchair gently towards the rear exit door without any panic or rush. While I was pushing gently, I was expecting a bullet going through the back of my head, yet I was trying to take myself to a safe place.

Thinking About Where to Hide

I was pushing my wheelchair out through the rear door calmly and gently on the concrete ramp. An eye witness, who was running away saw me pushing gently. He told me after couple of weeks that he was too worried about his life and he jumped over the high wall to be away from shooting. He said further, "I saw you pushing so gently which made me angry. I wanted to yell at you to hurry up and to run away as fast as possible."

I smiled when I heard a testimony from another survivor about my calmness. Yes, I was pushing myself away but without panic. While I was pushing myself out, I was thinking about my hiding place if I had survived. At the end of the concrete ramp, my car was parked. My car has an Abi-loader in the boot (trunk) that functions like a robot. But it takes couple of minutes to come out and to pick up my wheelchair back in the boot. I was thinking, if I wanted to get in my car, the shooter might find enough time to shoot me. So, I decided not to get in to my car. The shooter could shoot me through the window because my car was parked only about 3 metres away from one window, and about 4 metres away from another window.

The other reasons were, if I was inside the car, then my mobility would be lost. I did not want that either. Behind my car, was a small two bedroom place. I could not get in there. The other options were, (a) To push as far as possible but after the small concrete part, is grassy or with pebbles. I could not get there with wheelchair , (b) Jumping over the high wall as many people did in front of me. But with my wheelchair that was an impossible option all together.

As I was pushing down, I was thinking that I might be dead, as well as where to hide If I survived. The thinking was not very organized. How would that be? I was hearing sounds of shots inside the Mosque, I was thinking about myself, my wife, other men women and children. My thinking pattern was like quick thunders with flashes, I was thinking a few thoughts at the same time. It was a difficult time to think properly.

I decided to hide behind my car, even though if the shooter came out, could easily see me. But I wanted to be in there for few reasons, such as:

a. I wanted to see the killer(s) if possible because my position was facing the exit doors for the men's room and for the women's room. Even though the women's room exit was behind a wall, but they could come my way,
b. I wanted to see whatever I could see of what was happening,
c. I was hoping that my dear wife would come towards this way because our car was parked in there,
d. I wanted to offer my help anyway if possible,
e. I wanted to hide for safety but did not want to run away.

Thinking About My Wife, Other Women and Children

The gunshots were on and off. I was thinking why the shooting was on and off. The answer I got in my mind was that the killer might have changed the magazine. At that time, I could only think, rather than doing anything. I felt helpless. Every gunshot I heard, I felt like it was going through my heart. I was praying for it to be stopped. When it stopped, I felt a bit of hope, then after a few seconds when it started again, I was in pain.

I was thinking why the killer was shooting so many times? By then had he not killed all of them? By then why did not some men come out and were others dead? Then why was there continuous shooting?

I was also thinking about my wife, about children in the women's room and about other women? Because from where I was, I could not hear from the women

room, I did not know what was happening in there. I was thinking about what my wife's role would be in there. I knew her very well. She would not run away to save herself, rather she would try to save others. I was thinking that her rescue nature would put her into risk. My mind was racing with questions. Where is she now? What is she doing? Is she safe? Is she alive? Is any gunman or gunwoman shooting on the woman's side? What could I do for her? Those questions were very painful even thinking about them.

Every moment in that time I could only think without any action. And just thinking was giving me stress. If I was doing something physically, I would have focused on practical things. But alas! I was unable to do anything except just thinking. Every moment was too long for me. As a disabled person, being on wheelchair , I was in agony with calmness. I did not show any stress sign, but inside me my whole brain was rolling with thinking like a roller-coaster.

I had a man beside me, Naseem Khan by name. His presence was very helpful. I was amazed by his courage and love for me. He did not cross the wall for his safety because he told me that he could not leave me alone in there. I advised him to run away but he said, "How can I leave you? My heart does not allow that. Look! If we die, we both will die." So, we both were whispering time to time, to share ideas, to assess situation from there.

I asked him many times, what was happening with my wife and other ladies and children? Few weeks later he informed me that I was asking that question frequently in every half minute.

I was thinking about the help from outside. I was thinking why it was taking too long for the Police to arrive, or ambulance to arrive? The time seemed very slow to me in those moments. But at the same time, I was not panicking, I was not crying, I was not screaming, I was calm with worries. I was praying to Allah in my mind for the best outcome.

Thinking About Imam

Time to time, Imam's face was coming to my mind as quick flashes. I was thinking, ahh! What happened to him? With that question in mind, other pieces of small issues were also coming to my mind, such as:

a. The killer would see the Imam standing facing the entrance door, and the killer could shoot him straight on his face,
b. Imam was standing on the high box, he would not be able to run away,
c. Imam stopped his sermon suddenly, was it because he was shot?
d. The killer(s) could target the religious leader at first, so was he the first victim?
e. I delivered sermon in that mosque so many times, if I was delivering sermon today would it be me instead of him?
f. Ahh! I wish I could do something about it.

This sort of thinking was making me weak momentarily, but I was pushing my negative thoughts away and I was trying to fill up my mind with some hope. I was praying to Allah for the best outcome.

Thinking About Old and Young

I was thinking about the old and young children in the main prayer room. So many old and sick people I knew from my community. They could not run away. Would the killer kill them? Would they target the old people too? Did the killer come to kill some targeted people or all? Would the killer show any mercy for too old, too young and women?

I was thinking that may be many young people had managed to run away, but too old people could not run away. Even if the killer spared them, they must have been traumatized. Would some of them die with heart attack due to the shock?

All these thoughts were running through my mind with highest speed. But again, I was consoling my heart to feel positive and I was advising my mind to think positive.

Thinking About the Killed and Injured

I was thinking from behind my car that by then many must have been killed. Who were they? How many were they? How would their loved ones cope after finding out? How would their family members react to that killing? Would they be angry? Would they be retaliating? Would they be too sad and could not survive? How many children would be orphan?

Surprisingly, none of those times, I could think that my wife would be killed. Probably, I was in denial and I was thinking that she would survive. Or I was not thinking about her because I could not bear the pain then. So, my thinking was general for everyone, not for any specific one. I was probably struggling between hopelessness and hope, negative thinking and positive thinking, fear and courage, and between breaking down and holding on.

I was thinking about injured people mostly because they were still alive. It means they would be in pain and in suffering. Without any assistance, they must have been moaning or groaning with the pain. Some of them must have been bleeding. Some of them must be shocked and afraid. Some of them might be crying for help. Until then, I did not see any ambulance coming. I was thinking of the worst and that was if some more inured people died due the lack of care and treatment.

Thinking About the Killer(s)

I was thinking about the killer too. I was thinking about how many were they? Who were they? What was their motive? Why did they target peaceful worshippers in the Mosque? Why did they target our Mosque? Were they from any organized group? All these questions were going through my mind, but I did not have any idea or answer about my questions from anyone then.

I could not see the front side when the killer or killers came in. I could not see who was shooting. So, all thinking was just about questions without any answers.

Surprisingly, I was not angry towards the killer or killers. Even in that terrifying moment, I was thanking Allah that I was not a killer like them. I thanked Allah for HIS guidance for me to be a loving, kind, gentle, harmless person and not like the killer or killers. Besides, I was sympathized with the killer or killers. In my mind, I was saying, "If the killer or killers had a sound mind like me, then they would not have destroyed their own precious lives and the precious lives of others." I was thinking, "I wish they understood that they were doing wrong to themselves and to others" I was thinking, "What benefits the killer or killers will get by killing people? What peace they will receive for their own hearts and for others?"

Thinking About What Would be Next

I was thinking about the reaction afterwards. Will there be chaos? Will there be retaliation? Will there be more bloodshed? Will there be more killing? Will there be wars between nations? Will there be angry reaction from young Muslims? Will there be angry reaction from any Muslim country? Will it escalate economic embargo from one nation to another?

I was also thinking about Muslim children in this country. Because I was not

sure who was the killer and why was he/she killing, so my thinking was not focused. My thinking was going through every worst-case scenario and it was frightening to me momentarily. I was not frightened for myself, but I was frightened about the peace, harmony, unity and stability for the world. I was thinking about safety of Muslims children in this country, or about their safe education or even the job and business situation for Muslims. I was thinking that how far reaching the bad effects of that massacre would be.

I was thinking about Sunday Quran class. Will my students come back in the class? Will they say to me that they are scared? Will their parents send their children back to Mosque again? Will they ask me about the guarantee of their safety and security? What will I answer them?

I was thinking about the future. What will be the future of Muslims be in this country? Will they have a safe place here? Or everything is changed from today in this country?

I was thinking, what would happen to this country I love, my child was born in? How will the Government respond to this attack? Will they take it seriously? Will they take Muslim citizens seriously?

I was thinking, how Kiwis will respond to this massacre? Will they feel sad and shattered? How would they cope? Would they show their love and support towards their Muslims fellow humans?

I was thinking about Muslims too? Will they be scared and leave their religion? Or will they go to another extreme and fight back? Or will they choose to leave this country? Or will they choose the path of patience and peace as I love to take as a Muslim?

I was thinking about my wife and daughter. Will they be normal ever after today?

Conclusion

In this essay, I tried to highlight some of my thinking on 15th March, before I entered back to the Mosque to see the ruin. I cannot describe all my thinking in that day. It was a day, I was thinking too much that I had never done in my life. About the above-mentioned thinking, I would point out few aspects in below:

a. I was thinking a lot in that crisis period,
b. Despite thinking, I managed to keep myself calm,
c. My thinking did not make me angry nor hopeless. I was hanging between fear and hope,
d. Mostly I was thinking for the wellness of others,
e. My thinking kept my mind active, which was a good thing for my mental health,
f. My thinking helped me afterwards to do something good,
g. I learnt, even my thinking without physical effort was a good contribution for later.

Finally, good thinking is a part of good deeds that we all need to do. Good thinking is like good seeds, from which one day comes out good quality fruits. Humanity needs good fruits like love, compassion, unity, harmony, peace, safety-security and happiness. So, let us carry on good thinking to change the word for better.

Legacies of Love from Christchurch

Darryl R. J. Macer, Ph.D., Hon. D., MPH.
President, American University of Sovereign Nations (AUSN), USA
Director, Eubios Ethics Institute, Christchurch, New Zealand; Tsukuba Science City, Japan; Bangkok, Thailand
Email: darryl@eubios.info

Abstract
In our pursuit of a good life (eubios), both individuals and societies, need to educate themselves on the pursuit of love of life (bioethics) in all domains, self-love, love of others, loving good and love of life. In this paper I reflect on my own journey through growing up in Christchurch, and experiences around the world, that are the basis for that conclusion. In our efforts to pursuit bioethics education we can enhance peaceful and harmonious coexistence in our world, through nurturing good decisions that we should all make.

1. A Good Life (Eubios) Demands the Culture of Peace

It seems like almost every day the news brings us pictures of violence, heartache, broken relationships, secular violence and so much more evidence that it is hatred which is the guiding principle of human interrelationships. Yet this was not what human beings were made to do according to the foundations of theories of human creation made in God's image. At least that's what I think and what other authors have come together in this volume to argue for. All human beings simply would like a good life (eu-bios), and the Universal Declaration of Human Rights declares it as an intrinsic right and obligation.

Legacies of hope is a project involving people of all ages, all religions, and many positive education and social systems, who argue that enough violence is enough. It is time to move on from the Culture of Hate to realize that the need for renewal in the Culture of Peace is critical for our society (Macer & Saad-Zoy, 2010a). It is claimed that the Culture of Peace started in August 1945 when the Hiroshima and Nagasaki Atomic bombs showed that World Wars were no longer survival strategies (Fuchinoue, 2011). How much further can we sit by and claim that this hatred is someone else's problem, when we still see the constant wars, terrorist attacks, and other acts of hate?

In this paper I will explore my ontology and linkages to Christchurch, some reflections from my journey that may be useful to the journeys of us all.

2. Explorations of an Innocent Childhood

I grew up in the quiet and happy city of Christchurch, New Zealand, during a decade of the 1960s in what New Zealander's claimed was "God's own" country. Upon reflection the insulation of distance afforded to the country Aotearoa, the land of the long white cloud, located at the end of the world from troubles was probably a significant factor in why people who had returned from the conflicts of the rest of the world used that label as "God's own" country. It is in that context that when we have seen such a shocking example of terrorism inside the mosques in Christchurch, it has shaken the heart of those of us from this city, and nation. This "Innocence lost"

moment is not unique to any location or person, but still something that everyone must build upon in their journey. Let me come back to this later.

The 1960s was a time which saw many troubles and questions facing all of humankind with developments occurring around the world, such as the Vietnam War (1961-1973) and the Cold War (1945-1989).   In 1966 we saw the start of the Chinese Cultural Revolution, formally the Great Proletarian Cultural Revolution, a great sociopolitical movement in China that would start and last for a decade until 1976. All these wars seemed as distant from me as if they were another universe away, since no one in my family was involved. The first Beatles song that I remember hearing on the radio was "Yellow Submarine", perhaps because it appealed to a four-year-old boy, in 1966. Some soldiers from my country were involved in the Vietnam War but it was not something that was a common discussion for me. It was to be a few years later before the meaning of songs such as "Across the Universe" would be grasped.

I have a positive image of the use of science and technology because I was blessed with an understanding and quest to understand the workings of Nature. The first military encounters I had were U.S. Air Force planes and Navy Ships that I could visit were part of the Christchurch-based Antarctic hub. Although neither of my parents were scientists, my father's passion as an Amateur Radio Operator ("Ham", ZL3KA), meant that there was a constant stream of Americans coming to go to the ham shack that my father made at the back of the garage to talk on the radio back to their families at home. The scientists I met at that time as a child were monitoring the ozone layer, working with penguins, and other activities. Their work would become important evidence of the appearance of the ozone hole due to the destruction by carbo fluorocarbons (CFCs). My father would also encourage me as a child to tune into Radio America and Radio Moscow and compare the two views of what was meant to be the same world.

The Jacques Cousteau movies on oceanography were evidence of the wonders of nature that confirmed my regular fishing and trekking activities that featured in my life growing up in the South Island of New Zealand. My mother who was an artist also encouraged me to paint, so I appreciate the beauty of the world and how different representations of what we see are just as important as any possible objective entity that we look at.

In 1969 the scenes of man walking on the moon from the Apollo 11 mission was a birthday present that I remember. But there were signs of discord as well. In 1974 I had the privilege to travel in the United States of America for three months as a 11–year-old child, and here I was exposed to so many different ideas. Thanks to Greyhound buses to open my eyes to the other side of a divided society to the many people that we stayed with. There were rich and poor, and people that seemed to live their life with little hope, and others who seemed to be simply living the "dream" of capitalism in wonderful spacious houses in fenced in oasis of residential communities. I saw oak trees with yellow ribbons tied around them and listened to the popular song of the same name. It was here that I could see veterans from the Vietnam war, and my eyes were made aware that some people were treated differently because of their skin colour. In some conversations with people who had both experienced discrimination simply because their skin was darker than mine – whether they be "black", "yellow" or "red", and those who had racist ideas against persons of different skin colour, my rose-tinted glasses were cracked. These were things I never imagined growing up as a child in Christchurch, New Zealand. By the way, my skin colour is white, yet as a child in primary/elementary school I played with persons of any colour, bringing them to my home, and visiting their home.   This

is not to claim that there was no racism, nor to claim that there were not people in New Zealand who suffered from it, but I was not aware of it.

During my stay for three months in the United States I stayed in the homes of 30 families across the country, from horse ranches in Los Angeles, cattle ranches in Texas, to farmers in upstate New York, Jews living in the Bronx who managed a wonderful hardware shop, all united by a love of amateur radio which has its goal to communicate to people different from oneself. I could go fishing in the mountains, I could collect an old Native American arrowhead in Arizona, and I could see the homely atmosphere of New England. From visiting Liberty Bell, the White House, the capital building, the Air and Space Museum of the Smithsonian in Washington DC, the Museum of Natural History in New York, the World Trade Center and Empire State building in New York City, and dozens of other places. I could see the shooting of a movie in Chicago, ride on a paddle steamer in New Orleans, Louisiana, and stay with retirees in sunny Florida and in Sun City, Arizona. Through the eyes of an 11-year-old this was a wonderful experience that I also have some photographs and written record of in a diary. My music is also one of the expressions of what I saw, songs of discrimination, segregation, love, war, hate, and loneliness. As a child who had grown up in a very protected environment in Christchurch, New Zealand it was eye-opening to have this great range of experiences.

As a University student in New Zealand I focused on getting good grades in order to earn a scholarship so I could do my doctorate overseas. I was blessed with the ability to concentrate and think, so with God's grace I could succeed. In August 1981 I remember joining my parents to walk against the Springbok rugby tour and protest against apartheid. Although I still had rose-tinted glasses, to see the positive in the world, the 1970s was an age where I started to think about the broader global issues of life around the world. This was the age also where I started to really enjoyed listening to the Beatles, Abba, and other popular music which expressed different sentiments. During these teenage years I wrote a lot of music about social and global challenges for the world, which is evidence of the fact that I was thinking beyond the life in what was to me the quiet little city of Christchurch.

I was also active during these days in my church and led the youth activities. These experiences of human diversity started to let me see that some people saw others as "them", no longer "us". When older people told me not to think like Gandhi, I did not really know what they meant at that age. In 1984 while preparing to leave Christchurch for Cambridge, England, I was transformed by reading the book by Martin Luther King, Jr. (1961), *Strength to Love*. I decided to spend a month on a bus across USA again, visiting various universities, friends, and developing a more scholarly approach to prepare me to both study people, and help people. My parents just told me not to get myself shot like Gandhi and MLK.

3. Inter-religious Dialogues

I left Christchurch to study in England in 1984. For some years before I had played "Imagine" on the piano most mornings. Still to this date that ended my repertoire of songs on the piano, as I had focused on the guitar. John Rawls (1971) in his book, *A Theory of Justice*, provides a most interesting idea, a mind game in words of a later John Lennon song. If you don't know before you are born whether you will be born rich or poor, man or woman, black or white, yellow or red, clever or dumb, able to run or a quadriplegic, what's sort of world would you make? We would make a world which is fair to people of all different abilities. Maybe it's my rose colored glasses but somehow I think that growing up in Christchurch, New Zealand was something like that – everyone should be equal and provided support to do the best

they can. Actually wheelchair access slopes only came later, so it was not so clear. Of course I was not from a Maori tribe in a neglected corner of New Zealand, my experiences of people who came from Maori communities, Samoa, or Japanese origin, was to treat them exactly the same as myself. We played in school, studied together, went to each other's homes after school to play, and were very happy to play together.

When I became more active and went to church as a teenager, I saw people of all types of abilities worshiping together. Of course we can experience the different intellectual or sporting abilities in the school system that was competitive, but all were equal. While there were people of different skin color, but I've never thought of them as being something different to myself. I think my first experience of really thinking of people with a different colour of skin was decades later when I started to live in United States of America in 2013 and where people would self-identify themselves as persons of different colour. I actually had not thought I would come to a country where people who are not-white were called "minorities" because I had travelled to many parts of the world, and often was the minority.

My first experience of organizing something with people of different religious faiths was as a graduate student in Cambridge, England when I saw and organized a meeting together with the Cambridge Muslim society. When I think back of course, I knew people who did not believe in God, so-called atheists, and many agnostics, but I have not seen people of an active faith different to mine worshiping. In my first year at Cambridge one of my best friends was Muslim, and we are still friends. Our daily discussions of faith, life and culture were significant learning experiences for me.

My first experience of living in a place where the majority of people worshiped different gods to me was when I moved to live in Japan. It was common to visit a Shinto shrine, or a Buddhist temple. Fortunately I had friends and family who practiced different religions and I could see the way that they pray. It was not so different to the way that I prayed. In fact after having grown up as an Anglican in New Zealand, when I was a student in Cambridge on Sundays I usually did not go to my laboratory to feed my cell cultures, but would start the day at an evangelistic Anglican service in the early morning in the thousand year old Round church, or a college chapel service which was rather formal but in beautiful chapels with gifted choirs singing. In Trinity College chapel, the college I was a member of, above the altar are the Greek letters Alpha and Omega. From the Alpha to the Omega. It is similar to the A to N of the Japanese phonetic alphabet in Zen Buddhism. Both mean from the Beginning to the End.

Then later in the morning I would attend to Eden Baptist church because of an exciting pastor who had wonderful skills of exegesis. Dr. Roy Clements attracted many Christians, and he moved from a leader in the Evangelical Alliance to a leading gay Christian advocate.[1]   I have always found it interesting as a heterosexual Christian, that if a leading pastor was in the Anglican tradition they could become a gay bishop, but in the Baptist church, he had to leave. In the evenings I would top it off going to the University Church which was more an academic lecture on contemporary issues such as the ethics of assisted reproductive technology and the status of human embryos, combined with some hymn singing that suited the Anglican tradition.

When traveling in Europe I had the privilege to visit many Roman Catholic churches, including some I went with Friends. That somehow had prepared me for

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[1] https://www.royclements.net

the differences on the surface at least when visiting shrines and temples, mosques and gurdwaras. The diversity of the world is something to applaud (Rai, et al., 2010). Even to this day I think inter-religious dialogue is critical, and although I served as President of the Cambridge Christian Society, I enjoyed to learn from Muslim brothers and sisters rather than trying to join in some of my more dogmatic friends who were Christian or Muslim who were attempting to convert each other.   That clearly has links to the type of world we live in, where we do not tolerate the "other" as they are but attempt to assimilate them to what we think is better for them. Benevolent love to help others is good, but the danger is that assimilation and colonization can lead to the culture of hate that is expressed in sectarian violence.

In 1992 I made my first trip to India. For many people who visit India this may be a time of spiritual experimentation with Hinduism and Jainism and other religions that are common in the India that we love, the great diverse melting pot. Thousands of images, idols and deities, much more than the idols of Lord Buddha that we see in the Buddhist temples. What made it even more interesting is that some of my closest friends in India were Christians, and in their churches they pray to holy relics such as the hand of St. Thomas, or the Virgin Mary, and other art somehow tied to some previous saint.   When I went to villages of the Dalit or Untouchables I could see them praying to stones that are simple forms of idols for the Hindu deities and other incarnations of God. It is very obvious to me that there is so much in common between people who pray to different images and idols – although some other people use these things to draw differences. I've always found it interesting how people who claim that they are Christian and read the parable not to take out the splinter in someone else's eyes because you have a log in your own, are ready to judge others.

In 1995 I made my first trip to Israel and Palestine. I will never forget the first time I worshipped in the Synagogue in Hebron on top of the Cave of the Patriarchs or Cave of Machpelah,[2] or Sanctuary of Abraham, with groups of different Jewish settlers all frozen in time with the clothes of their former denominations. Actually the church and mosque on the same site in the building two thousand years old were closed at the time because of the murder by a Jewish man of people praying in that mosque – the same physical building as the Synagogue. Hebron had many theological schools, where the Jewish students would check in their machine guns before studying the Torah, and then pick them up on the way out. It is a crazy world we have made.

Also here I could start to see with some friends worshiping in mosques, that as a protestant I was attracted to the lack of pictures of images of human beings and animals and the artwork inside the mosque. At the same time I certainly always appreciate the wonderful stonework and paintings of so many saints and sages on the outside and inside of Christian churches, or Buddhist and Hindu temples. The art of religion, sculptures, and music is part of our wonderful human heritage. In the International Bioethics Survey I conducted with colleagues in a dozen countries in 1993, we find that people say that life is precious to all (Macer, 1994; Schweitzer, 1966).

Everyone has their own personal journey of how they have developed deeper understanding of people of different religions. I am comfortable when I am in nature and when I am in the forest, lake, on the mountain, and also in a place where people are praying for peace, for love, for forgiveness, and for making good choices. As I've seen such a great range of places of worship with a building, a holy mountain of

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[2] https://en.wikipedia.org/wiki/Cave_of_the_Patriarchs

indigenous people, the interaction of people with the spirit and with each other is a great blessing for human beings, perhaps this is really the image of God that we were born to live, and is certainly an image that we need to share. There is spiritual energy all around us, and God is love. Hatred has no constructive role for the meek, who will inherit the Earth.

In 1998 I wrote the book, *Bioethics is the Love of Life* (Macer, 1998), and one of my favourite quotes is by Mo Tzu lived in 6th century B.C. China and had an opposing view to Confucius who believed that people should love their family first and other persons to lesser degrees. Mo Tzu believed that human love should be modeled on the will of Heaven which he argued loves everyone equally. Love should be extended to all persons everywhere without distinction and condemned the ethic of family loyalty blaming it as a cause for social conflict and warfare.

Mo Tzu wrote *"It should be replaced by the way of universal love and mutual benefit...It is to regard other people's countries as one's own. Regard other people's families as one's own. Regard other people's person as one's own. Consequently, when feudal lords love one another, they will not fight in the fields. When heads of families love one another, they will not usurp one another. When individuals love one another, they will not injure one another. When ruler and minister love each other, they will be kind and loyal. When father and son love each other, they will be affectionate and filial. When brothers love one each other, they will be peaceful and harmonious. When all people in the world love one another, the strong will not overcome the weak, the many will not oppress the few, the rich will not insult the poor, the honoured will not despise the humble, and the cunning will not deceive the ignorant. Because of universal love, all the calamities, usurpations, hatred, and animosity in the world will be prevented from arising."*

4. The Lessons of the Christchurch Terror Attack

Coming back to my hometown of Christchurch, New Zealand, I spent every Christmas there between 1986 and 2012, visiting my parents and meeting family and friends. I also have travelled to about sixty countries of the world, plus many other sovereign nations not currently widely recognized.   I would always drive past the Al Noor mosque on Dean's Avenue, sometimes seeing the worshipers. People have a human right to freedom of belief, and to attend religious services. The 20 September 2019 was the first day that I joined prayers inside that mosque, with this book on my computer and on my mind. I am sure that this book is important to share, and everyone I spoke with there was very positive about it.

I have many friends, colleagues and students who are Muslim, living all around the world. I do not treat them differently from my brothers and sisters from many different religions. Many are partners in implementing bioethics education around the world (Asada, et al., 1996; Macer, 2004; 2006; 2008ab).

I have lived about half of my life in Japan. Much of that time I had a beard, so I never looked in the mirror. Thus even if I had eyes to see my white skin colour, I did not bother. I had no reason to view myself as a foreigner. I have been about 30 times to India, and also lived a decade in Thailand. The places of worship are peaceful places and should always be.

I have close friends and colleagues who are people of every religious faith coming from over a hundred countries of the world, mostly sharing this common hope of love for the future and hoping that the world would somehow survive despite the tensions of interreligious disharmony and discrimination against people. I have worked for over a decade on peace training for hundreds of young people as

Youth Peace Ambassadors[3] who have a mission to make peace around the world because there is a great need (Horj et al. 2013). We need to make love not war, to make peace whether it be in Gaza, Iran, Europe or America. Therefore it was with absolute horror that I have heard of the attacks on the mosques in Christchurch, New Zealand and I immediately announced this Legacy's book project as a way to bring voices of people together so that they would not able to suffer in the same way as these people had been by being shot while praying.

Terrorism is abhorrent as is all violence, whether through armies who are so-called legitimate forces of government fighting a war, or illegal terrorists fighting for their own course. Both often commit crimes against humanity. We should have stricter definitions of crimes against humanity in the United Nations, as it cannot make any sense to allow people to kill other people unless you are actually saving the life of someone from immediate threat. This is consistent with the idea of liberty made popular by John Stuart Mill (Mill, 1961).

I remember that at the time in 1984 when I left New Zealand to study in Cambridge, England I was a pacifist. During the following months in   discussions after I arrived in England and being witness to what I could see from the legacy of Berlin wall, World War II, the symmetrical patterns of the American war cemetery, the graveyards and the Legacy of the Cold War, I moved to a philosophy that there is a right to defend oneself from immediate danger. There needs to be some response to pure evil who is killing others beyond just words. While Gandhi's and Martin Luther King's non-violent civil actions are ways to bring about lasting peace, sometimes we do need to use force or an army to prevent evil people from killing innocent people at that time. The success of the European Union to bring France and Germany together in peace after centuries of war, is a witness to that approach also.

 However, the bloody wars that have dogged humanity since recorded history have often been exercises of selfish exploration and economic plundering which are crimes against humanity. We're still living with legacies of that hatred and colonization across world, and we are yet to find a solution to the Middle East.

However, the message of this collection of writings and this book is that we cannot live with the legacies of hatred anymore. There is never a justification to kill a person who is not hurting anybody else, and certainly no justification to arbitrarily kill someone just because they belong to a different side of town, a different side of the river, or have a different target of their spiritual devotion (Bowker, 2015).

The fact that Christchurch was a peaceful town, and is a peaceful town, were the reasons why a terrorist chose to kill people in my hometown in 2019. Sadly this this type of secular terror event has occurred in other parts for world, as we saw in the so-called reprisal bombings of churches in Sri Lanka on Easter Sunday 2019. What can we do with such people? I don't think it makes us any better or anymore good to execute such people, as taking their life does not bring back the life of someone who was killed, and capital punishment just prolongs a culture of violence in us where life is taken. Re-education can you work for some people, but I think anyone who kills another person is at least temporarily insane.

Maybe we should have a criminal justice system in which people judged by some psychologist or a judge to be criminally insane are somehow treated differently to the person who was just considered to have killed somebody without be excuse of insanity. This is an example of social application of virtue ethics (Macer, 1998). Anyone who kills another person is sick to take such action. Most people regret taking violent action afterwards, including people who have killed or robbed

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[3] https://www.eubios.info/youth_peace_ambassadors_international

someone. How do we rehabilitate them so that this doesn't occur again? How can we educate them never to hate?   There are some however, that will not in that life change their view, but I also believe in karma.   We all have different ways to deal with karma, but in our life we need to love.

In the case of Christchurch, I have been relieved that the citizens of New Zealand and the government has acted as I would have imagined them to act -condemning both the act of terrorism and any acts of discrimination of people based on their religion or identity. I think these are excellent examples for a diverse world in which we see so many people, and sadly many governments, talk about hurting the people of different religions. I was very pleased to see a good response to my call for this Legacies book and in this collection of papers we have a range of writers from different religious perspectives, different disciplines, different ages, and different approaches to this issue who wish to join the project to share their own comments and develop material on the Legacy portal. We can see some letters by younger students from Thailand and Jordan as some exchanges which have sent messages to youth in Christchurch, who are young and vulnerable, who sadly have had their very peaceful childhood growing up in the peaceful town of Christchurch, shattered by violence of a global agenda of Islamophobia.[4] Reducing Islamophobia is a critical response to attempt to break the cycle of violence (LBD, 2019).

A month after the mosque killings in Christchurch there was a series of terrorist attacks on Easter Sunday in Sri Lanka, with a message from those terrorists that those bombings were responses to the attack in Christchurch. How can we reply to the accusation that these persons called terrorists are not really Muslim, or Christian, Jew, Hindu or Buddhist? Can we call a person who kills someone who killed a cow, a Hindu (Human Rights Watch, 2019)? Can we call the persons who kill Rohingyas, Buddhists? Can we call the Irish Republican Army terrorists as Catholics? Fritz Jahr (1927) a Christian pastor in Germany, who first used the word "Bioethics", used it in the context of asking what are the moral responsibilities of human beings to plants and animals.   People of each country have their own faith system, but terrorists are mentally sick. Who made them sick? A global community makes people sick when we use stereotypes, as does a local and national community of bigotry.

5. Commonalities of all Peoples

How do we define our affiliations? It's easy for a church or a mosque to disown a person who commits an act of hate or so-called hate crime and say then that the person is not one of us because they committed a criminal act to kill. This is one of the challenges that all religions face, how do deal with the violence that religion sometimes promotes. You may say it's not true that religion promotes hatred or the feeling of separation from those who are not the same faith. I would immediately reply it is one of my experiences inside many religious places of worship that the followers separate people into believers and the non-believers, and society in generally has the expression to talk about us and them. What makes a welcoming community, is when we do not feel that we are a moral stranger when we enter into a place together with others.

Over time people have been told that Jews, Brahmans, Christians and Muslims, and so on,, are all the chosen race and chosen faith. Many indigenous people for millennia have been told that they are God's chosen people. People of many religions have been told to be exclusive, they may exclude options of marrying

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4 Refer to the Istanbul Communiqué, reproduced on pp. 205-208 in this volume. https://www.eubios.info/youth_looking_beyond_disaster_lbd

people from outside the faith, outside the village, or of going to a different country. These are ways that we exclude people from us. These other people become "them". These them are already distinguished as somehow foreign to us. In some countries such as the United States, foreign people are called "aliens". Fortunately this is a word which Japan has dropped in the past decades for those who come from other places in the same planet. The racism and religious hatred are ways that people often use to avoid to associate with the "other".

So we can say that people should dispense with labels for others, beyond a personal name. This is why I implore others to simply call me Darryl. We need to expand the boundaries of who we consider to be moral agents in bioethics education (Macer, 2006), and there is a clear trend to do this over time (Macer, 1998). Environmental ethics education also includes peace education (Baler, et al., 2019).

This does not mean that we need to create some new label so that all are equal in the eyes of each other, such as man or woman. Distrust grows because we are often in a different place of worship, a place of peace and reflection. We should not call the people who are not members of the same faith, aliens. Even worse maybe "evil aliens" because the stranger killed somebody at some time in the past or present. So-called "primitive" societies had rituals of revenge where in the sad case of the death of somebody they would exchange life for a life, through a proportional method of execution so that the evil actions would be discouraged. But in the world of 21st first century we are trying to build a commonality for people with a sustainable vision of universal human rights of love and legacy of inclusive education for everybody, and not be focused on the exclusion.

This legacies project is ongoing and open, so after reading the papers, poetry, and/or watching the videos please feel free to be inspired and contribute your own thinking to this project. Eubios Ethics Institute, means good-life Ethics Institute, and as a nongovernment organization formed in Christchurch, New Zealand we feel it is our duty and obligation to work for a better world than the one which we do not see ourselves to be in. Having had the privilege to grow up in an innocent and quiet, yet exciting town of Christchurch, it is a legacy for us to share this to those around as well as to try to replicate and share the experiences we have with other people.

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A Role for Individuals

Anwar Nasim, Ph.D.
Professor of Science Diplomacy, Science Policies and Developing Countries,
American University of Sovereign Nations, Canada;
Former President, Pakistan Academy of Sciences
Email: dranwarnasim@gmail.com

David R. Franz, DVM, PhD
Former commander, US Army Medical Research Institute of Infectious Diseases
Email: davidrfranz@gmail.com

Abstract
        In today's ever smaller and fast-paced world, we can cite too many examples of violence perpetrated against innocent humans by individuals of varying ethnicities, religions, and geographic origins. While here we are responding to the horrendous Christchurch mosque attack, similar attacks had occurred before and others have occurred after that fateful day in March 2019. We haven't seen the last. There have always been individuals who have sought to do harm to their fellow persons, but the tools and influences have changed significantly in the last couple of decades, making high-impact 'lone-wolf' attacks even easier.   The ability of a disturbed individual to reach many with information and to 'enhance' his self-image via social media has multiplied. Global migrations of families driven from their homes to other lands by drought, famine, disease, war and corrupt leaders have brought an influx of 'strangers' to the more stable nations, forcing many to consider new neighbors who are 'different'. Most of us accept these realities---and our new neighbors---and adjust; some don't.   We propose here that education is a fundamental component of a prevention strategy that can reduce the violence: education in the home, the school and the community.   Furthermore, we propose that there is a special role for caring individuals to make a difference for good in the lives of at-risk fellow humans who have 'fallen through the cracks' in society. We introduce the concept of NGI (Non-governmental Individual) and propose that each of us make a daily habit of asking ourselves, "What more can I do?".

Key Words: Christchurch Mosque Attack, Lone-Wolf Attacks, Violence, Terror, Social Media, Communities of Trust, Public Education, Informal Education, Non-Governmental Individuals, NGI

1. The Context

        On 15 March 2019, a 28-year-old Australian man, BT, a self-described eco-fascist and ethnonationalist, executed two intricately planned consecutive attacks on mosques in Christchurch, New Zealand. The terrorist livestreamed the first attack on *Facebook Live*. At the end of the day, 50 worshipers lay dead and another 50 wounded. One angry young man; many innocents suffer!

On 5 November 2017, a 26-year old self-described atheist with a long history of petty crimes and 'strange behavior' entered the First Baptist Church in Sutherland Springs, Texas, methodically killing 26 worshipers and wounded 20 others. One angry young man; many innocents suffer!

On 15 April 2013, two Chechen Kyrgyzstani-American brothers, ages 26 and 19, motivated by extremist beliefs and the wars in Iraq and Afghanistan, perpetrated a carefully planned bombing attack on the annual Boston Marathon. Two homemade bombs detonated 14 seconds apart, near the finish line killed three people and injured several hundred, including 16 who lost limbs. Two angry brothers; many innocents suffer!

2. Harm by a few; Suffering by many

We could go on with many similar examples of terror perpetrated by individuals or small groups on schools, restaurants and other places where normal humans gather. There have always been outlier individuals who for various reasons from mental illness to radically aberrant ideology have chosen to harm their fellows. Several factors have changed this equation and may have increased the likelihood and even impact of violent attacks in recent years, among them the increased potential lethality of individuals or small groups, a concept described by Shubik[5]. Weapons today, whether explosives, chemical, biological or tradition firearms have changed the balance in favor of the lone criminal.   Secondly, the ability of an individual to gain notoriety through the use of social and mass media[6] has been greatly advanced, both by the technical means available and the marketing of 'news', particularly to ideologically far right and far left among us.

3. The role of information

While we have gained enormous global benefits from the information age, we are discovering that there are also down-sides to these new tools that can contribute to individual radicalization. Individuals can self-isolate within their chosen social media streams.   A small percentage of those may then attempt to harm others, particularly their 'neighbors' who are 'different' in appearance, language or belief. Studies suggest that "using Facebook, Snapchat, Instagram and similar social media apps designed to keep in touch with friends and forge off-line connections can add vitality and communion to your life. But if you are spending hours every day using social media mainly as a substitute for real connection, your feelings of loneliness and inadequacy will likely worsen".[7]

To be fair, there are arguments on both sides of that issue[8], but, anecdotally, we

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[5] Shubik, M; Terrorism, Technology, and the Socioeconomics of Death

[6] https://www.washingtonpost.com/world/2019/03/19/terrorists-crave-publicity-age-social-media-can-notoriety-truly-be-denied/?utm_term=.47ae52d49b69

[7] https://www.psycom.net/mental-health-wellbeing/mental-health-wellbeing-mental-health-wellbeing-how-social-media-increases-loneliness/

[8] https://s3.amazonaws.com/academia.edu.documents/30472734/core_networks_and_new_media_ics.pdf?AWSAccessKeyId=AKIAIWOWYYGZ2Y53UL3A&Expires=1555693746&Signature=RIUSnda998uMDDTUL%2FFDKk9Dpm4%3D&response-content-disposition=inline%3B%20filename%3DCore_Networks_Social_Isolation_and_New_M.pdf

have all probably observed, young people or families in modern society who sit *together*, while each focus on his or her own personal device. And, paradoxically, modern social media while a valuable and positive *connector* of humans, can also be used as a 'one-way street' mode of communication by an individual who self-isolates. One-way communication in isolation was possible[9], but probably less prevalent before the democratization of digital communication. A recent survey in the U.S.A. suggests that, even with the significant advances in electronic communication and social media applications, 30% of 'Millennials', (age 23 to 38) say they feel lonely. This is the highest percentage of generations surveyed; it reported 20% for 'Generation X' and 15% for 'Baby boomers'.[10]

It's not unusual, after a tragic mass killing by an individual or small group, to hear the perpetrators described by those who knew them as *obsessive, hate-filled, grieving, depressed, in personal crisis, a lone-wolf, psychologically disturbed* or *vulnerable to inspiration by extremist ideologies.* [11]

4. Communities of individuals…and the value of trust

Modern nation-states have taken several approaches in attempting to deter or prevent lone-individual and small group terrorism.   These include, better intelligence collection[12], monitoring of extremist groups and individuals involved, attempts to control the tools and weapons used by terrorists and by developing networked communication by law enforcement. Three approaches to information include, electronic monitoring, 'community policing' and public involvement, as in *See something; Say something.* Arguably, one of the most effective methods used by large cities like New York is *community policing*. This approach uses individual *beat cops* on the street where they can interact daily building relationships of trust with individual citizens. New York City also has a nearly unique policing program focused on places of worship, designed to protect the more than "250 mosques, 2,000 churches, 4,000 informal places of Christian worship, 1,000 synagogues, many Buddhist, Hindu, and Sikh temples, and major religious shrines, schools, and community centers" in the city[13].

Trust is at the heart of the success of 'community policing'. Building personal relationships of trust is a uniquely individual endeavor.   This is known and understood and central to efforts to root out and stymie the would-be lone actor before he can harm members of society[14].

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[9] https://en.wikipedia.org/wiki/Ted_Kaczynski

[10] https://today.yougov.com/topics/lifestyle/articles-reports/2019/07/30/loneliness-friendship-new-friends-poll-survey

[11] http://www.terrorismanalysts.com/pt/index.php/pot/article/view/240/pdf

[12]https://ceas.uc.edu/content/dam/refresh/ceas-62/documents/academics/departments/aerospace-engineering-&-engineering-mechanics/fire-science/Lone%20Wolf.pdf

[13] http://www.judithmiller.com/22494/guarding-the-faithful

[14] http://home.nyc.gov/html/nypd/html/home/POA/pdf/Plan-of-Action.pdf Trust – A compact with both the communities and the cops to deal fairly with each other, with people stopped or arrested and, just as important, with the officer who has committed an error of judgment, not a criminal act.

5. Global trends that impact

We have experienced a global phenomenon in recent years that may be contributing to these violent incidents. The information revolution has made it possible for almost anyone, anywhere to have a fairly realistic view of what life is like for other humans living almost anywhere else in the world[15].   Knowledge, information and photos from almost anywhere in the world are more readily available to all than ever before. Therefore, if you are living in a stable, law-abiding, prosperous part of the world and I am living under a corrupt or dictatorial regime or impacted by draught, famine, disease or war, I might choose to attempt to move my family---even at great risk of injury or death---to your country. This reality has led to enormous migrations in recent years, particularly from Syria, Iraq and Yemen[16] to Europe and other parts of the middle east. A similar phenomenon is now seen with masses moving from troubled Latin American countries to Mexico and the USA. While the information age has brought us the ability to communicate, for good or harm, the transportation revolution has brought us the ability to move about the globe more easily and quickly than ever before in human history.

When migrations occur---whether in the 19th century or today---it's not unusual for some immigrants to be seen as different, strange or even inferior by a few citizens of the country into which they move. Thus, the combination of the information- and transportation revolutions overlaid by regional warfare, failed states, corruption and lack of opportunity in certain parts of the globe are variables that often lead to a small minority of individuals with malintent who undertake efforts to make immigrants seen as 'different' than themselves feel unwelcome or their lives threatened.

6. Education can make a difference

We believe that societies must reconsider education as a central component of crime prevention, whether lessor crime or the ultraviolent, hateful kind we witnessed in Christchurch. Our teachers in public schools can and must serve as role models. All of us can probably relate how our own lives were changed for the better by a dedicated teacher who took the time for us just when we needed it most.

There is evidence that making every effort to reduce the drop-out rate among students, keeping them in school to a higher age, reduces the likelihood that they will become involved in violent crime. Staying in school also increases a student's ultimate earning power thus socio-economic opportunity[17]. Possibly as important at the increased earning power provided by education, is the finding that developing a pattern of staying out of trouble during school years increases the likelihood that an individual will avoid trouble in later life. Thus, the structure and discipline provided by education increases the likelihood of developing positive life habits[18]. Finally, it is not only the basics that must be inculcated, but also the basis of integrity, humility, tolerance and an awareness and appreciation for the value of each human to

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[15] https://news.itu.int/itu-releases-2017-global-information-and-communication-technology-facts-and-figures/

[16] https://www.pewglobal.org/2016/10/18/conflicts-in-syria-iraq-and-yemen-lead-to-millions-of-displaced-migrants-in-the-middle-east-since-2005/

[17] https://voxeu.org/article/why-education-reduces-crime

[18] https://www.iza.org/publications/dp/11805/why-does-education-reduce-crime

contribute to the betterment of the whole.

The public sector - government- is generally thought to be responsible for formal education of the young and will probably always play the largest role in this important work. However, because governments vary greatly in resources available, there will always be educational inequality, the unequal distribution of academic resources, even within stable nation states. Furthermore, even in the best of public-school settings, there will be students who 'fall through the cracks' and don't get the attention they need.

Non-government organizations (NGOs) also play a huge and critically important part in providing education, more commonly adult education in advanced regions but also education of children and young adults in less-well-resourced parts of the world[19]. NGOs, typically funded by super-wealthy donors or the free-will gifts of concerned citizens, provide an enormous service to society in this way. While the majority of the serious crimes we are discussing here are committed by boys or young men, the education of girls is also essential to the stability and prosperity of any culture[20]. Often, educated mothers can set or at least greatly influence the trajectory of their sons' lives from early childhood.

Throughout this paper we have focused on malevolent acts of individuals which result in death or terrible harm to totally innocent victims, most commonly not even known to the perpetrator before the criminal act. We believe that, just as individuals are a big part of the problem, so individuals must be part of the solution.

7. The power of individuals

We call individuals who take it upon themselves to make a difference for good in their neighborhood, village, country, region or the world NGIs (Non-Governmental Individuals). An NGI can be rich or poor, highly educated or not. An NGI typically starts by working alone and sometimes rallies others to a cause, but always asks the question, "What more can I do?" The NGI concept is widely known and understood in Pakistan[21]. For years, one of us (AN) has called for individual initiatives to help stabilize his own country and beyond[22],[23].

Trust building is a central concept in the modus operandi of an NGI. Human relationships of trust can be powerful. The authors are an example. We first met in 2007 when we happened to arrive late at a dinner hosted by the Polish Academies of Science in the old city of Warsaw. Because seats at the main table were taken, we were ushered to a more isolated part of the restaurant. There we had the opportunity and the freedom to begin a totally honest discussion about global challenges of the post-cold war world. We were a senior scientist from Pakistan and a retired uniformed military scientist from the United States. We visited that evening and would continue to stay in touch, electronically and occasionally face-to-face, for the years that followed. But central to our discussion that evening was the

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[19] https://ironline.american.edu/ten-innovative-ngos-in-education/

[20] https://www.malala.org/girls-education

[21] See NGI website. http://ngi.org.pk/ Accessed 24 April 19.

[22] Individuals, not Organizations, Business Recorder, Saturday, 16 September 2006.

[23] *NGIs: Non-Government Individuals.* A concept coined by Dr. Anwar Nasim. Produced by Mahrunnisa Yusuf. Available in PDF for download at http://ngi.org.pk/

NGI concept.   We've been working together ever since to encourage NGIs and the awareness of their value[24].

8. The third leg of a three-legged stool

Governments can be bureaucratic, short of funds or simply corrupt. NGOs may have a narrow focus, again be short of funds, but with the right leadership can make a very positive difference especially where governments fail. Particularly for the unfortunate few who 'fall through the cracks' individuals (NGIs) who care and want to help can do so without waiting for someone else to intervene. NGIs are so well suited to this particular task because they can be everywhere, even where there is no functioning government or NGO to cover the bases. Individuals who want to make a difference often find other like-minded humans; the result is a network…and then a network of networks. Together they can change the mindset of a community, or a region or even a nation, but they are particularly good at changing the mindset of another individual. The only cost is the *currency if ideas*; the enormously powerful currency of ideas. Ideas and trust can change the relationship between individuals, who can work with other individuals to change their school, their village, their region and their country.   "The challenge will be to find enough NGIs serious about giving of themselves…who are willing to make a daily habit of asking, 'What more can I do?'"[25]

Dr. Franz and Dr. Nasim first meet in Warsaw in 2007.

Anwar Nasim, PhD, is a former president of the Pakistan Academy of Sciences and David R. Franz, DVM, PhD, is a former commander of the US Army Medical Research Institute of Infectious Diseases.

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[24] The concept of Non-Governmental Individuals (NGI) was coined in 2005. It came to mind when one of us (AN) observed the selfless service of a fellow Pakistani who established a free ophthalmology clinic in Dina, Punjab, Pakistan. Gift of Sight website http://www.giftofsight.info/about_us.php   Accessed April 19, 2029

[25] https://www.liebertpub.com/doi/abs/10.1089/hs.2018.0006

The Tagged Dove: Lies, Hints and Prevention

Manuel Lozano Rodríguez, MSPD.
Ph.D. Student, American University of Sovereign Nations, Barcelona, Spain
Email: perennidad@gmail.com

> *Abdul Aziz*
> *Naeem Rashid*
> *Aymen Derbali*
> *Azzedine Soufiane*
> *Toril Hansen*
> *Hege Dalen*
> *Rustam Daudov*
> *Movsar Dzhamayev*
> *Marcel Gleffe,*
> *Brave ones.*

We behold with deep sorrow the last events happened in Christchurch on 15 March 2019. A trending hater whose name I don't care to remember, a 28-year-old male worried about the racial identity loss that, according him, are suffering the whites, stole the life of 50 Muslims who were praying in two Mosques, four children included. In case we are unable to understand what racism means, he has been *kind enough* to illustrate it through 74 clumsily edited pages. Let's zoom in this fascist hotchpotch titled *The Great Replacement*[26] looking for hints that help us to make these massacres harder to repeat.

According to him, the white European *stock* is being replaced by immigrants with a higher birth rate and this is turning our beloved countries in a living hell. Thus, the good ol' pale-skinned must to raise against those large family lovers.

Yes, the typical European phenotypes are shifting towards a new admixture, like the ethnic Mayan, Mongol and Roman partly replaced other first and partly were replaced then. So, what? Who is offended by the mixed heritage and demographic replacement that swallowed Neanderthal and Denisovan and keeps living in the most of us? If you would have grew up in an interracial home, what side of yourself you would hate? Who is to say where the whiteness and the blackness starts? Which color must to have a skin to be dangerous? What children is born hating? Only a moron to the marrow would believe today the Hitler's eyewash of the one thousand years ethnic empire.

Yes, we are at war. A war of the anonymity of the cosmopolitan life against the close-bounds communities. For centuries the cities have been a very dark demographic hole which has grown thanks to the rural population incoming (Clark 2013). Until the last ounce of the nowadays material prosperity is (and will be) the result of demographic replacement (Montgomery et al., 2013). The true Great Replacement was the one that has sustained the urban life through History.

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[26] https://anonfile.com/71u0o0x1bf/The-Great-Replacement-New-Zealand-Shooter_pdf
Paper bag for nausea strongly recommended, so much so that I'll avoid to reference the pdf by its title the most times

Of course, this prosperity has been distributed in a more and more unequal fashion (Glaeser et al., 2008). The scope of the persons *drained* by the urban life also has boomed after the economics booms mainly happened in the two decades before the WW2 ending. Anyways, it has been a trend since the transoceanic civil navigation was affordable from 1840s henceforth. A sub-Saharan person working in the over-industrialized Victorian London would be unusual. Today the unheard is a *prosperous* city without immigrants from everywhere.

Table 1: Keyword Analysis of *The Great Replacement*

Key Phrase	C1: Number of Words	C2: Count	Relevance: rank C1 + rank C2
the united states	3	12	35,5
of our people	3	11	33,5
the European people	3	11	33,5
ethnic replacement		11	24,5
will be used against you	5	5	23
mass immigration	2	10	22,5
Saxon began to hate	4	5	22
fertility rates	2	9	20
we are	2	9	20
your own	2	9	20
my people	2	9	20
in New Zealand	3	5	18,5
men and women	3	5	18,5
their people	3	5	18,5
cheap labor	2	8	17
birth rate	2	8	17
replacement identity	2	7	15,5
do something	2	6	13,5
support them	2	6	13,5
own lands	2	6	13,5

This replacement is not quite different from the lived in the past centuries. People who sacrifice their personal ties to get a minimum livability, haste the material progress for the most people and *collaterally* overfeed the landowners first and the money masters then. But today the borders reach a mathematical precision,

the way we dress is bluntly global and the anti-immigration laws rises over two centuries of nationalist education. To cap it all, populism and racism happens.

We need to renegotiate the relations between the individualist metropolitan and the knitted non-metropolitan areas. The global village, the communication network that nowadays joins almost everybody, also has made a little share of population *more joined than the others.* Namely, those who owns the Information and Communication Technologies used by the global finances.

The social struggle against this inequity and for institutions able to satisfy our needs of love, belonging, intimacy and soundness (e.g. having a home) is the way. Thankfully, spread killing is not the way.

A text analysis is, in my opinion, a good way of gathering hints. And it can be enlightening. I will choose the phrases that are repeated at least 5 times across his fascist propaganda. Then, I will discard those ones with 1/3 or less of stopping words (the, and, of, to, a, in, that, will and for). The results are in Table 1.

This big bad John Doe's bore of a book has five main lexicon sets that show themselves as the sediments of his core tenets after analysis. The first is the claim of a world-wide white identity: 'the United States of our people, the European people' could be a summary.

It discloses the first of his lies: he is an imperialist, not an anti-imperialist as he states; he wants a global white empire. The second set sail off the white identarian stuff to reach the plain fear and hate: 'the Saxon people [allegedly *the* white ones] has started to hate when pressed by the waves of families' (??). The third and fourth lexicon sets are quite similar to the first and second but less global, so to say. Both of them are more focused in the need of close-bounds that he cannot establish himself. He does it through sharing ('we are your people') and opposing ('their people makes the labor cheaper, has a high birth rate and is replacing our identity'). Indeed, the word 'people' is the common noun that appears the most in *The Great Replacement* (146 times, more than two per page!).

The fifth lexicon set is the more interesting since offers a double reading. It can be understood like: 'do something to support them [the far-rightists] to own their lands'. It's the Christchurch mosque massacre perpetrator way. However, also can be read like: 'do something to support them [the migrants] in their own lands'. It has been stressed many times before, but the many representatives have not been able to reach a win-win situation and the welfare of direct foreign investment has eclipsed the migratory question too many times (Böhning, 1994; Adepoju et al., 2010). Helping migrants in their country of origin is the way back from colonialism and the weak point of fascism from its very own deconstruction.

A word that doesn't appear in *The Great Replacement* is 'Maori'. The self-delusional attitude of BT was in no place more evident than here. He obviates that the British Empire, like many Empires before, demographically replaced and mixed up with a wealth of previous human unique populations through colonization -it includes mass rapes, slavery and other recurrent violent ways.

There are other examples of self-delusion. *The Great Replacement* ends saying: "*EUROPA* RISES"

Despite my poor background in geography, I know that Europe, an arbitrary part of Eurasia, conventionally ends in many places like the Urals, the Bosporus, the Dardanelles... but not the South Pole. By the way, no European Empire has claimed to be Europe, in the same way that the Mongols never claimed to be Asia. Europe as a union is framed in the Americanization that came after the WW2. Regardless of the *White* House opportunism during the war, at the end of the day, Europe mostly rose and scape the famine thanks to the taxpayers of a country grounded on raw

demographic replacement. Currently, Europe is mostly focused in trading goods, disappointing people and satisfy its German bankers and the NATO and will keep doing so until a big game-changing occurs or until the hell freezes over (Heffer, 2011). Europe is the place less prone *to raise* than you can figure out. But it can adopt xenophobic policies that would go down a treat of the hardest-die pig-headed racist (Gündüz, 2010). On second thoughts, given that his idea of elevating oneself starts and ends by becoming an embittered chauvinist then, yes, Europe rises in places like France.

Figure 1: Jewish tombstones are seen desecrated with swastikas in the Herrlisheim Jewish cemetery, north of Strasbourg, eastern France (Source: Jean-Francois Badias, Associated Press)

Those Jewish tombstones in Figure 2 are seen desecrated with swastikas in the Herrlisheim Jewish cemetery, north of Strasbourg, eastern France. This picture by Jean-Francois Badias (Associated Press) was published by Haaretz *the day before the Christchurch mosques massacre* (JTA, 2019).

He will see from the slammer how Europe keeps rising for a while... By the way, the fictitious Europe he depicts, needless to say, is not an original thought of him but quite the opposite: it's sadly shared around racist circles around the world.

The European ethnic groups are praised by the lame flock of the racists. However those who had a lazy melanin, a generous Neanderthal admixture and a privileged immune system hardened through millennium of urban crowding and nightmarish child mortality, have been a needed but harsh biological update for a world of cities rather than any kind of ultimate evolution.

It put us on the track of the *Knight Justiciar* AB, the closest referent for BT.[27] This neo-Nazi, killed 69 people (mostly teens) in the Utøya island just after killing 8 persons with a bomb in Oslo in the 22 July, 2011 (Seierstad, 2019). In a nutshell, it's the face that should appear in the "white scum" entry of any slang dictionary. Judge by yourself (Figure 2).

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[27] There is a Table at the back of this book that includes the codes used for some terrorists. It is the policy of this book, in line with the statement of the Hon. Jacinda Kate Laurell Ardern, Prime Minister of New Zealand, that we should not mention the name of terrorists..

Figure 2: AB during his trial. Photo by Lise Aaserud (Associated Press) from an Adam Taylor's article published by the *Washington Post* the March 15, 2019. (Taylor 2019)

More than 100 heroes were recognized by the Norwegian government for risking their lives to save others. Figure 3 illustrates some of those who excelled.

Hege Dalen and Toril Hansen, a lesbian couple

Marcel Gleffe, a former soldier who won his medal when unarmed

Rustam Daudov and Movsar Dzhamayev, two Muslim Chechen teens

Figure 3: Some pictures of persons who were recognised as heroes

Also a teen was the youngest victim in the Utøya massacre, a 14-years old New-Zealand girl called Sharidyn (Fagan, 2016), Figure 4.

Figure 4: Picture of Sharidyn (Fagan, 2016),

Another mind-flying coincidence is the need of notoriety of both terrorists: the Norwegian man filled about 1500 pages with foolishness before their terrorist act. In despite of his loathing liaison, his Australian copycat denies to be a neo-Nazi since it is a fuzzy tag. Sure it is.

The greatest political influence in BT is Candace Owens (p. 17 of the pdf file; Figure 5). She is an Internet smarty-pants and an adept in raising polemics around her fishy failed websites (Branigin, 2019). Surprisingly (or not), Candace is Donald Trump in the body of a flawless Afro-American pageant winner. It's so much weird as it looks like. An example of her editorial line is that Candace, before flattering Trump, had a word to say about his penis size ("small"); she also managed herself to put on the nerves most of the Internet community with their attacks against privacy (*doxxa*) (Bernstein 2018). In 2019, she is the ultimate far-right *skin*[28] for those media consumers who are feed up with the Texan royal family resemblance.

Figure 5: Candace Owens in a Fox News picture, retrieved from a J.D. Lyons article published by Bustle in April 22, 2018. (Lyons, 2018)

These two strong referents gives us another hint on the BT's lies. He claims not to be pursuing fame, only to act rightly for the white people's future (sic). Anyhow, he admires a digital media winner like Owens and clearly knows that he can become the new AB for the next wicked loser eager to enter in a deprecated Valhalla. Indeed, the penultimate phrase in his lame pdf is enlightening: "Goodbye, god bless you all and I will see you in Valhalla."

Even stuck up on my goodwill, I think that the religion in the BT's eyes is so much whimsical and self-delusional like the geography is. In despite that he doesn't want to talk about his religious views, the Christchurch's viper confess that his views on Christianity are "complicated" and send us a monotheistic 'god bless you' from a pagan paradise (pp. 15 and 73 of his pdf). Furthermore, he despises many times the nihilism across his hefty fascistic flier. Nevertheless, the Valhalla is a somewhat nihilistic place plenty of gods and goddesses that host a zillion fallen veterans who drink, fight, die and re-spawn while an unyielding Ragnarok (apocalypse plus oblivion) comes. Put bluntly, Odin, Thor, Loki and their whole extended family would be game servers in the postmodernity.

Unsurprisingly, the videogames are a source in this butcherly moral outcome. BT refers a first-person shooter called *Fortnite*. In *Fortnite* you can be a banana-man gliding with an umbrella like Mary Poppins while shooting self-guided missiles. In his lummox rhetoric, he stressed that he was being ironic, maybe he was simply copy-pasting a meme. Perhaps he was lying. I've seen *Fortnite* game-plays while

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[28] The appearance of the player's avatar in a videogame is called skin

hearing the Serbian music that he heard during the massacre. Then I had an insight. The Christchurch terrorist wants to be a mix between the Goblin Backstabber (AB) and the Troll[29] Goddess (Owen): he is a bloody gamer (literally speaking, I mean). He has been unable to give a better meaning to his life than an ultimate shooter experience to unlock the most indelible achievement he can attain among his xenophobic community. This epic loser has spoiled his life for an experience that only he can feel and that only points to him in despite of having only two outcomes: dead or prison for life. BT himself is the individualistic, self-hater and nihilist person that he so badly criticizes. So much so that he has ruined his life a few months older than Kurt Cobain, Amy Winehouse and Jim Morrison lost theirs.

The video of the massacre points in this direction. In my opinion, BT was imitating a game session rather than acting like a soldier. He carelessly shoot many times in plain sight to far-away targets (if any) instead of taking cover, advantage or surprise. The (lack of) military skills of this trashy cadet are worthy to consider here due to one of the most discordant fragment on his pdf, plenty of strong language and slang rather than his tiring good-doer boasting. Among many menaces, he presumes of being a Navy Seal with over 300 confirmed kills. After searching about, I found that the full section is a copy-paste from a sarcastic meme titled *Navy Seal Copypasta*, plenty of explicit content[30]. These lyrics are the parody (at least I hope so) of the Muslim dehumanizing US action films like *Zero Dark Thirty*, *Black Hawk down*, *Fargo* or anyone from the *Delta Force* series. 'Storm', 'retribution', 'fury' is the hawkish usual lexicon in the US military operations. According CNN, the terrorist worked as a gym instructor (rather than a military one) (Regan and Sidhu, 2019).

BT riddled Naeem Rashid point-blank when he tried to tackle him while unarmed in the Al-Noor mosque (Foster, 2019). However, when he arrived to the Linwood mosque, this non-New Zealander ran away from a non-white Muslim refugee named Abdul Aziz who was *armed* with a credit card machine (Gant 2019). Poetic justice for the man who planned to deal with the immigration first and the capitalism then (p.21 of his deadly dull writing).

Figure 6: Abdul Aziz, still from a video interview to ABC News[31]

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[29]   In the social media slang a troll is a person who maliciously upset the others and quarrel with them, that's do evil for the evil's sake

[30] https://www.youtube.com/watch?v=odcPUV3vLEc

[31] https://www.abc.net.au/news/2019-03-17/christchurch-shooter-rushed-by-worshipper-abdul-aziz/10908992

Figure 7: Naeem Rashid picture. Retrieved from a Daily Mail's breaking article published the same day of the Christchurch massacre (Wondracz et al., 2019)

BT, the antipodean chicken, *lost all his credit* as a bold white alpha at the first sign of trouble. We'll turn back to the cowardice topic later, but I want to stress how much *The Great Replacement* can be seen as a byproduct, a side-effect, a collage of the many different horseshits whom can step in the Internet. Is his lack of originality related with his lack of self-honesty and guts? I think so.

Nonetheless, BT recognizes the memes both as a primary influence on him and an invaluable racist weapon. This hint lead us again to the digital plane, a place where the *netizens* who suffer from the loss of lasting bounds can turn their emotional shortage into an overly racist attitude. Facebook announced it deleted 1.5 million videos of the shootings in the first 24 hours following the massacre and the Dark Web also keeps doing its little thing in mocking on and trivializing about the Christchurch mosques massacre (Waterson, 2019; Ebner and Guerin, 2019).

Unlike the usual void brain racists, BT traveled across many countries thanks to the money obtained from a cryptocurrency scheme (more murkiness under his belt!) (Terzo, 2019). And more significant even is this disgraced explorer's reaction when he met different cultures, many of them with an Islamic religious background. He showed no racism, even praised their peoples' kindheartedness and the beauty of their countries, landscapes and wildness in the social media (Radio New Zealand, 2019). BT was, in my opinion, honest about the ecology. He occupied its possible last days in clearly exposing his position in the sanest paragraphs of the pdf, in despite that the nature conservation doesn't seem a main goal for the ones like AB or Candace. On the other hand, I'm not sure if he lived more in the places where he was or in the social media.

The BT's academic sources are also an Internet outcome and didn't match their travels. Wikipedia appears 23 times during his pdf, it's the only scholar reference from a person who despises the tertiary education (p.5 of his drag). The bibliography of *The Great Replacement* is entirely made up from secondary sources, but at least his links to Wikipedia articles are neither a scam nor a fascist

propaganda. Anyhow, having a ton of information without neither criteria nor skill to use it only leads to *infoxication*. Fooling the others with statistics is easy but requires studying; lying yourself with statistics makes trivial what is yet a natural born trait in our specie.

BT states that he radicalized himself witnessing the Muslim majority in many towns when travelling across Europe. The straw that broke the camel's back allegedly was the inhuman assassination of Ebba Akerlund (p.5 of the racist pdf; Nadeau, 2019). Perhaps he is traumatized or maybe he wanted to stop being a John Doe for a while. It doesn't come to me to say. Anyhow, the main point here is that a smart person with no early supremacist indoctrination and a proven wealth of first-hand experiences couldn't help falling to the abyssal form of the human condition we've seen.

Before talking about education, the key when facing the surge of people like BT, we should set the political context where the changes will happen. In despite that the developing countries cities are surging and that the flow of migrants in the future might draw a "U" arrow, the demographical replacement likely won't stop during the next years due to:
- new 'blood for oil' and akin campaigns
- more contagious global financial crisis due to more efficient communications
- climate change
- cheaper transportation
- better communication and greater conscience of the quality of life differences in many parts of the world

Every populist know it and will use it to gain relevance speaking ill of immigrants in despite that the metropolis are a place plenty of loose bounds due to the financial and digital cleavage and, in a minor extent, thanks to the tastes of a significant share of their inhabitants. By no means it's due to our haplogroups, as BT states in the p. 21 of his garbage dump. Only a jerk of a man would think that tracing our lineage from a prolific anonymous individual who live some millennium ago gives us a special *right to the cities*.

It seems that we are going to keep seated on a tinderbox plenty of BTs and ABs for the current generation. In Quebec, also a very important city from another exemplar country, in 2017 happened a similar events to those in Christchurch. AB2, another young male, also 28-year-old, who also preached hate in the social media before his terrorist attack, killed 6 persons and wounded 19 (Riga, 2018). He also cowered before the persons who face him, the late Azzedine Soufiane and Aymen Derbali, who was left paraplegic after seven bullets (Fletcher, 2018; Page, 2019):

Figure 8: Aymen Derbali in 2018. His new accessible home was granted by the

Toronto-based non-profit group DawaNet which produced a documentary titled *Your last walk in the mosque[32]*.

Figure 9: Screenshot with an Azzedine Soufiane picture, retrieved from an interactive article by Gabriel Béland published in *La Presse+*, it contains a noteworthy timeline of the killings (Béland, 2018).

The reason why BT and AB2 scared so easily when faced was that the reality was hitting them back. They were unable to keep playing the hero. They couldn't keep fooling themselves to be the smart one in the elite of those who has seen *the Truth*: the great conspiracy of the flower-power NGOs and the Jewish moneylenders to end with the heroic Spartan white race and replace it for *the others.* For those who are hunchback, fertile and natural born slaves. As Schiller said: "against stupidity the gods themselves contend in vain" (Schiller, 1962, pts. III, 6).

All Quebec moved against its own racist spread killing and the mayor Régis Labeaume was a tough leader pushing for a Muslim burial place in the city. Nevertheless, today the far-right leaders like Sylvain Maikan make themselves at ease, especially in the social media: he claimed in Facebook to be an aboriginal because his fathers were born in Quebec -and we're not in the end of the rope yet!

I think that the PM Jacinda Ardern had what it takes to change the weapons' regulation in New Zealand (even more than this) but I don't trust in a lasting political change attributable to the mosques shooting. I'd rather prefer to rely in education.

The BT's toxic ideology was a mix of borders, social media and phobia. Thus, we should use education as an antidote. I'm sure that many other important proposals has been done in this special book but I want to think out of the box in the first one and defending a *gamification* of a re-built History subject.

By re-building I mean to let both the local lore and the history of humankind an equal place in detriment of the platitudinous national(ist) one. The history of a state is the history of its borders and all these xenophobic populist movements ground on this concept as much as they does with the pseudoscience of race. Moreover, to learn more about the local history allows us to behold the diversity of people who live and lived in the region where we are. BT was unable to understand diversity besides *ghettoization* (within national borders, of course!).

By *gamification* I mean presenting historical processes, peoples and

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[32]   h t t p s : / / w w w . l a u n c h g o o d . c o m / p r o j e c t /
united_with_aymen_derbali__tous_unis_pour_aymen#!/

characters with flaws and perks, not like a big narrative that end in our current political system, caste and flag. A deep and funny view of Universal History has been done successfully in the popular videogame series *Civ*. It has a real echo in current pedagogy (Tulloch, 2014; Banfield and Wilkerson, 2014). This approach should be translated to social and participative experience tailored to the classroom needs in the educator's criteria (a boardgame[33], an improvised stage play, a hip-hop contest, etc.). BT, just like AB2, were introverted persons and rather than working his social skills, they were exposed to the social media far-right influencers. Making History more appealing for youth would allow to integrate those budding radicals. History might to be a hammer against racism.

My other proposal is about education in values. *A single core value*, namely, after analyzing the BT discourse, I realized that the most important value to avoid this kind of racist rampages is self-honesty. It's the kind of personal inner work we need to become resilient when facing the social media toxic memes' spray. We are in a moral obligation about it. As an intergenerational justice imperative, we must to provide the youth with the best tools to attain enough self-honesty for not to sink as low as the ones like we refer here with codes rather than names.

The charming British heritage of Christchurch was also the stage of a crime dramatized in the Peter Jackson's movie *Heavenly Creatures* (Jackson, 1994). In those events happened in 1954, a couple of teens, Pauline and Juliet, who almost lived in an imaginary world, assassinated the mother of Pauline. In despite of their heinous murder, the two teens were plenty reinserted in society, changed their names and obtained their grades. Juliet was converted to Mormonism and became a successful *crime* novelist; Pauline, the one who kill her own mother, became a devout Catholic who lives in the British countryside, runs a ridding school and daily pray for her crime[34] (Farrar, 2012). Unlike the two alienated girls, BT deserves the coldest rigor. Nevertheless, I wish him good health to find a more constructive set of beliefs during his imprisonment. I wish that when he goes on parole in the old age be brave for the first time and share his experience to prevent other people to make the same mistake.

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[33] E. g. *Secret Hitler* is a <u>social game</u> about parliamentary meddling and hidden roles for 5 up to 10 players (17+ years, a typical game last about the same of a secondary class)

[34] http://adamabrams.com/hc/faq2/library/7.9.5.1.html

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Christchurch Massacre: Watershed Lost?

Maxu Masood.
Australia
Email: maxud.masud@gmail.com

When Jacinda Ardern, the Prime Minister of New Zealand, arrived at Al-Noor mosque to embrace and console the surviving victims of massacre in Christchurch, she found that some of them, especially women, were still trembling with fear. In the air thick with sorrow and sadness, the beautiful face of the Prime Minister, with a black shawl covering her head, ignited in Muslim mind the memory of solemn atmosphere in Shia *Imambargahs* during the course of *Muharram* mourning. She won the hearts and minds of people, especially Muslims, all over the world almost instantly. She handled the world-wide shock with tremendous grace and dignity; her leadership set forth an out of the ordinary example in a world used to compliance and cover-up.

Some aspects of the tragedy are well known. For example, we know a good deal about the killer though, keeping with the public vow of Prime Minister Jacinda Ardern, we shall not refer to him by his name. Beginning his journey in Queensland, Australia, the killer left behind a trail of his footprints in Turkey and Croatia before arriving in Christchurch. We also understand that the Deputy Foreign Minister of Turkey visited New Zealand to brief authorities about information that had been gathered about him in Ankara. No details to this effect seem to have been made public. He was under watch in Australia, but it is not known or made public as to how much of related information and alert was shared with security agencies in New Zealand.

Needless to restate the precision and fastidiousness with which the killer implemented his heartless scheme, especially after his arrival in Christchurch. He was able to report at the two sites without meeting any resistance or security check. He took position like an adept insider and began shooting and filming the act. From the planning of his mission to its cold execution, as well as the filming and placement of such a cruel act on social media, all stages carried the standard seal of a well thought out design. He did not seem to have wasted time anywhere; appearing punctual to the last minute of his accomplishment. It is believed that his initial target was the Islamic Centre in Dunedin, and he spent months in surveying the logistics before switching over to Christchurch. Dunedin, he believed, was too small for his ambitious plan. With the benefit of groundwork completed in Dunedin, he made the move to Christchurch.

Occasions like Christchurch, where dozens of innocent lives are claimed, elicit a crowd of questions and calls for investigation. Some of those questions are dealt with, others become a part of history. Measured on any political scale, the massacre of innocent worshipers in Christchurch was not an ordinary affair. How did he get away with the whole heap of security barriers, one after another? Especially when he had been under radar in Australia, Turkey and possibly in New Zealand.

Christchurch happened at a time when the most powerful man in the world, the President of the United States, Donald Trump, marched ahead with his discriminatory embargo on migration from Muslim countries. Without caring to

consider the compelling circumstances that force people to flee from their homelands, the President had a list of places out of his own hand-picked personal selection. For example, Iran made it to the list while Saudi Arabia escaped. His idea was bulldozed despite the Supreme Court of the United States. Then, it was a time when he resisted to condemn the power-shows of white supremacists in which one person was driven over to death in Charlottesville, Virginia.[35] It was a time when Europe experienced a high-tide of ultra-right bigotry of racist groups demanding a blunt prohibition of asylum seekers. Nobody cared if the majority of those asylum seekers originated from lands that were European colonies up until only a few decades ago. In other words, there was the call to slam doors upon people who had suffered a century of economic slavery before their fate being handed over to rulers, mostly military regimes, propped up by the erstwhile colonial powers lined up behind the military and economic might of the United States.

Then in Australia, a next door neighbour of New Zealand, we discovered the Prime Minister, Scott Morrison, had asked his party to make a suitable electoral issue out of the innate hardship Muslim migrants face in cultural amalgamation abroad. He believed the scheme would benefit his right-wing alliance in winning the election. He ended up having both, his scheme worked and the election was won.

Now let us make an attempt at understanding the course of events leading to creation of political environment in which we live today under the present crop party-political leadership. We shall take only a fleeting view of relatively recent events running up to make present political order, especially in developed democratic parts of the world where brazen racial discrimination is not a political transgression or sin anymore. Basically, we intend here simply to sketch out a chronological sequence of historical events, triggered in the 1980s, and serving as the foundation of our political predicament today. It is not very hard, in the first place, to trace back to the starting point.

Only some thirty years ago we were ruled by political leaders in the class of Ronald Reagan and Margaret Thatcher who aimed at having a showdown with the godless communist empire of the Soviet Union. Their strategy was to raise stakes in a military standoff that looked like an ideological warfare. Shake off the shackles of socialism, shrieked Margaret Thatcher. She declared an all-out war on the dinosaurs of British trade union movement who aimed at a bargain on more pay for less work. Pull down the wall, proposed the actor-president Ronald Reagan.

Soon we got sucked into a holy war, or jihad, in Afghanistan; and countries as diverse as the United States, Saudi Arabia, Egypt, Israel and Pakistan united to annihilate the Red Army. Most ironically, however, the Soviet surrender came to coincide with, an almost back to back, genocide of Muslims in the Balkans and the subsequent collapse of the World Trade Centre twin-towers in New York. Without wasting a moment, the over-weight military machines of the developed world jumped forward into the next round of their professional occupation and departmental justification. On this occasion, however, the godless communists were replaced by jihad- drenched Muslim terrorists. Then there was the invasion of Iraq on a pretext the mysterious contours of which continue to cloud our judgment years on. Even today, and despite our much acclaimed credentials for democratic accountability, we fail to call the culprits of that military adventurism to justice thus setting a suitable example for other explorers waiting in the wings.

Because the militarism of the 1980s had hardly much to do with bringing

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[35] He continues to promote discrimination. Only in July 2019, he called four Congresswomen of the United States to go back to where they came from.

economic and social relief to ordinary citizens, the two leaders dominating the scene of that decade are remembered accordingly. In 2011 when the Iron Lady of Great Britain was fatally sick, a graffiti on one of the columns in London's Trafalgar Square called to 'Party when Thatcher Dies'. Her ally, Ronald Reagan, has gone down in history as someone who was half-asleep most of the time; the bureaucracy around him made all important decisions as deemed necessary. It must be thrilling to imagine how the switch-board of nuclear warfare was managed during the course of his presidency.

Looking at our current affairs from another angle, we find the quality of our political leadership on the decline providing us strong hints to sense the direction in which we may be heading in the coming years and decades. It is evident that our political leaders, most of them preferring to be identified as right-of-the-centre, have run out of patience and composure. They are a product of the ageing capitalist order and much enhanced levels of totalitarian temptation. Effectively, we live under a neo-capitalist international order. Not only are the benefits of economic decentralization and globalism under threat from protectionism and increased preferences for insular practices, the very life of consumerism is in critical condition. Even the repetitive injections of reduced interest rates do not seem to revive spending. If people, especially in developed countries, cannot eat more, drink more alcohol, have more sex, go on holidays and cruises, buy powerful vehicles, bid for bigger homes; the banks may have to offer them interest-free loans to keep consumerism up and kicking.

For the first time, we witness a gulf of disparity widening at three different levels. First, the gap of prosperity is under stress between the United States and her allies. Next, the rich and the poor are falling apart within the developed world. Finally, the economic polarization and conflict is sharpening up between the rich and the poor countries at global level. We do not need a microscope to measure the trend. Only the public sector bureaucracy fails to feel it. Despite those occasional and fashionable cuts in their ranks under a pretext of saving exchequer a relief in taxation, the public service in the world today had become at best a story-telling machine in which nobody has the guts to stand and solve simple puzzles. Possibly, the only area in which public servants perform best is career promotion and unqualified compliance as if they are just another version of military discipline.

At the same time, we do not need any image enhancing equipment to observe the signs of rot and fragility within our loveable democratic order. We all know how the democratic preference of accountability is giving way to unqualified compliance in both political and bureaucratic spheres. Any dissenting views, remotely radical, amount to blasphemy equaling left-wing, socialism and class war. Less than a dozen houses wield control over world media, from print to press, television to social; howsoever essential, lead to invocation of fatwa after fatwa in defense of the established order.

Although the axis of scientific scholarship continues to reside in Europe and the United States, the centres of university excellence face serious threats from the relentless march of privatization and profit driven practices to turn scholarship into a sound commercial business. Instead of falling to the temptation of earning a dollar here and another there, the university should leave courses like accounting, book-keeping, nursing, hair-dressing and podiatry for technical and vocational colleges to offer and flourish. Truthfully, a university is meant to generate scholarship for the purpose of discovery and intellectual uprising rather than obedience conformation to the needs of its sponsors.

This quick and short portrayal of the political ecosystem in which we find

ourselves struggling to survive today provides the backdrop to the massacre in Christchurch. Not only Christchurch but a whole spate of other heartbreaking disasters of its brand. Before even we settled in coming to terms with Christchurch, there was mass scale killing of worshipers in Sri Lanka. Looks like we are in for a long lug with only two exit points. One, we start the search for brave and bold leadership. If this is not achievable, we can always rely on the short-term life of our collective political memory until one day the course of history will dictate its terms.

How many of us remember the massacre of worshipers at two mosques in Lahore, Pakistan, in May 2010? More than 80 worshipers were killed, with dozens injured, in twin attacks on two mosques where people gathered for Friday afternoon congregation. It was not the first occasion when a mosque of the Ahmadiyah had been targeted in Pakistan. Ostensibly, the Ahmadiyah minority community in Pakistan is targeted in view of its religious peculiarity and a cult-like social seclusion.[36] Given the vulnerability of its numerical size in Pakistan, the ratio of Ahmadiyah presence versus the majority of Muslim mainstream is more or less in accord with the size of Muslim community in New Zealand.

An overall comparison of worshipers' massacre in Lahore and Christchurch reveals a few striking similarities and distinction between the two episodes divided by a time gap of nine years. Like the Al-Noor Mosque and Islamic Centre in Christchurch, the two Ahmadiyah mosques in Lahore were not far from each other; and the strike was timed with commencement of Friday congregation with two terrorists gate-crashing each of the mosques. Armed with automatic AK-47 Kalashnikov rifles and grenades, the attackers took strategic positions in the prayer halls of both mosques and then went on indiscriminate killing rampage. Two gunmen blew themselves up at one of the mosques but only after taking a number of innocent lives. Police did arrive at the scene but the need to launch any security operation was considered redundant. In one mosque, a former army officer, Yaseer Bajwa, though he himself had been injured by the grenade explosion, overpowered an attacker. Whereas the killer in Christchurch had the audacity to film his performance and then place it on social media soon afterwards, the terrorists in Lahore had access only to good rifles, the smart-phones enabling people fast access to social media had yet to arrive in Lahore.

However, in strikingly sharp contrast to the reassuring leadership, instantly provided by Jacinda Ardern in New Zealand, none of the prominent politicians, from government as well as opposition, concurred to visit the sites of terrorism to console and offer condolences to the relatives and friends of victims and survivors. Pakistan at that time was presided over by the husband of Benazir Bhutto who herself had been assassinated only a few years earlier. Although the massacre of worshipers belonging to a minority group made headlines all over the world, the majority of Sunni mainstream in Pakistan appeared to take refuge behind the nature and history of their troubled ties with the Ahmadiyah. As such, the political leadership did not gather the required courage to visit an Ahmadiyah place of worship.

Can the carnage in Christchurch, or one of those before, like that in Lahore, or one of those after, such as that in Sri Lanka, serve as watersheds? Obviously the quick and easy answer to this rather ambitious proposition emerges in a blunt negative. But then, luckily, we do not live in an age of outright religious wars. Most of us love democracy and the universal ideals of freedom, equality and human

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[36]Founded in northern India, in the 1880s, the Ahmadiyah package of beliefs had met unrelenting opposition of the Muslim mainstream. In September 1974, the small community was excommunicated, by the Parliament of Pakistan, from the pale of Islam.

fraternity; and cannot shake off hope. Only there is the dire and fearless need to place things in their true historical, economic and sociological perspective; and be honest, bold and brave.

Like, for example, we really have to delve deeper to investigate as to why people are compelled to leave their homelands. Would there be droves of refugees, as we see them today, if people had felt secure in their home countries, they had hope to be delivered justice and the expectation to be treated with dignity?

What compels a terrorist to merciless killing of innocent citizens? In what way are terrorists different from ordinary murderers? Or for that matter from soldiers employed to defend a country or a system? Did anyone know much the cult of terrorism before the bombing of Afghanistan or the invasion of Iraq? Who are they fighting against today? Christianity? Judaism? Or against their personal perception of the rich and arrogant west?

Will a white supremacist still get restless if good education, affordable social amenities and jobs were available in far flung country towns and settlements? In what and on which scale the minds of terrorists and white supremacists differ from one another? Can geneticists and psychologists state that terrorists and migrants are so by birth? What provokes mainstream politicians to bank with fear? Short-term electoral gains? Does winning elections really matter if the leadership fails to stand up to real challenges?

Only the passing of fatwa after fatwa and slamming of doors upon reality, under one pretext or another, a favourite weapon of the right-wing defense, may not do.

If the scaffolding propping up terrorist psyche represents one extreme of the human mind, let us never forget or underestimate what counters it. Fatima Chaudry, an Australian student enrolled at a five-year degree course in Dentistry in Dunedin, the lovely harbor city in New Zealand, spent weeks with her friends for a variety of ethnic and religious backgrounds, in cleaning up the Al-Noor Mosque in Christchurch. They offered round the day tireless assistance by participating in all stages leading to funerals of those who had lost their lives in the terrorist shootout, from the customary bathing to preparation of coffins and burial rites. Offering emotional consolation and support to the relatives and friends of victims was another testing experience they went through with open arms and giving out hearts. On her part, Fatima Chaudry cherished the memory of her grandfather, a tall lean gentleman, whose life was cut short in terrorist killing spree at the Ahmadiyah Mosque in Lahore in May 2010.

Metaphilosophy and Intercultural Dialogue on Bioethics

Richard Evanoff, Ph.D. .

Professor, School of International Politics, Economics, and Communication, Aoyama Gakuin University, 4-4-25 Shibuya, Shibuya-ku, Tokyo, Japan; AUSN Visiting Professor of Intercultural Communication and Environmental Ethics
Email: evanoff@sipeb.aoyama.ac.jp
Website: https://www.sipeb.aoyama.ac.jp/en/faculty/r-evanoff.html

Abstract

This presentation offers a metaphilosophical analysis of methodological approaches to intercultural philosophy and ethics. Metaphilosophy is simply thinking philosophically about philosophy, particularly philosophical methods. The aim of the presentation is to investigate which philosophical methods are most appropriate for intercultural dialogue on bioethics. The presentation begins by considering religion, science, and philosophy as disciplines which inform bioethics, and then offers an overview of several subfields relevant to intercultural philosophy, including comparative philosophy, experimental philosophy, metaphilosophy, normative philosophy, and applied philosophy.

Next, the presentation examines three metaphilosophical approaches to intercultural philosophy: "common ground" approaches, "stand your ground" approaches, and "construct new ground" approaches, based respectively on perennial philosophy, a postmodern respect for difference, and constructivism. Corresponding to the general methods used for studying intercultural philosophy introduced previously, five specific methods for studying intercultural ethics and bioethics are outlined, with examples provided: descriptive ethics, experimental ethics, normative ethics, metaethics, and applied ethics. Three metaethical approaches to intercultural dialogue on bioethics, which run parallel to the metaphilosophical approaches to intercultural philosophy, are critically evaluated: realist approaches, which are based on a monistic, universalist, and absolutist view of ethics; idealist approaches, which advocate pluralism, relativism, and historicism; and constructivist approaches, which adopt a pragmatic, relational, and coevolutionary perspective. Following the principle that ethical responsibility is entailed whenever the actions of one culture have an impact on another culture, the presentation argues in favor of a constructivist perspective, which suggests that people from different cultures may be able to reach agreement on bioethical norms, despite having different metaethical commitments. While convergence (agreement/ consensus) is necessary with respect to mutually shared problems, divergence (cultural diversity) in non-problematic areas may be maintained and even encouraged. The presentation concludes by exploring possibilities for creating "third cultures," which integrate the perspectives of two (or more) cultures into a single framework.

Introduction

While cross-cultural conflicts over differences in, say, customs related to table manners can, in most cases, be rather easily resolved, conflicts over differences in philosophical perspectives and bioethical positions pose much greater difficulties. Such difficulties raise the question of whether it is possible to formulate more general criteria by which bioethical norms can be evaluated, especially when the norms of different cultures turn out to be incommensurable with each other. One possibility is the development of a *metaphilosophy,* which can be defined simply as philosophizing about philosophy (Williamson, 2007; Overgaard et al., 2013). Well-established subfields of metaphilosophy include metaontology, metaepistemology, meta-aesthetics, and metaethics. In the field of intercultural communication, Barnlund (1979) has called for the creation of a metaethic that could be applied to communication across cultures, while Ting-Toomey and Chung (2005, chap. 13) have suggested that such a metaethic would involve taking the total situational and cultural context in which an action occurs into account.

This paper considers metaphilosophical approaches to bioethics from an intercultural perspective. The paper begins by considering religion, science, and philosophy as disciplines which inform bioethics, and then offers an overview of several methodological approaches to bioethics, including descriptive philosophy, experimental philosophy, normative philosophy, metaphilosophy, and applied philosophy. Three metaphilosophical approaches to intercultural philosophy are examined next: "common ground" approaches, "stand your ground" approaches, and "construct new ground" approaches, based respectively on perennial philosophy, a postmodern respect for difference, and constructivism. Running parallel to these metaphilosophical approaches to intercultural philosophy are three metaethical approaches to intercultural dialogue on bioethics: realist approaches, which are based on a monistic, absolutist, and universalist view of ethics; idealist approaches, which advocate pluralism, historicism, and relativism; and constructivist approaches, which adopt a relational, coevolutionary, and pragmatic perspective. In accordance with the principle that ethical responsibility is entailed whenever the actions of one culture have an impact on another culture, the paper argues in favor of a constructivist perspective, which contends that people from different cultures may be able to reach agreement on bioethical norms, despite having different metaethical commitments. The paper concludes by suggesting possibilities for creating "third cultures," which integrate the perspectives of two or more cultures into a single framework.

Disciplinary Boundaries

The boundaries between religion, science, and philosophy are often blurred, a tendency which needs to be taken into account if cross-cultural dialogue on bioethics is to be as inclusive as possible. Although bioethical perspectives are embedded in particular cultural traditions, they are never fixed but always susceptible to critical reflection and change. In this section religious, scientific, and philosophical approaches to intercultural dialogue on bioethics are examined.

Religious approaches

For many people religion is a primary source of guidance on ethical issues, including bioethical issues. To the extent that religious beliefs and norms are held as a matter of faith or dogma, however, they cannot be questioned or subjected to reflective criticism, which is what often makes dialogue on bioethics between people holding different religious views so difficult. Perhaps the best that can be hoped for in a dialogue between participants who are insistent on their own religious beliefs

and not open to the beliefs of other traditions is that they will come away with a better understanding of each other.   Of course, some religious tendencies (and religious individuals) are less doctrinaire and more open than others to different perspectives, which provide increased opportunities for the participants not only to share their views with each other, but also to learn something from the views of others.   The essays in Cornille (2013) document a trend in interreligious dialogue away from the competitive rivalry of the past towards a more respectful, cooperative attitude—at least among those who are talking.   Fundamentalism, a tendency that can be found in *all* of the world's major religious traditions, is a significant stumbling block to interreligious and intercultural dialogue on bioethical issues.

Scientific approaches

Science concerns itself more with providing empirical descriptions of the world than with making normative prescriptions about how the world should be valued or acted in.   Indeed, questions about values and meaning are, as a rule, intentionally bracketed out of scientific inquiry, with the aim of making science as objective and value-free as possible.   Unlike dogmatic approaches to religion, science is willing to subject its claims to critical reflection and debate.   Much of the conflict between science and religion is related to the fact that science restricts itself to understanding the world in its physical, psychological, and social dimensions, whereas religion often posits the existence of realities that in some way transcend those dimensions.   The methodology of science is based on empirical observation and theoretical explanation, which suggests that if all people observe and reason about the world in the same way, they should be able to reach agreement about how the world actually is.   Science, so understood, transcends particular cultures and aims at universality.   Nonetheless, science itself is embedded in particular cultures and social practices, and, as studies of traditional and indigenous knowledge systems make evident (Warren et al., 1995; Dei et al., 2000; Aikenhead and Michell, 2011), the model of Western science is by no means universal.   Harding (1998) provides a survey of work being done in postcolonial science and technology studies, which suggests that all scientific traditions, whether European or non-European, are local knowledge systems embedded in particular cultures that sometimes converge and sometimes conflict with each other.

Philosophical approaches

While the social sciences are able to describe cultural differences with respect to norms, they cannot, without violating their own disciplinary boundaries, give us any guidance about how problems that arise as a result of these differences might be resolved, since this latter endeavor is fundamentally philosophical and normative rather than empirical. Philosophy incorporates elements of both religion and science into its own practice. With science, philosophy is able to subject its claims to critical reflection and debate, and with religion, philosophy is willing to consider topics related to values and meaning that are methodologically excluded from science. Philosophy is open to all questions, but also open to submitting any answers it arrives at to public scrutiny and dialogue, rather than simply accept them dogmatically.   The starting point for philosophy is simply asking questions and trying to answer them, and many of these questions are normative questions related to how people think and act. A metaphilosophical approach to intercultural dialogue on bioethics has both a critical and a constructive side.   In its critical dimension metaphilosophy attempts to examine bioethical norms in terms of criteria that may themselves be contested and revised. In its constructive dimension metaphilosophy

attempts to generate bioethical norms that enable people from different cultures to interact effectively both with each other and with the world they inhabit. Of course, arriving at a shared understanding of what it means to "interact effectively" with others and the world is itself part of what intercultural dialogue on bioethics is all about.

Philosophical Methods

This section considers five different philosophical methodologies that are relevant to intercultural dialogue on bioethics: descriptive philosophy, empirical philosophy, normative philosophy, metaphilosophy, and applied philosophy.

Descriptive philosophy

Descriptive philosophy uses empirical research methods to discover what people from different cultures actually think about a given philosophical topic. Macer (2006), for example, considers bioethical issues related to science and technology, the environment, genetics, medicine and health care, reproduction, and neuroscience from a cross-cultural perspective. Callicott (1994) and Callicott and McRae (2014) see the philosophical traditions of various cultures as providing conceptual resources that can be utilized in contemporary discussions of environmental ethics. While descriptive approaches are often comparative (see, for example, Smart, 2000), their goal is not simply to describe or compare different philosophical perspectives, nor to reconcile all of them into a single set of first-order (*a priori,* foundational) principles or norms, but rather to see what each perspective might be able to contribute to an intercultural dialogue aimed at resolving mutually shared problems. Although agreement on first-order principles may be unachievable, agreement on shared forms of action may still be possible.

Experimental philosophy

A rapidly emerging field closely aligned with descriptive philosophy is experimental philosophy (Appiah, 2008; Knobe and Nichols, 2008; 2013). Instead of relying solely on the intuitions of "armchair" philosophers, experimental philosophy involves posing hypothetic philosophical problems to research subjects, with the aim of examining a range of possible normative solutions to any given problem. The effort on the part of experimental philosophers to determine not only *what* people think about such problems, but also the reasoning processes that underlie *how* they think about them, overlaps with similar research being conducted by cognitive scientists. Nisbett (2005), for example, working in the area of social psychology, provides an interesting case study of cross-cultural differences in how Asians and Westerners think about the self, perception, causation, logic, and other topics. Illustrative examples include the tendencies of Asians to see the self in relation to others, to think holistically, and to acknowledge contradictions (both–and logic), while Westerners tend to see the self as independent from others, to think analytically, and to avoid contradictions (either–or logic). Among philosophers, Weinberg, Nichols and Stich (2001) have conducted actual experiments to see how people from different cultures reason about epistemological issues, which show that Asians and Westerners tend to have different, even opposite, responses to questions about whether they can really know or only believe something to be true. Machery, Mallon, Nichols and Stich (2004) have undertaken similar research, which indicates that there can be statistically significant differences in how Asians and Westerners think about semantics.

Normative philosophy

Normative philosophy is concerned with which norms should actually be adopted in cross-cultural situations and how these norms might be justified. For example, do individual human rights take precedence over duties to others (as in most Western cultures) or vice versa (as in many Asian cultures)? Might it be possible to reconcile these two perspectives? The aim of normative philosophy is to make suggestions for how cross-cultural norms on such issues might be arrived at. Not only within, but also between cultures, people often start from completely different premises and arrive at completely different answers to normative questions. Dialogue between individuals holding different normative positions is often hampered by the fact that arguments are typically made *within* a given position and, thus, can only be validated by those who accept that position in the first place—hence, the need for metaphilosophy.

Metaphilosophy

Metaphilosophy is essentially the reflexive process of submitting both our own views and the views of others to critical reflection. One task of metaphilosophy is to consider how it might be possible to arrive at mutually shared "ground rules" for conducting cross-cultural dialogue and evaluating perspectives held by people from different cultures. Holenstein (2003) suggests "a dozen rules of thumb" that can be used to avoid misunderstandings in cross-cultural dialogues, which address, among other things, issues of equity, rationality, racism, personality, homogeneity, and polarization. Vidal (2012) considers possible standards that can be used to evaluate worldviews, including objective, subjective, and intersubjective criteria. Evanoff (2015a; 2015b) looks at the dialogical process from an intercultural perspective, arguing that since the metanormative principles people from different cultures bring with them to the dialogical process cannot be assumed in advance, these, too, must be negotiated.

Applied philosophy

Applied philosophy proceeds to apply insights derived from normative philosophy to the resolution of concrete problems faced by people across cultures (May et al., 2011). The emerging field of global ethics, for example, is specifically concerned with developing international norms that can be used to address such problems as poverty, war, immigration, terrorism, gender discrimination, climate change, and environmental degradation (Evanoff, 2011; Widdows, 2011; Hutchings, 2018). Applied philosophy is the ultimate destination for anyone concerned with "what we should actually do" with respect to problems faced across cultures. Philosophy essentially begins when individuals and groups, whether intraculturally or interculturally, confront a problem that must be solved and it ends when a solution to that problem has been found. The standard for success, ideally at least, is when people who are interacting with each other are able to effectively resolve mutual problems in ways that are agreeable to all sides.

Metaphilosophical approaches to intercultural dialogue

While the term *intercultural dialogue* is sometimes used in an exclusive sense to refer to situations in which individuals from two different cultures exchange views with each other, it can also be used in a more inclusive sense to refer to discussions involving people from more than two cultures, in which case a more appropriate term might be *intercultural polylogue.* The term *polylogue* was introduced into the field of cultural studies by Kristeva (1977) to describe

communication processes involving multiple participants having multiple ways of thinking. The concept has also been employed by Wimmer (2004) in the field of intercultural philosophy and discussed by Chen (2010) in the field of intercultural relations. The aim of intercultural polylogue is to discuss issues from a wide range of cultural perspectives in order to promote greater cross-cultural understanding and also to enable the mutual construction of genuinely intercultural norms that allow people from different cultures to effectively cooperate with each other in the resolution of mutually shared problems.   Three distinct metaphilosophical approaches to intercultural philosophy will be examined next.

"Common Ground" Approaches

Mall (2000) approaches intercultural philosophy from both an Indian and a Western perspective, developing a hermeneutical theory of the "analogous," which rejects the polarity between total difference and total identity.   Assuming the existence of a *philosophia perennis* (a "perennial philosophy" or one universal "true" philosophy; *cf.* Huxley 1946), which different philosophical traditions comprehend in different ways, Mall argues that no single tradition can lay claim to having articulated the whole. Nonetheless, different traditions overlap in many ways and similarities between them provide the basis for cross-cultural understanding.   In effect, Mall's approach involves looking for preexisting common ground between the participants in intercultural dialogue.

Indeed, it is possible that the participants in any intercultural dialogue may be able to find points in common, which can be useful in getting the dialogue started. Although Buddhist compassion and Christian love, for example, are not simply the same concept articulated in different ways, but rather different concepts with overlapping meanings, they nonetheless share certain similarities. Such similarities in ethical concepts should not simply be assumed *a priori,* however. Moreover, since it is usually the differences between cultural perspectives, rather than the similarities, which are the source of conflict (Bennett, 1998), the "common ground" approach may be unable to tell us how to deal with conflicts that arise in areas that do not overlap (i.e., areas in which there are outstanding differences).   In addition, the approach offers little concrete guidance with respect to emergent problems that transcend cultural boundaries (the ethics of climate change and biotechnology, for example), which the ancients who supposedly invented the *philosophia perennis* may not have thought of.   Certainly it is not necessary for the participants in a cross-cultural dialogue to agree about everything, but if solutions to problematic areas cannot be *found,* perhaps it is necessary to go beyond "least-common-denominator" agreements toward the imaginative *construction* of entirely new norms that are able to govern relationships between people from different cultures and help them work together towards the resolution of mutually shared problems.

"Stand Your Ground" Approaches

Fornet-Betancourt (2000; see also Aerts, et al. 2009), writing from a Hispanic, African, and European perspective, adopts an approach which is the opposite of Mall's, suggesting that the goal of intercultural philosophy is to revitalize cultural perspectives that have historically been ignored or oppressed. Rather than attempt to assimilate or integrate various perspectives into a global "world culture," cross-cultural dialogue, in Fornet-Betancourt's view, should proceed on the basis of a fundamental respect for difference. This approach rejects the modernism implicit in any attempt to arrive at a universal set of philosophical norms, in favor of a postmodern stance, which allows a plurality of philosophical perspectives.

Certainly fostering a plurality of perspectives encourages a healthy measure of philosophical creativity and avoids the myopia of thinking that one's own philosophical tradition has a monopoly on truth. Nonetheless, the pluralist view does not seem to go much beyond the laudable goals of promoting mutual understanding and respect for cultural differences. As with "common ground" approaches, "stand your ground" approaches do not really provide any insight into how people from different cultures can effectively interact with each other or work together towards the resolution of mutually shared problems. Even if there is no preexisting common ground, as pluralists such as Fornet-Betancourt contend, it is still plausible to consider possible ways in which common ground could be created (i.e., *constructed*) through the dialogical process itself.

"Construct New Ground" Approaches

In contrast to both Mall's search for preexisting similarities and Fornet-Bentancourt's amplification of difference, Wallner (1997; see also Wallner et al., 2010), who has written extensively on Chinese medicine, develops a constructive realist approach to intercultural philosophy, which queries how different philosophical traditions can inform and enlarge each other. From this perspective intercultural philosophy involves not simply a sharing, but a widening of perspectives in which it is possible to actually learn something new by considering the views of other cultures. Rather than simply looking for common ground or defending our own ground, we seek out and explore new ground. In doing so, there is also the possibility of moving beyond cross-cultural comparisons towards a more genuinely dialectical, *inter*-cultural approach which is able to critically engage different traditions, thus allowing us to incorporate ideas from different traditions into our own way of thinking. The result, when successful, is not a mere eclecticism or bricolage of incongruous ideas, but rather a genuinely new integrated theory.

An example is Yuasa's (1987; 1993) attempt to address the mind–body problem by not just juxtaposing, but actively integrating Asian and Western perspectives in the philosophy of mind into a more comprehensive framework. The problem is completely reconfigured by seeing mind–body relations in nondualistic rather than in dualistic terms. One practical consequence of Yuasa's theory is that it lays the groundwork for a reconciliation of Asian and Western approaches to medicine. Integration is not a panacea, of course, since there may be cases in which it is unnecessary, undesirable, or impossible to achieve. Nonetheless, once the dialectical process has been initiated, it may be possible to go beyond simply integrating existing ideas into a new synthesis towards the active generation of entirely new concepts and theories.

Metaethical approaches to intercultural bioethics

Whenever people are engaged in discussions about the assumptions that different cultures make about reality, truth, ethics, and so on, they are in effect engaging in philosophical reflection about intercultural norms. If someone from a given culture says, "This is what should be done" or "This is what should be believed," it is always possible to ask "Why?" Trying to answer that question is precisely what it means to think metaphilosophically about intercultural norms. In attempting to justify cultural norms, it is not enough to simply say: "because they are part of our culture." Rather reasons (*justification* to use the philosophical term) must be given for why particular norms are subscribed to and advocated. In this section, three metaethical approaches to bioethics, which correspond to the three metaphilosophical approaches to intercultural philosophy discussed in the previous

section, are examined.

Realist approaches

Realist approaches to justification attempt to grounds ethical norms on foundational principles believed to be exist *objectively* apart from human consciousness. Realists frequently adopt a *monistic* perspective, which suggests that there is one, and only one, "correct" answer to any bioethical problem. Consequently bioethical norms may be regarded as *absolute,* meaning that they do not change with time but are valid across all historical periods, and *universal,* meaning that they are applicable to everyone regardless of culture. When engaging in intercultural dialogue on bioethics, universalists typically adopt the view that everyone should ultimately accept the same norms, with the goal of creating a global, cosmopolitan perspective on ethical issues (Appiah, 2006).

There are two main difficulties with realist approaches to intercultural dialogue on bioethics. First, from a purely descriptive perspective, it is difficult to find any existing bioethical norms regarded as absolute and universal in all cultures. While anthropologists have, indeed, documented certain cultural universals (see Brown 1991; Pinker, 2002)—all known cultures have norms related to food consumption, sexual relations, kinship systems, and the like—the specific norms associated with each of these "universals" are highly variable across cultures. Second, from a normative perspective, if bioethical norms are indeed objective and knowable by all people, there should be no more disagreement about bioethical norms across cultures than there are disagreements about the existence of the sun and moon. In short, realism is unable to account for why people from different cultures are unable to agree about which bioethical norms are indeed absolute and universal.

Idealist approaches

Idealist approaches to justification argue that ethical norms are in some sense mind-dependent and, therefore, either *subjective* with respect to individuals or *intersubjective* with regard to cultural groups. Idealists subscribe to the *pluralist* view that for any given bioethical question, many different answers are possible. Norms are regarded as being neither absolute, since they are variable across historical periods (a view known as *historicism*), nor *universal,* since different individuals and cultural groups may adhere to completely different bioethical norms. Idealists frequently embrace the *relativist* view that since there is no criteria for judging which norms are "correct," the various norms held by different individuals and cultures should be simply be accepted and respected as they are.

While respect for different cultures is certainly important, cultural relativism provides no guidance whatsoever for how people from different cultures might be able to resolve mutually shared problems in *intercultural* situations. Despite having the virtue of avoiding ethnocentrism (the view that one's own culture is the only "correct" one) and cultural imperialism (the attempt to impose one's own cultural norms on people from other cultures), cultural relativism nonetheless implies that cultural norms should be blindly (subserviently) accepted as they are, thus denying any attempts to criticize existing cultural norms and propose imaginative alternatives. Cultural relativism seems progressive but is in fact conservative and tradition-bound. If we think that current cultural norms should simply be preserved as they are, then no cultural change or social progress is possible. Moreover, cultural relativism easily leads to cultural isolation (nationalism, fundamentalism, identity politics) and the ghettoization of cultures. By remaining in

the "rut" of our respective cultures, we shield ourselves from opportunities to learn something from other cultures and to share our own culture with others.

Constructivist approaches

A third approach to justification is constructivism, which suggests that since the norms needed to govern relations between people from different cultures do not yet exist, they can only be created, or *constructed,* by engaging in dialogue with others, both within and between cultures (Evanoff 1998; 2006b; 2010). Rather than simply say, "You have your norms and I have mine," we need to find new ways to cooperate with each other across cultures that enable us to successfully resolve mutually shared problems. Constructivism concurs with the relativist position that norms cannot be grounded on universal, foundational principles, but nonetheless argues that relativism fails to show how people from different cultures are able to work together and successfully interact with each other in the absence of commonly shared norms. Rather than attempt to ground norms on foundational principles, however, constructivism contends that norms are actively generated through the transactions we have both with an objectively existing world and with others.

By engaging in intercultural dialogue with others on bioethical issues, it may be possible to arrive at a better understanding of cross-cultural differences and, in some cases, even finding ways to create common ground between people from different cultures. Constructivism adopts the *relational* view that individuals and cultures do not exist in isolation from each other, but rather in relation to each other, indicating the need to find mutually agreeable ways to also cooperate with each other. To the extent that cultures were isolated from each other in the past, they may have been able to maintain distinct ethical norms, but this stance is problematic in a globalized world. There may indeed be many different answers to bioethical questions, which vary from culture, but coming up with workable solutions to commonly faced problems may still be necessary in intercultural situations.

Constructivists regard cultural change as a *co-evolutionary* process in which ethical norms evolve in relation to the needs of people to better interact with each other and with the environment. No norms are absolute; some may go extinct (e.g., slavery was once an accepted practice, but no longer). Moreover, new norms need to be created to deal with new situations. Emergent issues which did not exist in the past (e.g., genetic engineering, climate change, etc.) require the construction of entirely new norms to effectively deal with them. Intercultural dialogue on such issues involves the ability to effectively critique the norms of both our own and other cultures, and to creatively imagine new alternatives. Any solutions we arrive at can be evaluated on the basis of the pragmatic criteria of whether or not they actually solve the problem under consideration and in a way that is acceptable to everyone who is affected by that problem.

It is not necessary for people from different cultures to reach complete agreement on all ethical norms. While convergence (agreement, consensus) is necessary with respect to mutually shared problems, divergence (cultural diversity) in non-problematic areas may be maintained and even encouraged. Dower offers the following principle for world ethics: "Where the lines of cause and effect run across nation–states, so do the lines of moral responsibility" (1998, p. 165). In other words, if the actions of people in one country (e.g., producing excessive CO_2 emissions) have a negative effective on people in another country (e.g., causing rising sea levels), then the matter is no longer one which the first country can decide for itself. Rather, dialogue is necessary to resolve the issue in a way that is satisfactory to residents of both countries. People from cultures with different

metaethical commitments may still be able to agree on practical courses of action for solving particular problems. Naess (1989), for example, argues that different "ecosophies" (philosophies of the environment) may be able to generate a similar environmental ethic. We do not need to belong to the same religion or share the exact same philosophical perspective to be able to effectively deal with bioethical problems across cultures.

Conclusion

Metaphilosophy in an intercultural context concerns itself with the process by which people from different cultures are able to arrive at mutually shared norms. While it is possible to regard metaphilosophy as a second-order discipline, which is able to evaluate philosophical claims from a position above and outside philosophy, it seems clear that metaphilosophy itself is open to conflicting views, which themselves must be evaluated. There is no ultimate objective, *a priori,* foundational position from which philosophical claims can be justified, at least none that is universally agreed upon. Proposing that second-order standpoints should themselves be evaluated by a third-order standpoint (a *meta-metaphilosophy*) simply leads to an unfruitful infinite regress. Since metaphilosophy is unable to provide a second-order (or third-order) standpoint from which first-order norms can be evaluated, it cannot function as a "referee" in intercultural dialogue but is something that itself must be negotiated. The bottom line is that *how* intercultural dialogue on philosophical topics should be conducted is itself a topic which can only be addressed by those actually participating in a dialogue on these issues. If, as we have suggested, the starting point for philosophy is simply asking questions and trying to answer them, then *everything* is open to discussion.

Metaphilosophy, so conceived, involves acknowledging that we are all situated in particular cultural traditions, which may limit the views that we are able to entertain and make it difficult for us to overcome an ethnocentric perspective. Nonetheless, it is possible for individuals to transcend those perspectives by engaging in reflective thought on their own initiative. Indeed, persons who question their own traditions and attempt to come up with alternative ways of thinking play an important role in internal cultural change. It is also possible for us to widen the scope of our understanding by engaging in dialogue with others about our differing views and the arguments we use to support them. By doing so, it may also be possible to adopt a more dialectical, constructivist approach to intercultural dialogue, which allows us to critically reflect on both our own and other traditions, and to integrate what we take to be positive elements from each into our own way of thinking, while discarding what we take to be negative elements (Evanoff 2006a; 2012). Rescher (2006) adopts a specifically dialectical approach to metaphilosophy, which suggests that while the world is too complex to be fully understood, by placing different views in dialectical tension with each other, we may nonetheless be able to gain a wider, more comprehensive perspective.

Metaphilosophy, thus, enables the participants in a dialogue to, first of all, clarify whatever similarities and differences there are in the views being discussed and the methods used for arriving at them. It also encourages the participants to step back from their own perspectives, to gain a wider perspective by considering alternative points of view, and to be open to the idea of changing their own views in light of arguments they find persuasive. Even if one side is not persuaded by the other side's arguments, the two sides may nonetheless gain a better understanding of each other. It is also possible, however, for the participants in an intercultural dialogue to jointly integrate perspectives from each of their respective cultures,

leading to the construction of an entirely new, more comprehensive perspective, a process referred to as *third culture building* in the field of intercultural communication (Casmir, 1997; 1999; see also Evanoff, 2000). There are no prerequisites for engaging in these processes other than a willingness to participate in the dialogue itself, and no pre-existing guidelines to inform us how intercultural dialogue should be conducted other than those which the participants themselves create. We are obliged to construct not only the final positions we arrive at but also the methods we use for reaching them. We build the road as we travel.

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An Inappropriate Silence?

Andrew Bosworth, M.Sc. .
AUSN Professor of Cosmology and the Science of Chaos, British Columbia,
Canada
Email: abosworth@tuta.io

"But the forces of light cautiously wait, patiently pray and timidly act. So we end up with a double destruction: the destructive violence of the bad people and the destructive silence of the good people." Martin Luther King Jr., 'Where Do We Go From Here: Chaos or Community?'

An introductory quote typically encapsulates the sentiment of the thesis, so it is important to note, in this case, that is not at all true. The quote is powerful and relevant, and purposely disconcerting. The sentences that follow the quote are even more provocative, essentially saying that ethics alone cannot solve a dilemma, that to do so requires coercive power. It is a statement of radical idealism and liberation from oppression, combined with the belief in a strong duality of good and bad people, which in total hints at a potential for chaos rather than community. In context or out, it seems a desperate statement and it fits with the rest of the writings in that collection. Perhaps Dr. King was using such statements to force the issue. He spoke against moral apathy frequently, therefore it is possible his intent was to startle the mind and heart out of complacency, similar to the reason I chose the quote.

Five decades since the publication of this quote and the book they reside within, the practical solutions offered by Dr. King are finding their moment of broader acceptance. Such as a guaranteed basic income as a preventative treatment for violence and hate stemming from poverty. However, for Dr. King it would likely be bittersweet, in light of his murder and time passed. A reflection on this is worthwhile and provides a unique study pertinent to intergenerational ethics, a core component of cross-cultural bioethics.

Historical inflection points are rarely apparent as they happen. A look back and a look forward, help give sense to the present, but cannot account for all. Narratives are useful in managing 'history', perceptions and conceptions, of for example, chaos and community. There are many shortcomings to managed narratives. They cannot directly impart or reflect the ineffable. Narrative is silent on more issues than it is vocal. Narratives lie, sometimes a false opposition hides a truth and sometimes it presents a falsehood. As a global community, we are witness to so many formulaically symbolic events, and despite attempts to manage a universal truth, chaotic narrative fracturing has occurred. At present, any narrative must now account for very frequent statistically improbable occurrences, in addition to the indescribable aspects of each life. Acts of terror, like that in Christchurch, when reduced to narrative, denies the most painful of realities and the crucial aspects of healing. Every individual separated from their loved ones, every moment lost with them, every unlived potential denied, is indescribable and irreplaceable.

Education is transformative, but curriculums are often outdated, incomplete

or generalized through logical and statistical reasoning. Humans require coherent emotional markers, yet it is difficult to educate on the myriad subjective realities, or to compose an acceptable and scalable narrative solely on individual ontological claims. With or without a unifying story, as individuals we may each be our own author. The dilemma is one of awareness of a growing diversity of experience and opinion, and a collapsing ability to account for them. From the perspective of education as development of individual consciousness, the duality of secular and non-secular terrorism become the same. Schools are the places where knowledge is 'worshipped', just as mosques, synagogues, temples, churches and festivals, concerts, theatres, camps, bars or community centres are places for each individual to grow their minds and beliefs, consciously and unconsciously. Terrorism and violence seeks to divide and oppress, dominate and control consciousness, and thus decision making at its source.

A peaceful path, that does not require a universal narrative, is the education of and practice of non-dual awareness. On that path, chaos is brought to order through a disciplined avoidance of conflating or attachment to 'this or that' (Chöling, 2011). Non-duality treats intrinsically each phenomena as its own, and through awareness and compassion extrinsically balances those that cannot be internalized. Experienced in fuller mindfulness, not reduced to narrative, each individual, each event, each moment, is unique, inexpressible, indescribable, ineffable and invaluably worthy of infinite reflection. It is an awareness that cannot bear the reality of terrorism as easily as logical compartmentalization but provides a true path to healing from trauma.

Practicing non-duality reminds us 'chaos or community', 'love or hate' are not the only choices, that there is space and time for much more. In peace and conflict studies, it is apparent that violence is cyclical. Similar to Dr. King who warned of the multiplying effect and 'descending spiral' (King Jr., 1968) dynamics of oppression, violence and hate. The response to tragedy is often tragic. Both reactionary idealism and opportunistic policy, may feed on itself if not implemented with caution, in turn creating the problems it claims to solve. Reacting can make healing from traumatic events even more difficult. Already we hear a response of scripted paternalistic statements echoing 'mental health issues' as a blanket for any intractable systemic problem. This is a very slippery slope from the perspective of cross-cultural bioethics. We have already heard calls for the reconstruction of authoritative mental institutions[37]. It is time for compassionate and mindful evaluation of options, not reactive proscriptions, or denouncing cautious silence. Healing requires an appropriate period of time and often silence.

In the paragraphs that followed the heading quote, Dr. King describes how the 'destructive silence of the good people', was a problem because it failed to create the needed pressure on the 'structures of evil'. In contrast, rather than try to pressure to remove constructs of evil by action, the non-dual path, might suggest that evil and good are simply 'this and that', not to be conflated or roused. While other non-dual practices might suggest it is the structures of both 'good and evil' that need balance. This author offers another approach of healing towards community and away from chaos, integrating both the principles of chaos theory and open holism of non-duality. It takes the idea of the 'destructive silence of good people' and applies it as a solution to the chaos and fear of terrorism.

Alone, silence dampens the amplitude of chaos.

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[37] https://www.washingtontimes.com/news/2019/aug/15/donald-trump-mental-hospitals-needed-keep-crazy-pe/

Together, synchronized silence decreases the frequency and amplitude of chaos fading its effects, as it simultaneously builds community.

In deep silence, chaos is diffuse, the hearts pain is clearer, and through sensitive focus, even a brief intermittent pause of the pain brings a repeating opportunity to heal with compassionate, loving, and forgiving intent. Biorhythmically, this relaxes and soothes the muscle allowing the stressful chaotic oscillations to reset to an equilibrium. Achieving this consciously, in silent awareness, is a strong act of healing that harmonizes mind and body.

The logic of silence is compatible with the indescribable and ineffable conditions of traumatic ontology. Although terrorizing chaos may overcome the law of large numbers (Nakamura, 2002), it may not fracture the solidarity, love and peaceful desire of silent resolve. Hope for the good may remain silent.

Perhaps still intuitively inappropriate, silence, at minimum, may be a justifiable response to the question of hate and violence. Some questions do not have an appropriate response. It seems the reaction to Christchurch has been quiet, and what grows from it is still largely undefined. This book seeks a, 'Legacy of Love Peace and Hope' to fill the silence; the silence itself does not seem destructive.

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Communication in the Face of Terrorism: Messages that Aggravate or Heal

Ali Kassay ·
Independent communication consultant and political commentator, Amman, Jordan
Email: alikassay@ace-house.com

Abstract

This paper aims to study the messages disseminated by the governments of the United States and New Zealand in response to the terrorist attacks against those two countries, on September 11th 2001, and 15th March 2019.

First the paper looks at the messages delivered by President George W. Bush, and analyses the effect of his remarks domestically and internationally. The paper then looks at the discourses of New Zealand Prime Minister Jacinda Ardern in response to the terror attack on Christchurch and analyses its effect on the people of New Zealand and internationally.

The essential questions addressed by the paper is, what made the leader of a small country, so far out of the way that the only land mass south of it is Antarctica, become an inspirational role model for millions of people worldwide, and what are the lessons that can be drawn from the reactions of the two countries in question to the terror attacks against them.

1.   Introduction

On 15th March 2019, a gunman who was described as an extremist, right-wing terrorist went into two mosques in Christchurch, New Zealand and shot 50 worshippers, including children. According to media reports, he had spent months planning the operation, and he intended to continue his attack, for which he had modified weapons in his car, but he was arrested by two police officers within minutes of the first emergency call. The attacks have been linked to a global increase in xenophobia, white supremacist activism, ultra-right extremism, and racism during the past decade.

This paper uses the term "terrorist attack" not as political polemic, but pursuant to legal definitions of the crime:

For instance, the U.S. Code of Federal Regulations defines terrorism as "the unlawful use of force and violence against persons or property to intimidate or coerce a government, the civilian population, or any segment thereof, in furtherance of political or social objectives" (28 C.F.R. Section 0.85).

In the UK, section 1 of the Terrorism Act 2000[38] defines terrorism as the use or threat of action which:

1. involves serious violence against a person;
2. involves serious damage to property;
3. endangers a person's life;
4. creates a serious risk to the health or safety of the public; or

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[38] https://www.legislation.gov.uk/ukpga/2000/11/section/1/enacted

5. is designed seriously to interfere with or seriously to disrupt an electronic system

In circumstances where:

1. the use or threat is designed to influence the government or to intimidate the public or a section of the public; and
2. the use or threat is made for the purpose of advancing a political, religious or ideological cause.

The attack at Christchurch complies with every element of the above definitions. The focus of this paper, however, will be on the terrorist's objective of influencing and/ or intimidating the government and a section of the public for the purpose of advancing a political cause. In brief, our focus will be the messages involved in the terrorist attack and New Zealand's reaction to it.

Before committing his crime, the terrorist reportedly sent a 74-page document to the Prime Minister of New Zealand, which he described as his manifesto. The Government banned circulation of this document with good reason: disseminating hate speech, even in course of bona fide journalistic or academic reporting, may feed the phenomenon and incite copy-cat attackers to emulate the terrorist. Additionally, numerous studies on the subject show that extracts quoted from the polemics of terrorists quickly become recruiting material for the next generation of would-be terrorists (Abu Rumman et al., 2016).

This paper will not violate the laws of New Zealand for the purpose of supporting academic research, but given its focus, it will need to address some elements of the terrorist's manifesto.

And to put these messages in historic context, the paper will compare them with messages of the terrorists and US Government in the September 11 attacks on New York.

2.   The 9/11 terrorist attacks

From the outset, it is important to highlight that this paper will not advance nor support any conspiracy theories regarding the 9/11 terrorist attacks. The scope of this paper is only to analyse the messages given by the terrorists and the US government and try to assess the effectiveness of each one in swaying his target audience.

George Bush's address to the nation on the day of the attacks targeted principally the US population.[39] He emphasized five points:

1. The barbarity of the attacks in contrast with the nobility of the US: "America was targeted for attack because we're the brightest beacon for freedom and opportunity in the world... Today, our nation saw evil -- the very worst of human nature -- and we responded with the best of America."
2. The resilience of the US: "Our military is powerful, and it's prepared. Our emergency teams are working... The functions of our government continue without interruption... Our financial institutions remain strong, and the American economy will be open for business as well."
3. Justice against the terrorists: "I have directed the full resources of our intelligence and law enforcement communities to find those responsible and to bring them to justice. We will make no distinction between the terrorists who committed these acts and those who harbour them."
4. National unity: "This is a day when all Americans from every walk of life unite in our resolve for justice and peace."

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[39] https://www.americanrhetoric.com/speeches/gwbush911addresstothenation.htm

5. Christian symbolism. Even though the US has no official religion, and the speech included a call for national unity, the President, who was a born again Christian who believed that he had two-way conversations with God[40], quoted from Psalm 23: "Even though I walk through the valley of the shadow of death, I fear no evil for you are with me."

Five days later, in a media availability at the White House, the President addressed a wider audience. In response to questions from the media he said[41]:

1. "I can tell you that the response from Pakistan; Prime Minister Vajpayee today, of India, Saudi Arabia, has been very positive and very straightforward… There is no doubt in anybody's mind with whom I've had a conversation about the intent of the United States. I gave them ample opportunity to say they were uncomfortable with our goal. And the leaders you've asked about have said they were comfortable. They said, we understand, Mr. President, and we're with you."

2. The President said: "This crusade, this war on terrorism is going to take a while."

In English speaking countries, the term "crusade" is used to indicate a noble effort for the public good. For any Muslim, the word "crusade" refers to the campaign launched by Pope Urban II in 1095, when he called all Christians in Europe to war against Muslims in order to reclaim the Holy Land, with a cry of "Deus vult!" or "God wills it!".[42] The Crusades refers to a series of assaults by Christian Europe between 1096 and 1291 (Armstrong, 2001).

There are many versions of the Clermont speech, but they all have the common theme that the Pope called for avenging the blood of Christ by cleansing the Holy Land of the infidels, who were primarily Muslims, but also Jews and Christians of other sects.

It is certain that the President did not mean to say to the world's Muslims that the US was launching a war of extermination against them, and that it expected their assistance in this endeavour; however, his unfortunate choice of words leant itself to this interpretation. It was as if he had said to a Jewish audience that the US would launch a Final Solution to terrorism and asked for their assistance in it.

As the campaign against Al Qaeda in Afghanistan progressed, soon to be followed by the invasion and occupation of Iraq, the messages from the US administration grew closer to the rhetoric of a religious war.

The deputy undersecretary of Defence for intelligence, Lt. Gen. William G. "Jerry" Boykin, was an outspoken evangelical Christian, who was in the habit of delivering sermons in full dress uniform at church where he said that the US was involved in Afghanistan and Iraq "because we're a Christian nation, because our foundation and our roots are Judeo-Christian … and the enemy is a guy named Satan."[43] Critics of US policy did not fail to notice the sermon and that the Administration did not attempt in any way to dissociate itself from to General's statement, describing it as his personal opinion. On another occasion, General

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[40] George Bush: 'God told me to end the tyranny in Iraq' https://www.theguardian.com/world/2005/oct/07/iraq.usa

[41] https://georgewbush-whitehouse.archives.gov/news/releases/2001/09/20010916-2.html

[42] https://www.history.com/this-day-in-history/pope-urban-ii-orders-first-crusade

[43] https://www.latimes.com/archives/la-xpm-2003-oct-16-na-general16-story.html.

Boykin said of a battle his troops fought against a Muslim warlord in Somalia: "I knew my God was bigger than his. I knew that my God was a real God and his was an idol."

Remarkably, these statements by the Administration seem as if they were designed to confirm Usama Bin Laden's worldview. In May 1998, Bin Laden gave a media availability at his mountaintop camp in southern Afghanistan, in the first half of which he answered questions posed by one of his followers, and in the second half he answered questions from ABC reporter John Miller.[44]

He explained that his call to wage war against America was made "because America spear-headed the crusade against the Islamic nation, meddling in its affairs and its politics, and [because of its] support of the oppressive, corrupt and tyrannical regime that is in control.

"We fight the governments that are bent on attacking our religion and on stealing our wealth and on hurting our feelings...What prompted us to address the American government in particular is the fact that it is on the head of the Western and the crusading forces in their fight against Islam and against Muslims... The hostility that America continues to express against the Muslim people has given rise to feelings of animosity on the part of Muslims against America and against the West in general."

Two points stand out from this comparison:
1. Each side claims (and probably believes genuinely) that it is on a Divine mission which can only be fulfilled with the total defeat of the other. There is no room for a political process that can resolve differences without conflict and bloodshed because political solutions are achieved through compromise, and there can be no compromise with idol-worshippers when God's commandment is to fight them.
2. Both sides claimed, and probably genuinely believed, that it was an innocent victim that is set upon by a wicked aggressor. Consequently, each side believed that whatever it did was justified because it was acting in legitimate self-defence.

The problem with rhetoric of this nature by both sides, is that it leaves no room for moderation or rationality. It was this worldview and rhetoric that caused the world to utter a collective sigh of relief when George Bush's term in office ended and Barak Obama was elected to succeed him. Any Jordanian who is asked to comment on the legacy of George W. Bush in the White House would sooner or later quote the Jordanian colloquial proverb: "a fool can easily throw a stone down a well, but then a hundred wise men cannot pull it out."

3. The Christchurch attack

The manifesto of the Christchurch terrorist was entitled "The Great Replacement", a reference to a conspiracy theory propagated by Renaud Camus in his books of the same title (Camus, 2012).

Briefly put, the theory states that the white Catholic French population, and more broadly the white Christian European population, is being progressively replaced by non-European people, specifically Arab, Berber Mid-Eastern, North African and Sub-Saharan African populations, through mass migration, intermarriage, and demographic growth.

The enemy, according to this theory, is Muslims from the above ethnic groups who work insidiously to eliminate France's white Christian culture and civilization and replace it with their own. Their allies, according to proponents of this theory, are

[44] https://www.pbs.org/wgbh/pages/frontline/shows/binladen/who/interview.html

globalists and liberals in Western governments who are not innocent victims, but wilful co-conspirators in the Great Replacement.

This theory and many others like it show clearly to what extent Islamophobia is on the rise. To a great extent it was nourished by the activities of Al Qaeda and later the Islamic State in Iraq and Syria, ISIS or Da'esh in Arabic.

Muslim efforts to counter Islamophobia seem ineffective or at times counterproductive. Part of the problem often faced by Muslims in the West is that they come from countries that are ruled by decree not by process. Traditionally, they do not settle differences through recourse to the law, but by appealing to the executive to redress their grievances. When the executive claims that it is unable to do as petitioned, for instance ban an offending book or cartoons, they conclude that the government of their adoptive country is insensitive to them.

Having said that, it is important to highlight that the acts of Al Qaeda, Da'esh, and others like them *nurtured* Islamophobia, but did *not create it*. Islamophobia is part of the global phenomenon of racism, which is man's gravest threat to man. It is the maximum of hatred for a minimum of reason.

Of course, Muslims are not the only group to be victimized, though it is in the nature of victims to feel that they are unique in their suffering and to be offended at being compared to others. There is equally a rise of antisemitism and all other forms of racism, which can be related to the resurgence of nationalism and populism in the world. In May 2019, for instance, US Congress representatives Ilhan Omar (Muslim) and Jan Schakowsky (Jewish) joined in an appeal to confront the rise in deadly expressions of white nationalism against their communities[45].

Just as an Australian senator suggested that the Christchurch terrorist attack was a fair reaction to Muslim presence in New Zealand, in the days when pogroms were commonplace people used to say that Jews must have done something to bring about the pogroms.

Ironically, at Christchurch also the white supremacist terrorist claimed and probably genuinely believed that he was vulnerable, victimized, and acting in self-defence because of globalization, immigration, and interracial marriages. White supremacists fear that blond-haired, blue-eyed people may disappear. There are politicians who fight and win elections on this platform.

So, what was so special about New Zealand's reaction to this attack that made the country and its prime minister inspirational role models worldwide? The answer, simply put, is that Jacinda Ardern rewrote the book on how world leaders should react to a terrorist racist attack:

1. Prime Minister Jacinda Ardern followed the usual practice of denouncing the perpetrator; but even though his identity was known from the moment of his arrest, New Zealand's message did not create targets for retaliatory hate crimes. The perpetrator *as an individual* was dubbed a terrorist and shunned from the community: "The person who has perpetrated this violence against us is not [us]." By contrast, and despite efforts by some members of the US Administration such as Secretary of State Colin Powell to discourage hate crimes in 2001, Muslims were and are still targeted in the US. Ironically, prime targets for anti-Muslim hate crimes are Sikhs whose traditions require them to wear turbans and grow a beard, for which they are mistaken to be Usama Bin

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[45] US Congress representatives say Muslim, Jewish communities must confront 'twin evils of anti-Semitic and Islamophobic violence' https://www.timesofisrael.com/ilhan-omar-and-jewish-colleague-co-write-op-ed-on-fighting-white-supremacy/

Laden followers of or sympathizers[46].

2. The message considered all the people of New Zealand as victims of the terror attack: "…perpetrated this violence against us". The direct victims were not a community apart. The only distinction that was made between them and the rest of New Zealand's population was by referring to them as those "directly affected by this shooting."

3. Most importantly, the Prime Minister's message discredited in advance any attempt to delegitimise the victims of the shooting, as the Australian Senator Fraser Anning who blamed the terror attacks on the presence of Muslims in New Zealand[47] attempted to do. The Prime Minister's exact words were: "Many of those who will have been directly affected by this shooting may be migrants to New Zealand; they may even be refugees here… They have chosen to make New Zealand their home, and it is their home. They are us."

4. The media were discouraged from focusing their attention on every detail of the terrorist's objectives, politics, and life. "He may seek notoriety, but we in New Zealand will give him nothing, not even his name."

5. The social media were encouraged to take active steps to remove from circulation the terrorist's manifesto and the film he took of his crime. Anything which like-minded people could use to make him a folk hero was removed from circulation.

However, the most potent element in the Prime Minister's discourse on the terrorist attack was the pronoun "us". As if by magic, that simple pronoun united the people of New Zealand, and with them millions worldwide.

This made the call to action personal. The attack was not against an abstract and possibly contentious construct such as "this great nation", "the beacon of virtue", or even democracy. It was against us, and the perpetrator, because of what he did, was not us!

No one could remain indifferent to this call. The action call was not for retribution but for healing. New Zealanders were called on to fight hatred with compassion and kindness, so they stood and gave of their best.

This leadership was reminiscent of Nelson Mandela when he was released after 27 years in prison. He did not call for revenge, but for "human compassion [that] binds us the one to the other, as human beings."[48] Incidentally, the manifesto of the attack's perpetrator considered Nelson Mandela as the terrorist and himself the hero.

So why is it that there is no unanimity on a matter so self-evident? In fact, it is amazing that racism still exists. Science has proven that homo sapiens all developed in East Africa around 200,000 years ago, notwithstanding some disagreement regarding the date (Diamond, 2005; Harari, 2015); and yet today, in the 21st century, we still have people who believe that certain races are intrinsically

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[46] 15 years after 9/11, Sikhs still victims of anti-Muslim hate crimes https://edition.cnn.com/2016/09/15/us/sikh-hate-crime-victims/index.html

[47] Fury as Australian senator blames Christchurch attack on Muslim immigration https://www.theguardian.com/world/2019/mar/15/australian-senator-fraser-anning-criticised-blaming-new-zealand-attack-on-muslim-immigration

[48] Message by Nelson Mandela at Healing & Reconciliation Service dedicated to HIV/Aids sufferers & "The Healing of our Land", Johannesburg
6 December 2000 http://www.mandela.gov.za/mandela_speeches/2000/001206_healing.htm

superior or inferior to others, and public policies in otherwise respectable countries continue to be formulated on the basis of such outlooks.

Historically, people hated and mistrusted anyone from outside their community; but mostly they were not aware of the other's existence. With improved communication and transportation, the other has come over and settled next-door, so people hate him all the more for it.

The Internet, for all the good that it has done, brought more information to feed the hatred of the other. It has also created echo chambers where like-minded people can discuss exclusively among themselves and feed one another more hate.

And another effect of the Internet is double trivialization of anti-racist attitudes. This is done by posting a racist slur trivializing something that deserves to be treated with respect; and then, if and when someone objects, the offender counters by trivializing that person or group, first by denying awareness of the racist implications of the original post, then by accusing the offended party of reading too much in an innocent joke and of stifling freedom of expression under the guise of political correctness.

In short, the world has become dangerously polarized. Walls and barriers are going up everywhere, physically and in our minds. This is a recipe for disaster, and many people are rightly worried.

In fairness, humanity has made considerable progress towards eliminating racism, particularly in the latter half of the 20th century; but the sad fact, as Einstein put it, is that it is still easier to smash an atom than a prejudice.

It takes a long time to change society's outlook, but it is vital to make this change. The world faces too many common concerns and challenges to let itself be polarized into tribes each dancing around its totem pole and filling itself with hatred and mistrust towards other tribes. But taking a common stand means that we should all denounce racism not only when it affects us or our community, but equally when it targets other people, even people whom we dislike for reasons which, upon analysis, prove to be identical to those for which racists hate us.

But this is the kind of attitude which the world needs to adopt. The fight against xenophobia and racism is fought with legislation and communication. Messages, which are the essence of communication, when they are delivered in response to terrorist attacks, should aim to leave the audience united not in their hatred for any agency or group, but in their solidarity and compassion with the victims. New Zealand stands as a good example which deserves to be studied and copied.

Conclusion

The communication revolution has touched and upgraded almost every aspect of human activity. Unfortunately, one of these activities enhanced by the Internet is the recruitment and mobilization of terrorism. This is exacerbated by the rise in nationalism, racism, xenophobia, and populism.

Terrorism has its roots in racism, xenophobia, and as the examples discussed above show, a sense of righteousness. In both examples, the perpetrators and the victims felt that they acted or were targeted because of their righteousness and the inherent wickedness of the other side.

The fight against terror must necessarily be multi-dimensional, and one of the vital dimensions is communication. Those fighting terrorism need to be careful what messages they transmit because with each message, there are in fact three messages: the one which the speaker intends to transmit, the one which he/ she actually transmits, and finally the one that is received by the audience. This is why

George Bush aroused the suspicion and enmity of many Muslims when he announced his crusade against terror.

In addition, anti-terror messages need to be consistent and they need to be sustained over a long period of time because changing social outlooks takes a very long time even on a non-controversial issue. On a controversial issue such as racism and xenophobia, changing social outlooks would be particularly challenging.

The reaction of New Zealand to the Christchurch terror attacks was particularly effective because New Zealand's message achieved the following:

1. Eliminate the terrorist's propaganda, including his identity. This disarmed would-be supporters of the act such as Australian Senator Fraser Anning and it prevented other like-minded people from using it to recruit future terrorists.
2. Unify the people of New Zealand and millions worldwide behind the simple message of that the victims "are us!"
3. The call to action did not promote further hatred but solidarity and compassion.

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Education against Hate and Racism to African-Americans: Social Consequences of Choice of Literature and Movies for Teachers

Lara López-Hernáez, M.Sc., Ph.D., MBGPH ·
Professor, International University of La Rioja, Spain
AUSN Visiting Professor of Mindfulness and Childhood Psychology
Email: llopez.lara@gmail.com

Abstract

This text examines some literary and cultural works more representative of African-American experiences in the "New World" from the "beginning", through the Harlem Renaissance and obtaining civil rights. The main objective is to analyze the content of literary texts as a means to document, interpret and better understand the past and the present intertwined in the life of the black American. With all this information, measures to deconstruct racism are proposed. The results show that this phenomenon goes beyond the color of the skin, whiteness is an ideology, it is power and wellbeing and racism arises out of fear of losing that power. African-Americans have shown metaphors in their literary works to go beyond words incapable of expressing, hypocrisy, emotions and feelings of injustice, in which vulnerable elements, such as women, have always been harmed. Racism is still there in a more implicit but no less harmful way, that is why universal, non-sectarian inclusive education where it is lowered to the white of its pedestal of whiteness, it would be a definitive solution. In this sense, the choice of literature and movies to see in class, by the teacher can have immense and positive social consequences. Therefore, the responsibility and social conscience of the educator is enormous when it comes to choosing their materials well.

"Only when the lions tell their stories will the hunters stop being heroes" (African Proverb)

1. Introduction

Racism is not something from the past; it is still there in a subtle way. In the United States of America, perhaps due to the past of slavery towards the African-American people, it is especially visible and at times, clashes of physical violence by security forces continue to occur to this group. A federal investigation by the US Department of Justice that began after the riots in Ferguson in 2014[49] determined that this police department routinely stereotyped and discriminated against African-American residents in violation of the Constitution. In response, on August 11, 2015, the Pentagon ordered the Ferguson Police Department to return all police vehicles, a

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[49] Department of Justice Report on the Ferguson, Missouri Police Department by US, Department of Justice Civil Rights Division (4 March 2015). See http://apps.washingtonpost.com/g/documents/national/department-of-justice-report-on-the-ferguson-mo-police-department/1435/

warning that could serve as a model for other security forces in the country under the same circumstances.

This and other examples show that after fifty years, the dream of Martin Luther King is now almost a reality:

"I dream that one day even the state of Mississippi, a suffocating state with the heat of injustice, suffocated by the heat of oppression, will be transformed into an oasis of freedom and justice. I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character ... I have a dream today, I have a dream that one day, in Alabama, with their vicious racists, with his governor who has his lips dripping with the words of interposition and annulment; one day there in Alabama, black children and black girls will be able to join hands with little white children and white girls as sisters and brothers" (Martin Luther King, 1963, in Harvard, 2008, p.153)

However, even if segregation does not exist, or the right to vote and other social rights have been achieved, the African-American people still suffer discrimination. And as Buddha said, "the solution is the problem and the problem is the solution" (Trümpa, 2010), therefore, we will carefully analyze the problem to find solutions to the social injustice suffered by this group. For this, an analysis of several audiovisual documents dealing with racism and some autobiographical literary works representative of African-American culture, written several of them by women, has been made. Therefore, the objectives of this paper are to analyze these documents and extract nuances and ideas that make us better understand what is racism and its root and find some solutions from them. Besides showing educators that a good choice of literature and films as class materials will have positive social consequences and hence their responsibility to choose well.

2. History of the racial problem in the US

By reviewing some audiovisual documentaries that speak of racism, we can analyze and understand more deeply the idiosyncrasies of the problem. From the mockery and ridicule to the figure of the black in the 50s, through the struggle of pioneering leaders of the civil rights of blacks in the United States, reaching access to education for equality and social justice.

2.1. Mockery and ridicule to blacks

In the documentary film "Story of a People"[50] a review is made of all the objects of the "Jim Crow" museum that represent the history of African-Americans in the USA. The museum takes its name from the famous comedian on American television in the 1950s, which with his face painted black, big white lips and his peculiar way of dancing and talking, ridiculed the figure of blacks.

In the museum cultural space it can see several sections that explain the mockery to blacks through cartoons, dolls and racist ideas presented in advertisements of that time. There is talk of Aunt Jemima[51], a famous black fat woman who advertises syrup and she became famous on American television in the 60s. The figure of the fat "Mami" who always appears in the house and in the kitchen is a recurring character of mockery, as can be seen in the famous character of the movie "Gone with the Wind".

Racism and intolerance are also reflected in American children's literature.

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[50] Jump Jim Crow; see http://www.youtube.com/watch?v=T5FpKAxQNKU

[51] Aunt Jemima, "I'se in town, Honey!"; see http://www.youtube.com/watch?v=3ipamH6EEwI

Several books ridiculed the figure of black children and the children's stories of Helen Bannerman, "Little Black Sambo" (1923)[52] and that of E.W. Kemble, "A Coon Alphabet" (1935), describes the adventures of a black child with animals and challenging situations. Both are developed through a humor of mockery and ridicule, even more horrible when it comes to a child. The two were later represented in cartoons. But the cruelty becomes almost unbearable in Nora Case's book, "Ten Little Nigger Boys / Ten Little Nigger Girls (1907) where the story is told of ten black children who are traveling and going through various adversities, until they disappear by one for different cruel reasons. Reasons without sense to make a white audience people laugh. "Ten little blacks ate happily and (...) nine little blacks (...) like that until it reaches zero ".

Given this type of mockery towards the figure of the African-American, there is a law amendment that prohibits and penalizes anyone who does so in a public space. However, this is too ambiguous, and the punishment is not yet penalized[53].

2.2. The fight of great characters

The movement of civil rights in the sixties, led by Jessica Parker, and other characters such as Martin Luther King or Malcolm X, ended the segregation of blacks and whites in public spaces. Until then, the Jim Crow[54] Act was still in force, which advocated racial segregation in all public facilities under the slogan, "separate but equal". Also in the sixties, violence against the African-American group was quite common, on the part of many whites and the religious group "Ku Klux Klan"[55], the architects of hundreds of murders and disappearances in the country.

In the film "I Am Not Your Black" (Baldwin, 1979 in Peck, 2016), based on the book "Remember this House" by James Baldwin[56], the American writer narrates the life and murder of his three friends, the leaders of the civil rights of African-Americans in the US, Medgar Evers, Malcolm X and Martin Luther King, none reached the age of forty. It shows a historical review of the racial problem and a trip to the black history of the United States, which connects with the past through the Civil Rights Movement and with the present through "Black Lives Matter", a social

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[52] See (Children's books: Nora Case, Ten Little Nigger Boys/ Ten Little Nigger Girls (1907)http://ufdc.ufl.edu/UF00080719/00001
http://www.shadowandact.com/?p=22425
http://www.funnyjunk.com/movies/3214454/10+Little+Nigger+Boys/ (audio, performance by Stanley Riley and Doris Gambell. Announcer: Derek McCulloch, better known as "Uncle Mac." The recording was made c. 1952 for EMI.)

[53] Blackening Up. Blackface: History of a Controversy. See http://www.youtube.com/watch?v=Ey8WQEJyGi0

[54] The Jim Crow Act, was a state and local law in the United States, promulgated by the white state legislatures, which at the time were dominated by the Democrats after the period of Reconstruction between 1876 and 1965. See https: //es.wikipedia.org .org / wiki / Leyes_Jim_Crow

[55] Commonly called KKK or simply Klan, it refers to three different secret movements at different times in the history of the United States. Founded on December 24, 1865, Pulaski, Tennessee, United States, Arkansas, USA. UU., Protestantism.

[56] See movie at https://pelis123.tv/watch/i-am-not-your-negro-2016-00o9cca-20u.html

movement that has emerged against the police brutality, that took force after the acquittal of the young Trayvon Martin's assassin in 2012[57].

According to Baldwin (Peck, 2016), Malcolm X and King had different views on how to tackle the problem of racism. Malcolm X was more radical than Dr. King and according to Malcolm X, King was like Uncle Tom with the Ku Klux Klan, too good-natured and soft for the fight. Malcolm X was a Muslim and leader of the "Nation of Islam" group, had problems with drugs and ended up in prison. He was a sectarian man who hated whites and that hatred killed him, trapped in his situation (Baldwin, 1979 in Peck, 2016). However, despite this, he did law studies and, like the other leaders, firmly believed in education: "education is the passport for the future, because tomorrow belongs to those who prepare today" (Malcolm X, Declaration in Detroit, Michigan, November 10, 1963 in Malcolm X, 1991). The African-American leader denounced a society mediated by whites and the media: "newspapers hate people who are being oppressed and love people who oppress" (Malcolm X, "You can hate the roots of a tree and not to hate the tree ", 1925 in Malcolm X, 1991)

On the other hand, King did PhD studies and organized peaceful marches in different states, following the philosophy of Gandhi. Along with Rosa Parks, she starred in the "Montgomery Bus Boycott"[58], with which racial segregation ended on buses, and the Washington march, in which she offered her most famous speech, "I have a dream":

"I tell you today, my friends, so even if we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream. I dream that one day this nation will rise and live the true meaning of its creed … We hold that these truths are self-evident, that all men are created equal … I dream that one day, in the red hills of Georgia, the children of the former slaves and the children of the former slavers will be able to sit together at the table of the brotherhood" (Robbins, 2007, p 106)

Dr. King, not only fought against the oppression of the African-American people, but for other peoples oppressed by the Americans, like the Vietnamese, and in one of his conferences declared: "… we will no longer vote for the men who continue to see the murders of Vietnamese as the best way to advance the goals of freedom and self-determination in Southeast Asia … "(Robinson, 1968, p.4).

But there was still much to be done, black was still wrongly related to a great sex and was not allowed to pair with whites, black and white couples were frowned upon (Peck, 2016). According to Baldwin (Peck, 2016) the black has been sold, exploited, as cheap labor, thanks to his hard work, the US has reached the welfare state, and when it no longer needs it, it does not want it anymore. Jon Wayne does not want to mature, taking by force what the misery of a country shows (Baldwing 1979, in Peck, 2016). To save and defend their purity, whites invented black hatred, guilty and restricted white imagination, the root of black is anger and that of white fear (Baldwin 1979, in Peck, 2016).

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[57] See at https://en.wikipedia.org/wiki/Black_Lives_Matter

[58] The Montgomery Bus Boycott was a campaign of political and social protest against racial segregation in the public transportation system of Montgomery, Alabama. An event in the Civil Rights Movement that lasted from December 5 (1955) until December 20 (1956). Rosa Parks, an African-American woman was arrested for refusing to give her seat to a white person. Therefore, a decision of the Supreme Court of the United States declared the laws of Alabama and Montgomery on segregated buses were unconstitutional. The Reverend Martin Luther King Jr. among others participated. See https://en.wikipedia.org/wiki/Montgomery_bus_boycott

2.3. Education as an agent of social change

The documentary film *"Tell them we are rising: the story of black colleges and universities"*[59] tells how the history of the education of African-Americans in USA has been throughout history. At first, when the slaves arrived in America, they had no education, the owners did not want to keep them subordinated. Later assimilation came, Christian whites came from north to south to inculcate their white culture, a "paternalism and covert racism" (DuBois, 1903). In spite of that, many teachers, both black and white, were hanged for that and in these dark moments, smuggling schools appeared, called "to teach a lesson", in which blacks without any training, who knew the basics, taught to others to read.

One of the first crucial figures in the education of the African-American people was Booker T. Wasington, who created "Tuskegee Institute". He was born in slavery and created a school to train blacks, a professional training of blacks to serve American society, that is, another kind of slavery (DuBois, 1903). This institute offered training for professions such as seamstresses, plumbers and masons among others. Another crucial figure in the education of this group was W.B Dubois, a black man who studied law at Harvard and believed in another type of education. DuBois offered several speeches about free education, in order to create new educational institutions that would form free blacks but segregated. Thanks to his work, there were several protests and demonstrations calling for independence and cessation of white control over education.

In this line, some institutions such as Fisk University, formed blacks and Native Americans independently. Howard university, a law school, tried to break the laws of the country that oppressed blacks and fight for their rights. Through this school, an attempt was made to create an egalitarian segregation or separation, but they realized that separation could never be equal. African-Americans tried to access all kinds of educational institutions and sit apart, but problems arrived, and at Southern University, in the early 1970s, several black students were arrested, shot and killed by white students.

Today the universities for blacks are proliferating -Spellman College, Morris Brown College, among others-, so far from the "assimilation", where white culture wants to continue dominating, but so far from the ideal of "inclusion", where all cultures they coexist in harmony without any desire to dominate over others.

2.4. Music tells the truth

The music tells sad stories and "Strange Fruit"[60] is a good example of that. The song has been performed by many African-American musicians, but the most famous is the version of Nina Simone and Billie Holiday. It was written by a Jewish teacher, Abeel Meropol, in protest of American racism and lynching of African-Americans, just for being black. The lyrics tell the story of the hanging of blacks in fruit trees, metaphorically exposed to society as strange fruits that hang from trees.

"Lift Every Voice and Sing"[61] often referred to as the "Black National Anthem" is another famous song that expresses a cry of liberation and affirmation for African-Americans. It was written as a poem by James Weldon Johnson in 1900 - Director of

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[59] See https://www.youtube.com/watch?v=Cgmri7VBzpA

[60] See https://www.youtube.com/watch?v=Web007rzSOI

[61] See https://www.youtube.com/watch?v=ya7Bn7kPkLo

the segregated school "Stanton School" in Jacksonville, Florida - with the music of his brother John Rosamond Johnson in 1905. It was publicly offered first as a poem as part of a celebration of the Abraham Lincoln's birthday, on February 12, 1900, in charge of five hundred schoolchildren of this school. James Weldon Johnson presented this to his guest of honor Booker T. Washington. Later, in 1919, the National Association for the Advancement of People of Color (NAACP) nicknamed it "The National Black Anthem" and it became a very popular song.

Expression of pain, repression, hatred for all the injustice suffered, for the mockery and constant ridicule, insulting and ridiculous segregation, police brutality and political persecution. Several leaders fought for the civil rights of blacks and for the hope of change, for a non-assimilative education liberated from whites and against the exploitation of labor by the African-American people. However, there are several underlying and non-implicit racist overtones for which it has been difficult to fight socially, but which are explicit in the literature.

3. Literature

Literature expresses more than words, speaks of emotions and feelings through fiction and rhetoric. The following is a review of several classic literary works written by African-Americans, several of them autobiographical that bring to light useful information to fight against racism.

3.1. Psychological chains

One of the most influential literary pieces that fed the abolitionist movement of the early nineteenth century in the United States, was written by Frederick Douglass, "Narrative of the Life of Frederick Douglass (1845). In his autobiographical book the author writes about slavery, about the miseries that happened to slaves at that time and the fact that they were treated like animals. He talks about racism and describes the machismo, morality and Victorian values of the time. Douglass reflects in the text a different language used by the slaves, using rhetorical figures of the time, in addition to the alliteration, repetition and exaggerated intonation to give the drama that history deserved. He also uses fiction to tell several events of the novel.

According to the author, fear is what kept the slaves where they were, because if they manifested their rights they were punished by their owners. Douglass (1845), thought that if the slaves could read, they would not be able to be slaves, they would be unmanageable and sad. The protagonist of the novel learned to read and ended up fleeing the plantation to fight for abolitionism. However, he never managed to be entirely free, because when he spoke in public in favor of the cause, his white abolitionist associates set limits to what he could say, because they did not want him to analyze the problems of slavery, nor to form the future for black people. According to Margaret Fuller[62], the editor of his book, Thompson - his ex-master - claimed that the slave he knew was an ignoramus, an ordinary black, and according to his words, he was not capable of writing the novel (Bean, and Myerson, 2000).

Another autobiography turned into a novel is the story of a young slave and fugitive mother, who narrates the life of Harriet Jacobs, in "Incidents in the Life of a Slave Girl" (1861). Jacobs uses the pseudonym of Linda Brent and tells the story of

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[62] Margaret Fuller: - May 23, 1810 - July 19, 1850-, was an American journalist, critic and defender of women's rights associated with the movement of American transcendentalism. She was the first American woman to write full-time journalism. His book Woman in the 19th Century is considered the first important feminist work in the United States. See https://en.wikipedia.org/wiki/Margaret_Fuller

what happened to get her and her children's freedom. The author used techniques from sentimental novels to address issues of race and gender. It relates the struggles and sexual abuse faced by the slaves in the plantations and all their efforts to act as mothers and protect their children from being sold.

Tired of being exploited on the plantation, she flees to New York and then to Boston with her children. She thinks that in the north everything is different, and her dream is to build a home, however, it is not possible. The Fugitive Slave Act of 1850[63] is approved by Congress at that time, which makes Linda -the protagonist- and her children, extremely vulnerable to capture and re-enslavement, which requires the cooperation of the forces of public order and citizens of free states. Their owners traveled to New York to capture them, but to solve the problem, a lady offers to buy her freedom. Jacobs rejects it at the beginning, because she wants to flee with her son to California, but at the end she ends up accepting for everyone's safety.

The text expresses silence, domesticity and the extreme authority of the boss who seduced her without forcing her physically. The space of the attic, in which Jacobs shut himself up for seven years, has been taken as a metaphor in black critical thinking, according to the theory of Katherine McKittrick (2006, p.27). In her text Demonic Grounds: Black Women and Cartographies of Struggle, McKittrick argues that the attic highlights: *"Jacobs transforms geography into a usable and paradoxical space … when it enters its escape loop, it declares that its continuous darkness was oppressive, without a single ray of light and without any object on which to rest the eye"* (McKittrick, 2006; p 27).

However, once she drills the space making a hole: *"Jacobs creates a different idea of what plantation is, she comes to inhabit a disembodied master eye, seeing from nothing, allowing her to imagine freedom while protecting herself from hypervisibility to which blacks, especially black women, always they are subject"* (McKittrick, 2006; p.43)

"Our Nig" (1859) is another female novel written by Harriet Wilson and was rediscovered in 1981 by Professor Henry Louis Gates, as the first novel published by an African-American woman in North America. It is considered as an allegory to the freedom of the slave woman, because she talks about marriage as an institution and sexuality as a weapon of domination. The owners raped their slaves, which show the injustice of society, clandestinely, contradiction, darkness and infidelity. The novel also talks about culture, freedom, the contract of sale, the economy, hope, as well as suicide and the relationship between mothers and children.

The narrative style is really authentic, because the characters act like in a play, with hypocrisy expressing exclamations and capital letters to emphasize grief and emotions. There are also biblical names and symbols such as "Mag" that refers to Magdalena, who was a prostitute (Wilson, 2004, p.72). The author describes at the same time, the extreme sensualization of the bodies of black women, and although she is a white woman also sexual, her mother Mag is still more sexual than her. Frado-the protagonist- cannot break the chains of this house where inhuman conditions are established, and even less to break them in her mind, so it is difficult to escape. The fact that she grew up in the north, a free place, incapacitates her even more psychologically, since there is no escape for her, does not find a positive geographic location. She has no sense of freedom, because she was raised as a prisoner in a free land and repressed for having claimed it. The conclusion of the novel is that she had no options, she only had thoughts and pain, "she can leave the walls that kept her in the past, but she cannot leave her mind, thoughts and

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[63] Law of Fugitive Slaves of 1850: see; https://en.wikipedia.org/wiki/Fugitive_Slave_Act_of_1850

memories that keep her eternally captive" (Wilson, 2004, p.72).

3.2. Beyond education at the service of white

In the novel "Up from Slavery" (1901), Booker T. Washington also recounts his autobiography, aimed at whites, blacks and Native Americans. He describes his hard personal work experience, from the position of a child slave in the Civil War, to the difficulties and obstacles he went through to get an education at the new Hampton Institute. His first job as a teacher took place at the Tuskegee Institute in Alabama, teaching useful work skills, helping the African American collective and other disadvantaged minorities to subsist for themselves and evolve as a social group.

The author reflects on the generosity of teachers who helped to educate these disadvantaged groups, describing their effort to inculcate manners, education, dignity and health care. His educational philosophy was based on the combination of academic subjects with the learning of a trade, explaining that the integration of practical topics is designed, in part to reassure the white community about the usefulness of educating black people, something that created controversy around his figure and W. E. B. DuBois, among others, attacked his philosophy.

In effect, W.E.B. DuBois attacks the philosophy of Washington in several points of his novel: "The Souls of Black Folk (1903)". This work was a reference in the civil rights of African-Americans and speaks of the right to vote, education, equality and justice. The author uses repetition and symbolism to emphasize the text and give a dramatic perspective to the problem of an implicit and deep racism that goes beyond what can be perceived with the senses. This created the double consciousness that always -according to the author- Afro-Americans have suffered. To explain it, DuBois used the symbol of a veil, saying that all of them are covered by a veil that separates two souls, two thoughts, the false and the true, the blessing of the curse, and defined the "double conscience" as a sensation of always looking at oneself through the eyes of others, of measuring their soul by the tape of a world that watches them with fun contempt and compassion.

"One feels its duality: an American, a black, two souls, two thoughts, two struggles without reconciliation, two ideals in war in a dark body, whose tenacious strength alone prevents it from breaking into pieces. The history of the black American is the story of this effort, this desire to achieve conscious manhood of himself, of uniting his double self into a better and truer self. He simply wishes that it is possible for a man to be both black and American, without being cursed and spat on by his companions, without having closed the doors of opportunity on his face" (DuBois, 1903, p.5)

The protagonist of the novel, has to work hard to have access to a good school, however, his friend has access to the best university in the country, just for being the son of the judge and the privilege only for the color of skin. For DuBois education is the opportunity to ascend, however, when the protagonist returns to the community in which he lived, after studying at the university, he is unfairly marginalized by his own people, and in the end is lynched by a crowd, for defending himself and his sister.

DuBois took part in the accreditation of Fisk University, Clark Atlanta University, Howard University and Hampton University and according to his words: *"The greatest success of the Office of Free Men was the planting of the free school among blacks and the idea of free primary education among all schools in the South"* (DuBois, 1903, p. 28). *"Teach workers to work and teach thinkers to think, the need of the South is knowledge and culture"* (DuBois, 1903, pp. 71-72). "Is not life more than meat and body more than clothing? (...) *"If the Negro were to learn, he*

must teach himself" (DuBois, 1903, pp. 75-79).

Regarding the right to vote of all US citizens, he declares: "If we cannot peacefully reconstruct the south with white votes, we can certainly with black votes" (DuBois, 1903, p. 33) *"If the North or South, does not value correctly the privilege and the duty to vote, is opposed to the superior training and ambition of our brightest minds "* (DuBois, 1903, p. 50).

However, DuBois believed that civil rights were far from reaching Georgia, and Dougherty County, or what he called the heart of the Black Belt: *"here are the remains of the vast plantations"* (DuBois, 1903; p. 93). *"I have called my little community a world, and so did its isolation, and yet there was a half-awakened common consciousness among us, arising from the joy and common distress, in burial, birth or marriage, of a common difficulty in the poor land and in low wages, and above all, in the vision of the veil that hung between us and the lack of opportunity "* (DuBois, 1903, p. 57).

3.3. The step to white hypocrisy

Passing (1929) is a novel referred to the practice of "racial step" as a key element. It was written by the American author Nella Larsen and takes place in the neighborhood of Harlem in New York, in the 1920s. It begins with the meeting of two childhood friends, Irene Redfield and Clare Kendry, which has become white, most important event and catalyst of the tragic events. The novel not only speaks of race and the tragedy of being mulatto, but of gender, of repression for women and jealousy among them. The author also exposes the masculine oppression suffered by the protagonist by her father in the short story "Freedom" (Larsen, 1926 in Knopf, 1993). Whiteness is reflected as an element of superiority and security, Clare is a symbol of whiteness, of admiration for Irene, of access to the freedom and tranquility of a middle class.

This decade was a marked period in the United States due to considerable anxiety and discussion about the crossing of racial boundaries, *"the so-called color line between blacks and whites"* (Kaplan, 2007, pp. 16-17). This was exacerbated by the Great Migration, in which thousands of blacks left the rural south to the cities of the North and Midwest, where, along with new waves of immigrants, they changed the social composition. The practice of people crossing the line of color - trying to claim recognition in another racial group than what is believed to belong - was known as "passing." Many African Americans had European ancestry in varying proportions, and some seemed visibly European (Kaplan, 2007, p. 121). The imposition in the early twentieth century of the so-called one drop rule[64] by which someone with even an African ancestor of sub-Saharan origin was considered black-led to a hardening of racial lines and although the exact number of people who passed is, for obvious reasons unknown, the sociologist Charles S Johnson (1893-1956) estimated that 355,000 blacks had passed between 1900 and 1920 (Sollors, 1997, p. 281).

The main characters of the novel face the rules of white culture, "whiteness" (Kaplan, 2007, p. 489). Clare, who is of mixed race, chooses to identify with the white culture and Irene, who identifies herself as African-American, chooses to pass when she feels the need to mix with the white culture, fighting against the desire for whiteness, due to the positive stereotypes that the society has created around the white identity (Kaplan, 2007). Clare's experience growing up with her white aunts, has a direct impact on her initial desire for whiteness,

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[64] One drop rule: Ver https://en.wikipedia.org/wiki/One-drop_rule

therefore, she passes as a white woman, marries a white man, but does not forget her African-American culture, which indirectly brings death.

However, there is a constant contradiction in what the protagonists want. Clare has this desire to pass as a white woman because she believes that this is the only way she will have social power, but after reconnecting with her childhood friend, she begins to struggle with her wrong desire for whiteness and returns to his African-American identification. In the same way, Irene identifies herself as black, but as she wishes to feel more secure, she sometimes opts for to pass, but at the same time he does not want to put himself in a dangerous situation for her and her marriage. Throughout the novel, Clare has evolved from wanting to reach whiteness to reconnecting with African-American culture, while Irene still has a desire to achieve it (Kaplan, 2007).

3.4. Male domination and racism

"Their Eyes Were Watching God" was written in 1937 and is the best-known work of the African-American writer Zora Neale Hurston. The novel is set in central and southern Florida at the beginning of the 20th century, starring Janie Crawford, a fascinating character. It begins with a gossip between women doing lace and a competition between men before the same circumstance. The protagonist is a young woman with clear skin, who realizes that people must learn about life and go to God for themselves. She has three marriages and with the last one she falls in love, but he becomes crazy and jealous and constantly points her with a gun, which causes her to kill him: "maturation of a vibrant adolescent, but without a voice, in a woman with finger on the trigger of his own destiny"[65].

The novel speaks of the racial climate at the beginning of the 20th century, of the racial uprising, of the Harlem Renaissance, of gender, of the desire for feminine liberalization, of the value of women in a relationship and of the female voice and language. Bernard (2007) talks about the cognitive construction of the self in this novel, since the protagonist uses her cognitive abilities to find her identity and develop her knowledge throughout the novel. While she lives in a sexist society, she continues to rise above her position as a woman specifically with her three husbands. The protagonist also goes beyond the problematic of race, since at the end of the novel she comments that white people have supported her more as a woman than those of her own race when she kills her husband.

The Ways of White Folks is a collection of fourteen short histories of Langston Hughes, published in 1934 that also speaks of racism (Rampersad, 1986). The collection is marked by pessimism about race relations, as well as sardonic realism and comic racism (Rampersad, 1986). The Conjure Woman (1899), Slave on the Block (1933) and Wright's Uncle Tom's Children (1938), are some of them. Cora Unashamed (1916), is one of the best stories in The Ways of White Folks. It is a picture brilliantly of an isolated black woman in a small Midwestern city, who stoically survived her own sorrows, but in the end she attacked the hypocrisy of the whites who employ her (Donald, 1996). Hughes' short stories could occupy a larger place in American literature, when he was still a passionate socialist. But he could not maintain the tone of those powerful and controversial pieces for a long time and in the following years he allowed his tone to pass from irony and sarcasm to scenes and cartoons without much room for characterization (Donald, 1996).

For all the physical and psychological limitations to which African Americans

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[65] National Endowment for the Arts website, 2018. See   https://www.arts.gov/national-initiatives/nea-big-read/their-eyes-were-watching-god

were subjected, abuse of power, domination, sexual submission, hypocrisy and contradiction, poverty, low wages, lack of rights; some rose in support of abolitionism, for the right to vote and for a dignified education through their writings. The whites have not wanted to believe in them for fear of losing the power, superiority and security that gave the whiteness, irony and hypocrisy of the middle class. Therefore, education is the solution to solve a slavery that is also in the mind, an education to get out of there and not of service to white, but for themselves. An universal education for blacks and whites that is not in the service of anyone, but for the progress of all.

4. Reflection and conclusions

Several conclusions can be drawn through the previous documentary and literary analysis. First of all, the idea of whiteness stands out, as a symbol of power, status and social welfare, and racism as the fear of losing it (Baldwin, 1979 in Peck 2016), not because of color, but because of the fear of losing that security that gives the whiteness. So, is there any difference between hatred of a Negro, a Latino, a Native American, or a Muslim? The dynamics of rejection for fear of losing power is the same and could be extrapolated to all groups. Baldwin believed that Jon Wayne was a hero, but when he becomes an adult he realizes that he is no longer next to the actor, but next to the Native American Indians marginalized by Wayne and the whites. When I was a child I did not see injustice, he saw himself white, because white is the color of security and well-being. For the author, the world is not white, it cannot be white, it never was, white is a metaphor of power and control for fear of losing it (Baldwin, 1979 in Peck 2016).

In this sense, Foucault (1999) defines the main power technique that emerged in the seventeenth and eighteenth centuries called disciplinary or political anatomy, which is characterized by being an individualizing technology of power, based on scrutinizing the individuals, their behavior and their body in order to anatomize them, to produce docile and fragmented bodies. It is based on discipline as an instrument of control of the social body, penetrating it until it reaches its atoms: particular individuals. Surveillance, control, intensification of performance, multiplication of capabilities and utility among others.

When the slave Douglass published his autobiographical book, its editor Margaret Fuller, of Norton Critical Edition, said that she had never read a simpler, true, coherent and warm narrative with a genuine feeling. Fuller opined that Dandis' wasteful and mercenary brutes who insult and beat an honest man, cannot have whiteness except in their skin, nor humanity in the external form (Bean and Myerson, 2000). The whiteness is not related to the color of the skin, it is psychological and ideological, that is why Baldwin learned with experience not to belong to any organization, nor sect, nor religion. He did not want to support, or ally with the black panthers, or with the color league, or other of the style. On the contrary, Malcon X was sectarian, he hated white people, he fought for civil rights in a non-peaceful way and that killed him, the consequences of his actions ended him (Baldwin, 1979, in Peck 2016).

An idea of contradiction in the protagonists is extracted from the literature, of frustration by the emotional complexity of two opposing realities, what one is and wants, and what society imposes on you. This is expressed through several metaphors, the "attic" of Jacobs for example, as a paradox between the desire for freedom and the security that gives life from a hole to your measure. Or the "veil" that Dubois uses, when he speaks of double consciousness, of looking at himself through the eyes of others. The term "double consciousness" is the idea that blacks

must have two fields of vision at all times, they must be aware of how they see themselves, as well as being aware of how the world sees them. *"In those dark forests of his effort, his own soul rose before him, and he saw himself, darkly as through a veil, and yet he saw in himself a faint revealing light of his power, of his mission "*(DuBois, 1903, p.16)

The idea of Nella Larsen with the passage of the color line, also expresses that contradiction, frustration and struggle between guarding the roots and tradition or passing the limit of color to feel security and superior status. Any problem grows even more in vulnerable societies, since more black women than men have wanted to pass the color limit, and the fact of being a woman, has been an added factor within an unjust society, with fewer rights, that leaves them no room for decision, and physical domination, sexually and psychologically. In the last line of the book "Our night", the author says that nobody remembers Frado -the protagonist-, but she will never stop following her owners beyond mortal vision, although the families she worked for have forgotten her, she still remembers them (Wilson, 1859, 2004), since she will never be able to get rid of her slavery and psychological chains.

Racism is no longer explicit to take on more subtle nuances, but no less dangerous. The documentary, "True Colors," from Primetime Live with Diane Sawyer[66], tells the story of two young men of equal social standing in Missouri. Both are middle class, have gone to the same school and university, play on the same team and work in the same place. They want to show that, although there are apparently equal opportunities between both, the reality is different and there is still racism in the USA. Both try to buy clothes in the same store at different times, and the hidden camera shows that the white is attended to instantly, unlike the colored man. When the protagonists pretend to rent a house, again the cameras show how the white is accepted and gets it instantly, unlike the black.

Therefore, education must get there, and change that horrible and subtle level impossible to appreciate at first glance. It all started with Booker T Washington (1901), that even with the criticisms of DuBois and other educators of the time, he took his idea of professional education to the service of society, and defended the right to vote in a very diplomatic way, through the friendship between races. *"I believe that over time, through the operation of the intelligence and the friendly relations of the race, all the traps in the polls in the South will cease"* (Washington, 1901, p. 156). He was one of the pioneers of education for African-Americans in the US, which, even with its defects, was one of the seeds for change. He said that his race should continue to go through the severe American melting pot and be tested in their patience, tolerance, perseverance, power to withstand evil, resist temptations, economize, compete, to be successful in commerce, to be great, to smile, to learn, to be simple, uplifted and servant of all. *"In the North I will actively seek funds, and in the South I will encourage the material and intellectual growth of both races"* (Washington, 1901, p. 140).

Segregation in public and educational settings was for years the way in which African-Americans were able to access the academic world. Not only whites, blacks have wanted it too, and it is logical, since education has been dominated by white ideology. DuBois believed in educational segregation, in an education liberated from whites, believed that the black must educate himself and many current universities continue to think about it. But who reeducates to white to leave the pedestal of whiteness? Is educational segregation the solution for blacks to access a better

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[66] True Colors," from Primetime Live con Diane Sawyer (1991); see   https://www.youtube.com/watch?v=oi_DF9Iu2xA

quality? According to Baldwin (1979 in Peck, 2016), segregation is fear and ignorance towards the unknown, not wanting to know what happens to the other side.

Racism is a problem that affects us all, and according to history only blacks have fought for this cause. We must fight for a universal education free of ideologies, for inclusion, not integration or assimilation to a specific culture, an education in equality, for which the Rev. Martin Luther King Jr. opted for. At the same time create spaces to talk about racism -features, causes and solutions- within schools. The Jim Crow Museum offers a physical space to talk about this and other experiences and talk about racism and how to deal with it. Another possibility would be to offer activities outside of schools where different cultures have to live together to achieve common objectives.

Several black artists have offered their humorous art with ideas to deconstruct all this ridicule that African Americans have been subjected to for years, ridiculing the ridicule, which is not easy. There are feelings and frustration that cannot be expressed only with words, so from the schools, music can be encouraged, art and writing as catalytic activities to heal, teach, express and reach everyone the injustice of discriminating against someone for something as insignificant as the color of the skin. As Erin Manning (2006, p.140) says: "my white body is easier to assure than my black body, my lesbian body, my gay body, my female body, my aged body, these bodies are more expensive", more valuable for the suffering brought, but those negative experiences give us a wisdom that will elevate us to another level of knowledge "... I want you to know that tonight, as a people, we will reach the Promised Land, so I am happy, tonight, I am not worried about nothing, I do not fear any man, and my eyes have seen the glory of the coming of the Lord (Martin Luther King, 1963 in Montefiore, 2006, p. 155).

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Value-Based Education to Overcome Hatred and Divide

Ravichandran Moorthy, Ph.D.·
Universiti Kebangsaan Malaysia
President, Asian Bioethics Association
President, Asia Pacific Forum on Ethics and Social Justice
Visiting Professor of Strategic Studies and International Relations, AUSN
Email: drravi5774@gmail.com

1. Introduction

In recent years, radicalism is on the rise in many parts of the world. There are groups of people who harbor extreme hatred and prejudices towards other people and communities who do not share similar beliefs and socio-cultural traits. At times, historical memories and experiences of grievous encounters between groups can galvanize hatred towards the other. In the aftermath of the 9/11 incident, the world is confronted with numerous incidents of violence with different levels of severity, mostly carried out in the name of religious righteousness, ethno-religious marginalization, political ideologies, economic deprivation and others. It appears that the notions of universalism, multiculturalism and acceptance of diversity, which were expounded as values of globalization, now seem to be rigorously challenged. The debate of 'universalism *versus* particularism' is also on the rise everywhere. People are appalled, as to why the followers of certain belief-systems proffer so much hatred towards believers of other faiths and non-believers. It is also confusing that, while the ideas of peace, justice, morality and moderation appear to be cherished in these teachings, violent religious extremism, particularly those that underscore militant theology seem to dictate their religious discourse. In fact, the understanding of 'moderation' is also often paradoxical, as the term is defined differently in many parts of the world, rendering it problematic to get a uniform version of a specific 'religious' moderation. Hence, to understand it, one has to firstly examine the conception and rise of militant theologies among these religious sects. Secondly, it is also important to investigate how the concepts of moral reasoning, goodness, ethics and moderation are reflected in these teachings, and more importantly, why these concepts are less appealing to these groups, who embrace violence.

Living in a Divided World?

There is a general consensus among scholars that there are deep divides in societies all over the world. Some may argue that *divisions* are as old as human civilization. Divisions are essentially multifaceted. It can arise due to disagreements on political ideology, religious beliefs, ethnic differences, socio-economic deprivation, and marginalization of weaker groups. Whether the divisions manifest along the lines of politics, economy, education, religion and culture, all sides have strong arguments and equally strong counter-arguments to support their claims. Divisions may arise from a range of issues such as "who the leader should be, who

has water and grazing rights, on whose property is the well, where the property boundary line is, and which god should be worshipped," to "deep political divides between liberals and conservatives, between government and the governed, between *haves* and *have-nots*, between inner city and urban, and between religions, cultures, races, and ethnicities (Meyer 2019). If not properly managed, these divisions may lead to fiery rhetoric, discontent, and perhaps violence.

Religions, especially those with origins in the Abrahamic faith system have been identified as root causes of religious intolerance and hatred among people of different sects. Antonio Guterres, the U.N. Secretary-General, warned of a "disturbing groundswell" of intolerance, bigotry and hate-based violence targeted at followers of many faiths. Violent attacks on a synagogue in California, a Protestant church in the African nation of Burkina Faso, the brutal killing of some 50 Muslim worshipers in Christchurch, New Zealand and other incidents, have far reaching consequences on the overall security of the people (Besheer 2019). These incidents have instilled a sense of fear in the heart and minds of people, especially in those who belong to vulnerable groups

A recent survey conducted by BBC, involving more than 19,400 people from 27 countries, revealed that a majority of people in all but two countries think their society is divided. Globally, some 76% of people believe their country is divided, and 59% believe it is more divided today than it was 10 years ago. The survey also reveals that 93% of Serbian, 92% Argentinians, 90% Chile and Peru, 89% of Italians, 43% of Americans, 48% of Chinese and 34% of Saudis believe that their country is divided. Across many countries, there is a general feeling that there exist great divisions among people living in the same society. This scenario manifests from the decline of trust in traditional institutions and increase in the feeling that the societal structures and systems are fragmented. Throughout the period of "global tension that has seen a rise in nationalism, majorities in less than half of the countries polled think people in their country are tolerant of others when it comes to people of different backgrounds, cultures or points of view" (Lardieri 2018)

However, in spite of the undesirable findings about division and lack of tolerance, some 65% of the people surveyed think people across the world have more things in common than things that make them different. Furthermore, the survey revealed that 40% of "people globally think socializing with people from different backgrounds, cultures or points of view leads to mutual understanding and respect, compared to 34 percent who think it can sometimes lead to misunderstandings that usually be overcome. Just 14 percent believe it causes conflicts" (Lardieri 2018). In addition, the younger people feel the issues of *divisions* can be adequately addressed through the use of technology, as it has the ability to unite people. The younger generation appears to be more tolerant, and are better prepared to make attempts to dilute these divisions. So example, the issues of grave concern to the seniors, may appear less important to the younger generations, because they subscribe to different sets of ethical reasoning, when looking at the issues. Therefore, "while the world may feel divided and tense, there is hope that people feel a connection to others around them and are willing to overlook their differences to overcome conflict" (Lardieri 2018).

Value-Based Education

Based on the preceding discussions, the paper argues that one of the root causes of division, distrust and hatred, culminates from the non-value based education of many countries in the world. The demand for academic qualifications and professional qualifications have placed 'value education' on the back burner.

Values of competition, progress at all cost and wealth creation have become the new-age mantras in organizations and society. As such, to remedy this problem, the education philosophy and education systems need to be reexamined, with the aim to incorporate a more meaningful value-based education syllabus. Philosophers, educationists, and other stakeholders can be the catalyst to create awareness among the public and policy makers on the necessity to relook and revamp the education system, across the board.

What is value-based education? It is a philosophy of education, a new way of thinking about education. It is an approach to teaching that deals with values and principles.   Learners are exposed *holistically* to values by integrating them as principles that guide behavior and actions (Moorthy & Selvadurai 2010). Value-based education empowers learners to learn, contemplate and reflect on human values such as respect, tolerance peace, care, compassion and others. Value inculcation, could be carried out in any type of lessons, but the values are drawn out in the activities. For example, in a geography lesson regarding water resources, learners can be exposed to the principle of water for all (*water equity*), the right for access to clean water (*human rights*), as well as responsibility to use water in a sustainable way (*environmental ethics*). As such, value-based education allows the learner to internalize the subject matter that he or she is learning. Results have shown that children develop a more secure sense of Self and feel more empowered to take responsibility for their learning.

Value-based education also promotes normative set of values that the learners can think about and work within their lives. This will enable them to become more reflective and more self-aware of their environment and their actions. Value-based education is about appreciating the Self, the others and the environment. Through it, learners' relational trust improves and families become more engaged in value-based environment. Therefore, the values consciousness in learners improve, which means learners will become more aware of their environment, and on how these values are being lived in their own life and in society. Value-based education encourages discussions on how learners model values such as *respect, friendship, responsibility, trust, compassion* in their lives – which contributes to the leaners' ethical intelligence.

Ethical intelligence refers to the outcome of thought process on an ethical vocabulary. The ethical vocabulary refers to *value-laden* words such as peace, respect, justice, fairness relationships and others. Ethical intelligence is achieved when learners think about the meaning of those words, and live the meaning of those words in their lives. Weinstein (2011) claims that ethically intelligent people know how to use this awareness the right way. However, being ethically intelligent is not only about knowing what is right, it also having the courage to do what is right. Ethical intelligence may be the most practical form of intelligence there is, and the most valuable. He further claims that ethical intelligence can manifest through five principles – *(i) do no harm, (ii) make things better, (iii) respect others, (iv) be fair, and (v) be loving.* These principles are the glue that binds people together as a nation, as persons of faith and in every relationship people have or are likely to have (Weinstein 2011).

Value-based education promotes the value of *'other than Self'* that acknowledges the need to think of the welfare of others in thought and actions. It emphasizes the need for people to consider how they react to other people, to their environment, and how they live their lives. As a result, the value-based education creates a healthy learning atmosphere that improves not only academic achievement, but also develops *social capacity* through social and relationship skills.

Social capacity, ethical intelligence and positive attitudes will enable them to thrive in their learning environment and throughout their lives. By actively engaging with values, learners start to understand the implications for making choices, and they will be better-prepared to make responsible decisions. Decisions are reflections of value-systems, aspirational attributes and attitudes embraced by the individuals. Value-based education allows people to discover the very best of themselves, to be good persons and citizens.

Another aspect of value-based education is creativity. In the frenzy to obtain academic and professional qualifications, people tend to ignore the importance of creativity to human development and civilization. In traditional learning environments, educators often have "biases against creative students, fearing that creativity in the classroom will be disruptive" (Gabora 2017). This view is not tenable, *creativity* advances civilization by improving human living conditions – current and future problems are going to be solved by human creativity. Here, value-based education plays an important role as an instigator for responsible creativity. By enabling learners' positive attitudes, building good self-esteem, and by encouraging value-based reflections, learners can be nurtured to produce creative outcomes, in many aspects of life.

In the current divisive and toxic environment that people live in, the role of value-based education cannot be more crucial. In many societies around the world, the feeling of hatred towards others have contributed to *affable significance* – which means, people are more attracted to primordial kinships, and they make decisions based on such ties, and least based on the ideals of moral reasoning and fairness. This creates stereotyping, hatred, bigotry and the justifications to oppress and marginalize others. Negative feelings are propagated at all levels of society, from the school system, family conversation, and through religious, societal and political discourses. This scenario is increasingly present in many societies across the world today. As such, value-based education can provide different ways of thinking about life and society. It promotes positive values of respect, love and compassion, care, responsibility and others – the ideals for living in peace and harmony with others and with nature. It encourages learners, not only to understand the values, but also to reflect on them in their attitudes and behavior, and contribute to society ethically.

Conclusion

Indian thinkers have said '*the end of education is character'*, which refers to the mental and moral qualities distinctive to an individual (Chandrasekar 2018) Thinkers, like Mahatma Gandhi have said that the main aim of education is the development of human personality, which manifests in the body, mind, heart and spirit of individuals. Education, does not only stimulate the spiritual, intellectual and physical strength of the individual, it also kindles the ideas of sympathy, fellowship and deep feelings of love. It also nurtures *conflict resolution* behavior among individuals – that is to manage differences through dialogue, tolerance, friendship, reconciliation and confident building among individuals (Moorthy 2018). Thus, the aim of education is not only to produce good individuals but also to make one understand one's responsibilities in the world in which one lives (Devi, 2019). The notions postulated here are similar to the *value-based education* in the present day context. Value-based education encourages children, young and older people to embrace and live positive human values. Through greater ethical and emotional intelligence, improved relationships and social cohesion with others and with nature, and a strong presence of value-based cultural dispositions, people and societies can be less divisive and will be more comfortable to embrace differences.

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A Secondary School Personal, Social, Health and Economic (PSHE) Pilot Study Project on Racism, Xenophobia and Extremism

Alex Waller, Ph.D..
Khao Yai International School, UK/Thailand; AUSN Visiting Professor of Science Education and Environmental Ethics
Email: arwaller1@hotmail.com

"Dead and gone they may be, but as we come to understand them in new ways, it is a though they come to understand us – and through them we come to understand ourselves – in new ways too."[67]
"The greatest tribute to the dead is not grief but gratitude."[68]

These two quotes are given to show the intension of encouraging school students that the deaths of innocent people, at the hands of terrorists, may be seen as more than tragedies. Events such as the Christchurch attacks of March 2019 challenge us to search our own hearts and minds. If we are found wanting, we have the opportunity to review our ways to make the world a more peaceful place. So we should be thankful for those who paid the ultimate price.

Introduction and Background

This century has seen a steady rise in the number of crimes based on racial hate, xenophobic, anti-Islamic or extremist ideologies [1,2,3]. The rise in anti-Islamic hate crime in the UK, since the Christchurch attacks,[69] indicates growing underlying racism at best or wider scale Islamophobia at worst. Pearl (2009) refers to the spread of terrorism as akin to a virus [4]. After 9/11 the American government declared a war on terror. But what form does this terror take and where does it ultimately originate from? For school students, especially those learning through English as a second language, emotive terms such as "evil", "white power", "fundamentalist" or "hatred" can easily invoke bias, arouse irrational responses or obscure alternative opinions.

Defining and clarifying terms, which school students hear or read in the media, is important for them to understand the complexity of the causes, the

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[67] Thornton Wilder, quoted on page x *in* the Introduction of *Healing After Loss: Daily Meditations for Working Through Grief* by Martha Whitmore Hickman (1994) HarperCollins, New York.

[68] Frederick Buechner, quoted in the reading for December 12 of *Healing After Loss: Daily Meditations for Working Through Grief* by Martha Whitmore Hickman (1994) Harper Collins, New York.

[69] Vikram Dodd (2019) reports, in the *Guardian* newspaper, a more than fivefold rise in reported hate crimes against Muslims across cities the UK in the week after the 15th March attacks https://www.theguardian.com/society/2019/mar/22/anti-muslim-hate-crimes-soar-in-uk-after-christchurch-shootings

severity, range and scale of crimes as well as the globalized and frequently entrenched (intolerant) attitudes towards other belief groups or societies. Definitions vary such as Considine (2017) stating that racism is how people are treated based on their "race", which is itself based on based on perceived biological, cultural, and social relationships [5]. Considine refers to Jones (1997) who states that racism reflects the discrimination by individuals and institutions in ways that are justified by—and tend to perpetuate—negative beliefs, attitudes, and consequences [6]. There are numerous definitions in dictionaries and academic papers, many are interrelated and as Hussain and Bagguley [7] observe, xenophobia and racism are inextricably linked. For this research the definition taken from Wikipedia was that racism was based more on physical appearances whereas xenophobia related more to differences in social structures and belief systems between societies. The Runnymede Trust longer definition of Islamophobia is:

 "...any distinction, exclusion, or restriction towards, or preference against, Muslims (or those perceived to be Muslims) that has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life" [8].

This is possibly too comprehensive to expect secondary school students to fully grasp, but as a point for discussion it illustrates the widespread purveyance and ramifications of Islamophobia.

The expectation for schools to deliver a curriculum that promotes intercultural harmony is becoming included by some governments in school guidance documents. For example, the UK government requires independent schools to:

"...<u>actively</u> promote principles that develop tolerance and harmony between different cultural traditions. Enabling pupils to gain knowledge and respect for their own culture is an essential part of the requirement here and schools should ensure that pupils' work on other cultures takes place on a secure foundation of knowledge about their own culture. Culture is about the factors that are common to communities, such as custom, traditions, dress, food, and so on. Different cultures will however have differences in the way all of these particular aspects have evolved. Culture can be examined from both a historical and a contemporary perspective. While culture is different to faith, the two can be interlinked, and influence each other. Pupils should be encouraged to regard all cultures with respect and this cannot be achieved properly without reference to the influence of faith. Teaching should aim to prepare pupils to interact positively with people of different cultures and faiths." [9]

The guidance itself, underlines and stresses the requirement for active promotion and even goes further: *"It is not sufficient for a school to say that it meets this standard because its teaching and other activities encourages respect for all people in a general way..."* [10]

These changes on former expectations and requirements are emphasized and were made after several years of school inspections revealed that, in some cases schools, only token gestures towards this were being made. The emphasis is on culture yet the approach is ethical in that it promotes universal values. Bioethics can be defined as "respect for life" or "love of life", so any teaching of knowledge, which encourages understanding and action that promotes these values is bioethics education.

Aims of research

The primary aim of this small case study was to introduce middle secondary

school students to possible reasons for, some of the consequences of and explore the students' suggestions to preempt or reduce the possibility of future similar attacks to those that happened in New Zealand and Sri Lanka. It was expected that the benefits of this research would include the development of higher tier thinking skills in secondary school students and also that they may gain a greater self-knowledge, a greater understanding of others and develop the ability to view situations form the perspectives of others. It would be a benefit to the school by delivering challenging internationally minded curriculum content and promote education for peace that would add to the ethos for learning. As a case study it provides an in depth source of data to support further calls for relevant bioethics education.

Researchers such as King and Mayhew (2002) using the Defining Issues Test based on Kohlberg's stages of moral development theory identify a leap forward in moral judgement development in undergraduate students [11]. This case study aimed to show that a qualitative development in moral development can be observed in younger teenagers when they are confronted with and challenged by such serious moral issues. To summarise the aims of this research, it was pilot study to estimate and inform the feasibility, possible cognitive advantages and social development of students learning about the social ills of deep rooted fundamentalist or extremist ideologies that can lead to violent and deadly attacks. This then may support further research proposals for trials within a larger cohort.

The formal inclusion of knowledge for bioethical decision making within high school curricula is endorsed by researchers such as Conner (2008)[70]. Danis, Wilson and White (2016) argue bioethics can and should be a foundation used to reduce racism [12]. Furthermore, the PSHE Association recognizes that if terrorist occur students may want to discuss these in a safe forum.

"Terrorist attacks can create a variety of strong feelings, including curiosity, excitement, anxiety or fear. Although actual events may be geographically distant they may create feelings of personal anxiety. To pretend nothing has happened can be counter-productive. Many young people will want to discuss events and providing opportunities to process what has happened in the safety of a classroom can help them." [71]

In the UK Department of Education (2015) review on effectiveness and impact of Personal Social Health and Economic Education (PSHE) it states that: "PSHE education provides an opportunity to provide or enhance skills such as perseverance, *conflict resolution, emotional intelligence,* self-management, *self-respect*, team work, locus of control, time and stress management." Emphasis is added although in the review the whole sentence is in bold.

The same review goes beyond this say that by extension this in turn leads to even greater benefits. It quotes from surveys of parents by Gutman and Vorhaus

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[70] Conner, L. (2008) in discussion with A. Gupta and J. Raja. Points were raised regarding the importance of formal inclusion of bioethics in secondary school education and moving beyond knowledge to ethical action inresponse to the presentation on the need for knowledge development in bioethics education. *p178 in* Calderbank, D. and Macer, D. R. J. *Asia Pacific Perspectives on Bioethics Education* Bangkok: UNESCO

[71] From *A generic framework for discussing a terrorist attack.* PSHE Association [online] Available from: https://www.pshe-association.org.uk/system/files/Discussion%20framework%20to%20be%20used%20in%20the%20event%20of%20a%20terrorist%20attack%20-%20July%202016.pdf [Accessed 13/5/19]

(2012) who report that: *"...pupils with greater emotional, behavioural, social, and school well-being had, on average, higher attainment and were more engaged with their schooling..."*[72]

The course and this paper provide an opportunity for students to make their voices heard and for them to feel that their views are considered by others and that their feelings respected and validated. This pilot study may, in some small part, contribute to the healing process for the survivors knowing that school students in other parts of the world and from a different culture condemn these attacks, want to support the emotional healing process and are willing to work for change in society to reduce the chance of re-occurrence in the future. Although it may not give ultimate meaning to the survivors this hopes to be one purposeful step forwards at such a dark point in history.

Methodology

A group of ten students, in this pilot study, were from the same PSHE class at a selective non-religious independent international school in rural Thailand[73]. There were five boys and five girls with ages ranging from fifteen to seventeen years old. Four fifty-minute PSHE lessons (one per week) were available to dedicate to this study. A narrative of the content of the lessons is given below; full lesson plans and printed resources used are available from the author upon request.

The initial lesson was on the first Friday after the Sri Lankan Easter bombings. This lesson included sharing the purpose of the research with students. Firstly, the class was collectively asked if they could say what had happened in New Zealand in March and in Sri Lanka on the previous Sunday. Only three of the ten students indicated that they had heard of those events in Sri Lanka that had occurred five days previously.[74] After this "news" had been shared with those who were previously unaware and clarified with others they were given the option to contribute their thoughts and opinions for this volume as a way to honour those who had lost their lives. Those who agreed signed consent forms having been assured that no work would be published that identified them by name and that they would be given the option to withdraw at any time or refuse permission for their comments or written work to be quoted in any published material.

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[72] Page 4 of the *Personal, social, health and economic (PSHE) education: a review of impact and effective practice* March 2015 DfE London [online] Available from: https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/412291/Personal_Social_Health_and_Economic__PSHE__Education_12_3.pdf [Accessed 13/5/19]

[73] This school, St. Stephen's International School Khao Yai, is situated approximately 100km North East of Bangkok.

[74] In March 2019, a week after the attack in Christchurch, the same group of PSHE students had been asked if they had heard what happened on the previous Friday in New Zealand. On that occasion only one boy and no girls were aware of the events. In early May the researcher also asked the PSHE students in the 13-14 year-old group if they could say what very serious disaster events had occurred in New Zealand in March and Sri Lanka at the end of April. None of them claimed to know of the Christchurch attack and only one had heard of the bombings in Sri Lanka. This lack of awareness of current international news amongst these ages group was a cause for concern and of interest to the researcher. Some subsequent interview questions sort to gain an insight into the reasons for this and glean an understanding of what social and other media sources were followed these students.

The initial reports of the two attacks were taken from *Wikipedia*[75] so that if other teachers or researchers intend to repeat these activities (with different students or a larger cohort in most countries) then the sources are universally available. It was intended that the students would also complete an attitude survey pre-test questionnaire. The aim of this was to gain baseline data to compare with a post-test repeat survey after the third lesson to assess if any of their attitudes or opinions had been changed by briefly studying issues relevant to these attacks. However, as few of these students were aware of the events in both countries it took more time than anticipated to show share the news reports and allow for discussion and questions. This meant that the attitude survey was delayed until the start of second lesson in the series.

The remainder of the second lesson was devoted to the learning and exploring the meaning of the terms racism, xenophobia and the concept of white supremacy.[76] The rise of religious fundamentalism and its intertwining with political movements as described by writers such Townsend (2018) was briefly outlined [13]. Subsequently, the class was asked to consider whether religious or political leaders were able to influence other people to promote beliefs such as these. Through a series of questions and with access to the internet, they were asked to provide some written work to show how they could demonstrate an understanding of these attitudes and ideologies. The students were free to work individually, in pairs or in small groups. They were finally asked to consider whether they thought racism or xenophobia existed generally within Thai society.

The third lesson started by sharing a BBC news report[77] showing Farid Ahmed, who survived the attack in Christchurch, but whose wife Husna was killed. He made a plea for peace, saying that he had forgiven the gunman. *"I don't want a heart that is boiling like a volcano,"* he said. *"I want a heart that will be full of love and care, and will have mercy."*

The report also shared that Lianne Dalziel, the mayor of Christchurch, had said, "*We each have a responsibility to ask the hard questions of ourselves about what comfort we give to people who might harbour racist or hateful views."*

This was followed with a short slide show presentation including data from Global Terrorism Index taken from the 2019 State of Hate report[78] indicating the increase in numbers of far-right extremist incidents as well as images and data indicating a rise in anti-Islamic feeling in various regions of Thailand taken from a report published in 2018 by Don Pathan, Ekkarin Tuansiri and Anwar Koma [14] and

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[75] Wikipedia pages may change overtime but the following links were used at the time of this research https://en.wikipedia.org/wiki/Christchurch_mosque_shootings [Accessed 25-4-19] https://en.wikipedia.org/wiki/2019_Sri_Lanka_Easter_bombings [Accessed 25-4-19]

[76] All three of these terms were defined and explored from the relevant Wikipedia entries accessed in advance and referred to by students again "live" during the lesson. For example https://en.wikipedia.org/wiki/Xenophobia

[77] BBC report 29 March Christchurch attacks: Victims honoured with national memorial service available online at https://www.bbc.co.uk/news/world-asia-47742313

[78] Lowles, N. (Ed) *State of Hate 2019* Hope Not Hate available online at http://www.hopenothate.org.uk/wp-content/uploads/2019/02/state-of-hate-2019-final-1.pdf

supplemented with an earlier report by Alan Strathern (2013) of Buddhist monks in conflict with Muslims in Myanmar and Sri Lanka [15]. Then the students were told of three of the updates that had been in the news recently such as mosque leaders condemnation of the attacks in Sri Lanka and their decision not to bury the attackers bodies within their sacred grounds[79], the rise in anti-Islamic hate-crime in the UK spurred-on by the white supremacist attacks in Christchurch and a part of commentary from an Indian perspective about some lessons to be learned from the attacks in Sri Lanka. [16]

The third source of information was in the form of an information sheet taken from a 2018 report by Erika Hayasaki that delved into the pathology of racism and the challenges in changing deeply rooted attitudes, beliefs and ideologies [17]. A neurological basis of behavioural differences as proposed and supported by empirical evidence by various researchers, such as Bruneau, Dufour and Saxe (2012), Stanley *et al* (2012) and Berns *et al* (2012), was briefly summarized to further support Hayasaki's analysis [18,19,20]. This took time to read through and explain the meaning of several terms and concepts.

The students were invited to imagine that they had the opportunity (in a completely secure setting) to tell a convicted terrorist about why they did not agree with his or her opinions in an attempt to persuade the criminal to change their ideology. The students were asked to suggest what their thoughts and feelings might be at that time. To help reassure students that the future outlook for terrorist attacks does not have to look as bleak, as could be inferred from viewing the exponential graphs of increasing rates of extremist violence from the World Terrorism Index, the research by Short, McCalla and D'Orsogna (2017) was summarized.

"*Eventually, radicals will become less extreme and the entire sect will consist of moderates. Our results may thus offer some perspective on the mechanisms that lead radical groups who tend to employ greater violence in their early days, when they are still numerically small, to transition towards less violent methods, such as indoctrination, later on, as they mature.*" [21]

In the period between the third and fourth lesson, some students helped to select images and quotes from the internet for a poster wall display. These included quotes as:

"*The world will not be destroyed by those who do evil but by those watch them without doing anything.*" Albert Einstein.

"*Evil ultimately lives in fear of and under threat from the uncompromising commitment to justice, fairness and humane compassion.*" Nelson Mandela.

Subsequently, in the fourth week students were asked to discuss and make suggestions in small groups through brainstorming ideas onto paper of what approaches they would recommend needing research or trialing in an attempt to reduce racist attitudes or xenophobic behaviour. This is founded on the recognition by Short, McCalla and D'Orsogna that their model did not include third parties that may well be able to pacify conflict. They were given information on rising levels of hate-crime in some western countries and that New Zealand had no prior official records of this even though the United Nations and local minority groups had called for it [22]. This brainstorming was stimulated by a pack of prompt questions that were printed on cards.

Some of these questions were to raise awareness of the long-term impact of an attack like this as found in the Oklahoma bombings and the effects on a wide

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[79] This was in accordance with advice from the PSHE Association to cite examples where the perpetrators of violent acts do not have the backing of their communities.

circle of emergency and support workers.

"Long after the last piece of rubble was hauled away, the disaster continues to propel many primary, secondary, and tertiary victims into grief, bouts of severe depression, substance abuse, rage, domestic violence, and stress-related physical disorders. Nightmares, loss of short-term memory, hallucinations, and a recurrent sense of "going insane" are among the symptoms reported by individuals whose lives were relatively untroubled and productive before the bombing. An often overlooked population affected by the Oklahoma City bombing includes those who responded to the crime and offered some measure of assistance with the rescue-and-recovery efforts. "[80]

The students were cautioned that simplistic or emotionally "cheap" solutions to either long term victim support or in ways to combat racism and xenophobia may be ineffective token gestures. Yet they were reminded that genuine help, encouragement and support from around the world is a source of amazing strength, resolve and hope to overcome disasters; such as the global interest, offers of help and teamwork involved in the 2018 rescue of twelve Thai boys trapped in Tham Luang Nang Non cave. James Yeo (2013) asserts that the virtue of friendliness, which he describes as treating everyone with respect and hospitality, if thoroughly exercised will break xenophobic barriers. However, he does not offer this as an easy or uncostly option but cautions that:

"Friendship is only possible when one is willing to cross the line that separates one from another. The world is fragmented by religion, politics, race, social status, caste systems and even culture. Friendship will never be possible unless these lines of segregation are either removed or overcome." [23]

Similarly, they were reminded of the recommendations by Pathan, Tuansiri and Koma (2018), Saad-Zoy (2010) or Miller and Donner (2000) that genuine dialogue with intercultural communication and interaction are required rather than mere debate to address institutional prejudices [14,24,25]. The students were invited to write letters, as an optional homework, to survivors of and relatives of people affected by these attacks. They were given the option of using a simple cloze-scaffold framework to assist them formulate a letter of their own. This was to help them take a positive step, even from afar, as urged by Einstein, and encouraged by Yeo and Mandella in the quotes above. They were asked to voluntarily give a short amount of their free time in the following week to a more in depth one to one interview. They also completed a repeat of the questionnaire from lesson one for post-test data gathering.

Finally, they were invited to complete an end of course evaluation form. Quantitative data was collected through a questionnaire with thirteen items each requiring a response on a five point Likert scale. These were analysed through a pre-test post-test comparison as an estimation of changes in attitudes or ethical judgments. The end of course evaluation form was also a source of further quantitative and some qualitative data. Most of the qualitative data was gained through teacher observations, analysis of written work and informal interviews.

Results

The pre-test post-test questionnaire results showed that there was a statistically significant increase in the students' knowledge and understanding over the course of the month. The data from the questionnaires is detailed in Table 1 below:

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[80] Page 19, *Responding to Terrorism Victims Oklahoma City and Beyond* U.S. Department of Justice, Office of Justice Programs, Office for Victims of Crime. [online] Accessed 2-5-19 Available from:

Table 1: Terrorism survey scores of SISKY middle secondary students April – May 2019

student PIN and questionnaire	Questionnaire item number													
	1	2	3	4	5	6	7	8	9	10	11	12	13	mean
940 pre-test	4	1	3	5	4	4	2	2	2	1	1	5	5	3.0
940 post-test	5	1	3	5	2	3	1	2	4	2	1	5	5	3.0
849 pre-test	5	4	2	5	5	3	1	2	4	4	1	1	2	3.0
849 post-test	5	1	5	5	5	3	1	2	3	4	1	5	4	3.4
933 pre-test	3	2	3	4	2	4	3	4	1	2	1	3	4	2.8
933 post-test	3	4	2	5	4	5	2	4	1	3	5	4	5	3.6
868 pre-test	4	4	3	2	5	3	1	3	3	3	5	3	3	3.2
868 post-test	4	4	3	3	5	3	5	4	1	3	3	2	3	3.3
846 pre-test	3	4	3	4	4	3	2	2	2	3	2	3	4	3.0
846 post-test	3	4	4	5	5	3	3	3	2	4	2	4	5	3.6
955 pre-test	5	4	3	2	3	4	3	5	4	5	2	5	5	3.8
955 post-test	5	4	1	2	4	5	5	4	5	4	1	5	4	3.8
847 pre-test	3	3	2	2	5	5	3	3	2	4	3	5	4	3.4
847 post-test	4	2	2	4	4	4	3	3	2	4	2	5	2	3.2
986 pre-test	3	2	1	3	3	3	3	3	3	1	2	3	5	2.7
986 post-test	5	4	1	1	1	5	3	4	5	4	1	3	5	3.2
934 pre-test	3	2	3	3	4	4	3	3	3	3	3	4	4	3.2
934 post-test	4	3	3	2	3	4	2	2	3	4	3	3	2	2.9
850 pre-test	3	2	2	5	5	4	1	4	2	4	1	4	5	3.2
850 post-test	2	4	3	5	5	4	3	3	2	3	2	5	5	3.5
pretest mean	3.6	2.8	2.5	3.5	4.0	3.7	2.2	3.1	2.6	3.0	2.1	3.6	4.1	3.1
posttest mean	4.0	3.1	2.7	3.7	3.8	3.9	2.8	3.1	2.8	3.5	2.1	4.1	4.0	3.4

This data shows an average increase in six students, no change in two students and a decrease in the scores of two students. The greatest changes are in responses to the questionnaire items 1, 7, 10, and 12. These items were:

1.   Do you think the both events were motivated by xenophobic or racist attitudes?

7.   Do you think terrorists should be given the death penalty? [This item was

reverse scored, so this indicates a strength of opinion against the death penalty.]
10. Do you think it is possible to re-educate terrorists to learn the error of their ways?
12. Do you think RE should cover teachings about several religions rather than only one?

The pretest mean of the thirteen survey items was 3.138, with a standard error of 0.185 and a standard deviation of 0.667. The post-test mean was 3.354 with a standard error of 0.175 and a standard deviation of 0.631. The results of the Wilcoxon Signed Rank analysis of the differences between the average pre-test and post-test data, including reversed scored items, are presented in Table 2. This shows a significant increase at the 95% confidence level as the *P* value is less than 0.05.

Table 2: Results of Wilcoxon Signed Rank statistical analyses of terrorism questionnaire pre-test and post-test responses of Key Stage 4 students (n=10) at SISKY (April-May 2019)

number of items in questionnaire	number of differences	W value	*P* value	median of differences
13	11	61.0	0.007	0.2000

Exploring reasons for and how to reduce likelihood of future attacks

In whole class discussions, during the second and third lessons, the students did not suggest any specific psychological or underlying problems that gave reasons for the attacks in either New Zealand or Sri Lanka. Some suggested that the Sri Lanka attacks were religiously motivated, but others clearly said that blaming religion was unfair as religions all taught that killing was wrong. Some said that they thought it was caused by social differences and that people needed to be treated more equally, referring to minority groups feeling unheard or under-valued. They were genuinely shocked and interested to discover that Islamic minority groups in other regions of Thailand felt discriminated against and were keen to promote stopping racism within the school environment. The students all stated that they considered education played a key role in combatting and changing attitudes.

In the final course evaluation, which although optional was completed by all the participants (see Table 4 for results) they were generally, on average:
- quite confident that they understand the possible causes of the attacks and the subsequent responses various of authorities (an average rating of 4.0 on a scale 1 – 5)
- slightly in favour of all students their age learning about these or similar events
- more strongly in support of schools teaching more about ethical reasoning, judgment and behaviour as well as providing opportunities to learn about and discuss racial and / or terrorist challenges for society (an average rating of 4.25 on a scale 1 – 5)

In the questionnaires they indicated that this should include education about religions, indeed they expressed a significant increase in their post-test responses to the question regarding education of several rather than only one religion. Upon completing the course they tended to consider, to a small degree, that religious teachings may have contributed towards terrorism. Prior to the course the students expressed they were on the fence regarding an opinion of the possibility to re-educate terrorists. Some were more optimistic of this in their final evaluation and

during interviews having learned the story of one former extremist. Collectively these points indicate that students value the role of ethics education in young people but are less confident in its power to resolve entrenched beliefs. This was explicitly expressed by some students during interviews for example student 849 wrote that she thought, "It is not possible to completely change the direction of someone's moral compass, but their beliefs can be reinforced."

They were consistently slightly in favour of survivor families having some say in the level of punishment to be metered out to convicted criminals. Some students said during interviews that this could aid the emotional or psychological healing process for some survivors and the relatives.

They were consistently against guns being freely available in society with an increase in opinion that changing gun laws would be beneficial to reducing the possibility of similar attacks.

The students showed some degree of respect for or tolerance of other beliefs and cultures as they did not agree in banning clothing that would hide faces and significantly showed increased support for the teaching of several religions in schools.

Higher tier thinking skills

The 2009 joint guide produced by the UK Ministry of Justice, the British Institute of Human Rights, Amnesty International and the Department for Children, Schools and Families citizenship education guide *Right Here Right Now* [26] provides descriptors that can be used to identify progression in students learning about human rights. These include several dimensions:

- a shift from merely understanding that conflicts can arise as all humans have certain rights to recognizing that issues will affect people in different ways
- from expressing conflict in terms unfairness, to applying concepts of equity and justice or other relevant ethical principles
- when research issues, more-able students select from different sources of information, and the most-able recognize bias before drawing their own conclusions
- at least students can identify an action that can take in their immediate community, more than this they can work in a group to plan and carry out a course of action, the more-able students subsequently explain and reflect on the impact of their actions and the most-able will work with others to initiate, negotiate and execute the plan in the wider community.

In class discussions, poster presentation making and through writing letters students could be seen to be exercising many of the higher order skills of analysis, evaluation including identifying bias and synthesis or creativity.

Moral development

Over the course of this short four lesson topic there was little evidence of change in moral behaviour, but there was evidence that many of this small group of students engaged in critical thinking and enquiry applying higher order thinking skills and most advocated taking action to reduce racism within the school environment. They contributed to making a large poster display (see Figure 1); evidence of taking informed and responsible action. Half of the group also wrote letters *in their own time* to the people of Christchurch.

Figure 1: Some of the students from the PSHE class who had contributed towards the display board about stopping racism and had made a stand to confront racist

attitudes in school.

By the third week of the course students were expressing a mixture of anger, sadness and numbness both positive and negative feelings as illustrated below in response to the task asking them what they would be likely say, think and feel if they met the perpetrator of these crimes. A selection are included here to illustrate the diversity of views and opinions.

Student 986 I would not say anything. "Smile is enough." Because I cannot control myself. I do not want to hear their reasons; it is not necessary for me. I am usually quite positive with people but not in this situation. I cannot forgive if they killed people I love. I am sure to be feeling anger. But anger is not the best response.

Student 849 We have different beliefs and you may think that I would be a better person if I were to have the same views as you. But you wont convince me. People aren't deterred by your acts of violence. I would be defensive, but I would attempt to air my views calmly.

Student 940 I know that you have faced a lot of problems throughout your life, it makes you feel frustrated, fear or even hate. But try to be open minded, imagine if you were one who had been threatened by racism, what will you feel? Try to answer that question. When you solve that question, you will have peace. I would be optimistic and realistic to give that person that they action are hurting others and we humans should not harm each other but respect each other.

Student 955 I wouldn't want to give them any attention because any attention is perceived as positive feedback to them.

Student 933 I might say human's ideas from history are not right. I think they have to be optimistic and positive. I feel rage and no empathy towards the attacker.

Student 850 I don't know what drove you to this but I don't want to talk to you. I would morn the dead but feel really nothing for the killer.

By the final week some students were making clearer attempts to apply ethical principles:

Student 934 People should be taught that there are consequences proportional to their actions.

Student 940 Every religious institution should teach about respecting other religions and all people no matter their skin colour or language

Student 868 Many people think differences are wrong and many bad things happen

because of this thought. The solution is not telling this is different from me and it's wrong. It's to accept how different others are.
Student 846 I think religious differences cause more harm than good because some not the same and not understand each other. This leads to attacks and wars between different religions.
Student 847 I think that making sure we remember what has happened will help people recover emotionally. It has been demonstrated in other countries that laws have an effect on reducing these types of crimes. Students must be taught about equality and other communities in schools and governments should increase gun control.

Subsequent to this case study, when a larger class of eighteen 14 to 17 year-old students, were asked to rank what they considered to be global priorities for governments to address, they rated zero hunger and no poverty as far more pressing issues than dealing with racism, fundamentalism and terrorist attacks. Indeed, they rated employment and equal opportunities as of as equal concern to them. Environmental concerns such as biodiversity loss or pollution and climate change were high on their list, yet clean and sustainable energy technologies were of noticeably less importance to them. The rank order overall order is presented in Table 3.

Table 3: The rank order of international and governmental priorities from collated poll data from a group of eighteen 14 – 17 year old international school students in Thailand.

Order of priority 1st to 10th least	Statement item	Statement content
1	D	No poverty or hunger
2	E	Pollution or land, air and water and climate change
3	B	Good education for everyone
4	A	Improving people's health and well being
5	G	Biodiversity loss on Earth and in the seas
6	J	Reducing waste and responsible consumption
7	H	Keeping peace not causing war
8	I	Dealing with racism, fundamentalism and terrorist attacks
9	C	Employment and equal opportunities
10	F	Clean and sustainable energy technologies

When asked if they were contradicting themselves as energy and pollution were closely related, one student replied that, "*It is the pollution from power stations that is bad for animals in nature. They must protect the animals so if governments do that then they will have to make cleaner energy anyway, but people's lives are more important than energy so it's last.*"
Another commented that "*Energy is industry and business. People making*

money not about caring for nature." When this student was asked if they thought renewable energy technologies were better for nature he replied. *"It is just another business idea. The main reason for it is to sell new technology not caring for nature and people."* The researcher tried to bring the dialogue back to the topic of racism and racial / religious intolerance asking if the students thought development and human or animal rights were in conflict. This same student replied, *"In my opinion most people are more interested in making money for themselves than about other people's or animal rights. If there was a financial benefit to helping rights then everyone would do it."*

Several students referred to the difference in scale of numbers as millions of people suffer hunger and malnutrition and they recalled from the recent International Day for Biological Diversity that one million species are under threat of extinction. One student said that it was terrible that terrorists kill innocent people but millions of innocent animals are killed during deforestation, on farms and to make way for people. The discussions observed between the small groups within this class as they argued their cases for selecting A over B or J over F etc clearly showed higher order evaluative skills being exercised.

The rank ordering activity outlined above illustrates to a degree that several students, in this small sample, identified with an environmental ethic of stewardship, applied the principle of considering or minimizing the scale of harm (as in comparing numbers of people with other living organisms) and that meeting fundamental needs of food, health and education are of higher import than civil rights, societal needs and wants such as sustainable energy. The conversation with one student regarding people's monetary motivation suggests a pragmatic approach is endorsed rather than idealism, this could be interpreted as exercising the virtue of prudence.

The responses to item 7 of the questionnaire showed that students were generally opposed to the death penalty. In Box 1 there is an except from a conversation between the teacher and two of the students after they had learned about a self-confessed former white extremist who had begun to change her outlook on people from different cultures whilst she was in prison. This conversation illustrates how one student is in favour of counselling as a method to promote re-education, yet the other student is less optimistic about the potential to change people's attitudes.

Pilot study for further bioethics education

The results of the end of course evaluation are presented in Table 4. This shows that only one of the ten students was less than satisfied with the level of their understanding gained during the course and overall the mean score of 3.9 on the 1 – 5 Likert scale shows that most were more than satisfied with the relevance and content of this short course. They also were very strongly in favour of students learning more about ethical reasoning, judgment and behaviour (see item 5 in Table 4). Taking these points together, along with the evidence of students developing higher order thinking skills and taking action to reduce social conflicts or promote peace it indicates there are compelling reasons to support further research in a wider range of educational settings regarding the benefits for similar bioethics education programmes at this level.

Box 1: A conversation transcript between the teacher and two students regarding the potential for perpetrators of racially motivated crimes to change.

Facilitator … Both of you have said that you're strongly opposed to the death penalty but in favour of long-term prison sentences. Do you have any suggestions to re-educate people in prison?

940 … They could have counseling.

Facilitator … Are there any specific ways or content that should be covered in the counseling?

940 … Find out why they did it.

847 … I don't think you can change people like that.

Facilitator … How about the story of former white supremacist Angela King, did she change?

847 … Yes, but she is just one.

Facilitator … Possibly, so far she is just only one that we have heard about. The article also mentioned the strength of determination needed for people to change and the need for internal motivation. What may give them this motivation?

940 … Maybe care for their family.

847 … But that could be just family pressure not inside her.

Facilitator … Do you remember the report that in Sri Lanka family members had also been arrested?

847 … So family may even be reinforcing the prejudice. I don't think just talking is enough.

Facilitator … The report on Anti-Islamic Sentiment in Thailand made a recommendation on dialogue between different groups. Can you suggest any rules that should be agreed for these discussions?

940 … Allow each person to say what they want without fear.

Facilitator … Freedom of speech?

940 … Yes.

Facilitator … Without fear of punishment to do mean?

940 nods.

847 … Listen to people with respect for them but not agree with their opinion. They can then express themselves and feel they have a voice.

Facilitator …. Like the Student Voice? (This is a student group who can provide feedback to senior management at the school)

847 laughs a little … Sort of. It may be a start but I don't think they will change. They may just use it to speak about their beliefs and not be interested in learning about others.

940 … Maybe.

Table 4: PSHE Terrorism Unit Student Evaluations

student PIN	Evaluation sheet item number					Student mean
	1	2	3	4	5	
940	4	4	4	3	5	4.0
849	5	3	5	5	5	4.6
933	4	3	4	4	3	3.6
868	4	4	3	2	5	3.6
846	4	3	4	3	4	3.6
955	4	4	5	5	5	4.6
847	4	4	4	3	4	3.8
986	4	3	5	3	5	4.0
934	3	2	2	3	3	2.6
850	4	4	5	5	5	4.6
mean	4.0	3.4	4.1	3.6	4.4	3.9

Raising the profile of bioethics with this age group may not have *initially* grabbed their imagination. However, having told them of the evolutionary effects of bioethics on society as documented by Macer (2019) and that it accelerated the transformation of sociopolitical decision making in Japan inducing a more inclusive democratic model, whereby the public opinion is increasingly listened to by those in power [27]. Japan is held in high regard as being a successful modern economy by many of these Thai school students, they also are aware of the ideals of some different political systems in the world. So it was posed to the students in this study that if bioethics was relevant for Japanese people then maybe it would be useful for them too and not to dismiss it without due consideration.

A regular reminder throughout these lessons was that just because people make bold, loud and emotive claims it does not mean they are right. An example taken from environmental ethics is the protestations of some pressure groups in New Zealand who claim that mangrove trees cause sedimentation and damage beaches, thereby appealing to some local businesses to garner the support for mangrove eradication. In reality the mangroves expand due the sedimentation rather than being the cause. Ironically the activity of these groups brought the issue into public forum, but most citizens are of the wider ecological value of the mangroves [28]. Indeed, maybe it is from nature that we get the greatest reminder that there is value in diversity, if we want resilient sustainable multifunctional societies then the vitality and vital import of interdependence at all levels is key. This obviously includes interdependence and tolerance at societal levels.

Support for survivors

Six students decided to draft letters to survivors in Christchurch, one drafted a letter to people in Sri Lanka and three drafted open letters to victims of terror in

general. Of the six drafted letters to Christchurch five of these students individually followed this up in their own time and rewrote personalized letters. These letters are included later in this book. They are a clear indicator of how deeply and strongly the students felt, their need to express these feelings and their solidarity with the survivors and their families. The letters were sent to the mosques in Christchurch and also to a national New Zealand television station that had expressed an interest in the students' initiative.

Analysis and Discussion

The PSHE Association guidance for discussing terrorist attacks with school students specifically advocates discriminating between factual information, speculation, rumour and conspiracy theory formulations. [29] This is relevant in this case where for example in lesson one the Wikipedia articles quoted the Sri Lankan State Minister of Defence, Ruwan Wijewardene who said in parliament that initial investigations had revealed that the attack was in retaliation for the attack against Muslims. Similar caution needed to be used regarding implications of racism made in the Wikipedia reports used in lesson two which made reference to USA travel ban policies by both current and former presidents.

This course played a significant role in awareness raising, both of the March and April terrorist attacks (see footnote 8) and the widespread seeds of racism and anti-Islamic feeling in Thailand, amongst these students who were formerly barely aware of these issues. Several students indicated that they were not previously aware of there being animosity between Buddhist and Islamic communities in Thailand apart from some issues in the South of the country. When they viewed a slide show summary of the report by Pathan, Tuansiri and Koma the class, and an independent Thai observer, were visibly shocked that such widely evidenced attitudes existed in many regions of the country. A number of them said that they thought it was wrong although they did not express it in academic language or by referring to principles such as religious freedom, human rights, equal treatment, impartiality or ethical egoism. Moreover, this awareness quickly led to these students making a commitment to counter negative attitudes within their school community.

The results of the pre-test post-test questionnaire show that the students generally were increasingly supportive of the positive role and necessity for students to learn about bioethical issues and for students to learn more about different religions or cultures. Silvestri and Mayall (2015) caution policy makers not to overestimate the role of religion in conflict or peacemaking situations to the exclusion of other factors and dynamics and that engagement of religious perspectives is not a substitute for other problem solving approaches. They conclude in their report into the role of religion in conflict and reconciliation that:

"The vast body of literature and evidence on links between religion, conflict and peace does not point to the possibility of establishing a clear-cut model or theory for the relationship between these phenomena, nor does it provide simple recipes… …clearly from the literature religion does matter in both preventing and resolving conflict, and in making and building peace, but it needs time to analyse the complex interplay and specific articulations of religion in each individual context. Research on the causes of conflict, on faith-based terrorism and Islamic radicalisation is inconclusive in its attempts to identify patterns or variables such as poverty, personality traits, inequality or others that can determine the degree to which one religious identity or another is prone to violent actions. Although it has been shown that religion can contribute to the escalation of conflicts, there is no fixed recipe for establishing which combination of

actors, claims, external factors and religious features can ignite tensions and violence, where religious dimensions are central. Recognising the role of religion and engaging with its multiple facets do not replace the other work required to address the other interlocking issues (e.g. deprivation, marginalisation, institutional malfunctioning, state failure, global dynamics of dependency, etc.) related to conflict and peace. Even in those conflicts where religion appears to be a strong causal element, research shows that political manipulation of it rather than bodies of doctrine are what matters most." [30]

Bearing these points in mind it is vital that unbiased views regarding religions, the political use of religions and the recognition importance and influence of many other factors must be considered when teaching school students about the issues of terrorism and racially motivated crimes. This implies that a longer and more in-depth course should be developed if it is to make any greater and long lasting impact on attitudes and behaviour.

As the students did make a stand against racism in school and by requested to learn more about similar contemporary issues they were demonstrating their confidence in the role of education for peace and reconcilation. This shift in the opinion was particularly expressed by some students having learned the story of former white extremist Angela King, who had explained how being freely given love and understanding in prison she had been able to rethink and change her outlook. These students said that this showed how positive actions could help promote peace and that education had to be more than just acquiring knowledge and understanding. Collectively they added that this was why they wanted to stand against racism in school and why they were helped to make a display poster presentation promoting anti-racist attitudes. The question remains as to their long-term commitment to such ideals.

Evaluation and Recommendations

The school where this study was based has a rolling monthly programme to focus on various character qualities or dispositions, which it aims to develop. In this last twelve months that has included cooperativeness, respectfulness, resilience and compassion all of which have relevance to this particular PSHE project. This is one of numerous external factors that may have had some impact on the case study results, as may family background, social network link, connections with New Zealand or Sri Lanka, prior experience of tragedy, loss or being subject to prejudice. Nonetheless students expressed, through questionnaire responses, course evaluation replies, during class discussions and in interviews, their desire for further learning of similar topics and a greater awareness of different cultural outlooks.

The outcomes of this short course demonstrate the students compassion and concern over these events. It also shows clearly how they were motivated to take action as to their ability. They rose to the challenges of unpacking complex issues and reflecting on their own attitudes and behaviour. Collectively this evidence adds weight to the case for further research into the wider societal benefits of including challenging topical and bioethical issues secondary school curricula worldwide.

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Ability Expectation and Ableism Governance: An Essential Aspect of a Culture of Peace

Gregor Wolbring, Ph.D.·
Associate Professor in Community Rehabilitation and Disability Studies,
Cumming School of Medicine, University of Calgary, Canada
AUSN Visiting Professor of Ability Expectation and Ableism Studies
Email: gwolbrin@ucalgary.ca

Abstract

It seems, rarely a day goes by where we do not read about lone wolf attacks such as the recent one in Christchurch, or the organized attacks in Sri Lanka. Campaigns for issues such as Brexit and election campaigns reveal an increasing polarization of discussions, a decrease in civility and a disconnect between social groups, which in turn increase divides. At the same time efforts are underway to promote a culture of peace (United Nations General Assembly, 1999).

Education including peace education and citizenship education are tools used to increase a culture of peace (Amin, Jumani, & Mahmood, 2019; Ardizzone, 2001; Bajaj, 2008; Brown & Morgan, 2008; Cromwell, 2019; Duffy, 2000; Lee, 2019; Turay & English, 2008), which could counter polarization of discussions, decreasing civility and disconnects between social group.

Ability expectation and ableism is one cultural dynamic used to define oneself and others on the individual all the way to the nation level and is an influential factor in the engagement and disengagement between people and nations. This chapter contributes the ability expectation and ableism lens to the book. This chapter makes the case that without an increase in efforts around ability expectation and ableism governance a culture of peace will be elusive and polarization of discussions, lack of civility and a disconnect between social groups will remain if not increase.

This chapter provides some exercises that can reveal ability expectation and ableism conflicts and would be useful for ability expectation governance and educational efforts to increase peace and decrease conflict.

Keywords: ability expectation, ableism, culture of peace, protest, governance.

1. Ability expectations, Ableism and Ability Studies

Ability expectations (it would be nice to have certain abilities) and ableism the more severe form of ability expectation (certain abilities are seen as absolutely essential) are a cultural reality that impacts human–human, human-animal and human-nature relationships (Wolbring, 2008c, 2013a, 2014a) and in the future will impact human- post/transhuman, human-cyborg human, human-sentient machine, animal-sentient machine and nature-sentient machine relationships if certain scientific and technological developments come to pass. How these relationships are ability expectation governed impacts a culture of peace.

Ability studies investigates how ability expectation (want stage) and ableism (need stage) hierarchies and preferences come to pass and the impact of such

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hierarchies and preferences (Wolbring, 2008c). Ability Studies allows for the study of multiple subject formations, social relationships, and lived experiences based on diverse and divergent ability expectations and the actions linked to such expectations. It encourages the inter-, trans- and intra- disciplinarily study of how ability expectations and the actions they trigger lead to an ability based and ability justified understanding of oneself, one's worth and one's relationship with others of one's species, other species and one's environment (Wolbring, 2008c). Ability Studies among others investigates ability expectations intrinsic to the meaning of peace and how one can come to an agreement on which abilities are essential for a culture of peace (Wolbring, 2013b, 2014b). It identifies potential ability expectation conflicts and how one might resolve them (Wolbring, 2014b).

Ability expectations include skills that one expects of oneself and of others and that one has the ability to live out certain values and beliefs and to have a good life (see for example certain ability expectations evident in the capability approach (Robeyns, 2003; Wolbring & Burke, 2013)). The 2016 U.S. National election and the U.K.'s Brexit are two events that highlighted ability expectation conflicts among groups of people (Wolbring, 2017b).

Ability expectations and ableism are the basis of and permeate many of the preferences that have shaped society in the past and will shape society in the future.

2. Scope of ability expectations and ableism

The concept of ableism was developed by the disabled people's rights movement during the 1960s and 1970s to question normative body ability expectations and the "ability privileges (i.e. ability to work, to gain education, to be part of society, to have an identity, to be seen as citizen) that come with an ability normative body" (Wolbring, 2014a, p. 119) and the disablism, the negative treatment, of the ones judged as "ability-wanted" (Miller, Parker, & Gillinson, 2004; Wolbring, 2014a) (for many references on ableism linked to disabled people (Wolbring, 2019)).

However, the cultural reality of ability expectations and ableism is a much broader phenomenon. Societal entities, from an individual to a country, cherish and promote numerous abilities. Some societies are structured around 'GDPism' (the ability to produce a GDP), efficiency, productivity, competitiveness and consumerism (the ability to consume) (Wolbring, 2008b, 2008c). Others may be organized around equity, empathy, or any other set of abilities (Wolbring, 2010).

Another important aspect of ability expectation and ableism is that ability expectations and ableism can disable and enable (Wolbring & Yumakulov, 2015).

Disabling use of Ability expectations and Ableism

Ableism has been developed by the disabled people rights movement to indicate the disabling use of ability expectations and ableism as already noted above. However, ability expectations and ableism have been used historically and still are used by various social groups to justify their elevated level of rights and status in relation to other social groups, other species and to the environment they live in (Wolbring, 2008a, 2008b, 2008c, 2012b). The disabling use of favoritism of abilities is rampant today and is inherent in or contributes to other "isms" such as racism, sexism, caste-ism, ageism, speciesism, and anti-Environmentalism (Wolbring, 2008c).

Enabling use of Ability expectations and Ableism

The capability approach by Sen is seen as providing an enabling ability

expectation narrative (Wolbring & Burke, 2013). The creation of the concept of sustainable development is seen by many to enable a more positive ability expectation narrative between humans and nature although many think it goes not far enough (Wolbring, 2013a, 2014a; Wolbring & Burke, 2013; Wolbring & Yumakulov, 2015).

3. Disabling and Enabling a Culture of Peace

   A culture of peace can be enabled or disabled by ability expectations and ableism.

   Article 1 of the United Nations Declaration on a Culture of Peace one can say outlines various ability expectations they see will enable a culture of peace when they state that a culture of peace is a "set of values, attitudes, traditions and modes of behaviour and ways of life based on among others: (i) Adherence to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations; and fostered by an enabling national and international environment conducive to peace" (United Nations General Assembly, 1999).

   However elsewhere I asked "Which abilities have to be evident for a democracy to work? Who has access to the education, learning, and training that allows one to acquire the abilities needed? Which abilities do we tolerate? Which do we promote? As to justice, which ability inequity and ability inequality do we tackle? What ability pluralism do we promote? With whose ability diversity do we show solidarity? In terms of human security, which and whose ability security do we ensure and how do we deal with ability expectation conflicts?" (Wolbring, 2014b, pp. 190-191).

   How do we decrease disabling and increase enabling ability expectation dynamics to enable a 'positive' peace which is defined as the presence of desirable notions within society such as harmony, justice, equality and equity (Barash, 2014).

4. Some Ability Expectation Concepts:

   Exhibiting ability expectations and ableism come with other ability related dynamics such as ability expectation security, self-identity security (ability identity security), ability expectation oppression, ability privilege, ability discrimination and ability expectation creep (Wolbring, 2010, 2014a, 2017b; Wolbring & Ghai, 2015). To just mention two concepts in detail.

Ability Expectation Security (Ability security) (Wolbring, 2010)

   Ability security is an essential part of the human security concept (Wolbring, 2014b). It thematizes that one is able to live a decent life with whatever set of abilities one has and that one is and will not be forced to have a prescribed set of abilities to live a secure life. Ability security is seen as lacking for many disabled people as for example evident in the United Nations Convention on the Rights of Persons with Disabilities (United Nations, 2015) but it is a feeling that also many non-disabled people have (see discussions around employment and automatization/ robotics (Wolbring, 2016)). Many of the conflicts we see today and the lack of a culture of peace have their root in ability expectation insecurity.

Ability inequity and inequality (Wolbring, 2010)

   For both, ability inequity and ability inequality two subgroups exist. One group is linked to intrinsic bodily abilities and the other group is linked to external abilities, abilities generated by human interventions that impact humans. These two

subgroups of internal and external ability inequities and inequalities are quite distinct in their effects and discourse dynamics, involved stakeholders and goals however, both can contribute to many of the conflicts we see today.

Definition: *Ability inequality* is a descriptive term denoting any uneven distribution of access to and protection from abilities generated through human interventions, right or wrong

Example: Lack of access to education, employment; protection from climate change

Definition: *Ability inequality* is a descriptive term denoting any uneven judgment of abilities intrinsic to biological structures such as the human body, right or wrong

Definition: *Ability inequity* is a normative term denoting an unjust or unfair distribution of access to and protection from abilities generated through human interventions

Definition: *Ability inequity* is a normative term denoting an unjust or unfair judgment of abilities intrinsic to biological structures such as the human body

5. The Example of Protest

Disagreement and dissatisfaction with societal situations are a cultural reality. One cause of conflict is rooted in ability expectations differences between social actors. Protests are one cultural dynamic to voice one's disagreement and dissatisfaction. Ability expectations are linked to the action of protest in many ways and can be used in enabling and disabling ways.

Ability expectations as a tool to disable protests: The Example of Rationality

The ability to have one's protest actions seen as credible is often an issue of concern as is the issue of being seen as respectable. One way to decrease the credibility of a protest is to question the members of that protest. For example, to discredit the protest by the suffragette movement, the social group of men generated the argument that a) one must be rational and b) that women lack the ability to be rational. This argument disabled women for a long time in their protest against their lack of voting rights (Wolbring, 2008c) see also (Viola, 1986). The claim that women are irrational beings is still used as a political tool (Cornia, 1997; Daily Star, 2014; Goldberg, 1968; Oakley & Roberts, 1981; Toffel, 1996; Wolbring & Diep, 2016a).

Irrationality is used as a tool to discredit one's opponents in many discourses (see for example the use of the term irrational workers (Posusney, 1993) and GM Food and Climate change (Osborne, 2013; van Montagu, 2013)). Protest strategies try to avoid being labelled as irrational (Lundgren & Nilsson, 2018) as rationality is seen as an important criterium (Meyer, 2004). Irrationality is one of five patterns of negative coverage of protest. Rational choice is put in juxtaposition to a protest vote (Billiet & De Witte, 2008; Billiet & Witte, 1995).

Yet who decides what is rational? Given the different rationalities proposed by Diesing; technical, economic, legal, political, social and ecological- is one able to fully have the ability to retain all forms successfully and effectively (Diesing, 1962)?

Ability expectations and enabling protest: the issue of the active citizen

Discourses around protest and active citizenship are intersecting. Protest is one measure under the section civil society in the Hoskins model of active citizenship (Hoskins & Mascherini, 2009). According to Fazzi anti-nuclear protesters proposed "alternative – and, in their views, genuine – democratic models, based on local participation, active citizenship and in the defence of ideals such as freedom

from fear and from want" (Fazzi, 2016, p. 153). According to Dalton "those who primarily define citizenship in terms of citizen duty have a circumscribed definition of the active citizen: these norms encourage electoral participation but do not carry over to other forms of action, and actually discourage participation in protest"(Dalton, 2008, p. 88). Similarly, it is noted by Kennelly that "the 'good, active citizen' of today is also not the protesting citizen" (Kennelly & Llewellyn, 2011, p. 908).

Independent of what forms of protest are seen to be in sync with active citizenship when we look at the intersection between the two through an ability expectation lens, the question arises as to what abilities does an active citizen must have that would make protest part of their ability of action?

The CRELL Research Network on Active Citizenship for Democracy has proposed a list of knowledge, skills, attitudes and values necessary for active citizenship concluding "that civic competence is a complex mix of knowledge, skills, understanding, values and attitudes and dispositions and requires a sense of identity and agency" (Hoskins & Crick, 2010, p. 126).

This list is really a list of ability expectations that one has of citizens (Wolbring, 2012a).

Question is, whether we really teach the skills, knowledge and attitudes listed and whether we provide the framework within which the values can be acted upon (Pontes, Henn, & Griffiths, 2017; Wood & Mulligan, 2018). The case is made for the marginalized group of disabled people for example that the education of the items listed is lacking (Wolbring, 2012a). Furthermore, how best to teach active citizenship is still discussed (Cromwell, 2019; Maass, Doorman, Jonker, & Wijers, 2019; Reichert & Torney-Purta, 2019; Wood, 2019)

The Ability expectation of anticipatory and protest: From anticipatory governance to Anticipatory protest and anticipatory advocacy?

Governance is a term used in many discourses. Engaging the public in the process of governance is seen as a positive for governance (Bingham, Nabatchi, & O'Leary, 2005; Ferree, Gibson, Jung, Long, & McIntosh, 2015). Citizen participation is seen to enable citizens to influence policies, programs and social reforms (Arnstein, 1969). However, in order for participation to be influential it must go hand in hand with distribution of power for all groups to benefit (Arnstein, 1969). Ferree et. al. posit that citizens must find intrinsic and extrinsic motivation to be involved with decision-making and democracy but also highlight existing barriers preventing citizens from engaging in decision-making (Ferree et al., 2015). Many barriers exist for the participations of disabled people (Diep, 2017; Fenney, 2017; Wolbring & Diep, 2016b; Wolbring, Mackay, Rybchinski, & Noga, 2013) and barriers also exist for other groups.

One aspect added to the science and technology governance discussions in recent years is the ability expectation of "anticipatory" or in other words, the ability to discuss societal impact before it happens (Boyd, Nykvist, Borgström, & Stacewicz, 2015; Diep, Cabibihan, & Wolbring, 2014; Guston, 2014). Furthermore, it is seen as important that the societal discussions of science and technology advancements should be a constant endeavor (Cheung & Wolbring, 2017; Einsiedel, 2004). If anticipatory is becoming the ability expectation for governance discussions question is, how can one obtain the knowledge needed to be constantly on the anticipatory side and who has the ability to do so? Does anticipatory set up a hierarchy of governance actors over protest actors with the governance actors having the early scoop on setting trajectories and the protesters come as an afterthought?

6. What to do?

There are many facets to ability expectations. Mapping out conflicting ability expectations between groups and individuals is an important endeavor. Mapping out the impact of our education system on ability expectations (does it lead to disablement or enablement) and which abilities are produced and seen as important to be produced by whom and who decides which abilities have to be produced is important (Burke & Wolbring, 2010; Wolbring, 2017a; Wolbring & Burke, 2013; Wolbring & Yumakulov, 2015).

Another important aspect is to teach about ability expectations. I outlined eleven exercises that one can use to make students and others realize how pervasive ability expectations are and the consequences of not engaging with ability expectation governance in (Wolbring, 2017a). The exercises cover the generation of the top 10 most cherished abilities of participants and the potential conflict between the top 10 cherished abilities by different people and groups. The exercises allow to ask how one perceives someone who does not have the abilities oneself cherishes, how ability expectations are different between different societies (e.g. hunter-gatherer societies, agrarian societies, industrial societies and knowledge-based societies (Wolbring & Yumakulov, 2015)), ability expectation one has of the education system; what examples one can come up with where ability expectations are used to disable or enable and which ability expectations linked to active citizens we educate on, teach on and participants or others actually exhibit (Wolbring, 2017a). The exercises cover various scientific and technological advancements such as robotics, geo-engineering and assistive technologies (Wolbring, 2017a).

All these exercises can be used to discuss the importance of ability expectation governance and ability expectation conflict resolutions.

One can generate many other exercises based on specific angles such as culture of peace to map out and unmask conflicts related to ability expectations.

I hope that this chapter has enticed the reader to look at the world through the lens of ability expectations and ableism and engage with the concept of ability expectation governance. I also hope that this article might spark an interest to use ability expectations and its governance as a lens in the education system to facilitate broader systemic thinking about ability issues and decrease the other-isms that result from a negative use of ability expectations. The ability expectation framework allows for a community of practice of many and diverse people and groups and will be well placed to address the constantly changing challenges of ability expectations (Wolbring, 2017a).

7. Conclusion

Ability expectation and ableism peace must be part of a culture of peace, which can only happen through ability expectation and ableism governance. I leave you with a dialogue between two protagonists in the future oriented, techno-oriented computer game Deus Ex Invisible War, which I think makes also the point that we have to govern ability expectations.

Conversation between Alex D and Paul Denton

Paul Denton: If you want to even out the social order, you have to change the nature of power itself. Right? And what creates power? Wealth, physical strength, legislation — maybe — but none of those is the root principle of power.

Alex D: I'm listening.

Paul Denton: Ability is the ideal that drives the modern state. It's a synonym for

one's worth, one's social reach, one's "election," in the Biblical sense, and it's the ideal that needs to be changed if people are to begin living as equals.

  Alex D: And you think you can equalise humanity with biomodification?

  Paul Denton: The commodification of ability — tuition, of course, but, increasingly, genetic treatments, cybernetic protocols, now biomods — has had the side effect of creating a self-perpetuating aristocracy in all advanced societies. When ability becomes a public resource, what will distinguish people will be what they do with it. Intention. Dedication. Integrity. The qualities we would choose as the bedrock of the social order. (*Deus Ex: Invisible War*)(Wikiquote, n.d.) (Wolbring, 2008a).

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The Democratic and Moral Deficit of the Philippine Educational System

Rogelio P. Bayod, Ph.D.·
Director, Student Services, Cor Jesu College, the Philippines
Email: roger.bayod@gmail.com   rogerbayod@cjc.edu.ph

Abstract
        The moral crisis in the Philippines is a reflection, if not consequence, of a moral crisis that beset the country's educational system. Despite and because of the current major reform and overhaul of the Philippine educational system especially with the introduction of K-12 Program in the Basic Education and the Outcomes-Based Curriculum in the Higher Education, I argue that the reform suffers democratic and moral deficits as it only focuses on preparing the students to be docile workers and employees of the rich oligarchs who are the main oppressors in the country. The education in the country did not prepare students to become democratic citizens and moral agents doing social analysis. It only prepared skilled professionals, entrepreneurs and workers devoid of values such as prudence, discernment, contemplation, justice, love of the poor and the environment as well as altruism. This happens because of too much focus on practical and professional skills for utilitarian aims as evidenced in the curriculum and program offerings and even school culture that promote education for profit and wealth but not liberal education for human formation and flourishing as advanced by Martha Nussbaum and some indigenous educators of the country.

Keywords: *Education reform. Human formation and flourishing. Liberal education. Nussbaum.*

1. Introduction

        The Philippine educational system from the basic education level until the tertiary or higher education level had undergone reform and overhaul. The protagonists of this reform argued that this is needed in order to move the country forward to be at par with other countries. But what is it that we need to move forward as a country and be at par with them? Why do we need to be at par with them? In what areas we need to be at least at par with them? These are the questions that inspire me to take a closer look at the current educational system of the Philippines as a Filipino educator.
        Currently, in the Basic Education, there was shift from the Revised Basic Education Curriculum (RBEC) to K-12 curriculum. For the higher education, there were plenty of reforms in terms of curriculum and program offerings such as the introduction of the Outcomes-Based Education Curriculum, the Introduction of the new general education (GE) to respond to the mandate of the Commission on Higher Education (CHED). In addition to this, there are plenty of accrediting bodies directing the higher education institutions to respond to their demands in order to be accredited as the "best" colleges and universities in the country. But what is the definition of the "best" colleges and universities of schools that these accrediting

agencies adhere to? Most often, if not always, the criteria used by these accrediting agencies in ranking best universities and colleges in the country are purely focused on quantitative measures such as number of passers and topnotchers in the board exams, number of faculty with masters' and doctorate degrees, etc. But seldom, if any, the qualitative products of education such as students' growing sense of compassion to the poor and environment, love and care for their fellow students and the community where they belong, prudence in doing things, and resilience as well as a healthy balance between collaboration and solitude are used as gauge for the ranking of top colleges and universities in the country.

What makes the matter worst is that these organizations (CHED and Accrediting Institutions) are the ones dictating the operation of the school and not their vision and mission and their core values – the very identity and reason of existence of that school. Since the schools wanted to be included in the lists of "standard" schools, they often follow the demands of these organizations and satisfy their criteria. The satisfaction of the criteria for accreditation has often been the driving force of my schools including the Catholic schools in their program and curricular development, facilities enhancement and the entire school operation, rather than their vision, mission and core values. Thus, budget allocation and prioritization are often dictated by these forces.

Surprisingly or not, in all these reforms and even criteria for accreditation, there is little attention to the discussion and application of morality and ethics and how do persons make impact into the community in term of peace and development initiatives, environmental advocacies and care and love of life in general. Since most of the concern of these accrediting institutions are centered on passing percentage, curricular achievements of students, qualifications of faculty members in terms of knowledge and expertise (but not in the area of values and attitudes), facilities and equipment improvements, among others, schools work hard to satisfy these criteria in whatever means, be it honestly or deceitfully done.

My wife is a public school teacher and my brothers and sisters are also teaching in the public elementary and secondary education and I learned from them that there had been many instances of fabrication of tests scores during National Achievement Tests (NAT) to ensure that their schools will be included in the lists of the top performing schools so that they will get a high Performance-Based Bonus (PBB). Thus, cheating and fabrication are now considered as skills that you need to really master and perform better. This assessment system is mandatory and schools are forced to follow because if they do not follow, they will be disciplined. This is a modern-day concept of Foucault (1977)'s "panopticon" to ensure that everybody is monitored and under surveillance system.

All the while I thought that this is only a sad reality in the Philippines, being a poor and colonized country. But I was wrong. In fact, the same scenario happened even in the United States of America. James Scott (2012), in his book, *"Two Cheers of Anarchism"* recounted a scenario wherein a high school student who was asked by her teacher to do a "practice" test of a standardized tool for measuring students' achievement of knowledge and skills to be able to familiarize the content and process of the test so that when the true examination will come she can answer better. Instead of answering the test questionnaire, she wrote an essay criticizing and "challenging the use of standardized tests scores to judge children and rank schools." (p. 128) She wrote about how "how standardized tests are hurting and not helping schools and kids as these tests don't measure what kids really need to know, they only measure what's easy to measure." (p. 128) She further wrote in that essay "we should be learning concepts and skills, not just memorizing." (p. 128) This

student served as a gadfly, but she inspired other students to sign a petition against being required to take comprehensive assessment system exams. Other students joined them and "elements of refusal" popped up in the whole country. (p. 129) Parents also objected to the "drill and kill" atmosphere in the school.

As a result of the many protests not only from students but also parents and teachers, there were reforms in the educational system in the US during that time. Good for them because they have a brave student who stimulated the reform. In the Philippines, we seldom have students who really defy school systems, rules and regulations. Although, we have student activists, notably from University of the Philippines and other reputable universities in the country, their protests are so concerned with hikes in tuition fees in schools but not so much on the content as well as the kind of educational system that beset the country. These student activists in our country also protested against corruption in the government and the lack of moral leadership n the government but they failed to realize (or just refused to realize) that this lack of moral leadership is also a product of the moral deficit in the educational system of the country.

While very recently, the educational system of the country has undergone reform and overhaul, the focus of these educational reforms and directions are not on the most important aspect of education, which is moral and ethical education. Actually, the main driving force of this reform is to produce highly skilled workers who can be globally competitive but do not have big hearts for others, for the poor and the country. This clearly shows that despite many attempts to make educational reforms and to improve our education, our educational system is really in crisis. Our educational system suffers democratic and moral deficits because of too much quantification in education.

This quantification is very evident in the schools' pre-occupations with board exam performance ratings, number of passers, and number of graduates who are employed as managers, accountants and engineers in multi-national companies. They glorified these things as their "competitive advantage" over their rival schools in enticing potential enrollees. I never saw or heard of a school advertizing how many poor students they helped, how many communities they empower, how many disoriented souls they have rescued through counseling and other psycho-spiritual and humanistic approach they employed, and how many students who did volunteer works in slums and depressed communities because of their kind of education during their school campaigns.

Nussbaum (2009) is indeed true in her assertion that education is in crisis because the demands of our global market now center more on competitiveness, scientific and technical skills as the key skills but with little (if there is) regard on the moral dimension of the students such as values, imagination, and critical abilities are left aside and are under threat. This can be seen even in the program offerings because schools prefer to offer and programs and support the demands of programs in line with business administration marketing, engineering, accountancy, information technology, computer sciences, biological and natural sciences and mathematics because these programs are in demand and can ensure substantial number of enrolees for profit of the school even if the school claims to be a non-stock and non-profit organization.

Programs in the social, sciences and humanities are given less emphasis since they are judged to be the second options not only in terms of enrollment but also in terms of prestige and importance. To be admitted in the programs with board examinations, schools implement a standardized entrance tests to ensure that students possess the necessary aptitude to pass the course and the board exams and

even to emerge as topnotchers because this will give the school prestige and competitive edge. In the delivery of instruction, teachers focused so much on finishing the content and not on the process of education. It is so subject centered and not student or context centered. Students are bombarded with series of tests and qualifying exams as part of the screening mechanism. In so doing, students are treated as machines or robots. Their freedom to participate in extra-curricular activities is curtailed as these are seen to be obstacles in the pursuit of excellent education in their field of specialization. Thus, students feel alienated instead of being emancipated because they are in school. In short, their schooling interferes with their education because of so many requirements to test their suitability. Scott (2012) writes,

"Test preparation was not merely alienated labor for students and teachers alike, it crowded out the much of the time available for anything else- the arts, drama, history, sports, foreign languages, creative writing, poetry, field trips. Gone were many of the other goals that might animate education: cooperative learning, a multicultural curriculum, the fostering of multiple intelligences, discovery oriented science, and problem-based learning. (Scott, 2012, p. 129)*"*

And a result, *"the school was in danger of being transformed into a 'one product' factory, the product being students who could pass standardized tests designed to measure a narrow bandwidth of knowledge and test-taking skills."* (Scott, 2012, p. 129). This kind of environment is further intensified and made more complicated when there is accreditation. In the desire of the schools to be accredited, some really resorted to cheating and manipulation. Reports on paper appeared very good but not in actual implementation. Syllabi were reformulated and arranged to make it appear that the schools adhere to a certain philosophy of education. Classes were mostly scripted because teachers knew that they will be observed and so they prepared their best teaching strategies employing different approaches to teaching and learning. Rooms, laboratories and offices are constructed or decorated. School surroundings were made to appear clean and conducive. Comfort rooms have enough supplies of water, tissue papers and bath soaps. But these are just purely displays and appearances but not the everyday reality of the school.

These forms of superfluities are mounted to make it appear that the school really cares for the quality education of the students. But the fact of the matter is that the schools are concerned with large number of students because this translates to enough money through substantial collection of tuition fees and also government subsidies. Education does not happen in the air conditioned classrooms and state-of-the-art building and facilities, but it happens in the mind as well as in the heart of the students. When students experienced *"metanoia"* or a radical conversion or transformation, it is only then that we can say that they are properly educated. Sadly, most of the students today are just well-schooled but they are not properly educated. Radical conversion implies moral and ethical dimension. Is there a moral dimension to teaching and school leadership? Can school leadership be considered moral enterprise? What makes teaching and school leadership moral and ethical? These may seem to be simple questions, but as we shall see there is a debate and controversy surrounding them in the present educational system and set up of the country.

2. The Teacher and School Leader as Moral Agent and Exemplar

It is usually believed that there is a close link between education and morals.

Teachers have a duty to advance the moral and ethical training of the students and that teachers are leaders and moral exemplars (Campbell, 1997). Granted that morals have something important to do with education, we may ask: what is the connection between them? Moore (2010) described that the connection between them lies from the belief that education is the "initiation of a pupil into areas of knowledge and understanding which are valuable."

Jackson (1993) and his companions in their research of the moral life of schools, refer to teachers as leaders and moral agents whose impact encompasses to what they "say and do without consciously intending to act as moral agents. Likewise, Campbell (1977) in her article *Connecting the Ethics of Teaching and Moral Education*, agreeably said that moral agency does not concern basically to the self-conscious teacher but exemplifies many of the involuntary forces of teaching. In fact, she held that *"teachers as moral agents transmit values by a formal instruction of the virtues or admonition (e.g. don't cheat on tests; don't bully your classmates; don't steal each other's things) and by becoming moral exemplars."* (p. 256). Thus, the teacher is, of course, in his/her role as an educator is bound to show morality in his instruction such as using morally acceptable actions and to show respect for his/her students as persons (Moore, 2010). In other words, every teacher must be a teacher of morals. In Campbell's (1997) concluding statement, she sums up the role of educators as follows:

"Moral educators are teachers who understand the moral complexities of their role, who possess a level of expertise in interpreting their own behavior has on students, and who, as a consequence, strive to act ethically within the context of their professional responsibilities."

Teachers are role models and therefore their students were not only mirroring their actions but fundamentally reflecting on whether these activities have given them the ideal educational experiences (Yost, 1997). Thus, when teachers do not act as good role models, students will also mirror their behaviors and attitudes. When they exhort and even help students to cheat during national achievement tests (NAT) in the case of elementary and secondary schools, they are indirectly saying to these students "it's okay to cheat if you want to receive rewards." In higher education, though cheating and manipulation during accreditation are not publicly shown and informed to students, they can still detect them through sudden positive changes to the school environment when there is accreditation in schools but these positive changes would soon die a natural death after accreditation. Comfort rooms will be again smelly, teachers will not be reporting regularly to class, and school surroundings will be dirty again. In fact, students in some schools are reportedly posting in their Facebook accounts something like "the school is clean and teachers are good because we have accreditation".

3. Liberal Education as Moral Education

Moral education, according to Moore (2010) has something to do with influencing behavior and presumes that a certain amount of knowledge is acquired by the student. Moore (2010) contends that moral education is not a necessarily considered as part of education in most of the teachers in the sense that when a teacher is teaching math or science, he or she considered to be teaching skills and not engaged in moral teaching. The subjects such as math or science or history, although value-loaded, are not considered by teachers as 'morally loaded'. This makes moral education in the Philippines problematic because of the presence of myopic teachers who dichotomize their teaching and cannot integrate morality or values in their subjects. For some English, Science and Mathematics Teachers, as

long as their students are good in English, Science or Mathematics skills and competencies they can proudly say that they are effective and efficient teachers even if they did not integrate morality and values in their teaching. However, a teacher must consider the holistic aspect of education and this includes moral education. Thus, moral education is an essential and necessary part of education because without it education is not complete.

Jeffrey Nesteruk (2004) emphasized that as a teacher, living a moral life is important especially in the aspect of modeling and this can be achieved basically, through constant practice. In fact, he believed that our greater goal is to enable our social interaction more prolific on the nature of moral life, thus, determine four (4) vital dispositions: (1) Disposition toward others; (2) Disposition toward tolerance of differences; (3) Disposition toward the dignity of all; and (4) Disposition toward reciprocal engagement. He said, "it is the dispositions enabling the practice of a moral life that give rise to the vital civic culture" (Nesteruk, 2004, p. 71). The vitality and affectivity of our civic culture lie in Jean Jacques Rousseau's educational philosophy of communitarianism as mentioned by Yong Min Kim in his study (2009).

Amy Gutmann (1985) who was one of the foremost specialists in the field of civic education, wrote a book titled *Democratic Education* where she simplifies all education theories into three (3) types – (1) family state theories; (2) the state of families, and (3) the state of individuals. The subsequent words illustrate visibly what she means by democratic education:

"Like the family state, a democratic state of education tries to reach virtue – not the virtue of family state (power based upon knowledge), but what might be best called democratic virtue: the ability to deliberate, and hence to participate in conscious social reproduction. Like the state of families, a democratic state upholds a degree of parental authority over education, resisting the strong communitarian view that children are creatures of the state. But in recognizing that children are future citizens, like the state of individuals, a democratic state defends a degree of professional authority over education – not on the grounds of liberal neutrality, but to the extent necessary to provide children with the capacity to evaluate those ways of life most favored by parental and political authorities." (Gutmann, 1985).

How are the civic culture and education, as well as, the abilities of citizenship doing in the world today? According to Nussbaum (2009), in her article "*The Imminent Demise of Education*", the civic knowledge and abilities of citizenship today is doing very poorly. Why and how did this occur? Yong Min Kim (2009) elaborately explains in his paper entitled *Communitarianism and Civic Education* that in the age of postmodernism we cannot deny the fact that the ultimate value is placed on individual rights and freedom.

There's no question that too much emphasis on individual rights and freedom has created such awe-inspiring things such as capitalist advancement, material wealth, refined advanced culture, momentous advance in science and innovation, extravagance, differing qualities, refined expressions, solidified respectful freedoms, and so forward (Kim, 2009). These things call for world market to focus more on the scientific and technical skill as the important abilities in the 21st century, and that the humanities and the liberal arts are more and more seen as of no use, which is often taken away to make sure we remain globally competitive (Nussbaum, 2009). Consequently, the ingenuity and critical abilities were left aside. And at one point, the highlight of Dewey's emphasis on "learning by doing" or experiential education where students are exposed to different activities to develop their critical thinking and their social analytical skills are now under threat in favor of an education of economic success.

If these trends of focusing much on the scientific abilities will continue, then what will be the implications of these in the future? Nussbaum (2009) predicted that we will have people who are technically trained but don't know how to criticize authority, do social analysis and thus, they are only there to make a profit with dull-witted imagination. Our society also will fail to produce an affectionate community and communal solidarity. This is happening in the many schools in the country today. Schools want to be at the top in terms of the lists of standard schools. By standard, they are measured by their passing percentage, scores during board examinations, number of faculty with master's and doctorate degrees, researches, among others.

But little (if any) is given emphasis on what impact did the faculty and students provide to the depressed and impoverished communities. Seldom is being asked what kind of professionals or what kind of graduates do the schools produce? If they have been producing technically expert businessmen and professionals, the schools don't also bother to scrutinize as to the social and moral dimensions of these graduates. This is evidenced to the fact that in giving academic and latent honors, the criteria are mostly centered on academic excellence and little, if any, is devoted on moral and ethical dimensions of these awardees and how these awardees live a life of compassion and dedicated service to humanity. Thus, they can be cum laude (Summa and Magna) or valedictorian or graduates with highest distinction even if they are the most condescending and narcissistic persons in the school, colleges and universities who do not welcome the opinions of others, especially those whom they consider to be below their academic and social standing. These graduates cannot embrace and tolerate differences and the otherness of the others. They are only focus on their own agenda as the norms of success, beauty and goodness.

Hepburn (2010) in her article *Concepts of Pluralism and the Implications for Citizenship Education,* argued convincingly that for our democratic pluralist state to endure and for us to understand and appreciate the nation's many cultures, we should have "multiculturalism coexistence". In addition, Nussbaum also strongly pointed out that we need to listen to the ideas of Dewey and Tagore, which favors on humanizing human beings and their humanity, cultivating the critical thinking capacity, promoting knowledge and understanding about the cultures that make up our nation and the ability to sympathize (Nussbaum, 2009). She was also adamant to the fact that it is essential to have an education that develops individuals and their humankind, rather than producing ages of valuable machines (Hepburn, 2010, p. 13). Clearly, for Nussbaum and Hepnburn education should be education for democratic citizenships. It is about preparing the students to acquire skills, attitudes and values necessary for them to live well and peaceably with other human beings. It is about having the right attitudes and values as well as the necessary moral and ethical principles as they engage the world. In short, education is about human capabilities and the realization of human potentials (Nussbaum, 2010).

The world we live in today is so full of negativity, hatred and anger that our democracy and education are going down-hill fast. Today, people are driven for profit (Nussbaum, 2010) and for power. This happens because educational institutions are also seen to be profit-driven and not mission-oriented organizations. They love students who are docile and subservient to their apparatus of control embedded in the curriculum and program offerings as well as in the different policies and laws in the schools, colleges and universities (Foucault, 1977). This mindset and system dominated our world with the motivation to have a good yield in which we think that science and technology are very essential and are of crucial importance for the future of our nation.   Thus, the country was able to produce

scientists and professionals who do not have the heart for the poor and who cannot welcome and embrace the otherness of the others, politicians who are corrupt and businessmen who continued to do extractive business activities for the sake of profit at the expense of the environment and indigenous peoples' communities.

Allow me to plausibly make an example here to point out the context. My first work assignment after given a break from my religious formation was with the government Science High School. When I first worked as a social science teacher as well as a dorm prefect in that school, I was religiously oriented that these students are trained to be future scientists of our nation. So I was a bit worried on how to motivate my students to be humanists while engaging themselves in hardcore sciences. In Philippine Science High School humanities and arts were not given importance during research conferences. The organizer excluded the humanities research output of students. Only science-related researches were given the opportunity to be publicly shown to the entire community. This is because for them, researches on arts and humanities are nonsense and that they cannot contribute to the economic growth of the country.

The vision and mission of the Philippine Science High School was focused more on developing the students to become globally competitive in science and technology. And I was challenged to help them develop their human side so that they can become humanistic scientists or scientific humanists. I was unwavering to the thought that these kids of service to the nation if given proper and integrative education. So that is where I pulled out my strength – to emphasize to them the importance of having ethical and moral values in a democratic and moral citizenship. But the demands of the global market have made teachers to focus on scientific and technical proficiency as the key abilities – then the humanities, philosophy, theology, values education, and the arts are persistently repressed. This is evidenced even in budget for conducting research projects as more money is given to those who would like to conduct studies in pure sciences especially on innovation and technology but those who would like to pursue studies on humanities and arts like philosophy and theology, there is less enthusiasm on the part of the school leadership to fund these projects.

Currently I am working in a private Catholic college. I found out that some theology and philosophy subjects that were previously offered to the college students were cancelled in favor of the mandated subjects by the Commission on Higher Education (CHED). The CHED exhort the schools to have 'hands-on' learning experiences for the students and so they introduced OBE curriculum rather than preparing them to become equipped with philosophical principles. Other humanities and philosophy subjects for other programs like business and engineering were also cancelled in favor of some subjects, which for them, are faithful to the OBE espoused by CHED. True to what Nussbaum said that if we do not demand the significance of the humanities and expressions of the human experience (liberal arts), they will drop away in light of the fact that they don't give us much profit (Nussbaum, 2009).

My task in the school now aside from teaching is to conceptualize, plan, implement and supervise student affairs activities and student formation. Part of the activities that I have been implementing is organizing symposiums and forums, community immersions as well as alternative classes related to cultural and gender sensitivity and appreciation, peace and environment, HIV and AIDS awareness, federalism, among others. Despite efforts to collaborate with some academic heads to take advantage of these activities by bringing their students to join the activities and assign a paper to work on such as critical reflection or reaction paper so that their students will really join, many teachers considered these activities as

interruptions to the completion of the subject matter that must be covered in their class to ensure the 100 percent board exam passing rate of their student.

It has been my struggle since many teachers considered extra-curricular activities of students (including leadership, and community immersion activities) as barriers to their concept education. But what education are they talking about? Will passing the board exam make their students cultivated and compassionate individuals working for peace, justice and reconciliation and helping to heal this ailing world? Compassion is a core value of many Catholic schools such as our school and in my little capacity, I wanted to implement programs and activities such as community immersions, outreach programs, and the like wherein students can really practice compassion and self-less service to others. But I encountered difficulties because students are bombarded with enormous academic requirements and obviously, they would prioritize their grades. Plus, there is a very strict regulation from CHED as to off-campus student activities to the point that students find it very difficult to comply with all these mandatory requirements. I also do not find plenty of supporters for this advocacy. Those in the higher administration are also not consistent in terms of supporting my advocacy. I understand them because they need to increase passing percentage not only for accreditation purposes but also for marketing and promotion because they want to have more students to enroll for economic survival of the school. But creating impact to the communities by empowering them, preparing students to become altruistic and service-oriented and compassionate stewards who will work actively in promoting sustainable peace and development in the country are not only good for marketing purposes of the school but they are good in themselves.

Honestly, I have no problem and I do not question the focus on scientific and technical education much as I do not wish to say that people or individuals should stop trying to advance and develop in this regard. However, my concern is that other skills and abilities which are of equal importance, such as formation of virtues and moral as well as ethical education needed for active and productive citizenships and citizens who can contribute for peace and development are now at risk to be lost in this competitive world. These are the qualities and abilities that are needed for our democracy to survive. I totally agree to what Nussbaum pointed out that the abilities that are crucial to the survival of the democratic self-government in the modern world is to give importance to critical thinking, to have knowledge about the many cultures that make up one nation; and the "ability to imagine the situation of another person" (sympathy or compassion).

4. Conclusion

The present educational system in the Philippines is in crisis. And the reason behind is the focus on the scientific and technological skills as the key abilities in the 21st century giving emphasis on the drive for economic profit and leaving the moral dimensions apart. Thus, as teachers we should be moral agents and exemplars to our students by listening, once again, to the philosophies of Nussbaum which focuses on human capabilities. We also need to listen to Rousseau and Dewey, who favored an education that promotes the critical capacities, that nurture a complex understanding of the world and its peoples, and that teach the capacity for compassion – in other words, as educators we need to cultivate in our students the moral and ethical standards of our society, the values, the civic knowledge (citizenship) and their humanity, treat them with respect, rather than, producing generations of useful machines. We need to cultivate among the students the moral and ethical virtues and this can be fully achieved if our educational system will focus

also on liberal education rather than purely technical education for profit and economic growth. Liberal education that promotes humanities, arts, civic knowledge, and democratic citizenship will bring the students into the different issues of gender, race, ethnicity, culture and an understanding in all of these as scientists, accountants, engineers, lawyers, mangers, other professionals and even politicians and policy makers.

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How Education Can Overcome Hatred and Divide

Issa Abyad.
Engineer, Marketing and Social Researcher, Jordan
Email:consultant.jo@gmail.com

 "It is easy to hate and it is difficult to love. This is how the whole scheme of things works. All good things are difficult to achieve; and bad things are very easy to get". Confucius
"By nature men are similar; by practice men are wide apart"
 Confucius

Abstract
The word hatred could result in a devastating outcome. Hatred is a deep emotional extreme dislike. The objects of such hatred can be a religious/ethnic/race groups or a person. Hatred is often associated with disposition towards hostility against the objects of hatred. And can drive oneself in some cases to extreme behaviours such as violence, murder, and war. In childhood and adolescence the attitudes of intolerance - impregnated with hatred – are formed, and these are extremely difficult to eradicate later. This paper intends to outline how nurturing and education can play a major role in combating hatred.

Keywords: *Education, Nurturing, Hatred, Society.*

1. Introduction

Why would someone go to a place of worship and shoot people?? Why would someone place a bomb at a musical concert to kill as many people as possible? Why would someone enter a disco or a night club and kill homosexuals? Does he know these people? Has he ever met them? Did they do anything wrong to him or to someone he knows? The answer is a big NO! Then what made this monster do this heinous act? It is plain and simple answer "Hatred" It seems he never heard or read what Thales of Miletus (624-546 BC) has said: *"Avoid doing what you would blame others for doing."*

As Aristotle has said a little later: *"At his best, man is the noblest of all animals, separated from law and justice he is the worst."*

These monsters are part of those who divide people into two parts, US and THEM, they did not kill for pleasure they were trying to make a statement, the THEM;s are trying to hurt US, by this they were trying to say that "the Them" are trying to hurt the "the US". They did not just dislike ""the Them"" as many would have done for their own reasons, they hated "the Them" and felt obliged to do something about it.

If you dislike someone, it can be your brother, friend, father, mother or a teacher; it means that you would not like him/her.   How many times we heard people saying, "When I first met him/her I did not like him/.her, but after getting to know him/her I changed my mind", or "I used to dislike eating Broccoli but know after knowing the benefits of eating Broccoli I eat it."   When you genuinely hate

someone there is so little chance that you will ever like him/her again. Luckily many might use the word hate but in fact they do not mean hate but dislike, for example when many of us and especially children are upset during a heated argument we might say "I hate you" but we actually mean at that particular moment our level of dislike is extreme due to the nature of our heated temper, then after a while when we have cooled down we are back to normal.

Hate is the highest level of dislike once someone reaches this feeling towards a person or a group it's very difficult to get rid of this feeling. If you hate somebody, it means that you would never mind anything happening to him/her, you simply don't care whatever happens to him/her, or whether he/she is alive or dead.

Hate is a very strong negative feeling towards someone or group of people, because the hater has reached the point where he/she thinks that this person or group as bad, dangerous, immoral or all of this together. Depending on the state of mind of the hater and his/her ability to control his/her emotions, the hate towards a person or group might stay at the point of just hate or it can reach the level where the hater feel the need to take action towards the person or the group.

In an article called "Why Your Brain Hates Other People" Dr Robert Sapolsky (a professor of biology, neurology, and neurosurgery at Stanford University) writes:
"It's been said, "There are two kinds of people in the world: those who divide the world into two kinds of people and those who don't." In reality, there are lots more of the former. And it can be vastly consequential when people are divided into Us and Them, in-group and out group, "the people" (i.e., our kind) and the Others.
"When we see someone who even looks different from us, "there is preferential activation of the amygdala," which means the brain region associated with fear and aggression flares up. This visceral, emotional reaction can spark a long-term pattern of dislike when it's validated by action: if you perceive that someone has hurt you, your fear of them becomes rational. Considerable evidence suggests that dividing the world into Us and Them is deeply hard-wired in our brains, with an ancient evolutionary legacy. For starters, we detect Us/Them differences with stunning speed. Stick someone in a "functional MRI"—a brain scanner that indicates activity in various brain regions under particular circumstances. Flash up pictures of faces for 50 milliseconds—a 20th of a second—barely at the level of detection. And remarkably, with even such minimal exposure, the brain processes faces of Thems differently than Us-es"." [81]

Human habits or beliefs or injustice have been a serious cause for spreading intolerance. The reason why there is hatred in this world could be attributed to collision of variety of desires, ideas, faith and philosophy of humans with different races. The world is a mixture of people having diverse habits, ideology and beliefs depending upon which society they are born into.

Children are not aware of discrimination, prejudice and hatred; the circumstances they were born in create their mental environment. Hate is an action carried out by adults and taught to children, because children will do whatever they see adults do, and speak whatever they hear adults say. Babies are born without fear or awareness or prejudice, discrimination and stereotyping, they learn these things during the upbringing at home, school and from society.

For example a child born in India will be exposed to different environment to a child born in Pakistan or a child born to Palestinian family will be exposed to different environment to a child born to Israeli family, the same might apply for a child born to a white family or a black family. These children depending on what they hear and see their parents say and do, they will copy them, if they hear love and see

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[81] http://nautil.us/issue/49/the-absurd/why-your-brain-hates-other-people?

acts of love towards others (different skin colour, faith, ethnicity, etc.), they will grow to be tolerant, but if they hear foul language against others (different skin colour, faith, ethnicity, etc.), they will grow to be intolerant.

2. Conclusion

"By nature men are similar; by practice men are wide apart" - Confucius

If you go to a playground at any kindergarten or school or public in any country full of children playing, colour of skin, religion, wealth, nationality and gender does not play a role at all. These children will play with each other unaware of these differences which adults have in today's world. Children start distinguishing differences only when taught or told by adults or by seeing and hearing adults making such distinguishes.

Although it's a harder task to educate currents parents, it's an easier task to educate children. We need to foster an educational system which leads to children developing a greater potential for peaceful behaviours and a lesser potential for violent ones. As, to quote Mrs Irina Bokova (former director-general of UNESCO):

"… it is widely recognized that education is not just about getting a job. Rather, it should empower learners to become responsible and engaged citizens, capable and willing to shape more equitable and sustainable societies. Good education teaches values and stimulates critical thinking, problem-solving, team work and creativity."

There are three phases or key players which have huge affect on a child's moral values: Family, Kindergartens and Schools, which means we are covering individuals' life from a year old till the age of 18 and beyond.

1- Family

I am one of those who are strong believers that "Child Rearing" is the most important factor in planting and cultivating moral values among other important virtues in a child's character. The first four years of a child's life are the most important ones, during these years he learns to coordinate his movements, walks and talks among many other things. A child watches his parents and learns from their actions, he hears what they say and absorbs what he hears, so in general parenting play the most important role in child's life (in the underdeveloped countries the extended family may play a role too).

The Egyptian poet Hafez Ibrahim (1872-1932), known as "The Poet of the People", during an opening ceremony of a new girl's school in the city of Port Saeed in 1910 chanted a poem:

"الام مدرسة أذا اعددتها أعددت شعباً طيب الاعراف"

"The mother is a school that is if well-prepared, then you have raised a people of a good norms".

What did Hafez mean by that? He meant that a mother is the school in which the child learns virtues among other things. The mother (usually) spends more time with the child than any other family member, so it is logical that the mother will have as great influence over the formation of the child's character as the school where the child learns reading, writing, math's, etc. if you prepare her with knowledge on how to raise children, then you will end up with a nation with good norms.

It seems Hafez has recognized the importance of the role a mother plays in child's life and the influence she has on child's values, and the importance of child rearing in creating a society with ethics, values, and good norms. Unfortunately this concept remained as a quoted poem.

Arabs have a proverb: **"الطفل مرأة البيت"** , it means that a child is the mirror of the household. This proverb complement Hafez's poem, but from a different angle. It

suggests that if a child swears a lot or screams or does anything improper, he is reflecting what the child's parents do or say at home and likewise if he is polite, caring and good natured. For example if a child says something like I hate this or that, or he says please and thank you, then you are sure that he has heard these phrases at home, because a child repeats what he hears and does what he sees at home.

There is another Arabic proverb العلم في الصغر كالنقش على الحجر which means: *"Learning at an early age is like inscription on a stone", the English have a proverb which says: "You cannot teach an old dog new tricks".* These two proverbs are telling us that if we do not cultivate moral values from an early age we might be wasting our time by trying to cultivate moral values at a later age.

2-Kindergartens

Kindergartens play another important role in a child's upbringing after the age of 4, because the child interacts with other children and kindergarten's teachers, so it is very important for kindergartens to continue the role of parents in cultivating and planting moral values to children. Governments should ensure that teachers in kindergarten are qualified and capable to play the role trusted upon them, and to guide and assist kindergartens in establishing best system for delivering moral values.

3-Schools

It seems Japan is the leading country in "Moral Education" to pupils from grade1. I am not aware of any country in the third world or the Western world which gives emphasis to moral education at school level. Why not implement the Japanese experience to other schools in the world, with each country adapting its own circumstances or tradition into this model.

The Japanese Model[82]

Although occupying only 1 class hour per week, moral education has a fundamental role in Japanese education. It is a distinct area of instruction at every level of compulsory education, and attitudes, habits, and behaviours which are consistent with the Japanese value system are infused throughout the curriculum. The Japanese concept of moral education is far from vague or formless. Twenty-eight themes in six categories are covered at the elementary level, among them:

1-Importance of order, regularity, cooperation, thoughtfulness, participation, manners, and respect for public property;

2-Endurance, hard work, and high aspirations;

3-Freedom, justice, fairness, rights, duties, trust, and conviction;

4-The individual's place in groups such as the family, school, nation, and world;

5-Harmony with nature and its appreciation;

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[82] http://www.members.tripod.com/h_javora/jed6.htm

6-Need for rational and scientific attitudes toward human life.

In addition to the prescribed content, each school annually identifies two or three central goals in moral education to be emphasized during the year. For example, in 1985, one elementary school chose thoughtfulness and endurance as its foci and requested all teachers to collaborate in reinforcing these. Individual teachers, too, often develop goals for their own classes in addition to the school's goals.

While teachers do not necessarily share a single view of moral education, they readily accept their responsibilities in this curriculum area. Unlike other subject areas in the curriculum, no textbooks are used in moral education.

Many teachers use educational television programs expressly developed for moral education, as well as commercially available materials, to promote student discussion on moral issues. There is considerable latitude in this area for teachers to develop their own approaches.

Education as a Means to Freedom

Rhyddhi Chakraborty, Ph.D.·
Programme Leader, Health and Social Care
London Churchill College, London, UK
AUSN Visiting Professor of Philosophy and Global Health
Contact: rhyddhi.chakraborty@gmail.com

Abstract
Citing some recent global atrocities, the paper claims that in such acts, the true meaning of freedom has been misunderstood. Supporting Capabilities Approach, the paper conceives freedom as a core object of human well-being, development and education as the means to understand such meaning of freedom. To support such claims, the paper first analyses different concepts of freedom as found in the comparative analytic philosophy of Jay Shankar Lal Shaw and attempts to extend it to the misconception of freedom in the recent acts of violence and crime. Critically appraising Shaw's theory, the paper finds that Shaw's philosophy though hints on freedom as the means to spiritual development but undermines the explanation of the linkage of education to the understanding of the true meaning of freedom. Freedom to be rightly understood as a core object of development, necessitates a proper linkage to education. Founded on Capabilities Approach, the paper, then argues that human freedom is a core object of human development and education is a means to such freedom. Lack of true education gives rise to misconception of freedom "to do and to be" in the society and thereby, hinder human development.

Keywords: *Capability, Education, Freedom.*

Introduction

On the weekend of 4 August 2019, El Paso witnessed the killing of 20 people in a mass shooting. White nationalism, believing that the supremacy of white race should prevail to self-preserve the race, was the ideology behind such act[83]. The same ideology provoked the attack in Christ Church, New Zealand killing 51 people and injuring 49 during the Friday prayer on 15 March 2019[84]. The belief behind these attacks, supposedly, was freedom from sufferings; sufferings caused by affiliations, co-habitations, instigated by "invaders" such as immigrants, refugees and

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·pp. 130-136 in *Legacies of Love, Peace and Hope: How Education can overcome Hatred and Divide,* ed. Darryl R. J. Macer (Christchurch, N.Z.: Eubios Ethics Institute, 2019).

[83]Blankstein, Andrew; Burke, Minyvonne (August 25, 2019). "El Paso shooting: 20 people dead, 26 injured, suspect in custody, police say". NBC News. Retrieved August 25,2019

[84] Gelineau, Kristen; Gambrell, Jon (25 August 2019). "New Zealand mosque shooter is a white supremacist angry at immigrants, documents and video reveal". *Chicago Tribune*. Retrieved 25 August 2019.

people of different colour putting the white race at risk. The concept of freedom in such belief, this paper claims, is narrowly linked to the concept of suffering and is mistakenly understood as freedom from any co-existence, glocal affiliations in the society. However, as the paper claims, true human freedom negatively means freedom from any coercion, and positively implies a constituent of well-being, and a means to be a more social person with the capacity to exercise own volitions. In short, true human freedom means freedom "to do and to be" in the society. Understanding the true meaning of freedom portrays a notion of capability. It can only be understood and achieved when informed with proper education, with proper co-existence in transparent relation with others. To explain this concept, the paper first explores the concept of freedom in the comparative analytic philosophy of Jay Shankar Lal Shaw and attempts to extend it to the misunderstood concept in the recent acts of violence and crime. Critically appraising Shaw's theory, the paper finds that Shaw's philosophy falls short of detailing the linkage of education to the concept of freedom. However, freedom to be rightly understood as a core object of human development necessitates a proper linkage to education. To emphasise this linkage, the paper takes help of Capabilities Approach and explains the true meaning of the concepts of freedom to resolve the misconception.

JL Shaw and the Concept of Freedom

In F*reedom: East and West*, Shaw intends to portray a holistic concept of freedom. He discusses some of the uses of the word 'freedom' from the Western as well as from the Eastern perspectives. He proclaims that in the philosophy of mind, psychology, and ethics, the word 'freedom ' usually refers to free will leading to the western philosophical controversy between fatalism, determinism, compatibilism (soft determinism), and libertarianism. These western views bring in the differential concept of "free agent", "free will", "moral responsibility", "causality", "act of doing things", and even a concept of "choice" to link freedom to ethical and psychological actions.

On the other hand, Shaw narrates, Indian philosophers have been very technical to describe freedom which means 'liberation from bondage'. The technical word referring to the metaphysical concept of freedom in Indian philosophy, as Shaw highlights, is '*mokṣa*' or '*nirvāṇa*'. Different systems of Indian philosophy, despite using different meanings of the word '*mokṣa*', Shaw assures, have accepted one cardinal meaning; namely, cessation of all types of suffering. Summarizing Indian philosophy, Shaw puts forward that that there are three kinds of sufferings that affect human beings; (a) due to body (*ādhibhautika*) such as old age or disease, (b) sufferings due to natural disasters (*ādhidaivika*) such as global environmental issues or any natural disasters, (c) sufferings due to mental conditions (*ādhyātmika*) that is alienation, abandonment, loneliness, and anxiety. As humans go through all these kinds of sufferings, intentionally or unintentionally, at personal, social, and global levels, Shaw alerts that "to save mankind from total extinction or the world from total destruction, it is necessary to address the question of freedom…"

According to Shaw, almost all Indian philosophers connects freedom with free

will. He claims that achieving freedom, or having 'free will', in Indian philosophy is an essential property of human beings. Shaw emphasises that there are degrees of freedom, both psychological and metaphysical, depending on the station in life (the situation we find ourselves in) or competence. As regards paths for the realisation of the metaphysical freedom or '*mokṣa*', or *nirvāṇa*', Shaw claims, all Indian philosophical systems have emphasized knowledge, the practice of righteous actions, and devotional love, in varying degrees. He highlights, in Indian philosophy, this metaphysical freedom is related to psychological free will and righteous actions. The righteous (*dhārmic*) actions lead us to freedom if performed without selfish motive. Consequently, knowledge or cognition, play a very important role in achieving freedom. For, action depends on physical effort, physical effort on mental effort, mental effort on desire, and desire depends on cognition or knowledge[85].

To extend Shaw's holistic concept of freedom to the global nationalism and atrocities, the concept though can be linked to the third category of suffering in Indian philosophy but falls short of explanation of freedom in terms of insecurity. The concept of freedom has also not explicitly been signified how it can be an essential part of human beings. Additionally, Shaw mentioned about cognition or knowledge to play important role in controlling desires or choosing the righteous actions to achieve freedom from suffering (even from the third category), but he had undermined the elaboration on this linkage in F*reedom: East and West*. Freedom when vaguely understood as alienation and "not to suffer" leads one to embrace the misconception of what one can be and can do in the society. Such understandings especially arise when concept of freedom is nurtured without any linkage to education. To explore more on this linkage, the paper now explores the Capabilities Approach where not only the concept of freedom has been elaborated but also education as means to such freedom has been explained.

Capabilities Approach, Freedom, and Education

In the Capabilities approach (Sen and Nussbaum), human freedom is crucial for human development. While development is accomplished in individuals, social, political, and economic institutions play pivotal roles in creating opportunities for development. For, such institutions are the structures and opportunities where all individuals can pursue the life, they have reason to value, to be free in exercising their skills, abilities, views, and lives.

With regard to freedom, Sen's "perspective of positive or substantial freedom" is concerned with "enhancing the lives we lead and the freedoms we enjoy," that is, "expanding the freedoms we have reason to value," so that our lives will be "richer and more unfettered" and we will be able to become "fuller social persons, exercising our own volitions [capacities for deliberate choice] and interacting with-- and influencing--the world in which we live." (DAF, 14-15) In his view, this positive freedom is "intrinsically important as the preeminent objective of development,"

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[85] *Shaw, Jayshankar Lal.(2016).* The Collected Writings of Jay Shankar Lal Shaw. *Indian Analytic and Anglophone Philosophy. Bloomsbury Academic, London.*

such as public policy and being a full social person in interaction with others in the society[86].

Bringing a "liberal" view of freedom of all human beings, Martha Nussbaum emphasises more on the importance of the equal world for human freedom. She affirms, "At the heart of this tradition [of liberal political thought] is a twofold intuition about human beings: namely, that all, just by being human, are of equal dignity and worth, no matter where they are situated in society, and that the primary source of this worth is a power of moral choice within them, a power that consists in the ability to plan a life in accordance with one's own evaluation of ends. (SSJ,57).

With these two ideas is linked one more, that "the moral equality of persons gives them a fair claim to certain types of treatment at the hands of society and politics. . . . [T]his treatment must do two things [:] respect and promote the liberty of choice, and ...respect and promote the equal worth of persons as choosers."(SSJ 57) So, human freedom involves ensuring and enabling equal dignity, equal moral worth, a moral worth to plan one's life, equal choices and also to help others to plan their lives, to make choices in lives. Therefore, any sort of suppression of equality, equal worth, equal choice for lives in the society cannot encourage a person to be a true human being, cannot enable human development. In relation to recent atrocities and violence, it can be said that dignity of all lives, the equal worth of all human beings has been undermined to express anger, insecurity of one group of humans. Equal choice of cohabitation of all human lives, irrespective of religion, skin colours have been put to threat to reign the supremacy of a group of humans. In short, human freedom to live life on equal ground had been impaired and the moral equality of persons to respect and promote liberty, irrespective of the places they live, has been endangered.

Nussbaum's view holds that "the core of rational and moral personhood is something all human beings share, shaped though it may be in different ways by their differing social circumstances." (SSJ 70) However, there are core aspects of life to which all and everybody's capabilities relate. Her list includes the following (taken from SSJ, pages 41- 42):

1. *Life.* Being able to live to the end of a human life of normal length . . . ; not dying prematurely . .
2. *Bodily health . . .* Being able to have good health, including reproductive health; being adequately nourished . . . ; being able to have adequate shelter . . .
3. *Bodily integrity.* Being able to move freely from place to place; being able to be secure against violent assault, including sexual assault . . . ; having opportunities for sexual satisfaction and for choice in matters of reproduction
4.   *Senses, imagination, thought.* Being able to use the senses; being able to

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[86]Garrett,Dr. Jan (2008). Amartya Sen's Ethics of Substantial Freedom. Available at https:// people.wku.edu/jan.garrett/ethics/senethic.htm (Accessed 25 Aug 2019); Sen, Amartya.1999. *Development as Freedom* (DAF), Random House, New York.

imagine, to think, and to reason--and to do these things in . . . a way informed and cultivated by an adequate education . . . ; being able to use imagination and thought in connection with experiencing, and producing expressive works and events of one's own choice . . . ; being able to use one's mind in ways protected by guarantees of freedom of expression with respect to both political and artistic speech and freedom of religious exercise; being able to have pleasurable experiences and to avoid non-beneficial pain.

5.   *Emotions.* Being able to have attachments to things and persons outside ourselves; being able to love those who love and care for us; being able to grieve at their absence, to experience longing, gratitude, and justified anger; not having one's emotional development blighted by fear or anxiety. . . .

6.   *Practical reason.* Being able to form a conception of the good, to engage in critical reflection about the planning of one's own life.

7.   *Affiliation.* Being able to live for and in relation to others, to recognize and show concern for other human beings, to engage in various forms of social interaction; being able to imagine the situation of another and to have compassion for that situation; having the capability for both justice and friendship. Being able to be treated as a dignified being whose worth is equal to that of others.

8.   *Other species.* Being able to live with concern for and in relation to animals, plants, and the world of nature.

9.   *Play.* Being able to laugh, to play, to enjoy recreational activities.

10.   *Control over one's environment.* (A) *Political*: being able to participate effectively in political choices that govern one's life; having the rights of political participation, free speech and freedom of association . . . (B) *Material*: being able to hold property (both land and movable goods); having the right to seek employment on an equal basis with others .....[87]

Combining Sen's concept of positive freedom with Nussbaum's list, it can be said that all human lives deserve meeting the basic aspects of life,   are worthy of being respected and deserve the liberty to make and exercise their choices. And enabling aspects of life enables human capabilities, enabling human capabilities ensures human freedom and human development. And understanding such freedom entails capability as ensured and empowered by social, political, and economic institutions. This enablement requires an insight to relational aspects of life. Therefore, human freedom necessitates a moral responsibility to society, to life, to fellow beings. This human freedom can be achieved by making all lives worthy, empowering all basic capabilities of all lives, respecting integrity individually and collaboratively. In the recent acts of violence and extremism, the agencies conducting

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[87] Nussbaum, Martha C.(1999). *Sex and Social Justice* (SSJ), Oxford University Press, London. Garrett, Dr. Jan(2008). Martha Nussbaum on Capabilities and Human Rights. Available at https://people.wku.edu/jan.garrett/ethics/nussbaum.htm (Accessed 25 Aug 2019).

the acts although have used the reason to exercise the choice to dominate other races, instigate violence to practice white supremacy, they have undermined the integrity of all other lives, misused affiliations, and overlooked the control of the environment with dignity and equality of all lives. Rather, they misused the senses and thoughts to ensure life of a group without any relation to others. Acts like these do not promote development of group, race, humans, but showcase the misconception of freedom from suffering that some individuals or groups possess

While discussing the basic capabilities, being educated, for example, Sen describes as a basic capability, for it can promote a concrete set of basic learning outcomes, such as the abilities to read and write. For Nussbaum, on the other hand, education is a medium which can guide one to use the senses, imagination, thoughts logically and reasonably respecting freedom of expression, freedom of religious exercise, and individual and collective integrity. Extending the need of education to freedom of capabilities, human development, the report to UNESCO of the International Commission on Education for the 21st Century (Delors *et al.*, 1996) proposes a framework consisting of four pillars of learning and human development:

- **Learning to know** helps one with the understanding and use of knowledge. It helps in related abilities including critical thinking, problem solving and decision-making life skills which are fundamental to conduct informed actions, choices.
- **Learning to be** concerns the concept of agency. It helps one to be related to abilities including life skills to cope, to be self- aware, to build self-esteem, confidence, to aim at building an identity, to value oneself, to set goals, etc.
- **Learning to live together** implies feeling affiliated to group, society and culture, understand and respect diversity. It helps in developing related inter-personal abilities including communication, negotiation, and refusal of life skills etc. It is essential to define a person as a social being in constant interaction with the world.
- **Learning to do** is linked to the mastering of cultural tools, i.e. objects or patterns of behaviour, in order to act rationally. The related abilities are linked to the practical application of what is learned and need to be associated with life skills[88].

Grounded on Capabilities Approach, education when promoted through such insights, can not only enhance value learning, but can also contribute to exercise moral choice rationally, can help individuals to make informed choices, cohabit respecting diversity and values of all life forms. Attempting to extend the pillars of learning to the recent violence and atrocities, it could be said that agents conducting such heinous acts might have been deprived of such insightful value education to nurture them to understand the true meaning of human capabilities, human freedom, human development.

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[88] Hoffmann. Anna Maria (n.d.)The Capability Approach and educational policies and strategies: Effective life skills education for sustainable development. 3rd, 4th, 5TH International Conferences on the Capability Approach

Concluding Remarks

Human freedom cannot be achieved with oppression, coercion, and suppression. Also, it cannot be achieved without valuing all forms of life and aspects of life. A true understanding of such human freedom requires education. In order to emphasise this, the paper first explores the concept of freedom in the comparative analytic philosophy of Jay Shankar Lal Shaw. Critically appraising Shaw's theory, the paper finds that Shaw's philosophy falls short of detailing the linkage of education to the concept of freedom. However, freedom to be rightly understood necessitates a proper linkage to education. To recommend this linkage, the paper takes help of Capabilities Approach and emphasises that education should not be implemented for the sake of education in the society, but it should be implemented to help humans to be and to do in relation with others.

The Power of Education

Lalitha Murali, MBGPH .
Middle school Teacher, Milwaukee, Wisconsin, USA
Ph.D. Student, AUSN
Email: lalithamurali94@yahoo.com

My name is Lalitha Murali and I am a social activist, an advocate for youth, a community leader, a teacher, a mother, and a 2019 Rotary Peace Fellow from the United States. I work as a Gifted and Talented teacher at a public middle school in Milwaukee, Wisconsin. I decided to become an educator because of my experience living in Helena, Montana.

My family was very excited to move from our home in India to a new place in the United States in January of 2001 because my husband was working for the state government. However, a few short months later, the 9/11 attacks occurred and shook the foundations of our predominantly white community. As we walked on the sidewalks, people would yell and say, "Go back to your country!" They would smash our car windshields and scribble hateful messages on our car. It was especially hard for my older daughter who was starting kindergarten at a new school and didn't have any friends because she looked different from her peers. Luckily, our apartment manager was our ally and warned us to not open our door to strangers and to always travel in groups when we went outside.

One time, when I took my car for an oil change, a stranger approached me and said, "I hate you guys [immigrants] because you just come to our country and take away all of our jobs." Recognizing the fear masking itself as anger in this stranger's voice and realizing that he probably didn't have routine exposure to immigrants like me, I asked him politely whether he had five minutes to talk with me. He said yes.

I explained the intricacies of the immigration process to him. I told him my struggles of leaving behind everything I knew in India to completely start a new life in America. I told him how despite having a Master's degree from India, I was still unable to work at that time because of my H4 visa status. Through this simple conversation, two people who would have probably never crossed paths became more aware and more open to the changing world around them. The stranger apologized to me for his earlier remarks. He was unaware of my journey in life, a journey all immigrants go through, but one he had never traveled on. Through the process of education, I was able to dispel some of the myths he held and hoped he would dissipate the misconceptions of my journey to his community.

This small victory made me realize the power of education in overcoming ignorance. However, the feeling of elation did not last long. The very next day one of my Sikh friends was attacked at the post-office because people associated his turban with terrorism.

Feeling shocked and disturbed by the way my friends and my family were being treated, I was desperate to enact change on a larger scale. I approached the Human Rights Network in Helena with the idea share my Indian culture and tradition with the community. Through education I hoped to facilitate a dynamic exploration of 'otherness' in order to create a feeling of 'oneness'. During the Helena Summer Festival, my Indian

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friends and I set up a "Welcome to India" booth where we tied sarees, taught Indian music and dance, distributed homemade Indian food, and raised money for the Helena Public Schools.

      I started volunteering in my daughters' elementary school as a parent helper and gave presentations to the students about our Indian heritage. I explained to them why Indian people have brown skin and that how despite the fact that we may look different on the outside, we are all the same on the inside. My daughters and I created a peace song that encapsulated our struggle by celebrating two global leaders: Dr. Martin Luther King Jr. and Mahatma Gandhi. We used powerful words from Dr. King's speech and set it to the tune of Mahatma Gandhi's favorite song, turning the song into a message of peace through diversity. I taught the peace song to over 100 students and we performed it at the Diversity Carnival in Helena that same year. Overnight, my daughter became a celebrity at her school, and everyone wanted to be her friend. Our family became well known in the community and people wanted to learn more about our culture and traditions, and eventually, we were able to make many great friends for life.

      My daughters' school principal encouraged me to continue making a difference through education and offered me a job at the school if I got a teaching license. I went back to school at Carroll College in Helena for two years and received my degree in education with flying colors. Unfortunately, my husband got relocated for his job and we had to move to Milwaukee, Wisconsin the next year. I started student teaching in Wisconsin and became a full-time teacher a few years later.

      As a public school teacher, I strongly believe that education is the key to solving problems. When I started my career as a gifted and talented teacher, I noticed that there was an achievement gap as well as an excellence gap between white and black students. Additionally, very few minority and immigrant children were even participating in the advanced level classes or gifted programs. This was concerning to me because I believe that given the right resources and experiences, every child can reach their true potential. Through starting educational outreach programs and organizing workshops, I

started to reach out to the underrepresented groups in our school, and today we have strong advanced level programming for all of our students.

During my recent visit in 2019 to Thailand as a Rotary Peace Fellow, I conducted an anti-bullying workshop to Rotaract students who in turn are planning to visit local schools to educate children about the dangers of bullying. I also organized a college ready workshop for Indonesian students to promote the importance of higher education.

Since 2015, I have been conducting workshops for teachers and students in India on various topics ranging from youth advocacy to teaching strategies to promoting grittiness. My daughters and I have started a non-profit organization called BeatRoot through which we empower youth to create community-level change by tackling problems at their root. Together, we have conducted over 25 workshops for youth across the United States (Arizona, California, Wisconsin, Pennsylvania, and Native

American Reservations) and across the globe (India, Thailand, and Indonesia). We are also proud Youth Peace Ambassadors.[89]

Education is a powerful tool and through that tool, I am proud to say that I am able to reach out to anyone in the world. I have been recognized as a top leader in education and am a 2017 Women of Influence in the Milwaukee community. But my most cherished memories are when I find out that somebody I have influenced has used their voice to overcome adversity with education because it means I have set into action a powerful chain-reaction that will hopefully change lives for the better.

Embodied Contemplative Pedagogy (ECP): Beyond Mindfulness and 21st Century Skills (Insights from Yoga & Tai Chi)

Daniel Mishori, Ph.D. ⋅
The Department of Environmental Studies, Porter School of the Environment and
Earth Sciences, Faculty of Exact Sciences , Tel Aviv University, Israel
https://www.facebook.com/d.mishori
https://environment.tau.ac.il/FirmnessBook
Email: d.mishori8@gmail.com

Introduction: The perils of disembodied education

Education—whether elementary, secondary or higher—is one of society's most prestigious institutions. It is supposed to ensure a better future by transference of information, knowledge and values in order to create informed and skilled citizens, able to function in a modern world.

The educational *system* is supposed to realize such social goals, while instructing (or indoctrinating) constructive (often conservative) social values. For this reason, pressing social challenges, such as ethnic, religious or class tensions, social injustices, war, ecological destruction or corporate wrongdoings are often met by suggestions to educate and inform students regarding new or pressing social challenges.

'Pedagogy' is the technique/s or method/s by which educational *systems* seek to realize such goals. Presently, most educational systems, including higher education, rely heavily on instructing certified knowledge and information, and on achieving results according to international standards, thus ignoring key subjective features of wellbeing and personal growth. Attempts to renew the education system commonly rely on technology, and sometimes on integrative multidisciplinary approaches (such as Project-Based Learning).

"21st century skills" exemplify these characteristics. They are comprise of various skills and abilities regarded as essential for "success" in modern society. These skills include (1) Learning and innovation (critical thinking, problem solving, communications and collaboration, creativity and innovation); (2) Digital literacy: (information and media/communication literacy and technologies (ICT) literacy; and (3) Career and life skills (flexibility and adaptability, initiative and self-direction, social and cross-cultural interaction, productivity and accountability)(Trilling & Fadel, 2009; Bell, 2010; Griffin & Care, 2014).

It should be noted that 21st century skills do not include ecological, health, social justice or democratic literacy, thus undermining the emphasis on "critical thinking". There is no real challenge to often technocratic (and thus authoritarian) undemocratic conventional systems of education, which produce able future employees.

For this reason, Mindfulness and Contemplative Pedagogy made significant contributions in shedding light on the limitations of present educational emphases, and the need to concentrate (literally) on students' ability to relax, to concentrate, to

overcome inner and external tensions and to reduce conflicts.

Often, tensions that students must handle originate from the educational system itself, with its compulsive tendency to scale and to grade students that register mostly "losers" (by definition, only the minority excel…).

'Mindfulness' was very successful in entering primary, secondary and higher education systems with proven results of improving subjective well-being and social climate in classroom (Kuyken et al., 2013; Zenner et al., 2014; Bostic et al., 2015). Based on decontextualized Buddhist meditation[90], Mindfulness teaches basic skills of attention, concentration and introspection. It teaches students and stuff to focus on subjective feelings and sensations, to dwell in the present and presence, and to overcome stress, depression, tensions and tendencies to violence. It is thus presented as key feature of a new pedagogy which goes beyond technological fixes and can overcome or at least to mitigate the technocratic characteristics of conventional education.

However, key feature of Mindfulness, often presented as its strongpoint, also expose its limitations in reforming conventional pedagogy in one of its key blind spots: the body. Mindfulness is often presented as non-religious meditation, which anyone can practice anywhere, if she could only spare the necessary minutes; you don't have to seat in any special posture (e.g., cross-legged, lotus): it could be done at one's desk, on chairs.

In this, unintentionally, Mindfulness conforms and thus reinforces conventional *disembodied* pedagogy: the negligible or even inexistent role attributed to the human body, and the chair-based aesthetics and ergonomics of educational settings. These physical conditions exercise enormous *biopower[91]* on students' bodies, inflicting pain and discomforts that impedes concentration and stimulates tensions which meditation can mitigate but cannot overcome.

Evidence of this enormous blind spot in conventional pedagogy re the body is the medicalization of concentration, as manifested in diagnosis such as ADHD. Hyperactivity, instead of being regarded as signs of healthy youth, embodied intelligence enjoying movement restricted by classroom rules and chair ergonomics, is portrayed as mental dis-ease, treated with pharmaceuticals such as Ritalin, chemically suppressing the intelligence of the body and the urge to move—the manifestation of Chi.

The fact that the authorities, before authorizing Ritalin, never tested this drug against other methods of enhanced concentration (e.g., mindfulness), with no chemical side effects, reveals the way our health system works.

Inconvenience and dis-ease are primary sensations which indicate deviation from corporeal wellbeing; overcoming such sensations by disciplined sitting stresses the body and impedes concentration. Chair-based education and ergonomics restricts the number and types of movement allowed, i.e., stressful biopower and an authoritarian atmosphere of disciplined education, counterproductive to values such as love, peace, hope, attention and tolerance, which education was supposed to nourish.

The purpose of this paper is to discuss this "blind spot" of conventional pedagogy, the body and its feelings, including sense-of-place (nature / environment), as part of a body-based, embodied contemplative pedagogy. This paper therefore criticize

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[90] Mindfulness is derived from the Buddhist concept of *Sati* or awareness; appropriate / right mindfulness is the seventh element of the Noble Eightfold Path, an essential part of Buddhist practice.

[91] 'Biopower', coined by Michel Foucault, describes the practice of modern nation states to regulate their subjects through "an explosion of numerous and diverse techniques for achieving the subjugations of bodies and the control of populations"(Foucault, 1976, emphasis added).

disembodied education, and suggests a reformed critical outlook, focused on contemplative capabilities, balanced and relax postures for enhanced concentration and wellbeing, and on easing all direct applications of mandatory biopower such as shoes, chairs, etc.

The Body of Consciousness and Contemplative Pedagogy

Life is movement. The ability to follow inner and outer movements is the basics of attention, which begins with awareness of sensations and emotions of the body, the abode of consciousness; contemplative pedagogy (including mindfulness) respects inner and outer movements and is attentive to the body and its feelings.

Orthodox/conventional pedagogy is addicted to chairs, and therefore implicitly opposed to Grounding (the ability to connect with Earth, usually barefoot, without insulating rubber shoes) and to Firmness (balanced relaxed posture/Asana [yoga] or effortless movement [Tai-Chi, Chi Kung]). Firmness is essential to relaxed mediation and concentration, since the most basic distractions to attention originate from the body (uncomfortable sensations, usually from the back, neck or joints) (Mishori, 2018).

Chair-based conventional pedagogy discourages body awareness and sense-of-place in favor of a sensory deprived and (bodily) infirm learning process, which prefers external discipline to internal determination. The result: consciousness alienated to the body, its environment, nature and place.[92]

Embodied (body-based) pedagogy and sense of place can create alternative educational process, in which one is able to experience herself, as a body in place, the quality of the environment (nature, silence-wise, etc.) and her wellbeing, while internalizing the importance of the subjective aspects of science, education and academia, which today are regarded as inferior to "objective" knowledge. However, subjectivity is the foundation of knowledge/ethics—"DAAT" (Hebrew: דעת), knowing good from bad, right from wrong. Ethics implies subjective experiential, personal and interpersonal holistic understanding of reality.

The Contemplative Space (CS)

A contemplative pedagogical space reinforces subjectivity, sense of place, and provides room and opportunities for concentration and meditation. Such a space was created three years ago at The Kibutzim College of Education, Technology and the Arts (Tel Aviv), and can model an alternative chair-less and motion-able pedagogy. The Contemplative Space (CS) is designed as hexagonal Mongolian Yurt (tent), able to host 20-30 participants. It is very different from conventional classroom: there are no chairs; people seat in circle (no structured hierarchy), barefoot, sitting is freestyle, on the mattresses/flor.

The CS sometimes hosts regular classes from the BA or MA programs, but the initial effort was to group faculty who are deeply interested in contemplative pedagogy, mindfulness, embodied education and the arts, in a long series of brainstorm meetings which aim to foster new ideas and to reform education.

Shortly before meetings start, attendees occupy place in the circle, equip themselves with pillows and promise themselves that this time they will look just as they would like to feel: firm and relaxed, sitting comfortably, appropriate for practitioners of contemplation and meditation, aspiring (in the spirit of Mahatma Gandhi) "to be the change you want to see in the world."

However, "easier said than done". After 30 or 45 minutes, participants often fail to feel comfortable on the ground.

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[92] Place, in Hebrew: Makom מקום—also a denomination for God.

The source of the difficulty in performing this "routine" (feeling comfortable on the floor) is body habits, formed by chair-based habits of study, education, work and transportation. Chairs limit the range of motion in joints and the back, reduce the range of possible (comfortable) movements and postures, and thus limiting options of attention, concentration and thoughts (which are never disembodied).

The usual classrooms (and workplaces) design assumes that people need chairs to rest, including backrest to put his stiffened back, during long sitting hours. These Western sitting habits became the standard for office, work and education ergonomics worldwide, are part of a post-humanist (and even trans-humanist) culture which views the human body as an arbitrary result of biological evolution, basically incapable of supporting itself, unlike any other animal in the animal kingdom, who always feels comfortable in their respective environments, to which they are adapted.

From the point of view of those who prefer to seat on the ground (e.g., cross legged), the usual chairs-based classroom is a space of exclusion, dominated by furniture, projecting uncompromising demand for physical and mental conformity. Submission is the usual outcome, and with it the loss of powers demonstrated by indigenous people (not spoiled by chair-ergonomics) and by practitioners of Yoga or Tai Chi (or any other integrative embodied disciplines).

The missing body

Orthodox/conventional pedagogy is imperfect. Efforts are devoted to curriculum and teaching methods, disregarding the human body and its design in the learning space. As a rule, pedagogical research ignores the body, or makes false assumptions about it, which disrupt the pedagogical process and shape it in ways that hinder the ability to observe oneself and understand the world.

The human body and its senses, just like the bodies of animals, is the body of consciousness, a necessary condition for perception and learning; there are no disembodied thoughts. The body was not designed for chairs; it can squat (ideal for digestive needs), to rest on the ground, to move in space — to exercise in full physical and conscious abilities. Contemporary classroom spaces obscure these natural abilities and needs, some of which are completely avoided, and some are replaced by artificial substitutes, disruptors of correct body postures.

The first lessons in the education system

At school, the first thing children learn, before letters, Bible stories or numbers, is that learning takes place by sitting on a standard-sized chair, arranged in columns, in straight lines. This lesson is never completely new. A six years old child has already seen his parents, family, friends, uncles, politicians and TV presenters, sitting on armchairs, sofas and chairs. A child wants to be an adult, so she settles on a chair, and experiences cognitive dissonance: While not feeling as comfortable as on the ground/carpet, it is acceptable with adults, and therefore pleasant and socially-comfortable. First grade children learn also (lesson two) that being bodily-comfortable is not an important criterion, when it conflicts with the socially "appropriate". This is a cognitive dissonance, leading to the rejection of the bodily-comfort criterion, in favor of other criteria.

The human-child is required to disengage from his body and train his mind in intangible intellectual tasks, except for a few designated hours (short breaks, physical education). The body is that forgotten thing under the head, the seat of the almighty brain (supposedly our organ of consciousness, which in fact inhabits the whole body and beyond);

Disembodied education concentrates on the discursive level of propositional knowledge, rarely regarding *tacit* knowledge of the senses and movement (e.g., How to

descend stairs quickly). Tacit knowledge (physical skills, proprioception, kinesthetic) belongs to the seemingly insignificant realm, outside education, of experiences "after school"; "significant" knowledge is that which can be formulated in textbooks, and cited in class.

The "education" students receive is basically disembodied; it sanctifies physical conformity at the expense of comfort and body awareness; it is ground-phobic (only sitting in chairs), essentially undemocratic, and based on denial and downplaying primary sensations such as comfort, which are cultivated only by the unrestricted range and varieties of movements and of sitting or standing postures.

The message of the disembodied education system towards students is physical coercion (biopower), and the demonstration of social hierarchy through the ability to determine bodily states, while compelling the body into uncomfortable chair-based postures.

Without liberated body language, it is difficult to achieve integration, to internalize learning; "Education" becomes mere memorization and internalization of "junk" conventional values and beliefs, such as chair-based culture and ergonomics.

Firmness and discipline

Conventional school is based on "external" discipline. The columns of tables and chairs, uniforms, and fixed schedules of classes and brakes, are common expressions of rigid authoritarian discipline, of arbitrary instructions that come from above.

Discipline can be external or internal. On a trip to India, I once sat in *Satsang* (lesson / spiritual gathering) next to an Indian military officer who served thousands of miles from his home and family. He proudly noted the discipline he had learned during his long service, but did not win peace of mind, which he hoped to learn in the Ashram. The teacher was a well-known philosopher and guru who published numerous philosophy books in the spirit of Vedanta. He recommended that the officer sit for at least an hour a day in meditation.

Such sitting also requires discipline, which is not taught in the army or in school: internal discipline, self-determination. Such discipline is easy to maintain in a resilient body, relaxed on the ground or on a pillow; It is impossible to discipline into meditation a stiffed body, accustomed to car seats and chairs.

The reason is simple: only a balanced posture could be both firm and relaxed (Patangali, verse 2.46). Since chair-sitting is never balanced (and therefore backrests and armrests), it cannot support that firm relaxed effortless internal discipline, which is the precondition for deep meditation.

Hence, conventional pedagogy favors, through design of study spaces and learning ergonomics, external discipline over internal one; without the latter, it is difficult to dwell in concentration, attention and mediation.

The ecological crisis

It isn't easy to be a student, especially in the city. Most modern environments are stressful: noise, air pollution, traffic jams and accidents, emergency vehicles' sirens, etc. As stress affects first the body (breathing, posture), it can be dissolved through breathing, movement, posture and exercise. However, present school discipline inhibits all relaxation abilities that are connected with free movement and ground postures, and therefore negatively escalates stress from previous accumulated environmental tensions.

The environmental pressures faced by city dwellers are part of the multidimensional ecological crisis that public systems are failing to deal with. It is also a pedagogical failure. For almost six decades, environmental challenges have been rapidly

escalating, while educational and academic systems have hardly contributed to ecological rehabilitation. The rapid-frightening rise in electromagnetic radiation from many sources (G5, for example)—which create environmental refugees suffering from EHS (Electromagnetic Hypersensitivity Syndrome), unable to find refuge in any place with cellular / Wi-Fi or other electromagnetic pollution; the proliferation of chemicals in the air, water and food, and other dangerous technologies; the rapid reduction in open green spaces and natural habitats; and certainly climate change, are indications of this failure.

According to David Orr, every education is environmental, in the sense that an ecologically-indifferent education (e.g., conventional economics) instructs students of this negative message, thus making "the environment" an issue for experts or nature-minded people only; in ecologically-indifferent education, curricula are almost completely sterilized from environmental insights, except for practices like recycling, detached from pedagogical context and conventional/ordinary lifestyle.

Since the 1960s, environmental philosophers have linked the environmental crisis with broad questions regarding the relationship between humans, body and the environment. In short, modern philosophy, as evolved in the 17th and 18th centuries, think of the world and nature as complicated machines, the human body being one such example. To develop a different understanding of the human/body-environment relation, ecologists of the 1960s and 1970s (especially in the "deep ecology" ecocentric tradition) envisioned a different body culture, sanctifying physical movement (cycling and walking), mountain climbing, swimming, and other "integrative" activities like yoga, tai chi, meditation, and more.

These ecologists were specifically critical to cars and sedentary lifestyle in general. This part of environmental philosophy (and critical pedagogy) is almost completely overlooked by our education and higher education systems.

Embodied contemplative critical pedagogy

Critical pedagogy is a social movement that applied concepts from critical theory to the fields of education and culture. Advocates reject the alleged "neutrality" of knowledge, and view education as an inherently political act, indistinct from issues of social justice and democracy. The goal of critical pedagogy is the emancipation of students and society from oppression through an awakening of "critical consciousness", which can turn into social advocacy and political action (Freire, 1970). Critical pedagogy questions basic conventions, disguised assumptions and hidden established presumptions.

Current classroom design and ergonomics rely heavily on a tacit trans-humanist ideology, according to which, it is "natural" or "normal", and even "necessary" or "comfortable" for the human animal (anima—being able to move by itself) to be seated in chairs for long hours, thus justifying the sedentary lifestyle and present work environment and practices.

This state of affairs is the direct result of our technocratic society, in which "experts" received social permission to design and rule humans in their respective domains, backed by the expert-based disciplinary academia, which is infinitely divided into disciplines, sub-disciplines and areas of expertise (Mishori, 2019). Engineers, ergonomics experts and designers received the social permission to redesign an industrialized-human posture; their creation is a deformed human, suffering from imbalances, pain and other implicated health consequences; worst of all is the loss of the human form, even in exercising the lower faculty of toilet needs (which should take squat posture).

In this, the education system merely mirrors broad social conventions (e.g.,

toilets' design), just as in so many other conventional norms and values. As a critical pedagogy, contemplative pedagogy emphasizes the subjective dimension, of awareness to the present; first of breath, and then of other sensations, all of which are embodied, even when informing us of a world beyond the body.

Embodied (critical) contemplative pedagogy adds to the mindfulness dimension the body-consciousness relation; awareness to embodied feelings and sensations, the physical causes of emotions and thoughts.

Anyone who tried to stop for a moment, to observe the present, relax, and perhaps even sink into meditative inaction (wu-wei), is sooner or later confronted by the disturbing thought: Am I sitting right? Am I comfortable? Feelings of discomfort distract attention and impede ones' sinking into contemplation. Discomforts are experienced as disruptive and invite strategies of overcoming or ignoring. Sitting on chairs necessarily result in uncomfortable sensations; chairs are designed for imbalanced bodies which, while seated in chairs, are incapable of remaining for a long time in a single firm and relaxed posture.

In this respect, conventional education systems induce infirm (unrelaxed, imbalanced, tiring) postures which are inefficient for concentration, as if schooling requires less attention than deep meditation.

Personal reflections

My own experience in the education system (primary-high school) was of almost total failure. Troubles began at first grade, and escalated thereafter; I failed most classes year after year, with frequent absences from school, which I visited mainly for social reasons, finally graduating high school without diploma. At 16, a glance at a beautiful girl sitting in a perfect lotus brought the realization that I was unable to do the same, and even sitting cross-legged was neither comfortable nor graceful due to an acute inflexibility, which I acquired unconsciously during my unhappy school years.

I realized that yoga is the way, and later also martial arts (Kung Fu, Tai Chi) which, after decades of practice, enable me to move with ease, comfort and great pleasure, and to exercise Hatha Yoga postures and skills, which my two daughters exercised with ease since they were young. Just like any other toddler, they were born Masters of yoga. From birth, and according to their stages of development, babies and infants know how to breathe from the stomach (full yogic breath), lift their head (cobra), seat in perfect upright postures (including W, cross-legged or lotus ...), etc. Now, at high school, they are forced to seat their bodies in chairs, for hours, exercising anti-yoga and jeopardizing their birth-entitled powers as humans.

Humans are born with the gifts and powers of Yoga and Firmness. Losing these powers of flexibility, balance and firmness with age is not an accident nor is it "natural", but dependent on use; With shoes and chairs, it is difficult to remain a yogi.

I lost these skills in less than a decade, and became aware of it at 16, in a process that parallels my failure as a schoolboy. Is there a connection? Are there uncomfortable postures which impedes learning and concentration? My own experience suggest a correlation, which is often ignored by instrumental pedagogy, infatuated with technological fixes, in which the human body is generally being ignored, except for the need to be "in shape", to exercise in order to stay healthy.

Nowadays, children are often diagnosed with ADHD. As a serial failure of the education system, I probably would have been diagnosed as suffering from this syndrome; my inability to sit in class over time would have served as proof of that diagnosis; phenomena that now justify "easing" of tests, special learning arrangements, reinforcement classes, and attention-enhancing drugs: Ritalin.

Such arrangements are designed to allow "exceptions" like myself to fit in the

normal order, which is sitting on chairs, for 45 minutes a time (in academia, 90 minutes). And what if (at least) part of the problem is the chairs themselves?

Schools say they train people for their adult lives, but in most cases, they can also say that they prepare people for degenerate lives: they help produce physically degenerate and disabled adults, suffering from inflexibility, imbalance, and multiple sources of pain and health issues, which could have been easily prevented in a better designed education and work systems.

Aesthetics as a theory of sensation

The term 'aesthetics' is commonly used to describe discussions of art, pleasure and beauty. Originally, the word aesthetics describes the ways in which our senses work: in Greek, the term is derived from words signifying "sensory perception." The German philosopher Alexander Gottlieb Baumgarten (1714-1762) first used the term as a field of knowledge and inquiry, complementary to logic; a branch of inquiry that teaches how to feel, sense and perceive nature and ourselves.

True to the ideas of rationalism, Baumgarten assumed that the senses provide data, whose processing in accordance with the innate ideas of human consciousness enables perception and understanding of the world.

The philosopher and poet Johann Wolfgang von Goethe (1749-1832) engaged in the study of sensations and developed a theory that linked vision to the understanding of the physical world. According to his close friend and successor Alexander von Humboldt (1769-1859), "science" is the combination of the objective (measurement) and subjective aspects (personal experience). Without the subjective part, (objective) science becomes partial and incomplete, and therefore flawed.

Science, according to Humboldt, and according to his successors — Charles Darwin (1809-1882), who articulated the theory of evolution (and natural selection), and Ernest Heckel (1834-1919), researcher, painter, and the founder of ecology— requires experiential insight, personal experience. Learning is first and foremost self-learning, attentive to sensations and experiences, very different than present laboratory-based model of science.

In this sense, aesthetics is a branch of epistemology, since the world is known through the senses — the subjective part — followed by the objective part of measurement.

Presently, conventional schools (and higher education institutions) offer sensually limited learning experience. Students are required to spend long hours incarcerated in relatively small spaces, illuminated by artificial lighting, suffering from restricted-movements and therefore from sensory deprivation: aesthetic limitations on learning.

Moreover, conventional learning theory assumes that sensory deficits do not impair learning, which is understood as a discursive process only, emphasizing verbal content, currently transmitted in various "screens" regarded as "innovation" in teaching, which is nothing but the same pedagogy combined with technological aids.

The Missing Senses

Aristotle believed we have five senses: sight, hearing, taste, smell and touch. In fact, the human body has other senses, the number of which is unclear, and at the very least includes *proprioception*–sensing the body itself; *kinesthetics* - awareness of movement, including the sense of one's body organs in relation to the other; *balance*; And probably a *magnetic sense*, evidence of which has recently been discovered.

These senses lack sufficient expression in confined learning spaces, with little or no penetration of natural light, or when the body is immobilized on chairs, insulated

from *grounding* by rubber shoes.

Ergonomics

Few years ago, a student approached me before class and apologized for having to stand (instead of sitting) in class since she is recovering from back accident, adding she also has ADHD. I suggested that she rests on the ground as well. After class she confessed that sitting on the floor enabled her improved concentration, as well as pleasant contemplation of her own thoughts.

No archaeological excavations or anthropological research of ancient human societies found chairs. It is a relatively new invention, probably one of the least usable technologies. Humans started using fire hundreds of thousands of years ago; They found no use in chairs. Ergonomics (in Greek: Argo = Work, Nomos = Law) is an area of expertise that should engage in the study of the interface and the interplay between the human body, his tools, workspace and living space, especially in relation to furniture and product design. In "human factor engineering", the theory principles are applied in designing technology systems to produce products that are more comfortable and seemingly healthy, or to increase "efficiency" and employee productivity.

Like any field of knowledge relating to humans, at the basis of ergonomics hides a concept of "human", who is not the erect person (Homo Erectus), or the thinking person (Homo Sapiens), but the seated person (Homo Sedentaurus), a chair-seater. This is a person with straight angles (90); Adapted to human-machine interface. Cyborg. In many cases, the "experts" in the field argue that "correct" sitting should have 90-degree straight angles between the calve and the thigh, as well as between the hips and torso. Such a concept assumes a linear operation of the limbs and of the body in general.

Humans are described by ergonomics as having straight limbs and locked joints, standing vertically as if skewed on a stick throughout. These descriptions are wrong, because they miss the circular structure of the human body. They refer to the body as a machine, which must be stabilized by external support (chair + back/armrest), held and propelled by muscle power only. However, the human body was designed by evolution, operated against gravity without any furniture aids. The only rest he had was through direct contact with the ground and inner balance.

The proper structure of the body in relaxation, as it appears in any ground sitting in indigenous cultures (or in Yoga), or standing posture in such cultures (as in Tai-Chi, Chi Kung standing posture), are relaxed and balanced (firm) postures, which presently have no expressions in conventional ergonomics.

Homo erectus sapience & paleo-ergonomics

Humans have impressive natural physical abilities; They are the decedents of the homo-erectus, the upright human, who managed to balance his head on two legs, that is, on one foot at each step. This allowed the upright human to increase the volume of his brain, which remained balanced in equilibrium. In addition, the homo erectus sapience is capable of moving for many hours (the legacy of our ancestors, the hunters-gatherers), her body naturally resilient and powerful, when properly situated on the ground, in contact with the earth, just like all other wild animals.

Only constant contact with the earth, in standing or in different sitting positions, enables the full potential for human flexibility and movement. Therefore, the only valid ergonomics is paleo-ergonomics, one that creates a human environment as close as possible to the environment we are adapted to: land (sitting) and trees (climbing). We were destined to be people of forests and prairies. Denying the opportunity to experience the body daily in such contexts injures the body and distorts one's experience and understanding of the human condition.

The natural human condition is that of a body hovering effortlessly over the legs, the head float at equilibrium in front of the pelvis, sitting or standing. Then, movement becomes easy and pleasurable, until it is hard to stop moving (infants or tai chi experts as examples). Anyone who does not feel his body as light and nimble does not realize the full potential of the human body. The sedentary conception of the human body leads to erroneous conception of the relation body-consciousness, viewing it falsely in dichotomous terms, as essentially contradictory entities.

Firmness in education

The ideas discussed above have been forming for many years. Consequently, I made several experiments in the academia in critical embodied pedagogy.

Beyond my own personal example—of a different body language, sitting at half/full-lotus, walking barefoot, and standing firm and relaxed (chi kung/Firmness)—I encouraged my students at Tel Aviv University to walk barefoot, or at least to take off their shoes in class. My students are encouraged to stretch, stand or sit on the floor, in any way they deem convenient (although in chair-based classroom design, often there isn't enough free space for such experiments, since most space is occupied by chairs).

Occasionally (mostly in courses on radical ecology or eco-philosophy), I instruct deep breathing and stretching exercises, at the beginning of classes and during class breaks, in order to relieve students' tension and exhaustion, and as a way to create different embodied experience of classwork. Such exercises also serve to demonstrate in an embodied experiential manner principles and topics discussed in class, and to illustrate criticism of conventional higher-education lecture-based pedagogy.

Most students enjoy such experiments, and the more casual and permissive atmosphere in class (unless participating in discussions, students must observe silence, to enhance concentration). However, some find it odd, even stressing, and prefer to be excused from stretching or breathing, for example.

The fact that such attempts are rare in the academia reveals shoes-based and chair-based pedagogical orthodoxy, hardly discussed anywhere.

Conclusions

In the 21st century, many believe that the social world is guided by rational ideas. In fact, it is guided by hidden ideologies and by our conceptions of the human being and the human body. Our education system reflects and enforce these conceptions and ideology, which is basically irrational as it contradict the logic of the body—the precondition for any experience or learning.

This body is born in most cases perfect for contemplation, balance, firmness and movement. Every person in his infancy discovered and acquired by herself the right sitting posture, balanced standing, correct breathing, happy flexibility and curiosity. Childhood ends in chair-based formal education which ignores the logic of human body and its movement-oriented consciousness.

The natural concept of the human body is replaced in the education system with post-humanist and even transhumanist values, portraying the human body as needing aids to deal with one of the most basic physical skills: sitting. These mandatory aids displaces other postures and learning options, which could continue to evolve in a more permissive environment in terms of physical options, so that they include postures such as ground-based seating.

The perils of sedentary lifestyle have been well documented in recent decades. The usual recommendations are to get up and move every now and then (e.g., class breaks), as well as the recommendations for regular physical activity. However, we should rethink the corporeal form of education, the way we sit and seat children,

distorting their natural skills. No attention had yet been given in conventional pedagogy to the body, which is the body of consciousness, precondition to contemplation, learning and meditation. These remain outside the realm of "modern" pedagogy, emphasizing 21st century skills, neglecting ecology, health, social criticism and even basic paleo homo-erectus skills, which are the true preconditions for advanced concertation and learning.

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"The Lost Generation" in the Middle Eastern and North African (MENA) Countries: The Ethics of the Failure to Educate Iraqi and Syrian Refugee Children in Turkey

Lana al-Shareeda Le Blanc, Ph.D. .
Kansas, USA; Iraq; Thailand

1. Introduction

Middle East turmoil (World Bank, 2011) has almost continually occurred since at least the start of the 19th century and had continued up to today. However, since the start of the 21st century throughout a number of Middle Eastern and North African (MENA) countries, this strife has caused the largest refugee movement since the end of the World War II (WWII). There are millions of people (UNESCO, 2011) who have fled these on-going conflicts in almost all Middle Eastern countries. They have sought safe shelter (Ferris and Winthrop, 2010) in the Middle East through placement in various make-shift refugee camps by either crossing international borders as asylum seekers or as internally displaced people (IDP) in their own country.

At first, these cross-border refugees (World Bank, 2013a) were satisfied to remain in adjacent countries close to their homes in the temporary refugee camps established in Egypt, Iraq, Jordan Lebanon and Turkey. All these refugees had the hope of eventually being resettled by the United Nations High Commissioner for Refugees (UNHCR) in other Western nations. But lately, an increasing number of refugees are moving to the Western European nations or European Community (EC). The greatest majority of these refugees are Iraqi and Syrians. Since the start (World Bank, 2013a) of Gulf War II (GWII) in 2003 in Iraq and followed by the civil war in Syria in 2011, both nations have disintegrated into a chaotic mess of internecine fighting.

Those at great risk (Chapman, 2009) are primary school-age children from Iraq and Syria. They have been called UNESCO, 2012) the "Lost Generation" due to the failure to educate these refugee children. The ethics of this failure (Macer, 2008; Macer and Saad-Zoy, 2010b). will have grave ramifications for the whole world in the future. What this means is uneducated children (Berlinski et al., 2009) will grow up to be uneducated adults.   With no education or useful employment skills (World Bank, 2013b), these adults will be susceptible to the blandishments or direct recruitment by insurgents, terrorists, anti-social elements and other less desirable regional political parties or groups. This is a demographic, cultural, social and humanitarian ticking time bomb (Macer and Saad-Zoy, 2010b). that will one day detonate and have negative reverberations around the globe.

An excellent example of the ethics of the failure to education children is in the United States (U.S.).   This is happening (Berlinski et al., 2008) to primarily undereducated or non-educated white males in predominantly rural areas.   This particular cohort (World Bank, 2013c) of the American population is suffering from chronic underemployment or no employment due to a lack of education, alcoholism,

drug abuse, tobacco use or nicotine addiction, domestic violence, vehicular and sporting accidents, suicides, early deaths, inter-social communication skills, diseases and other health problems like obesity, mental and emotional health problems and other personal or societal problems. These problems are all due to a lack of education, undereducation or no marketable skills. The exact same things (Caldwell, 1986) are starting to happen to affected males in all the Middle Eastern countries. These critical failures to properly educate affected children in both nations or regions (No Lost Generation, 2014) are a grave ethical and moral lapse that bodes ill for everyone now and in the future. The lack of investment of money, time, effort and political will are fostering a successive cycle of failure.

2. Poor Security for Education throughout the Middle Eastern and North African (MENA) Region

The main reason (GCPEA, 2014) why children and teachers do not to school, or attend school irregularly, is a lack of security throughout the region, in general. In more than a few cases (Lind Petersen, 2013), schools do not have or cannot provide proper security measures to protect students, faculty and staff members. In other cases (Save the Children, 2011), transportation routes taken to and from some school is too dangerous. Additionally, quite a few schools throughout the region (GCPEA, 2011) have been damaged or destroyed by incessant warfare or insurgent actions. In areas that are not under the control of the host country government (Reuters, 2013), it is much more difficult for the respective regional host country Ministries of Education (MOEs) to operate and deliver any meaningful public education services. This is mainly due to staff and educator movement that has become very limited.

Regionally, many schools have been destroyed or damaged in areas that are under the control of non-state actors. This has made delivery of education almost completely impossible.   In those areas controlled by moderate political or military groups, education services usually continue. These schools are using the official Iraqi or Syrian curriculum. However, such subjects as national education and history expunged because they are considered to reflect the views of the Iraqi and Syrian government.

Education materials in the region were originally developed by the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA) for Palestine refugee children.   These school organizations then revised the education materials to national requirements. In the five primary regional host countries, namely Egypt, Iraq, Jordan, Lebanon and Turkey, even though most of the governments have not signed the 1951 Convention relating to the Status of Refugees, Iraqi and Syrian refugee school children have been allowed to access public schools, in general. This Convention may link to other legal frameworks. These other frameworks all guarantee the right to education to refugee children. This includes the Convention on the Rights of the Child. This document has been signed by all countries in the region.   These host country governments and Ministries of Education (MOEs) in the region are specifically making efforts to provide resources for the educational needs of young Iraq and Syrian primary school-age students.

3. Turkey's Education Overview

In Turkey, enrollment in the country's public schools (Montjourides, 2013) has been possible from the onset of the crises in Iraq and Syria. However, the appropriate documents required, such as a residence permit; language barrier, Turkish as the medium of instruction in public schools; the lack of information on enrollment procedures and other economic factors have deterred the majority of children from enrolling. Reportedly, only some 7,446 Syrian children were attending Turkish schools

as of May 2014, while the public school system could accept up to at least 20,000 young Iraqi and Syrian primary school-age students.

To help in overcome a variety of administrative barriers to education, the Turkish Ministry of National Education (MONE) has lifted the requirement for residence permit in September 2014. The Turkish Ministry of National Education (MONE) issued Circular No. 2014/21 to remove the residency requirement. This circular comprehensively governs all foreigners' education access in Turkey. The policy cited in the circular included the establishment of Provincial Education Commissions (PECs) with large numbers of Iraqi and Syrian children. It delegates to the Provincial Education Commissions (PECs) the authority to determine educational needs, recommend the establishment of schools, or temporary education centers, as they are officially called, and facilitate the enrollment of young Iraqi and Syrian primary school-age students.

4. Turkey's Social and Political Context

Since the start of the crises in Iraq and Syria (UNICEF and UNESCO-UIS, 2015) increasing numbers of Iraqis and Syrian students have sought international protection in Turkey. According to Turkey's Disaster and Emergency Management Presidency (AFAD), about 36 percent of the Syrian refugees have settled in camps, or accommodation centers, as the Government of Turkey calls them. These centers are scattered across ten provinces: Adana, Adıyaman, Gaziantep, Şanlıurfa, Kilis, Hatay, Kahramanmaraş, Malatya, Mardin, and Osmaniye. These provinces are mainly in southern and south-eastern Turkey. The remaining 64 percent of the refugees reside in various cities and towns scattered throughout the country. In early October, 2014, the United Nations High Commissioner for Refugees (UNHCR) stated (UNHCR, 2013a) there were 1,065,902 Syrian refugees in Turkey alone. These Iraqi and Syrian refugees were distributed between accommodation centers and urban areas. In early March 2015, that number moved up to 1.7 million, with 500 more refugees arriving on a daily basis.

Iraqi and Syrian refugees living in Disaster and Emergency Management Presidency (AFAD)-managed accommodation centers are provided with food, education, basic services and medical assistance. When the terms 'Iraqi refugees' and 'Syrian refugees' are used in the text, they refer to Iraqi and Syrian nationals under temporary protection of the Turkish government. The Turkish authorities often refer to them as 'guests' or 'Iraqi and Syrian populations under temporary protection'. However, with the crises in Iraq (UNICEF-Iraq, 2010) and Syria being protracted, maintaining the same level of assistance in these refugee camps and ensuring that those residing outside the camps are registered and have access to essential services, has been a major challenge to the Turkish authorities, United Nations (UN) agencies and other international government and non-government organizations (IGOs/NGOs).

As one school principal in the city of Gaziantep, Turkey explained (UNICEF, 2013): "Syrian students came from a war situation. They watch news about the war; they have relatives back in Syria; they are worried about them. This impacts them negatively. These children are using social media actively. When you look at their Facebook pages you will see that they have been sending photos of war to each other. We see children crying; every day we see children on the streets, not going to school. Under these conditions, of course their academic achievement would be low, when compared with their Turkish peers."

In contrast, Iraqi and Syrian refugees living outside these accommodation centers are entitled to health care, education and social assistance. All of them typically face enormous challenges in accessing the essential services and experience poor living conditions. It is estimated that one in four non-camp refugees live in inadequate conditions or in makeshift shelters, such as in public parks. This is a grave public health

issue due to inadequate sanitation facilities, overall health, susceptibility to communicable disease and other related factors.

Based on Turkish Government registration data, more than half the Syrian population (53 percent were children, with more than one-third of the entire population (35 percent) of school age (5-17 years old). In July 2014 (UNHCR, 2013), more than 60,000 Syrian students had enrolled in refugee camp schools. There were approximately 40,000 others placed in host community schools. Another 7,446 students were placed in public schools. In May 2014 this number totalled a combined 107,714 young Syrian students in all schools. These figures do not capture all Syrian school-age students enrolled in temporary education centers operating in host communities. In December 2014, the number of young Syrian students enrolled in school increased to 187,000. The percentage of children enrolled in school camps is relatively high (at 80 percent). However, it is still a worryingly low number in the host communities. This percentage is estimated at less than 30 percent. As of December 2014, almost 318,000 young Iraqi and Syrian students were determined to be out of school.

Upon their arrival in Turkey, all Iraqi and Syrian refugees are expected to register with the proper Turkish authorities. The Turkish government offers Temporary Protection (TP) to all citizens of Iraq and Syria. Additionally, is also offers temporary protection to all stateless persons and to Palestinian refugees who were previously residing in Syria. The Temporary Protection (TP) Regulation was promulgated in the Turkish Government's Official Journal on October 22 2014. This regulation remains in effect. The Temporary Protection (TP) Regulation also stipulates that there is no restrictions on the length of stay in Turkey. It also states that no refugee will be forcefully repatriated to their home country or to another location.

5. Iraqi and Syrian Refugees in Turkey in Comparison to Iraqi and Syrian Refugees in Jordan

In Jordan (Human Rights Watch, 2006), schools attended by young Iraqi and Syrian students are generally overcrowded. there are large concentrations of Iraqi and Syrian refugees that are located mainly in Mafraq, Irbid, Zarqa and Amman. The capacity of the whole Lebanese public education system is badly strained. All textbooks are written in classical or Modern Standard Arabic (MSA). This is very common across all Arabic countries. The problem is normally classes are delivered in the so-called colloquial Arabic. These different national languages have different dialects that are not all easily understood by other Arabs who are not native to the country.

These schools have also received additional numbers of Jordanian children who have moved from private schools to the public system in the past few years due to the deep economic crisis in the country, in addition to large numbers of young Iraqi and Syrian refugee students. Young Iraqi and Syrian students are taught using the Jordanian curriculum in the country's public school. It appears to be less problematic in adapting to this new curriculum seems for these Iraqi and Syrian children than in other countries because it uses the same language of instruction as in Iraq and Syria. Additionally, Jordan's Ministry of Education (MOE) established schools in the refugee camps. This schools received fully accredited status. These Iraqi and Syrian refugees students receive formal certificates at the end of the year when they have completed their studies.

6. Iraqi and Syrian Education Initiatives

There are several Iraqi and Syrian educational initiatives (UNICEF and Save the Children, 2014) that were aimed at providing education for displaced and refugee

young Iraqi and Syrian school students inside Iraq and Syria. This was also done in the adjacent or near-by refugee-hosting countries, such as Turkey, Lebanon, Jordan, Egypt and the Kurdistan Regional Government (KRG) in Iraq.

For Syrian students (UNHCR and UNICEF, 2013), many of these initiatives were accomplished by educational organizations that are affiliated with the Syrian Opposition Coalition. Founded in November 2012 in Doha, Qatar, along with the newly formed Syrian Ministry of Education (MOE) within the Syrian Interim Government, the organization also works in Turkey either in open collaboration or with the tacit knowledge of the Turkish national authorities. The Syrian Opposition Coalition also established a Higher Commission for Education. Additionally, in collaboration with the Higher Commission for Education, the Syrian Opposition Coalition coordinated the organization and execution of Grade 12 examinations for more than 10,000 Syrian students inside of Syria in 2013. These exit examinations were held in the areas that were no longer in the control of the Syrian Government as well as in Turkey, Lebanon, Jordan and Egypt.

The Syrian Interim Government was established in Turkey in March 2013. It had a cabinet of technical ministers in specialized area of expertise. In April 2014, the Syrian Interim Government appointed Mr. Muhyi Al-Din Banana as the first Syrian Minister of Education (MOE) . Mr. al-Din Banana had the primary mandate to find solutions for the difficulties that Syrian students experience inside Syria and in the other five host countries. This mandate also included recognition of certificates, university enrolment and harmonization of the revised Syrian curriculum with the other education systems in the five hosting countries. The newly formed Syrian Ministry of Education (MOE) conducted Grade 12 exams for more than 9,500 Syrian children in Syria, Turkey, Lebanon, Jordan and Egypt.

7. The Education Context

In Turkey, the Ministry of National Education (MONE) plans and monitors all education and training activities (UNESCO, 2010). Turkey has embarked on a large series of educational reforms, resulting in numerous changes in its education system. In March 2012, an education reform law was passed extending mandatory schooling to 12 years, divided into four years of primary school, four years of preparatory school and four years of high school. This organizational scheme is known or referred to as the '4+4+4' system. High school or secondary school education comprises three tracks: general academic, vocational and, after the reform, religious.

The Imam Hatip religious schools were reopened following this reform. As promised to their supporters, when the Turkish Justice and Development (Political) Party (AKP) came to power, religious education at both secondary and high school levels were given a high priority by them. Many students at both the secondary and high school ages were then directed to these schools. In the Imam Hatip religious schools, core courses are taught in Turkish and religious-related subjects are taught in Arabic.

The examination system for the transition to higher education is undergoing a number of changes. The starting age of students for basic education has shifted. Now children can start school as students at either 60, 66 or 69 months of age (respectively, 5 years, 5 1/2 years and 5 years and 9 months of age, as opposed to the previous 72 months (or 6 years of age)..

8. Conditions of School Access for Young Iraqi and Syrian Students

Young Iraqi (UNICEF-Iraq, 2011) and Syrian students' enrolment in Turkey's public schools has been possible from the onset of the crisis in Iraq and Syria. But the

appropriate document required was the residence permit for Turkey.   Prior to the issuance of Circular No. 2014/21 in September 2014, the main document requested for enrolling in Turkish school was the residence permit.   The residence permit (Anadolu Agency, November 16 2014) gives every citizen and foreigner a unique identifier number.   This identification number is used to include students in the Turkish Education Information Management System (EIMS).   Once included, students are officially recorded and can receive their education certificates.

        It was reported that young Iraqi and Syrian students without a residence permit were allowed to enroll in Turkish school as 'guests'.   However, they did not receive any formal recognition of their learning due to language barriers such as Turkish was the language of instruction.   Also, the lack of information on enrolment procedures and financial constraints have deterred the majority of young Iraqi and Syrian students from enrolling.   In one example (UIS, 2014a), only some 7,446 Syrian children reportedly were attending a Turkish school as of May 2014 while the public school system can absorb up to at least 20,000 young Syrian students.

        To help overcome some of these difficult administrative barriers, the Turkish Ministry of National Education (MONE) lifted the requirement for a residency permit in September 2014.   Circular No. 2014/21 was issued in September 2014 by the Turkish Ministry of National Education (MONE) which comprehensively governs foreigners' access to education.   The Circular called for the establishment of Provincial Education Commissions (PECs) in the provinces that host large numbers of Iraqi and Syrian children.   It had also granted them the authority to determine educational needs, recommend the establishment of schools or temporary education centers.   Schools established for young Iraqi and Syrian refugee students are referred to officially as 'temporary education centers' as the Turkish Ministry of National Education (MONE) officially refers to schools for young Iraqi and Syrian students and facilitates the enrollment of these students into these public schools.

9. Public Schools and the Revised Iraqi and Syrian Curriculum

        The situation in Turkey (UIS, 2014b) is particularly complicated regarding the learning programmes available for Iraqi and Syrian children.   This is partly because the language of instruction is Turkish and partly because of the deep political involvement of the Turkish Government in the Iraqi insurgency and the Syrian civil war.   The vast majority of young Iraqi and Syrian students are enrolled in schools in accommodation centers and host communities that use a revised version of the Iraqi and Syrian curriculum.   In refugee camps in Turkey, schools have been established specifically for Syrian children.

        In host communities, some schools also have been established specifically for Iraqi and Syrian children, while others accommodate Turkish students in the morning hours and Iraqi or Syrian children in the afternoon hours.   Schools established in refugee camps and those established at the provincial level (such as by municipalities) are under the oversight of the Ministry of National Education (MONE) and supported by the Disaster and Emergency Management Presidency (AFAD), but they have not been fully accredited.

        There is a variety of schools established for young Iraqi and Syrian students in Turkey.   These schools were formally established under the mandate of the Ministry of national Education (MONE).   For example, the temporary education centers that UNICEF supported will be issued with certificates from the Ministry of National Education (MONE).   Some education programs that have been supported by NGOs can also be accredited based on the protocol signed between the Turkish Ministry of National Education (MONE) and some individual organizations.   However, some other

programmes have uncertain status and are not fully accredited. The Circular No. 2014/21 makes provisions for the operation of these schools and gives the Ministry of National Education (MONE) the authority to not recognize those schools that operate outside of its provisions. Certificates granted by these unauthorized schools can be invalidated. This act will have clear negative consequences on students' career advancement.

For example, the Syrian Education Commission (UNESCO)-International Bureau of Education (IBE), 2013) made two of its own revisions to the revised Syrian curriculum. The Syrian Education Commission did the translation of the Arabic textbook entitled: 'Al-Hay'a Al-Surya Lil Tarbya wa Al-Taalim'. The organization was founded in Turkey in early 2013 to provide education opportunities for Syrian students. The first revision was made with the support of Syrian education specialists and teachers. This revision was then endorsed by the Syrian Opposition Council. The Education Commission (UNICEF, 2014) circulated some 1.4 million textbooks reflecting its first revision in mid-2013 in Syria, Turkey and to Kurdish Regional Government (KRG) in Iraq. These textbooks were used in some schools in Syrian refugee camps. The use of these textbooks took place during the academic year 2013/2014. However, their use has since been stopped. Turkish language classes were also introduced and integrated in the revised Syrian curriculum taught in Turkish schools.

However, there was a lack of coherence and consistency in all the pedagogical changes made to each subject across the different grades. Although the changes in science books promoted inquiry and critical thinking, the approach was not maintained consistently throughout all science textbooks. These changes were also not integrated in other textbooks. These included including history and social studies. For grades one and two, Arabic-language textbooks were revised to underpin a similar vision. On the contrary, in the grade 10 book only minor and insignificant changes were made. These changes were in keeping with the underlying philosophy and strategies that appear in the official textbook.

10. Schools for Young Iraqi and Syrian Students in Host Communities

Turkey has host communities that provide a wide variety of schools that accommodate Iraqi and Syrian refugee children. In Turkey's host communities there are varying types of schools for young Iraqi and Syrian students. These include those schools established by municipalities and public bodies and those set up through private initiatives. The first type of school is mainly based on municipalities' and governorates' efforts to provide education to young Iraqi and Syrian students. For example (UNICEF, 2013b), in Gaziantep the municipality has opened two primary schools to accommodate more than 1,200 Iraqi and Syrian children. Although a complete mapping has not been completed yet, there were at least 35 Iraqi and Syrian schools in host communities in March 2014. Another source (Kirishi, 2014) put this number at 100 schools. These 35 schools are in the south-eastern region of Turkey. These schools are recognized by the Turkish Government. However, the provinces of Istanbul, Izmir and Ankara are not included, even though the large numbers of Iraqi and Syrians refugees and residents residing in those areas.

The private schools are products of: 1) religious organizations affiliated with the 'Diyanet' or the Turkish Directorate for Religious Affairs; 2) community-based initiatives associated with the Syrian Opposition Government in Turkey, with Iraqi and Syrian businessmen or with the Iraqi and Syrian displaced communities, the so-called Syria diaspora; and 3) local NGOs (Edwards, 2000) that are recognized by the Turkish Government.

A school principal in Gaziantep (UNICEF, 2014) stated: "There are extra classes for

all students. Some students have not been studying for two years. But many students are not coming to school because their houses are far away from the school, and others have to work to help their families. Some as young as 10 years old have to work in the industrial region, in markets and in farms. Even smart students have to leave school and find themselves on the streets to help their families."

The schools organized by the 'Diyanet', or the Turkish Directorate for Religious Affairs, generally use Turkish schools in the afternoon or during the second shift. This happens after Turkish children return home. There are community-based initiatives that encompass a wide range of schools. Information about these schools is scattered everywhere due to many of them not being formally registered. Some of these schools in private homes or buildings, often with inadequate premises and little quality assurance. However, according to the Turkish Government Circular No. 2014/21, the regulations do make provisions for these schools. It was the first attempt to regulate them. These schools that remain unregistered, but they do issue certificates that are ultimately declared invalid by Turkish authorities. There are also increasing concerns about the quality of these unregistered schools.

11. Other Learning Programs and Psychosocial Support

Some schools have programs (NRC and UNICEF, 2013) ready to assist Iraqi and Syrian refugee children upon their arrival in Turkey. For instance, schools in Kilis have arrangements made that include remedial classes for those who have missed school years. There is also individual, like tutoring, that is available for those who need help. Unfortunately, these services will vary widely all across provinces and even across schools. Variations also exist in terms of school arrangements relating to the enrolment of children, placement tests and the participation of Iraqi and Syrian refugee families in the formal school process and the classroom environment.

Social workers provide psychosocial support to refugees in accommodation centers. But their work has not so far been integrated into an education program. As previously noted, the revised Iraqi and Syrian curriculum has no provision for psychosocial support or even providing life skills. Where psychosocial services do exist, there is only one school in Kilis that provides such support services, as an example. They are based on the NGOs who are providing the service. This service is not systematically integrated into the education program. Although the Turkish Government seems quite open to the provision of psychosocial support, reportedly its requests for supplies are aimed to cover hardware rather than technical help for delivering on the psychosocial needs. However, as of March 2014, referral systems for refugee children in need of psychosocial support were being established in the refugee camps under the responsibility of child-protection activities.

12. Non-formal Education (NFE) for Young Iraqi and Syrian Students

There are Non-formal Education (NFE) programs organized for young Iraqi and Syrian students, adolescents and adults in the accommodation centers and in host communities. These include adult literacy, vocational training, life skills education and pre-school education. However, Non-formal Education (NFE) is not systematically provided and mainly relies on NGOs and community efforts. In refugee camps, Disaster and Emergency Management Presidency (AFAD) identified vocational training as a priority. Also UNHCR provided supplies for courses.

However, Non-formal Education (NFE) programmes do not provide certification upon completion. This is because participants' personal details cannot be registered on the Turkish Ministry of national Education (MONE) information management system without having a foreigners' identification number. This situation will likely change

with the introduction of the new EIMS for young Iraqi and Syrian students. Then the issuance of foreigners' identification documents and numbers under the Government's Temporary Protection (TP) Regulation law will take place.

There are a number of Non-formal Education (NFE) programs that have been organized by the Turkish Government for Iraqi and Syrian refugee school children. Additionally, these Non-formal Education (NFE) programs include adolescents and adults. They are operated in various refugee camps, also called accommodation centers, and in host communities.   Non-formal education (NFE) programmes include a wide range of activities including adult literacy classes, pre-school education, life-skills training and vocational training.

Unfortunately, Non-formal Education (NFE) does not have any national systemic support. It has mainly been supported by local or host communities and NGOs. In the refugee camps (or accommodation centers) vocational training was cited as the top priority by Disaster and Emergency Management Presidency (AFAD). Additionally, in support of this vocational training, the UNHCR assisted the effort by providing supplies and materials for the courses.

However, there are no certificates of completion or certifications of competency in these Non-formal Education (NFE) programmes because the attendee's personal details are not recorded in the registration on the Ministry of National Education's (MONE) Education Information Management System (EIMS) due to the unavailability or lack of a foreigner's identification number.

13. The Learning Environment

The Ministry of National Education (MONE) and the UNICEF jointly formulated a proposed outline of the management strategy to be utilized on the roles and responsibilities of education personnel in temporary education centers. This strategy included the following points:

1) The Turkish Ministry of National Education (MONE) will assign a coordinator to each education center;

2)   That coordinator will function as a principal or headmaster and manage the education center;

3)   The Ministry of National Education (MONE) will assign staff members to be coordinators.   They will be recruited from other national schools in Turkey and assigned on a short-term, temporary basis;

4)   Additionally, two Iraqi and/or Syrian volunteer teachers will be recruited and appointed to act as either vice-principals or deputy headmasters of each school. They will assist the coordinator in all administrative, teaching and teacher-support duties.

Most Iraqi and Syrian refugee school children interviewed told of experiencing social and psychological problems when they arrived in Turkey.   These problems impede their adjustment to their new school environment in Turkey. For some Iraqi and Syrian refugee school children these social and psychological adjustments were problematical. For others they reported no problems or saw no problems.

One of the main problems (UNICEF, 2014) for principals in the temporary centers is the overcrowded classrooms. A school principal in Kilis explained: "Turkish schools have around 25 students per class; but in our school, in one class or in one session, there are 199 students. We have four students per desk. Students are not able to study. They have to take exams to be quiet. With one teacher in each class, she or he has to control the class to be able to give the lesson."

14. Conclusion

There are many challenges young Iraqi and Syrian students face in all five host

countries. These challenges include different curriculums, oftentimes unintelligible accents, dialects and languages, poor educational centers or classroom space plus lack of classrooms, difficult national and local registration procedures to be overcome, formidable bureaucratic hurdles and dozens of other difficulties to be overcome with no guarantee that any education will be offered. The road to education will be a long and hard one to travel for all young Iraqi and Syrian refugee students. There is no question that the ethics of preventing young Syrian refugee students from accessing educational opportunities is being grossly violated in all five most countries to varying degrees.

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Is Nurturing the Ethics of Love and Peace Possible?

Ayoub Abu Dayyeh, Ph.D. .
Amman, Jordan
Email: Ayoub101@hotmail.com
https://alzaytoonah.academia.edu/AyoubAbuDayyeh

Abstract

This paper was written in memory of the Christchurch massacre. It will focus first on the argument "remember or forget" versus "evolutionary love". This includes a perspective of nurturing love and peace through education by discussing the impact of mystic philosophy and nurturing "forgetting" rather than remembering historic injustices and monumentalizing hatred through retrospecting historic injustice and violence.

The structure of this research consists of three parts: the first will discuss an example of a modern massacre at Omarska, Bosnia chosen to learn from and compare with other cases of genocide. It will then discuss the advantages of forgetting rather than remembering the past with all its horrors and misfortunes, through a unique experiment of de-monumentalization of its former violent history.

The second part will discuss the antithesis based on "remembering", which the author connects to the concept of "alienation" that contradicts evolutionary love. This notion of alienation will be discussed through the dichotomy of South versus North, where alienation is due to unequal development and environmental injustice fallen upon the South and at the same time alienation is fallen upon the North too according to Charles Taylor's reflections on the "Malaise of Modernity". These malaises result in a bitter confrontation between immigrants from the South and residents from the North as a result of competition for jobs and resources and the belief that they should strengthen their "attribute of belonging" to a specific culture rather than integration. Then, the antithesis of alienation is discussed through the concept of "evolutionary love" in its historic dimension as put forward by Charles Sanders Peirce in 1893 (Peirce, 1893).

The final part will include the outcome of the discussion in the framework of the massacre at Christchurch and in memory of it, as well as constructing reflections on the implications of such an act on similar real-life situations on a global scale that ought to facilitate a better intercultural dialogue and enhance integration within a nation and beyond. This was brilliantly reflected with sincerity by the government of New Zealand by Prime Minister Jacinda Ardern in response to the massacre of March 15th 2019 as shall be explicated later.

Key words: Agapeistic Love, Alienation, Ethics of Love, Evolutionary Love, International Criminal Tribunal for former Yugoslavia (ICTY), Malaise of Modernity, Mystic Philosophy, Pantheist, Teleological, Unity of Beings.

1. Introduction

In the following reflections on Omarska massacre, we acknowledge that this case

study was not randomly chosen from the numerous massacres around the world that seems to have been committed in rage and fury, killing defenseless children, women and men of all ages. Behind these violent scenes there lies more than human fury; There are also invisible motors in disguise, mainly rival political factions, a long history of mutual hatred stored in the collective memory of the region's factions, incited by economic powers which nurture hatred too in order to make profit and gain hegemony, monopoly, and wealth.

Our contemporary "civilized" mind cannot fully comprehend how such atrocious acts of genocide could have happened in the twentieth century, how life-long neighbors can kill one another overnight, or how a whole race within a nation can be envisaged to be wiped out from existence. History had proven that although it is possible to exterminate an entire race, at least in theory, it is difficult to accomplish this in reality. The domination of one race by another was possible at certain times and geographic locations in the history of mankind, but is highly improbable now in the age of smart phones, internet and powerful media. It is even more difficult to imagine it in democratic societies where the definition of democracy resonates with "*collective action, community, trust, and common purpose*" (Hursh, 2016).

Another issue that we would like to debate is that coming to terms with the horrible past may be vital for the soul and far better in practice than trying to forget it, otherwise we may never overcome its rebounds psychologically. We can always find a way to understand and explain why it actually happened; that is to rationalize those horrible memories of the past and possibly learn from them in order to survive. However, there are counter arguments which advocate forgetting, rather than remembering. That is why the example of Omarska was chosen.

The discussion will also focus on the causes of "alienation" in the South, which propel people to immigrate to the North. It shall also reveal the alienation of people in the North in connection to the "malaise of modernity" (Flanagan, 1993) which leads to an occasional confrontation with immigrants. This may possibly explain why the Christchurch massacre has happened in the first place. Eventually we shall seek a way out from this alienation through looking for a solution within the realms of ethics of love and peace.

2. The 1992 massacre to remember

There are countless cases of genocide in the history of mankind. However, the case of Omarska was chosen because it is related to our debate on forgiveness versus remembrance and the innovative employment of a new concept of monumentalizing national identities in a neutral perspective so as to make history free from biases and subjectivity.

Many political philosophers justified war for the sake of achieving peace, for example Aristotle's famous call for "war for the sake of peace", or Cicero's concerns of "how we ought to end a war", however Immanuel Kant classical work of 1795 on "perpetual peace" reveals the conviction that, as time passes, reason develops towards more rationalism and ethics will progress rationally correspondingly to an extent where war would be denounced by everyone and world peace would prevail. He defined it as the progressive nature of ethics in the practical human reason.

However, in modern times war is justified, as John Rawls puts it: The aim of war is a just peace (Rawls, 1977). Therefore, war is most likely to remain inevitable in the capitalist mode of production at its imperialist stage, at least for the foreseeable future, thus nurturing love and peace ought to be an essential part of planning for educating next generations, not as guardians but as partners.

2.1. Omarska – Bosnia (1992)

As if the many mass murder of Poles, Russians, Jews and others were not enough during the Second World War, the Omarska concentration camp was a shameful massacre. It took place in 1992 on European soil while Europe, the UN and the whole world watched. It happened at a time when reporters of all affiliations were present and when the media transmitted the news efficiently to the entire world. Yugoslav Serbs massacred their fellow countrymen without mercy and took discriminatory measures against both Bosnian Croats and Muslims altogether, regardless of religion, as the majority of Croats are Catholics.

Bosnians (both Catholic Croats and Muslims) were not the only victims of Omarska massacre and other detention camps in Prijedor, Keraterm and Trnopolje. Among the dead was also any hope for a moderate "European Muslim" community in the foreseeable future. Few decades after the war crimes were committed in Bosnia some were receiving sentences of imprisonment and some stood on appeal. The slow, yet decisive, procedure of indictment and trial of senior officials at the International Criminal Tribunal for former Yugoslavia (ICTY), ended up with 161 individuals indicted and 90 people sentenced, thus changing the landscape of humanitarian Law (UN news, ICTY, 2017).

What happened in the former Yugoslavia has a historic political background similar to other cases of intolerance. The three main fighting groups were of the same ethnic origin (Slavs). However, the Serbs controlled an empire in the Balkan. They were an extension of the Byzantine Greek Orthodox Empire that emerged from the Medieval Serbian Kingdom which was expanded by King Stefan the "Mighty" in the 14th Century before being annexed by the Ottoman Empire. The Serbs rose against the Ottomans in the early 19th century to establish an independent state with a strong Serb identity.

The Croats in the north, on the other hand, bordered the Austro-Hungarian Empire, which was Roman Catholic. Therefore, the area was a historic buffer zone between the western and eastern European Empires. Although Serbs and Croats share a similar language, they have a different dialect and alphabets (Cyrillic for Serbs and Latin for Croats).This helped to set the two parties apart whenever the political atmosphere was conducive to enmity.

Muslims are also descendants of Slavs; but being geographically located as a buffer zone in the middle between Serbs in the south and Croats in the north, they managed to distinguish themselves with a modern *Zoroastrian* religion and later on embraced Islam when the Ottoman Empire reigned. The choice was political too as it granted Muslims some sort of security and neutrality being situated between the Croats Slavs of the north and those Serbs in the south.

The Second World War made things worse. Serbs put fierce resistance against the Germans while the Croats sought revenge against the Serbs who had monopolized the Yugoslav army and high political positions. President Tito, who was born from a mixed marriage of a Croatian father and Slovene mother, wanted to reduce the influence of both Croatians and Serbs by giving more power to Muslims and Macedonians. When Tito broke with the USSR in 1948, all parties clustered together for survival in the shadow of the communist giant next door. Tito made Bosnia a republic with a Muslim majority, while almost a third of the population was Serb, along with a Croat minority.

When the Yugoslav federation disintegrated, each party was afraid to fall under the other`s hegemony, so they armed themselves to the teeth and waited. The Serbs had the advantage of having the high ranking positions in the Yugoslav army garrison in Bosnia, so they boycotted the referendum supported by the European Community. It was a good recipe for a horrific civil war. Yet, a new perspective has come up to help the nation forget, it is denoted by demonumentalizing the past.

<u>2.2.Can we forget and forgive?</u>

The experience of installing a monument to non-Yugoslav celebrities in former Yugoslavia is a unique approach to reconstructing a new identity while avoiding monumentalizing tragedies. It was an innovative approach to seeking to redefine heritage by avoiding excessively highlighting memories of the painful past. In this respect a bronze statue of **Bruce Lee** was unveiled in Mostar, Bosnia – Herzegovina on Bruce Lee's sixty fifth birthday (Kushinski, 2013). This celebrity was not related to the history of that area by any means.

Correspondingly, we believe that monumentalization of the Christchurch massacre ought to be considered carefully. We should remember, but we also want to forget atrocities at the same time, because over monumentalization of the tragedy may store it in the collective memory of generations to come, to be revived at the appropriate moment of weakness and despair. In this respect we believe that what ought to be remembered is the speech of Prime Minister Jacinda Ardern addressing parliament in grief and describing the casualties as:

"... *They are New Zealanders; they are us ... we are one*".

Few words but convey great meanings. It meant a lot to many, including myself, as it reflected a deep understanding of the concept of citizenship and social integration that political philosophers had been dreaming about since the humanist era of the renaissance. Meanwhile many countries of the developed world are still striving to study how integration might be possible in the future, especially with their rich and diverse cultural mosaics which accumulated across the millennia.

The "re-affirmation" of the Prime Minister speech as many times as possible will imprint unity, replace dogma and consolidate integration. We ought to remember that as small New Zealand might be yet the first woman in the world to graduate with a Bachelor of Arts was from New Zealand in the year 1877, long before women were officially admitted to the University of Oxford, United Kingdom, for example, as they had to wait till October 1920. This social maturity has its roots deeply imbedded in New Zealand history which instinctively drove that quality of a civilized reaction.

I presented a paper entitled: "Perpetual War: Is peace possible?" at the UNESCO Bangkok Conference a decade ago, which was published in 2010 in a book entitled: "Asian-Arab Philosophical Dialogues on War and Peace" (Abu Dayyeh, et al, 2010). The paper presented the violent history of human existence, which reflected my conviction almost a decade ago that world peace was impossible. However, as I watched Mr. Obama giving a speech in Hiroshima on May 27, 2016 on the anniversary of "little boy" devastating the city on August 6th 1945, I could not believe that survivors of the massacre would forgive Americans for what they did and would eventually shake hands with the President. Yet, they did with the utmost of respect!

Looking back at this event, it seems that I was wrong. The Japanese people whom I met at the UNESCO Bangkok conference and on another occasion in 2015 during my visit to the disaster area of Fukushima after the nuclear disaster of March 11th 2011, at the invitation of "Peace Boat" and "JIM-net", I realized that after all it was possible to forgive.

The ability to forgive is a great intrinsic human trait embedded in our genes historically, which can support the prediction that existing generations can survive wars on this planet; of course, provided that we survive global warming first.

It is important to nurture the moral value of peace in an evolutionary process through interconnection. It reflects the reality of the existence of others in our life and within our cognitive realms. Once this relationship between time and inter-subjectivity with others is established then we can nurture anti-war educational material, using Hiroshima as a war site, for example, to fight potential wars (Ide, 2017).

3. Alienation and a teleological theory of evolution

Alienation as a concept is connected to the Marxist perspective of the outcome of exploitation of man in the political economy of the capitalist mode of production, where he gets separated from his own self, trapped within the complexities of technologies and thus becoming a machine himself unable to live a normal and pleasant life or meet his aspirations and even his basic humanistic needs.

Marx considered alienation as a result of transforming people's historic identity into a commodity, thus value is consequently bestowed upon the commodity rather than the alienated person who makes it. Therefore, man is free only when all men are free and come to exist side by side as "universal beings" with equal rights and privileges.

On the other hand, the teleological theory of evolution is designed to surpass this alienation and is based on the notion of "purpose". That is, giving meaning to life and wondering about the purpose of life and the purpose of the evolutionary theory of living matter, particularly the part that includes us, humans. Both concepts alienation and evolutionary love shall be discussed thereafter.

3.1.North-South Alienation

After the Second World War have come to an end conflicts changed from animosity "between developed countries into perpetual war between hyper-capitalism and underdeveloped countries in the South" (Abu Dayyeh, et al, 2010). So, how have the peoples of the South become alienated due to North-South unequal exchange, uneven development and polarization?

For "ecologically unequal exchange", it is essential to discuss issues concerning energy, natural resources and cheap labor which are unevenly flowing from South to North. This outflow of goods from the South has an environmental cost due to degradation of natural habitats as well as a social cost of hastily extracting natural materials that are intertwined with it! Therefore, these concepts are profoundly connected to "unequal exchange, uneven development and environmental injustice" and are a major cause of alienation in the South.

Mining, as well as processing and transporting natural resources have a huge carbon footprint at home and dooms the South as a source of anthropogenic pollution. The South has also become a dumping ground for local and foreign waste, including radioactive waste and dangerous chemicals. Therefore, damage to the environment is deepening over the passage of time and need a "deep ecological" strategy rather than a shallow ecological perspective.

The international division of labor also intensifies as workers in the South, where high unemployment rates prevail, are exploited at extremely low wages. The situation worsens as the concentrations and availability of resources in raw materials become rarer and exodus of labor to the North consequently intensifies.

Furthermore, reserves of natural resources are now found at lower concentrations and at greater depths that require more energy to extract them, compared to traditional open cast mines. More Green House Gases are emitted every day and more fresh water is consumed and polluted at the surface and underground. It is a recipe for a holocaust of the entire eco-system.

It can also be said that uneven development leads to a natural outcome of unequal trade exchange between North and South. In monetary terms, for example, it can be reflected through exchanging raw materials from the South for high tech goods from the North. In monetary terms one ton of EU15 exports to Africa and Latin America, for example, embodies 10 times the money value compared to equal imports in reverse (Parks and Roberts, 2010).

The economy of the peripheries is also coerced to orient itself around the services rendered to production sectors which operate in the North. As a general example it is acknowledged that few years after the occupation of Egypt by the British in 1882, most of the Egyptian agriculture was directed to produce cotton to meet the needs of the British textile industry. All this incites alienation for peoples of the South and makes them grab the first opportunity to immigrate to the North, at extremely high risks.

Furthermore, uneven emissions of Green House Gases between North and South give rise to feelings of climate injustice. The US in 2016 was responsible for almost 16% of all global emissions, and China`s share was 28%. However, 136 developing countries in the South contributed to only 24% of global warming (Parks and Roberts, 2010). This disparity means that the South is paying a high price for the consequences of climate injustice which results from droughts, floods, hurricanes, rising sea level, fluctuating rain intensity, soil erosion, pollution ... etc. Meanwhile everything in poor countries is fragile, from the sub-structure (roads, services ... etc.) to the super structure (governance ... etc.). It is obvious therefore that unequal exchange, uneven development and the destruction of natural habitats incite people to flock towards more developed countries for a better future.

On the other hand, people in the North are already alienated from their modernized societies, but for a different reason. Alienation is not unique to the South but also an epidemic in the North, where alienation due to industrialization, as put forward by Marxism in the 19th century and developed by neo-Marxists in the 20th century, has been transformed into "the malaise of modernity" in the 20th century, as Charles Taylor puts it. Modernity imprisons us in our self-sufficient centrally heated rooms and traps us in our mobile applications, thus alienation becomes a pervasive disease. Some call it the "culture of narcissism" which "makes self-fulfillment the major value in life and seems to recognize only few external moral demands or serious commitments to others" (Dumas, 2012).

3.2. Evolutionary Love

We have a serious situation hitherto: an alienated person from the South is put face to face with another alienated person from the North. Each one conceives the other as a competitor and rival in a world controlled by "natural selection"; but in reality they ought to be one, as Martin Buber puts it in his book: "I and Thou" (Morgan et al., 2010).

If these relations between myself and the others, based on "I and Thou", are nurtured, it would be impossible to develop them further without going through an I-it relationships, which means understanding that we are part of an eco-system interlocked in relations with its members of a rich diversity as a whole. Therefore, I-it relationships are an absolute initial threshold before embarking on any further relations. Only then can we enter into I-Thou relations with other people, after which we can be eligible to endeavor on possible relations with the "Eternal Thou" (God) once satisfying certain conditions. A relationship denoted by I- Eternal Thou.

Ibn Arabi, who died in 1240 AD, wrote 350 works, many of which provided a profound exposition of the "Unity of Beings". One of his works manifests all images of the world; those of us who truly discover and know their true essential selves eventually become able to know God. Martin Buber seems to have followed *Ibn Arabi's* approach in the 20th century after he published his book in 1923.

Even earlier than *Ibn Arabi* works bearing this message of communication were written by *Faridud-Din Attar*; so, how is all this relevant to what happened at Christchurch?

Let us consider, for example, the "*Conference of the Birds*" as a 4500-line poem written by the Persian *Faridud-Din Attar* in the 12th Century. He used 30 birds led by a

hoopoe to represent a Sufi master guiding his pupils to enlightenment. After flocking to "Christchurch" (allegory) from far away through a long journey, flying over one distant valley to another, the final stage represents the discovery of "beauty", the agapeistic love which is the highest level of cognition after passing through stages such as wonderment and unity.

All these exercises from history and many more from mystic philosophy were trying to find a purpose in life, i.e. a reconciliation with others and a "unity of being" that reflects the "ethics of love". It could be possible to consider it a pantheist approach (Spinoza) where God and the world are two faces of the same coin, and so we and the world become one. Only then we can venture into a unity with God.

During such circumstances and in the absence of nurturing, man in the North who is also alienated from society by modernity, becomes egoistically oriented, lacking meaning and value for life. This alienation has probably produced somebody very similar to the personality of the "nameless perpetrator" accused of the terrorist act at Christchurch.

Charles Taylor suggests a way out from this impasse by the retrieval of some unique powerful moral traditions of the past that treasure human diversity and champion personal responsibility so that a meaningful life is achieved through self-transcendence.

This path of self-transcendence can be God for some, which was manifested as an action of faith practiced by worshipers at the time when they were massacred. It can also be a political cause, or tending the earth, as Taylor puts it. It can also be communal work, preserving the environment, a scientific discovery, helping the vulnerable, reducing suffering, and attending to the sick, the elderly and the oppressed and much more.

4. Conclusion

In conclusion, this discussion is a genuine proof that mature democracy can bring people together regardless of their differences and at the same time sheds light on the fact that in the absence of democracy everyone is threatened by exploitation that can reach the level of organized massacres and genocide. Examples are obvious today in the Middle East and many parts of Africa and Asia, how totalitarian and theocratic regimes lead the country into anarchy and incite religious wars once these governments collapsed.

In response to the question paused at the beginning: is nurturing the ethics of peace and love possible? this debate has also concluded that future generations ought to be nurtured how to forget violent memories and also how to retrieve the ethics of authenticity from older generations, whenever possible, to transcend their narcissistic selves and to bestow on life some meaning and purpose that comforts the soul. They are also encouraged to be eclectic by forgetting the horrors of the past and remembering what is worth remembering in order to nurture love and peace.

However, the question still remains: how can the existing mode of production in contemporary capitalism be more humane, more equitable in terms of exchange with the South and what sort of measures, on a global scale, that are needed to assist alienated people from both the north and the south to make them come back home to their own selves for conciliation?

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Acknowledgements

Love of Nature in Dialogue Building

Irina Pollard, Ph.D. ·
Department of Biological Sciences, Faculty of Science & Engineering, Macquarie University, Sydney, New South Wales, Australia
AUSN Professor in Life Science Ethics and Reproduction
Email: irina.pollard@mq.edu.au

Abstract
     Hate-produced crimes can be the chilling manifestation of terror, violence and corruption, or the inevitable consequence of poverty, greed, population pressures and overexploitation of natural resources. Whichever, environmental marginalization or its consequences can easily proliferate into cycles of trans-generational, self-sustaining environmental conflict and destruction. It's essential; therefore, that we access methods in education that can overcome individual and collective hatreds that divide communities and peoples. This chapter concentrates on community empowerment by means of public education aimed at social health care reform. By integrating the life sciences with science ethics it becomes possible to highlight issues that relate directly to our lives and bring to the bioethical discussion a better awareness of the socio-ethical implications on which ethical tradition and life-style choices function. Core insights on topics such as truth, justice, freedom, mercy and compassion have paved the way for the development of science-based understanding in surprisingly attractive terms. Importantly, community empowerment by means of integrated public education with the life sciences aimed at social health care reform needs to be fully endorsed. We need to reject developing hateful and destructive emotions that generate violent behaviours, effectively "fixing" a developing basic need for expressive transformation or revenge. In this respect, education is the critical issue sustaining social justice, fairness and ethics in all societies. The intentions embedded in this chapter are, initially, to explore and advance a child's innate love for Nature to be followed by individual understanding that all citizens need to disconnect developing hatred and divide with our insatiable demands on the natural world; put simply, link Nature with environmental self-worth and human rights. The essential reality is that all systems comprising people, economies or Nature are interdependent for the reason that life-sustaining systems are not open-ended. Since all life is interconnected our relationship with the biosphere is complex and also the primal relationship encoded in our genes. It is easy to understand, therefore, that we all, but youth in particular, identify strongly with Nature – so let our imaginations run free – let us move out and embrace our beautiful planet wholly.

1. Background – the Ecology of Violence
     From an all-inclusive perspective, the ecology of violence can be viewed as the inevitable consequence of poverty, land and resource mismanagement, greed, population pressures and overexploitation of natural resources. Ecological marginalization is a primary cause of conflict, which can easily set the groundwork for individual hate-promoting passions that may, eventually, fast-track into full-scale warfare perpetuating the cycle of self-sustaining environmental and human

degradation. Common consequences such as reduced national income, destruction of former productive territories and fleeing refugees may further stimulate terror attacks in radicalized persons with a biological predisposition for violence. It follows that indirect damage caused by, for example, the interruption of communication and traffic routes, and the need to care for refugees, displaced persons, war invalids and orphaned children, takes on a transgenerational significance. Perhaps the most unifying characteristic of all violent conflict is the low regard given to human and environmental rights, especially affecting generations that follow. Accelerating confrontations may further open the path to interconnected terrorism when the civilian population is subjected to atrocities such as rape, assassinations, massacres, torture and ethnic cleansing. Most distressing of all is that many of the above crimes are perpetrated under the banner of justice and righteousness. Is it not time for the tribal human animal, equipped with its unique capacity for social intelligence, to evolve up to a minimal standard of worthy behaviour and resolve disputes by means of peace mediation and peace-keeping skills? Is it not time for our Planet to benefit more from caring kindness and harmony?

It must be emphasized that normal biological maturational processes maybe disrupted by both harmful genetic and epigenetic (environmental) variables. While genetics focuses on how organisms retain traits by inheriting genes from their parents, epigenetics refers to additional methods of biological inheritance that do not directly relate to the inheritance of collections of genes. Thus under certain conditions a gene can be switched on or off. If it's switched off, then it will not spell out the message to give instructions to make the protein for which it is responsible. Normally, modulated gene expression represents a response to environmental dynamics and is the result of genetic-environmental interactions over time. For example, the most common behaviours in any particular environment are typically more successful, in evolutionary terms, compared to available alternatives. However, there are certain epigenetic variables operative during critical periods in life that may permanently impose an adverse change in the genetic program which, in turn, may also affect a subsequent generation. It's essential, therefore, that we access methods in education that can overcome individual hatreds and divide communities. Consequently, community empowerment by means of public education aiming at social health care reform needs to be endorsed. In this respect bioscience ethics is expedient. Bioscience ethics facilitates free and accurate information transfer from applied science to applied bioethics (http://www.bioscience-bioethics.org/). By integrating the life sciences with science ethics it becomes possible to highlight issues that relate directly to our lives and bring to the bioethical discussion a better awareness of the socio-ethical implications on which ethical tradition and life-style options function.

To summarise: A life of unrelenting abuse is the sad lot of numerous, potentially normal, healthy children whose personal experience with violence leads to an exceptional hateful form of retaliatory behaviour where both the perpetrators and the victims fail to realize their innately inherited potentials. It must also be noted that the above dictate or point of view is grounded in the belief of the innate goodness of all human beings – a belief which is open to challenge. However, individual responsibility needs to be impressed on all citizens and nurtured especially in the young. Transgenerational abuse of all forms has to stop and child welfare needs to be factored in every public decision made. If we do not, we cannot guarantee a bearable future on this beautiful planet of ours. Education is the critical issue sustaining social justice, fairness and ethics in all societies. Specific educational approaches matter less compared with the need to reject developing hateful and destructive emotions that generate violent behaviours, effectively "fixing" a developing basic need for expressive

transformation or revenge. This, in turn, leads to "hate-fixing" behaviours promoting unsustainable violence and dysfunction in the perpetrators who also become victims of their own dysfunctional conduct.

Too many of us have grown estranged from the natural rules of the world. The intentions embedded in the section below are, initially, to explore and advance a child's innate love for Nature to be followed by individual understanding that all citizens need to connect developing hatred and divide with our insatiable demands on the natural world. In brief, encourage young schoolers to share key bioethical thoughts and feelings directed at protecting Nature and to link these to human dignity and human rights. Ethics education is holistic in nature and consists of four basic interrelated components:

    (i)   Ethical theory
    (ii)   Applied ethics
    (iii)   Research ethics
    (iv)   Learning through participation and community engagement.

2. Goals

- Develop the scientific imagination and resourcefulness quiescent in young children.
- Encourage the young to spot ethical issues and respond with thoughtfulness.
- Encourage eco-friendly connections gained from experiencing Nature and her environmental gifts and challenges.

In essence a human individual's primary obligation is being communal and having an awareness of being part of an educational backdrop opening social decision making in the spirit of ethics. It follows then that a striking aspect of recent school curricular development has been the growing prominence of bioscience-bioethics. Significantly, the social-ethical implications of scientific and technological discoveries are being presented in addition to factual knowledge.[93] As emphasized earlier, a deeper understanding of living systems is essential to adequately respond to the challenges posited by our technological-based existence has created. In essence, bioscience ethics facilitates free and accurate information transfer from applied science to applied bioethics. Specifically, advances in the neuroscience of emotions have highlighted crucial connections between cognitive intelligence and emotional functions which have the potential to revolutionize our understanding of learning in the context of schools. Please examine the learning exercises below which concentrate on normal developmental processes by highlighting significant milestones in the development of empathy in the young. Access to material is freely available through the Bioscience-Bioethics Friendship Education Portal accessible at http://www.bioscience-bioethics.org/ where from 'Education' listed under 'New Bioscience-Bioethics Education Resources' the reader will find '*Bioscience Ethics Education Curriculum for Pre-Schoolers to Elementary Age Children*'.

3. Bonds of Attachment

The primary aim of the following exercises is to assist participating youth to develop into independent well-adjusted young adults. Well-adjusted independence should provide sufficient protection in the event of being challenged by persuasive alternative leaders to succumb to the desire for inclusion and belonging.

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[93] Student text: I. Pollard, *Bioscience Ethics,* Cambridge: Cambridge University Press 2009.

4. Learning Objectives

- Children learn best when they are engaged in their learning and through active personal experience. Psychologists have noted that a child's brain development is influenced significantly when a child acts on, or manipulates, the natural world around him or her. The overall aim is for the teacher to support the child's learning discoveries sufficiently to establish a mature and responsible love of Nature.
- Develop the ability to think critically, be creative and solve complex problems – all promoting physical and mental wellbeing.
- Inspire a strong sense of ethical conscience.

5. Learning Objective for Teaching Bioscience-Ethics

Example 1: Beach Combing

Ecological psychology, environmental learning or play, relates to a child's developing relations with the world because it emphasizes inclusion and activity. To be a living animal means first and foremost to be *animated* i.e., moving whether it's sand crabs, seagulls, or humans. Children discover and learn about their world through wide ranging movement and exploration in their homes and surroundings by walking, hiking, biking, skiing and so on. As children move they are acting on the world coordinating information from vision, touch and their other senses all the while collecting functional significance and useful relationships. Best is when children can move freely through their world, and the world that they discover rewards their struggle as characterized by interactive reinforced learning experience. Importantly growing children see immediate reinforcing effects of their actions, which simultaneously show them how the world works and their own capabilities and rewards within. For example, a tree offers climbing opportunities but only if its lower branches reach down to the child's grip relative to height. Free play in the natural world offers impressive interactive cycles making such experiences leave deeply inscribed impressions in their developing memories.

Beach combing is an excellent way to enable free play learning because the sea has the power to captivate creativity – invaluable in the processes driving ecological psychology. Discoveries, identifications and rediscoveries are made during free play where the game is to feel the outdoors while actively gathering shells, pebbles or play sand castles; find evidence of life in driftwood; learn about slugs, snails, worms and sand crabs; observe gulls pirouetting overhead focussing the eye on remarkable views of sculptured promontories and landscapes. All these impressions captivate the child's imagination reinforcing ways the natural world can overwhelm and transport them with delight. While at the seaside the teacher has the opportunity to admire the treasures as collected by free-roaming pupils pointing out their function and beauty. For instance, some shells might still have a living animal inside providing teacher opportunities to point out that the shell is a home needed for the animal's protection. The students are guided to look at the living creature and then lovingly re-place it safely where it was first found. Useful biological themes for discussion may include questions such as; what are seashells made off, are sea shells rocks, how are the shells formed, and what are the biological characteristics of the animal living inside the shell. Following discussion may include sea shells of long ago. By comparing fossil shells with today's seashells evolutionary scientists may discover what the climate may have been like in different regions of the world millions of years ago.

Benefits of Free Play
- Free play builds creativity and ability to come up with unique ideas and concepts.
- Free play develops motor planning skills, helping the participants to create and carry out ideas, motor actions, and activities.
- Free play develops social skills and collaborative play skills.
- Free play fosters and reinforces love of Nature
- Free play fosters decision-making skills.
- Free play fosters independence.

The educational pleasures integral to Beach Combing can also be applied to any of a diversity of open landscapes like woods, fields or river banks. The gains taken from free play are numerous and can be adapted to suit diverse needs. Other important subject matters include polluting effects of throwaway human rubbish – discarded toxic waste as highlighted by the slogan '*War on Waste*'. Especially significant are the plastic micro-beads that increasingly accumulate in the organs of marine animals. In the present, fragile ecosystems worldwide are shrinking and some scientists say that 25% of all existing plant and animal species will be extinct in just the next fifty years. Understanding biodiversity is the first step in learning how we can preserved earth's intricate web of life while also ethically meeting human needs and endorse environmental wellbeing.

Example 2: School Gardens as Sites for Collaborative Learning
Goals
- Develop abstract bioscience bioethical understanding extended from routine school-based learning programs integrated with outdoor play in the school grounds.
- Gain intellectual awareness that supports the growth of personal dignity, awareness of love, individual responsibility, rights and freedoms.
- Encourage team work.

Collaborative learning is based upon consensus building by means of group cooperation contrasting with rivalry where individuals try to best others. Valuable evidence exists that school garden programs also enhances students' learning in other academic, social, and health-related fields. Unhappily, however, contemporary kids are progressively required to play in restricted 'regulated' play environments in their homes, friends' homes or commercial 'play / recreational' facilities. Such regulatory practices may help to protect youngsters from certain dangers but risk slowing down optimal progress in their social and emotional growth. As summarized in Example 1 children need to experience and explore their environments through engaging in cognitive play to maximize learning-behaviours that expand their environmental cognition. Weeding, planting, looking after young seedlings extends outdoor learning and provides educational opportunities initiated by teachers and students to complement the formal curricula indoors.

Example 3: Interactive Natural History Museum Activity
Museums and galleries offer powerful learning resources where collections, such as, websites, physical exhibits, video lessons, virtual tours and the like all reinforce constructive understanding where technological facilities supplement and strengthen scholarship. Museum and similar resources further increase learning skills when participants playfully interact with tools, signs, symbols and activities in context of the

facility's exhibits.

In addition to augmenting pleasurable learning instructors may also guide the class to video-record certain activities documenting student participation during their cultural visit. Obviously, large scale exhibits; such as life-sized whales and dinosaurs, are readily recalled by the students in all exhibition settings. Strong attracting power for young adults is particularly notable when large objects/exhibits are associated with kinaesthetic (moving) or tactile experiences. The perception and sensing of motion, weight, or, for example, the location of the body's joints is particularly rousing.

6. Contextual – Teaching Methodology

Now more than ever, modern science raises ethical questions that demand a cautious (or precautionary) approach. The above examples offer the young developing individual the opportunity to gain a realistic mindfulness of the nature of ecosystems and ways these are shaped by long-term intimate associations among animals, plants, microorganisms and people. The essential reality is that all systems comprising people, economies or Nature are interdependent for the reason that life-sustaining systems are not open-ended. Since all life is interconnected our relationship with the biosphere is complex and also the primal relationship encoded in our genes. That explains the existence of several basic instinctive human responses to the natural world. Responses such as pleasure, love, awe and reverence are universally aroused by the beauty and mystery of the non-human. It is easy to understand, therefore, that youth in particular identifies strongly with Nature – children feel naturally happy and possess an 'ethic of care' when in their outdoor environments. Ideally each activity can be followed by sharing stimulating questions, conveying and sharing outlooks, feelings, friendships and concerns. Happily, any conceptual model or method of learning would likely include numerous bioethical principles even if not specifically stated as such. So please let your imaginations run free – move out and embrace wholly love of Nature liberally given.

7. Summary and Conclusion

A life of unrelenting abuse is the sad lot of numerous, potentially normal, healthy young individuals whose personal experience with violence leads to an exceptional hateful form of retaliatory behaviour where both the perpetrators and the victims fail to realize their innately inherited potentials. Individual responsibility needs to be impressed on all citizens and nurtured especially in the young. Active play in the natural world in childhood creates life-long bonds of attachment that stimulate a desire to understand and respect other living things. Children have a right to play as described in the United Nations Convention of the Rights of the Child (Article 31). Play is not only inherently valuable as an enjoyable activity; it's also the primary process through which children learn to develop a permanent love of Nature. Recent advances in the neuroscience of emotions have also highlighted crucial connections between cognitive intelligence and emotional functions which have the potential to spread hate and incite violence. It appears that lack of control over one's life may engage harmful forces typically reminiscent of marginalization, alienation, resentment, depression and most alarmingly such harmful dynamics may be self-perpetuated across newer generations. Persistent powerlessness within marginalized population groups is a shameful consequence of the failure of our political, health, legal and social institutions to divide the gap between love for Nature and evolving forces of violence. Given good will it may be possible to choose to prevent, or skilfully control, the worst consequences of deprivation and neglect. Is it not time to demand individual and collective commitment in eradicating the spread of hatred that provoke terroristic attacks spreading extreme anguish, grief and unhappiness?

A fresh, alternative fitness enhancing survival model could be to expand beyond bioethics' existing framework governing the traditional strictly delineated guidelines of human and animal bioethics, and include responsibility for sustaining the health of the life support structures existing within ecological systems. For example, reduce recreational availability of weapons of mass destruction such as guns and their blood relatives. Biophilia, or love of Nature, may yet secure our last chance for decent co-existence. When alienation, resentment and anger reaches a critical point the mob instinct is set free which may then be conveniently manipulated by 'leaders' whose wish to connect existing disaffection to target individuals and identifiable groups. We have to decently oppose such reinforced enmity.

Bougainvillea (Photo IP)

The Ethics of the U.S. Invasion of Iraq During Gulf War II (GWII)

Leonard H. Le Blanc III, MBGPH, M.Sc. Ph.D., MSTS.
Dean, American University of Sovereign Nations (AUSN), USA; Thailand
Email: leblancleonard@gmail.com

1. Introduction

The U.S. invasion of Iraq during Gulf War II (GWII) in March 2003 is the biggest foreign policy and military disaster in American history. Even the most fanatic, bitter, extremist end-of-the-road / dead-ender, hard-core / die-hard Republican Party neo-conservative (neo-con) must admit that GWII was the biggest national debacle at least since the Vietnam War (another war we entered for totally concocted reasons).

2. Why did the U.S. invade Iraq?

Every reason (or excuse) the Bush Administration used to invade Iraq was either quickly or eventually found to be bogus or invented. The explanations for the invasion either immediately fell apart or were eventually proven to be outright lies or fantasies.   Regardless of the supposed validity of those reasons or excuses, they all included Saddam Hussein:

- That he possessed weapons of mass destruction (WMDs) including chemical, biological and nuclear weapons. (HEY! We KNOW he had them!! They were RIGHT here a second ago! Where ARE they?!?!?!?!? DARN!).   Saddam Hussein wanted the western nations to THINK he possessed WMDs so they would NOT attack him. That strategy backfired very badly;

- That he consorted with, supported or sponsored terrorists and terrorism. (He didn't. He never trusted them and wouldn't let any of them inside Iraq);

- That he was ready to give nuclear weapons to terrorists. (He didn't have any, and even if he did, Saddam would have never given them to terrorists as he was afraid they'd use them against HIM! He never trusted terrorists, jihadis or insurgents);

- That he wanted to secretly buy yellowcake from Niger to construct more nuclear weapons. (Just more invented lies by the Bush Administration. Just like this incident, it was all off of wishful thinking, concocted, easily disproven intelligence and based on bogus, false foreign intelligence reports);

- That Osama bin Laden and he were co-conspirators in the attacks against the New York City (NYC) Twin Towers and the Pentagon on 9/11. (No - Saddam Hussein neither liked or trusted Osama bin Laden - there was never any contact or cooperation between them);

- That he was a psychotic dictator and cruel tyrant to his people who brutalized them mercilessly and must be over thrown to 'liberate' the Iraqi people (It is very rare to find an honest Iraqi who will freely admit they didn't miss Saddam Hussein for many reasons – if someone was found to be corrupt or stealing from the Iraqi government, Saddam would hang the person in a public square as an example to others);

- That he was a grave threat to the region's security after invading Iran (1980-88) and Kuwait (1990-91).   (In reality, Saddam Hussein was completely

contained by the U.S. militarily-imposed Northern and Southern 'No-Fly' Zones and the United Nations (UN)-led sanctions. The sanctions had crushed the population and created widespread hunger and disease and caused many children dying due to lack of medicine, medical treatment and malnutrition. Saddam Hussein was hemmed in and no longer posed a threat to anyone either regionally or internationally).

- That he had created a separate army with the specific task of invading Israel (like the Iraqi would have had any better success than all the other Arab armies that have invaded Israel since 1948).

3. Other U.S. strategic geopolitical reasons to invade Iraq during GWII

The U.S. also had many of its own important strategic geopolitical reasons they used to invade Iraq other than just deposing Saddam Hussein:

- The U.S. needed to establish Iraq as a bastion of American-sponsored democracy, and have it eventually spread throughout the Middle East (someone obviously forgot to bring democracy in their back packs);

- The U.S. would establish Iraq as a true friend to Israel (in your wildest dreams);

- The U.S. would make Iraq serve as a strong counter-balance to Iran's long historical attempts at regional hegemony (not a chance – both countries, Iran and Iraq, have Shiite majorities and a close, if complex, centuries-long historic, cultural, social and religious ties);

- By establishing true democracy in Iraq, the country would serve as a base to export more democracy throughout the region and replace regional tyrants like Assad in Syria (not a prayer);

- The U.S. would win the 'Global War on Terrorism' (GWOT) by overthrowing Saddam Hussein. (Or as my Iraqi-born wife from Basra always says: "Before the Americans invaded Iraq there were no Islamic Jihad terrorists or al-Qaeda, there was no ISIS or Islamic fundamentalists, there were no fanatical Wahabis or insurgents, there were no Shiite and Sunni militiamen death squads: the Americans let them all in or allowed them to be created.";

- Iraq would become an oasis of peace, stability and prosperity (unlike the entire long history of Iraq it has been in the unsettled, chaotic or war-like state many times before);

- Iraq would have become a great business partner for the U.S. The Iraqis would also become a dependable or reliable source of oil to the U.S. Iraq would send us their cheap crude oil in exchange for all manner of consumer, industrial and other goods and services.

It was breathlessly (or blandly) stated that when America invaded Iraq and repaired the decrepit oil industry infrastructure bringing it up to full production. And that the revenues would more than pay for both the complete repair of Iraq's crumbling infrastructure and the U.S. military occupation. It was also stated again and again by the Iraqi exiles to the Clinton and Bush Administration leaders and to high officials in DOD or anyone who would listen that once the U.S. and Coalition troops crossed the Kuwaiti border into Iraq that they would be met by throngs of people lining the sides of the roads and streets, especially little children, all waiving little American and Iraqi flags and cheering at them on as they sped by on their way to capture Baghdad. Unfortunately, that event did not turn out exactly as advertised.

The only problem was they had told the Americans, like everyone in the Third World, exactly what they wanted to hear in an effort to get the U.S. to invade Iraq so they could assume power in the vacuum left by Saddam Hussein's removal and start stealing everything. They could have cared less about the Iraqi people and their survival. They only wanted one thing and one thing only – total, unrestrained, absolute power. And if they had to spin a bunch of lies, fantasies and pure non-sense to the Clinton and Bush

Administrations to get that power, then so be it.

4. The view from "Arab Street"

All were lies, inventions, or fantasies at best. Nothing like that even remotely happened. So why did the U.S. invade Iraq? If you ask anyone on 'Arab Street' the answer is obvious why the U.S. invaded Iraq: oil.   Or more specifically the U.S. invaded Iraq to steal all of Iraq's oil. But even this reason quickly falls apart on closer examination. If anything, the total OPPOSITE happened. Instead of the U.S. helping themselves to Iraq's oil by furiously pumping it out and spiriting it all away, the company most responsible for boosting oil production, Halliburton, the parent of KBR, under the Restore Iraq's Oil (RIO) Program did the complete opposite: they hindered or retarded Iraq's oil production. Iraqis in the oil industry or Oil Ministry constantly complained about poor service, bad equipment, endless delays and, in general, no real plan to do much of anything except minor repairs – a total failure by all accounts.

5. Who could have stopped GWII?

Then why did the U.S. invade Iraq? This question has still remained unanswered for over 16 years. Even though the historic record already has literally thousands of books on the subject and more to come, all these books are the same: They describe WHAT happened in Iraq before and during the GWII but not WHY.   It's not that the books are necessarily wrong or inaccurate. The real explanation is still missing.

Before we answer that important question we must back-up slightly to see who could have stopped the war from even starting. Two people could have stopped GWII before it started: Bush Administration National Security Advisor Condoleezza Rice and Secretary of State and retired U.S. Army GEN Colin Powell. Both of them possessed national (and international) prestige in abundance. Their decades-long experience in government, military, academic and/or leadership positions gave them unmatched "Gravitas" inside the Bush Administration. A "No" from either or both of them would have stopped GWII dead in its tracks. They had 'War Veto' power but didn't use it.

In retrospect, it is ironic to note that Colin Powell had three chances or opportunities to either correct or change major historic events and failed to do so. The first was as the investigating officer of the My Lai massacre in South Vietnam during the Vietnam War in 1969. For all of Colin Powell's many sterling attributes, most likely he lacked an investigator's instinct or experience – perhaps even called an investigator's 'sixth sense'.   He found no evidence of the atrocity after a limited inquiry.   Later, Seymour Hersh, an investigative reporter, followed his own finely-honed investigator's instincts about the massacre and won a Pulitzer Prize for reporting the massacre in 1970. The second was what Colin Powell admitted was the worst mistake of his storied career: The time he stood up in front of the UN General Assembly in 2003 and stated that Saddam Hussein possessed WMDs.   The third time is when I wrote him and Condoleezza Rice about the real reason GWII was started. They could have spoken against it then.   But like all good soldiers, they saluted smartly and carried on to the best of their ability in supporting GWII in spite of grave personal misgivings.   They should have listened to their finely-honed (or accurate) instincts.

6. Who could have stopped the GWII insurgency?

Even with the war in progress, only one man could have prevented the insurgency from even starting: Retired U.S. Army LT GEN Jay Garner, who was appointed as the Head of the Office of Reconstruction and Humanitarian Assistance (ORHA). Even then, LT GEN Jay Garner had to literally fight his way through the direct interference, non-cooperation and mountain of red tape of both Rumsfeld and Cheney on all matters to even get into Iraq. Even though he was supposed to be in charge of

Iraq, he and ORHA was treated as an unwanted orphan organization. This was all done deliberately to cause him grief for one very good reason.

The one most overwhelmingly important fact of Arabic (and especially Iraqi) culture, far ahead of all the others is the maintaining of 'Family Honor.' No other aspect of Arab culture is of paramount importance. 'Family Honor' is placed on the male head of the household. It must be maintained or upheld even until death by everyone in the family. It is the one most important aspect of Iraqi and understanding Iraqi culture – the most critical point of the Iraqi people was never even considered by the American military or civilian planners. The point was irrelevant to them. This failure to take this critically important fact into account would cost many Americans and others their lives and the wounding of thousands more for their lack of cultural understanding.

As an example, what that means is even if the highest-ranking government minister has to work in an completely barren office without a door or glass in the windows, no telephone, no furniture, even if it means they have to sit alone on the barren floor, as long as the minister has their salary being paid on-time, their benefits or perks retained or to be restored at some point, that their official title, personal prestige and 'Family Honor' is preserved and respected, that they can feed and support their families, then they will support the American and Coalition occupiers without question. Not everyone will be happy, but no insurgency can gain the slightest traction in this situation. As Mao Tse-Tung once said: "The guerrilla must move amongst the people as a fish swims in the sea." If the Americans treat the Iraqis with respect, courtesy and dignity plus maintain their 'Family Honor' then the insurgents will never gain any traction with the Iraqi population.

Additionally, if the rest of the country was taken care and looked after – pensioners, the unemployed, the destitute, the elderly, the incapacitated or crippled, military veterans, retirees of all types, widows, orphans, the military and security establishment, all the professions, etc., - then everyone would have satisfied with the new status quo if they had been taken care of with pensions. Every Iraqi was dependent on the Ba'ath Political Party, and in effect, Saddam Hussein, for some support. To work for the Iraqi government meant you had to be at least a nominal, card-carrying member of the Ba'ath Party. That included every single professional: all doctors, lawyers, nurses, teachers, university professors, engineers, airline pilots, architects, dentists, medical service workers, transportation workers, sanitation workers – literally nearly everyone. And even though there was intense fighting between the Iraqi military and coalition forces until Baghdad was captured, almost all of the Iraqi population was sitting on the side lines and waiting to see what the Americans would do once they took control of the country.   What the Americans would do would determine if the Iraqi people would support the occupation or oppose it. Initially the people were fully willing to support the occupation of Iraq if the Americans treated them with dignity, respect and guarded or preserved their 'Family Honor.   The U.S. had only one chance to succeed.   It completely blew it. But this was all blown deliberately.

If any American knew Iraq and Iraqis better than anyone else, then it was LT GEN Garner. His work with Operation Provide Comfort put him in daily contact with the Kurds in Northern Iraq after Gulf War I (GWI). He was the right man at the right place at the right time for the right mission this time after GWII – governing Iraq, a practically impossible job and made even more difficult with the total lack of support he received. He literally received no help.

Quickly, Donald Rumsfeld and Dick Cheney determined they had selected the wrong man for the job running Iraq's occupation. They did everything they could to hamper LT GEN Jay Garner prior to his departure and while he was in Iraq. In their minds, LT GEN Garner had too many incurable flaws: He was extremely intelligent, very

experienced in Iraq, highly respected by the Kurds, independent-minded, no-nonsense, take-charge, honorable, well-organized and was not going to follow any idiotic or non-sensical orders or suggestions from anyone as the appointed Iraqi's Pro-counsel. Rumsfeld and Cheney had to get rid of him as quickly and unceremoniously as possible.

Fortunately, they quickly found a man the complete opposite of LT GEN Jay Garner. Plus, this man met all their exact requirements, be a mirror opposite: That man was politically reliable, he had absolutely no experience in the Middle East, a loyal Republican to a fault, ignore the obvious (all the stealing going on in Iraq by KBR and by all the other corrupt U.S. defense contractors who were now pouring into Iraq aided their Republican congressional "sponsors" or anyone who had strong ties with the Bush Administration) and would do exactly what he was told to do without any question. The dirty deed was done. The change was announced, LT GEN Garner was quickly, if unceremoniously, bundled off the stage. When former Ambassador L. Paul "Jerry" Bremer took power, the first order of business was to throw all Ba'ath Party members out of work and then disband the Iraqi Army, Iraqi Police and all the security forces and intelligence agencies. Jerry Bremer just made 2.5 million instant enemies. He either decided to do that on his own or did what he was ordered to do by Rumsfeld and Cheney. The effect was exactly the same. There would be a very long war with no end – KBR would now reap hundreds of billions of dollars. The insurgency exploded right at that moment exactly as it was planned. America's efforts were doomed. There was no hope.

7. A total lack of GWII post-invasion planning

Post-GWII planning? There are several adjectives used to described it from all the planners: ignored, cursory look at their results, half-hearted, when any plan was completed it was just filed away. Some planners were eerily prescient as to what was going to happen in Iraq post-war end of combat operations. Others who sent in elaborate plans were simply disregarded or shoved to the side lines. Rumsfeld and Cheney deliberately ignored all post-war planning – and for a very specific reason which was the core of their strategy – deliberate, complete post-war chaos. Who makes money is a short insurgency or war? No one. The U.S. Army furls up its guidons, cases its flags and goes home. The Iraqi Army takes over security. Who makes money in a long insurgency or war? KBR – a long insurgency or war means lots of time to steal hundreds of billions of dollars and defraud the U.S. government and cheat the poor taxpayers.

8. everyone has been looking through the wrong end of the telescope

Everyone has been looking through the wrong end of the telescope on this sordid affair (all they are seeing is the eyeball of the surprised astronomer). The invasion of Iraq during GWII was the perfect vehicle, the perfect war, the perfect plan executed exactly as planned by the master-minds who conceived it and carried it out with rare mis-steps along the way – everything unfolded exactly as their puppet masters who were secretly working behind-the-scene as overarching manipulators expected it to happen. It was also a smokescreen, a scam, a ploy, a Kabuki Play, a farce, and all a deliberate scheme. The invasion of Iraq during GWII and the subsequent massive cover-up by DOJ, DOD, et al., is a perfect example of a U.S. "Deep State" operation.

9. One good man died for nothing

This massive operation was brilliantly planned, precisely executed and masterfully maintained through over a decade and a half of subterfuge. lying, dissimilation and stonewalling. The invasion of Iraq and GWII was not to steal oil – as almost every Iraqi, and Arab, will swear on the Koran that was the real reason - but to

secretly steal money – hundreds of billions of U.S. dollars and Iraqi dinars – and cover their tracks in doing so – including at least one murder of a brave, stalwart USMC JAG COL named Michael R. Stahlman, who was also investigating massive thievery that had been long going on at his base in Camp Ramadi, Anbar Province in 2008. His death was labelled a "suicide". They said COL Stahlman killed himself by shooting himself in the left side of the head. When the USMC Casualty Assistance Officer told this to his widow, Kimberly Stahlman, that she immediately screamed out: "HE'S RIGHT-HANDED!" Plus, the wound was not a contact wound. The bullet was fired from a distance. The whole affair was quickly covered-up by the USMC and DOD, all the on-scene evidence was quickly destroyed.   No one at DOD or the USMC will even speak to Mrs. Stahlman. Everyone continues to completely stonewall her to this day

10. The real reason GWII was started

There is one specific reason, but it has nothing to do with stealing oil, bringing democracy to Iraq and the Middle East, finding WMDs, establishing liberty, creating a bastion of regional stability, freeing the Iraqi people from Saddam's tyranny, making Iraq become a friend of Israel, or introducing the blessings of McDonalds Big Mac to the citizens of Iraq.

The invasion of Iraq that kick-started GWII was thought up and executed by Dick Cheney and Donald Rumsfeld.   Working in concert, they planned, executed and controlled all aspects of the thievery done in Iraq through KBR. The war was merely a cover. KBR did double stealing – overbilling the U.S. taxpayers for goods and services and then outright stealing of goods, equipment and supplies that support U.S. military operations. Normally, internal security inside KBR should have caught the thievery. All except they hired minimal numbers of grossly incompetent, unqualified, even some people with criminal records who made circus clowns look like seasoned professionals. At one point as soon as I connected Cheney, Rumsfeld and the Deputy Project Manager (DPM) of KBR Operations in Iraq all running the massive theft ring, they immediately shut down ALL investigations of KBR country-wide. (What is wrong with this picture?) I was summarily thrown out of KBR Security and soon had trumped-up charges levelled against me.   I was illegally terminated as were other honest people who asked the wrong questions.

11. Federal whistle-blower lawsuit filed

I filed a federal whistle-blower lawsuit against KBR in 2007 after I returned to the U.S. After SIX YEARS of investigating, DOJ could NOT FIND ONE INSTANCE of any stealing by KBR in Iraq. After the federal whistle-blower lawsuit was dismissed by the court in exasperation of DOJ's lack of a decision either way on if KBR had stolen anything, I eventually requested all the investigation records on the KBR lawsuit from DOJ. I was expecting several semi-trailer-loads of documents to come rolling in one day. What came in? Only 220 pages came in – EXACTLY WHAT I HAD GIVEN TO DOJ AT THE START OF THE INVESTIGATION! The actual lawsuit and a few court documents was all I got back. There was NOT A SINGLE SHRED OF EVIDENCE that DOJ had ever done an investigation into KBR's massive stealing. DOJ has NEVER supported a single federal whistle-blower lawsuit in court. They declined to intervene on every single one of them from the Bush, through the Obama and now the Trump Administrations.   All the Attorney Generals were either co-opted or willingly participated. Old English Common Law: "Knew or should have known."   They all either knew about it or should have known about it.

12. A 'U.S. "Deep State" in perfect operation

Why? The U.S. "Deep State" in perfect operation. There are many players - or

culprits. Everyone is covering for everyone else. As former Attorney General Jeff Sessions was quoted as saying, if these lawsuits ever went forward then the whole U.S. government would collapse.

What about the DOD? There had to be almost daily reports of major thefts of equipment, supplies and materials that was having a negative effect on the U.S. Army's ability to carry about its mission. I spoke to the former Chairman of the Joint Chiefs of Staff (CJCS), retired GEN Richard B. Myers, USAF in his office as President of Kansas State University briefly one time about it a few years ago. He stated that there was a lot of stealing going on all over Iraq. That is like saying Saudi Arabic has a lot of sand. But Donald Rumsfeld had already anticipated it long before he took over as Secretary of Defense (SECDEF). Under the "guise" of improving and making the Pentagon more efficient or "transforming" the U.S. military, he carried out a whirlwind of daily verbal abuse, a continual, never-ending barrage of humiliations and personal insults. This was done for only one reason. Like a conjurer who furiously waves their left hand in your face to distract you while they pick your pocket with their right hand. This was all done to keep everyone in the Pentagon completely occupied and focused on the next furious tirade or tongue-lashing. No one was immune, from the CJCS down to the lowest-ranking military member in the Pentagon. It was all an act, a cover. It was only to distract anyone from asking any questions about what was really going on in Iraq or why there was so much stealing going on. Everyone feared Rumsfeld. They dreaded everything about him – for good reason.

Normally, the DOD's Office of the Inspector General (DOD/IG) would have gotten directly involved in this matter. They were completely muzzled by Rumsfeld. During DOJ's investigation into KBR's thievery after I filed my whistleblower lawsuit, I and my lawyer met with what I thought were three DOJ's investigators in a meeting in May 2010 inside a DOJ Office building. When I sent a Freedom of Information Act (FOIA) to DOD/IG in 2017 for information on any investigation, they sent back a transcript of our meeting. The investigators weren't from DOJ as I had believed but from DOD/IG. The whole transcript was a series of invented lies. We spent almost six hours in that meeting. We blew right past lunch. I went into great detail how the scam and stealing all worked, all the cover-ups, the connection between Rumsfeld, Cheney, Remo Butler and the KBR thieves. I also explained in graphic detail how everything they were stealing and selling to a massive 100,000-man Iraqi theft ring gang outside the bases was being run by their leader named Mr. Ahmed Abu Kahlem Hassan who ran an army of marauding criminals called the "Hausassem" (thieves in Arabic). They were giving some of the proceeds to the insurgents to buy weapons, make more IEDs, recruit and hire more insurgents who were then killing more American and other Coalition soldiers. Not only were KBR workers and their Iraqi minions, thieves, they were also murderers and traitors. I said all this was set-up by Cheney and Rumsfeld.

In the DOJ meeting once between myself, my lawyer and some investigators, the investigators were silent. They took no notes. They asked two unanswerable questions. They acted bored to death, as if I was wasting their time. The DOD/IG investigators wrote after our meeting in their summary report of our meeting that I didn't know why I had filed the federal whistle-blower lawsuit, I had no evidence to offer them, I couldn't answer any of their questions, I was totally clueless as to why I was even in this meeting and they stated the whole meeting lasted only a few minutes. Another complete cover-up by DOD. All orchestrated by Rumsfeld and Cheney to completely muzzle DOD and DOD/IG plus any subsequent investigation of KBR and every other corrupt U.S. defense contractor operating in the Middle East.

13. The media watchdogs were all asleep - or chasing Kim Kardashian

And where was (or is) the Big Media in all of this? It is America's most self-

important, self-absorbed, self-awarding profession who presents itself more honors, awards, prizes, citations, and certificates of merit and congratulations than any other organization in the world (outside of Hollywood and Broadway who vie for second place). Surely, how can a blockbuster story of tens (or hundreds?) of thousands of Americans simultaneously betraying their own country (the largest group of Americans to simultaneous do since the South succeeded from the Union at the start of the U.S. Civil War in 1861 – and that betrayal continues to this day); hundreds of billions of U.S. dollars just evaporating in Iraq during GWII; the largest government cover-up in American history including DOD, DOJ and others, stand against the height of Melania's Trump's high heels, that Princess Kate wore the exact same overcoat yesterday that she wore five years ago; what the color, shape, weight and size of the little poop that baby Prince George Albert Louis had when his mother, Princess Kate, changed his little diapers at Buckingham Palace, or what Kim Kardashian's little sister's best friend's maid's dog has for breakfast this morning (actually that is the title of Book #3 in the series of books on the same subject) plus Donald Trump's latest tweet? It can't. It is impossible. There is absolutely no contest.

All the media was unanimous in their responses: "GREAT STORY!!!! But – ancient history, not enough manpower, too hard to do." That comment is no doubt true, but peddling extreme trivia is not news, it is just extreme trivia, but Big Media is just trying to give people what they want in order to stay alive or in business. It is just feeding us the drug we can't get enough of – endless streams of useless, ultra-fast minutia on a 24/7 hours news cycle. We can't get enough of it. Hard news? Fuhgeddaboudit! I had long though Big Media is part of the U.S. "Deep State". But I finally determined they are simply too lazy to do a REAL news like mine. (And some of them are very rude too.)

The list of American and international media I contacted to no effect would take up a whole book: THE WASHINGTON POST, NEW YORK TIMES, THE NEW YORK POST, THE DAILY NEWS (New York), THE WALL STREET JOURNAL, THE BOSTON GLOBE, VICE, USA TODAY, TIME MAGAZINE, THE HOUSTON CHRONICLE, THE NEW YORKER MAGAZINE, THE HUFFPO, ABC NEWS, NBC NEWS, CBS NEWS, BLOOMBERG NEWS, SIXTY MINUTES, MSNBC, BREITBART NEWS, CNN, FOX NEWS, MCCLATCHY NEWS SERVICE, the ASSOCIATED PRESS (AP), the STARS AND STRIPES military newspaper, even THE NATIONAL INQUIRER, was contacted. No one was even interested to reply except rarely.

International media included RT-TV (Russia Today), TASS and PRAVDA (all Russia), MANICHI SHMBAUM (Japan), AGENCY PRESS FRANCE (France), CHINA NEWS SERVICE (China); the BRITISH BRODCASTING COMPANY (BCC), THE TIMES OF LONDON, THE MANCHESTER GUARDIAN (all UK) – no replies.

I actually did get a few brief inquiries: AL-JAZEERA, THE WASHINGTON POST and even THE MANHATTAN (KS) MERCURY newspaper. But all of them acted like I was some newly-arrived, clueless tourist in some Third World country where they tell you exactly what you want to hear ("SURE, GREAT STORY! WE'LL GET RIGHT BACK TO YOU ON IT!).

I spoke with Mr. Marty Baron, Executive Editor of THE WASHINGTON POST in April 2017 when he came for an important lecture at Kansas State University in the same city where I live. He first stated in public during the Question and Answers (Q&A) that he was very interested in my story. He asked for the lawsuit documents. After a month THE WASHINGTON POST's National Military Reporter, Mr. Craig Whitlock, called me. He said they had already done stories on KBR stealing and dismissed me – now: "Go write a book about it." A quick check of THE WASHINGTON POST's morgue (clippings of previous news stories) showed no such KBR story was ever written, but

they did do many stories on Stuart Bowen, Special Inspector General for Iraq's Reconstruction (SIGIR), but it had nothing to do with KBR's massive stealing.

Then a Mr. Phil Rees, Investigative Reporter from AL-JAZEERA, called me from Doha, Qatar in December 2017. He said his boss got my letter and directed Mr. Rees help me write my book about this whole scam. We talked at length about what I had found. He said AL-JAZEERA would fly me to Washington, D.C. in February 2018 for an interview. February 2018 came and went. I contacted his assistant, Mr. Alex Crutcher, about what happened. He said Mr. Rees was busy. The meeting was postponed until late 2018. No one from AL-JAZEERA ever contacted me again.

I even spoke to the Executive Editor, Mr. Ned Seaton, of THE MANHATTAN (KS) MERCURY, the local newspaper where I live. We spoke at length. He said he was very happy to help me, having been on numerous Pulitzer Prize selection committees over the years. He told me he also knew people at THE NEW YORK TIMES, THE WASHINGTON POST and THE WALL STREET JOURNAL (WSJ). He'd try the WSJ first, the best fit. He also said he knew SEN. Pat Roberts (R-Kansas) quite well. We could go to see him. I then realized, just as in the Third World, he was telling me EXACTLY what I wanted to hear. He was just trying to get rid of me. He never called me back.

Congress? Except for a few stalwarts, like Congressional Representatives Henry Waxman, Maxine Waters and Alan Grayson, all acting as unheard voices in the wilderness, nothing happened. As someone who knows politicians of all stripes very well pointedly explained to me in graphic detail: "No politician in D.C. would dare speak out on the matter. The other politicians would immediately destroy them." I also got a letter in February 2018 from Acting Assistant Attorney General-Civil Division, Chad Readler, who blamed me for everything in that I didn't find some deep-pockets law firm to sue KBR on my own without DOJ intervention. Like some law firm would spend many millions of dollars in investigating KBR for a civil court trial with no intervention from DOJ. They knew that perfectly well. DOJ rigged it that way including all their internal rules that hampered every whistle-blower who tried to obtain justice. Or as we call DOJ – the "Department of INjustice."

14. Conclusion

Donald Rumsfeld and Dick Cheney got away with it – the largest theft and cover-up in U.S. history with many thousands of American traitors who sold their country out being very happy to help these two perps do anything and to protect them completely. The U.S. "Deep State" has succeeded and continues. This is unknown, unwritten history – until now.

Istanbul Communiqué on Looking Beyond Disaster 2019 (LBD10)·

1. We, citizens of all creeds, races and disciplines from disaster-affected nations in Europe, Asia, the Americas, Africa and the Pacific, gathered on 12-16 April 2019 in Istanbul, Turkey, at the Tenth Youth Looking Beyond Disaster Workshop (LBD10): *Ethical Disaster Resilience for our Global Community*, organized by Beşikçizade Center for Medical Humanities (BETİM), Eubios Ethics Institute, American University of Sovereign Nations, Youth Looking Beyond Disaster; Youth Peace Ambassadors International and other partners.

2. Recognizing the increasing impact of natural and human-caused disasters, and their complexity in many parts of the world, we declare our determination to enhance our efforts to strengthen disaster risk reduction to reduce losses from disasters worldwide.

3. We express our solidarity with the people of Christchurch, New Zealand and all across the world who lost their lives and loved ones on 15 March 2019 and were affected by the terrorist attack on persons praying in mosques. Senseless terrorist attacks against persons of all faiths, religions, and ideologies, are human-made disasters that contradict the love of life. We need to ensure education and social maturity that embraces all persons in love and peace as members of local communities and the global community. We applaud the swift responses by government and citizens in New Zealand to overcome the hatred, and we support the project of Legacies of Love, Peace and Hope.94   We choose the politics of love over the politics of hate.

4. The inhumane terrorist attack on the Al Noor Mosque and Linwood Mosque communities in Christchurch, New Zealand, caused 50 people to be killed. This unfortunate event deeply saddened the conscientious people all over the world. We believe that in the face of such an event, everyone who has a share of human dignity, regardless of their faith, nationality and ethnicity, should take a stand against terrorism, racism and social discrimination.

5. Calling the perpetrator of this appalling attack as simply "a lone wolf"   or "psychopath" does not only lead to ignore the context in which action takes place, but also neglects the fascist, racist and Islamophobic discourses and attitudes, which are increasing day by day all over the world, West and East, South and North. Also, this attitude causes the attacker to be freed from his responsibility or to moralize his action on an individual basis. However, it is not possible to solve the problem without taking a stand on the rhetoric and social dynamics that terrorism and racism feed on. In this respect, we must raise our voices against the growing fascism and anti-Islamic rhetoric by focusing our attention on the ground where the issue is nourished, and we should come out against and put an end to all these subversive ideologies and actions.

6. The participants of the workshop express their solidarity with the victims of ongoing disasters at the time of this workshop, such as the devastating floods in Iran, and all other disasters that afflict every nation of the world. We reinforce the statement in the Sendai communique on the responsibility of the media to

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94 http://www.eubios.info/legacies_of_love_peace_and_hope

accurately and openly report disasters in all parts of the world.

7. When faced with disasters, youth are proactive agents of change for rebuilding their communities worldwide. After exclusion as a stakeholder from the *Hyogo Framework for Action 2005-2015*: *Building the Resilience of Nations and Communities to Disasters[95],* during the past 10 years, we highlight that youth have since 2011:

    a) shared their disaster experiences as part of Looking Beyond Disaster (LBD)[96], a series of international youth fora held at various locations in the Pacific, Asia, America and Europe, including:
        •   LBD1 Christchurch 2011
        •   LBD2 Sendai 2012
        •   LBD Auckland 2012
        •   LBD3 Kobe 2013
        •   LBD Padang 2013
        •   LBD4 Manila 2014
        •   LBD5 Yogyakarta 2014
        •   LBD6 Arizona 2015
        •   LBD Vanuatu 2015
        •   LBD7 Kathmandu, 2015
        •   LBD8 Bangkok, 2016
        •   LBD9 Kumamoto, 2017
        •   LBD10 Istanbul, 2019;

    b) declared their commitment to disaster risk reduction in the Christchurch Communique 2011 and Sendai Communique 2012 produced at LBD fora*, which were used in the Sendai Framework for Disaster Risk Reduction 2015-2030 preparatory process from July 2014 to March 2015[97]; and

    c) created international, interdisciplinary, and intercultural action plans at LBD fora*.

8. Taking into account the heavy disaster losses suffered within that same 10 year period*, we value the inclusion of youth in the Sendai Framework for Disaster Risk Reduction 2015-2030 (Sendai Framework). Youth and all people are committed to the implementation of the Sendai Framework to enhance all efforts for the future. Specifically, we agree that:
    •   Governments should engage with youth in designing and the implementation of policies, plans and standards, in accordance with section 7 (of the Sendai Framework).
    •   An age perspective should be integrated in all policies and practices and youth leadership should be promoted, in accordance with section 19d.
    •   Youth are agents of change and should be given the space and modalities to contribute to disaster risk reduction, in accordance with section 36aii.

9. We are aware that implementation of the Sendai Framework depends on our unceasing and tireless collective efforts to strengthen resilience to hazards for the benefit of the present and future generations. To this end, we believe that implementation of the Christchurch Communique 2011, Sendai Communique 2012, and the Sendai Framework for Disaster Risk Reduction 2015-2030 can only be achieved with the full and meaningful engagement of young people.

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95 http://www.unisdr.org/2005/wcdr/intergover/official-doc/L-docs/Hyogo-framework-for-action-english.pdf

96 http://www.eubios.info/looking_beyond_disaster

97 http://www.wcdrr.org/preparatory/prepcom1

10. We consider that LBD needs a continuing commitment from all stakeholders, working together, to provide visible ongoing mentoring, financial and monitoring support for action plans related to policy-making, practical action in disaster prevention and recovery, and sustaining and increasing innovative youth engagement in reducing disaster losses. We welcome all partners and stakeholders to achieve this full and meaningful engagement of young people through the ethos of LBD, including all LBD alumni and LBD Ambassadors.

11. Community resources and educational degrees and programs for ethical disaster risk reduction, can provide a safe 'space' for people to share their disaster experiences and LBD action plans provide 'modalities' for meaningful contributions to disaster risk reduction, in accordance with section 36 a ii of the Sendai Framework.

12. We call upon all stakeholders to make a life-time commitment to support the role of youth as contributors to DRR, through annual budget allowances which will:
    - Enable youth experiences of disaster to be shared at regular LBD fora held at various locations globally.
    - Ensure work-to-date on LBD action plans are documented, made accessible to youth internationally and online, and advanced further.
    - Support the inclusive global LBD governance structure98.
    - Empower any party wishing to use the LBD, AUSN99 and other resources at any location worldwide.
    - Provide on-going mentoring, financial support and monitoring for implementation of LBD action plans.
    - Catalyze a coherent global movement of young people in DRR through a community of practice.

13. We thank all individuals and organizations involved in all LBD fora from the first in Christchurch to the tenth in Istanbul for their commitment to youth and advancing disaster risk reduction in the global development agenda.

14. All persons of every specialty have an imperative to be engaged in disaster response and collective action responses.

    - Recognizing the commitment of youth and continued call for recognition at the highest Governmental and International level, for collective action responses on disaster.
    - Recognizing the imperative to engage youth, to avoid their disenfranchisement in a warming, and more disaster-prone world.
    - Recognizing the need to train, develop and nurture the development of leaders in disaster response and risk management.

15. Humanitarian relief from disasters should never be subject to restrictions because of sanctions that impede the ability of a community, and those from outside the community who are invited to offer humanitarian assistance. Politics should not sacrifice the lives of persons living with disasters, and wars that lead to loss of lives are disasters and crimes against humanity.

16. We make the following recommendations to that effect:
    - Support nascent youth engagement and interest in disaster risk recovery.
    - Build capacity for youth, including training programs, mentoring

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98 http://www.eubios.info/youth_ambassadors

99 http://www.ausn.info and http://www.eubios.info

opportunities to ensure youth engages in a responsible and sustainable way.

- Involve such trained youth in all policy making and evaluation of its implementation.
- Work together to develop and implement global educational degrees and courses to build up the capacity and resilience of societies to prevent disasters, and to recover from them.
- We, as BETİM based in İstanbul and Eubios Ethics Institute based in Christchurch, condemn the abomination cited above that coincides with our joint organization of the LBD10 forum. We also note the recent signing of a Memorandum of Agreement between the Turkish Red Crescent Association and New Zealand Red Cross. We hope that this meaningful workshop organized by institutes from both countries, and attended by persons from all inhabited continents of the world, will promote the deep understanding of how we need to construct a global society based on love and coexistence of all people in the world in harmony with human dignity.

For further information please contact: Email: darryl@eubios.info; tayyibe.b@gmail.com

Volunteerism as a Means Towards a more Responsible Society

Ketan Mor.
Student, Faculty of Law, University of Delhi, India
Email: ketanmor.mor94@gmail.com

Abstract

Volunteerism has become a need of hours in the present scenario. The recent incident in New Zealand and Sri-Lanka compelled us to think twice. The hatred and division prevalent in the society can be seen clearly throughout the world. Volunteerism is the only way to overcome such hatred and divide and bring peace, love and hope in the society. In this paper, we will discuss as how volunteerism can help in building responsible society. India is a land of spirituality who taught the world about both tolerance and universal acceptance. This concept is not new but prevalent from ancient time across the globe. We can find the high standard of volunteer work in every part of the world including in India. Youths of world have big responsibility on their shoulder. They can promote these principles of Love, Peace and Hope through their selfless efforts within the communities. Ultimately, that will not only help him in building a better personality but also the whole society in bringing peace among people.

Keywords: Volunteer, Indian values, spirituality, society, world, Global Goals

1. Introduction

In the general perspective, the concept of volunteering refers to rendering of service by choice of or free will for the benefit of the wider community by an individual, group, or institution without necessarily expecting monetary gain in full knowledge and appreciation of being a volunteer. In the last decades, government has recognized the critical contribution that volunteering makes to build a strong and cohesive society. It has promoted volunteering as the essential act of citizenship, a means for combating social exclusion, and an important contributor to the delivery of high quality public services.

Therefore volunteerism is basically which leads to make world more civilized. It is devoid of any religion. One man went out from India to China, Australia, England, America or elsewhere and spread the Hindu way of life. Adi Shankaracharya came out from south India. Swami Vivekananda went to Chicago to address World parliament on religion. Jesus Christ came out from Nazareth and similar case is with Prophet Mohammad and his cause came out from Arab countries. What they basically worked? They are Volunteer to the cause. So Volunteerism is basically a civilization to a nation, to a state and to a world at large. Volunteerism has started to civilized the world and that is the cause man pays. If I say most of the famous organization or forum or anything like that started by voluntary work across the globe, I may not be wrong then.

2. Different form of volunteerism

Volunteerism can be **Paid** or **Non-paid**.

Paid Volunteerism

Paid Volunteerism is basically means when person is paid some money for the

service he has rendered for the society. That money may not be equivalent to the work he has done or time he given but as a monetary help it is given to person so that he will be able to make its needs. There are different forms of organizations both at national as well as International level who offers such services to the people. Non-Government organizations across the globe, Government organizations in different countries and United Nations itself offer paid volunteers service to the people. The calculation of the economic value of volunteering is important because it can:

* emphasize to government and policy makers that voluntary work makes a significant contribution to the economy
* encourage people to become volunteers and make a difference by demonstrating the economic benefits of volunteering, and
* inform the media and the community about the value of volunteer time

Voluntary organizations are key players in the economy in their own right as employers and service providers, adding to the overall economic output of a country and reducing the burden on government spending. The sector also plays a key role of creating the conditions where the economy can flourish by investing in people through training, boosting skills and improving the employability of people on the margins of the labour market.

Unpaid volunteerism

Unpaid Volunteerism means when person gives its services without expecting anything from others. They do not take a single amount of money for the service they offer to the society. There are different organizations and I say different people working voluntary in different field to uplift the society. They don't need any name or any help from the organizations or any publicity for their work. They just wanted to work for the society, render their services without being notice. I give you example from India and I believe there will be so many in every country. Concept of एकलव्य विद्यालय (Eklavya School) in India, an RSS-Affiliated group which used to educate children in rural part of India. Under this program, a single person takes the initiative, go to the village to teach children. More than 75,559 Eklavya schools are running across the country. Building 28000 thousands school will requires lots of infrastructure and other resources but that person sitting in village not required anything accept the student of villages. Similar such group is वनवासी कल्याण आश्रम (Vanvasi kalyan ashrama) where people used to go to tribal part of India, tried to educate them, provide food, medicine and other basic necessity of life which are deprived to them. They tried to connect these people with the main stream development of country. Another such organization started by the volunteer work of Eknath Kadse called Vivekananda foundation. He made the organization from beginning which is spread across the globe, spreading the teaching of Vedanta taught by Swami Vivekananda. Sewa Bharti is an organization who is running a large scale volunteer work across the country. From helping flood people to people who are in real needs, Sewa Bharti volunteers working hard to help them without any biased. Vidhya Bharti another such organisation who used to run schools in outer part of country where children don't have access to education.

Therefore these are just some unpaid work carrying on by organization but there are thousands of stories of single person without any applause they are working for the betterment of society. One example is such of Dashrat Manjhi, India, a man who made a way through a mountain with his axe without the help of any government and other organizations so that his village people can have easy access to basic medical facilities. I am confident that these stories can not only found in India and can be seen across the boundaries.

3. Volunteerism and the Global Goals

It simply is not possible to attain the Sustainable Development Goals without a wide range of people engaged at all stages, at all levels, at all times. Volunteerism is a powerful means for bringing more people into the fold. Volunteerism is already expanding the space in which we achieve the future we want. These goals cannot be achieve only by government. United Nations have developed the Plan of Action 2016-2030 for Integrating Volunteering into Peace and Development. The UN Resolution "Integrating volunteering into peace and development: the plan of action for the next decade and beyond", adopted by consensus by the UN General Assembly in November 2015, recognizes that volunteering can be a powerful means of implementation for the SDGs. Therefore, Volunteerism plays a very important role in achieving the global goals sets by the world communities. People are coming out voluntary to achieve these goals. And I have seen the example myself. World Festival of Youth and Students happened in Russia last year. More than 3000 volunteers not only from Russia but from other countries too volunteers in the whole events selflessly. They are not waiting in night just to say good night to us or for money but its more than that. Their love and services to global community and towards their own country make them to volunteers work selflessly. It feels good that countries are recognizing the work of volunteers.

4. Volunteerism Role in Independence W.R.T. India

During this period, the emergence of Mahatma Gandhi on the national scene gave momentum to the principle of voluntary work. He initiated the large number of constructive social welfare program to fights against the evils. The salient features of his constructive program were charkha Khadi, Gramodyog, basic education, sanitation and eradication of Untouchability – through voluntary action. He based voluntarism on the philosophy of spiritualism of the soul- force or love force, which to him marked the Indian culture from the western. He reinforced the strength of volunteerism in the economic aspect of national life by decentralization of political authority to Gram Panchayat. Thus, Volunteerism secured the fresh lease in the national movement. Volunteerism was at the core of Gandhi's thinking on the reconstruction of the India's economic and political organization.

5. Volunteer not for other but for yourself

We, as a society, value volunteers so much that we cannot even put a monetary value on their time. In fact, our volunteer work may be more valuable than our regular work! Money means nothing to volunteers. They do it for many other reasons, but primarily to help other peoples. Nevertheless, there are many side effects of volunteering that make it even more worthwhile. Most of us want to help those less fortunate than ourselves. We do not volunteer, for the most part, because it benefits us. We volunteer because it makes a difference.

But, there are even more benefits to volunteering. We notice a subtle shift in ourselves when we volunteer. We feel more connected to others, and we become less absorbed in the normal stresses of daily life. We share our experiences with others and want to help more. We know that volunteering makes us *feel good.* When you volunteer, we are improving our life and maybe even our health.

The benefits of volunteering are countless. But there are social, emotional, physical, and professional perks.
   1. Builds Community
   2. Ends Loneliness

3. Increases Socializing
4. Builds Bonds, Creates Friends
5. Develops Emotional Stability
6. Improves Self-Esteem
7. Helps Those Most Affected By Mental Illness
8. Promotes Longevity
9. Reduces Risk of Alzheimer's
10. Improves School and College Experience
11. Volunteering Adds Fun to Your Years

Volunteering and freely giving your time, energy, and resources to people and causes around the world can create change on a global scale. It is incredible to think that one person's efforts can change the life of someone else somewhere in the world. However, the best part, and often overlooked is that **volunteering is just plain fun.**

6. How volunteering can help youth and society?

We can see that the voluntary organizations have been affected the society very diversely and deeply. Volunteering is viewed as a form of social capital, with particular reference to the role of volunteering in promoting social inclusion, assisting marginalized social groups, its relationship to other forms of civic participation and unpaid work, creating a civil society, social action, in community building and community renewal. The character of the cooperation of the sector with all kinds of other key social players such as government, business, communities and people as individuals has given the voluntary sector strong power to affect the society as a whole. Therefore, we can say:

- Volunteering enhances the social connections between different sectors, builds the bridges for governments, enterprises and employees.
- Volunteering makes a significant contribute to the global economy. Volunteering helps build a more cohesive, safer, stronger community, increase the social network between communities and neighbourhood.
- Volunteering promotes people to be more active in civic engagement and concerned of citizenship.
- Volunteering delivers some part of public services, encouraging more people work in public section, helping raise the educational performance of youth, push forward sustainable development, solve environmental problems, and respond to climate change etc.
- Volunteering also have positive effects on volunteers as individuals, increase the self- esteem, enhance various skills and capacities, expand career paths and be healthier physically and mentally.

7. Conclusion

Thus, Volunteerism is basically the services by an individuals for the social, economic and political upliftment of the society. Its about all round development of one's communities or state. Volunteerism can be seen in every aspect of India's history. From Adi Shankaracharya to Swami Vivekananda to Shubhas Chandra Bose to Dashrat Manjhi who have shown different level of volunteerism to the world. What makes people to cry and help across the globe when Nepal faced the sever earthquake? Why people came out to help the victims of 2001 Gujarat Earthquake? Kedarnath Floods and more recently a sever flood in Kerala state of India? This is because the feeling and responsibility which we share with each other. Feeling of Volunteerism comes into play when we believe in **वसुधैव कुटुम्बकर्** (Vashudev Kutumbkam) means all the world is family.

Society is nothing but small fragment of a reserved phenomenon called Nation.

Nation When we expend it, is nothing but world. And to unify all this phenomenon from society to world, Volunteerism is the only way. Because once you volunteer, you cut across the boundaries created by the society, nation and world. With this you become one yourself and the cause. We just want the assimilation of the world. Today, World is divided into pieces. I wish to be a torch bearer of united world.

Therefore, these thought inspires people to work voluntary for their brothers and sisters across the globe. And when we talk about these things, I believe that all these work is just to make society more responsible and more civilized for the better world.

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Avenues to Global Peace and Harmony

John E. LaMuth MSc, PhD.
AUSN Professor in Peace Studies and Conflict Resolution, USA
Email: fairhaven-books@outlook.com

Historical Background

The war protest era of the late 1960s and early 1970s was characterized by great political and moral upheaval, the pursuit of global peace emerging as a trend "the USA establishment" found increasingly difficult to control. The great rallying cry was the protest against the Vietnam War, the mounting casualty figures discouraging support for what (even then) appeared to be a futile international endeavor. The peace movement, accordingly, evolved its own fraternal symbolisms; namely, the peace sign and the peace symbol (a dove's foot inscribed in a circle). The simultaneous availability of "the pill," in turn, ushered in a more relaxed sexual attitude, the practice of free love flourishing in "hippy" districts such as Haight-Ashbury. This self-styled peace-love generation prided itself on such non-conformist attitudes, looking to the unconventional themes of meditation and astrology for solutions to political turmoil, promoting the quest for inner peace and tranquility. The emerging Civil Rights movement also raised the pressing issue of racial equality, an issue deliberately grafted into the peace movement as yet a further tactic to thwart the tyranny of the establishment. Blacks became "brothers" with whites in a stirring appeal to universal peace and brotherhood.

These four noble themes of the 1960s (peace-love-tranquility-equality) collectively celebrate the transcendental focus of the age, a tradition sharing much in common with New England Transcendentalism, which are shown in context with the virtues/values above. This enduring transcendental perspective proves particularly consistent with the reigning humanistic focus of the modern age, downplaying the dogmatism of orthodox religion in favor of individual conscience. Here, the cohesive grouping of peace-love-tranquility-equality is most appropriately termed the class of humanistic values, directly expanding upon the humanitarian focus of the ecumenical ideals. In more abstract sense, peace represents a more advanced modification of equanimity, whereas love attaches a parallel significance to magnanimity. Furthermore, tranquility adds a transcendental perspective to grace, whereas equality targets the

related theme of free will. In final analysis, the true test of the humanistic values is ultimately found within the expanded context of their literary traditions.

     PROVIDENCE—FAITH
     GRACE--BEAUTY
     TRANQUILITY--ECSTASY
     LIBERTY------HOPE
     FREE WILL---TRUTH
     EQUALITY----BLISS
     CIVILITY---CHARITY
     MAGNANIMITY-GOODNESS
     LOVE--------JOY
     AUSTERITY—DECENCY
     EQUANIMITY---WISDOM
     PEACE---HARMONY

Peace

The first of the humanistic values, peace, is a transcendental theme of virtually universal appeal. Its modern spelling derives from the Latin pax (peace), chiefly in the context of the Pax Romana: the peace the Romans imposed upon subject provinces within the Empire. The Roman's self-appointed role of peacemaker was primarily seen as a moral prerogative according to political theorists such as Virgil. Indeed, the Romans specifically worshipped this concept as their abstract goddess Pax, the divine personification of peace among diverse nations. Pax represents a relatively late addition to the Roman pantheon, virtually unheard of before the time of Augustus. State support for her cult is generally credited with fostering the strength and stability of the Empire under Augustus. A Roman shrine was dedicated to Pax in 9 BCE in celebration of the restoration of peace by Augustus following his triumphant series of campaigns in Spain and Gaul. The widespread longing for peace during this period of civil unrest contributed to Pax's great popularity among the common people. Pax, accordingly, is portrayed as a youthful maiden holding a cornucopia in her left hand and an olive branch (the symbol of peace) in her right. She is sometimes depicted setting fire to a stockpile of armaments in defiance of the prevailing militarism of the day. A major festival was held in her honor on the last day in April.

In keeping with these scriptural precedents, peace builds (in a transcendental fashion) upon the humanitarian focus of equanimity, terms that share a collective focus in austerity. This grand transcendental focus of peace suggests precisely such an austere perspective, as exemplified in the offering of the olive branch during peace negotiations. Here, the olive orchard required many years of tending to become fruitful, signifying the peace required to fulfill its potential. Accordingly, the dove and the olive branch are all revered as Christian symbolisms of peace: emblems still employed today in the amicable resolution of disputes.

Love

The second of the humanistic values, love, is a theme that truly transcends all ages and cultures. Its modern spelling derives from the Anglo-Saxon lufu (of similar meaning). Although the English derivation has endured as the dominant form, the classical tradition is alternately represented as the Latin cupido (passion, desire), as well as amor (love). The Romans divinely worshipped this theme in the guise of Cupid, their youthful god of love. In classical mythology, Cupid is traditionally depicted as an adorable winged cherub daintily equipped with a quiver and bow. As the youngest of the Roman gods, he is described as callous or capricious, exhibiting little concern even

for his mother, Venus. The gods Pothos and Himeros were named as his constant companions: the Roman personifications of longing and desire. Jupiter graciously equipped Cupid with a pair of golden wings, a magical bow, and a quiver of invisible arrows said never to miss their mark. These arrows were said to instill irresistible love in the hearts of all struck by them. One ancient legend suggests that Cupid whets with blood the grindstone upon which he sharpens his arrows. He is often described as blind or blindfolded consistent with the contention that "love is blind."

These enduring legends surrounding Cupid serve as a colorful basis for many modern-day symbolisms of love; particularly, a crimson heart pierced by an arrow (the traditional emblem of St. Valentine's Day). The modern conception of romantic love is actually of fairly recent origin, as well as the tradition of marriage for love's sake. Marriage solely for love at first was considered a scandalous novelty, in contrast to the mandate it currently enjoys today. The modern age of romantic love was initially celebrated in the lyric poetry popularized by the troubadours of Southern France. The romantic exaltation of the passions eventually swept the continent, celebrating the romantic ideal of chaste womanhood. This courtly sense of love transcended mere sexual passion, wherein idealizing the chaste and inaccessible woman of fancy. The medieval lover was expected to serve his lady without recompense save the glow of her gracious approval. This elevated status of women eventually was reflected in other chivalrous themes; namely, a steadfast sense of loyalty to God, King, and Country. These noble themes of chastity/chivalry sought to control (rather than gratify) such amorous instincts. Here, romantic passion increasing in direct proportion to the obstacles placed in the way. In this latter respect, love guides one to a nobler life, its trials and tribulations curiously suggestive of the ordeals of martyrdom (both of which transcend the self in the quest for a higher good).

Tranquility

The completed description of peace and love leaves tranquility as the third entry in the overall grouping of humanistic values. Its modern spelling derives the Latin tranquillitas, from trans- (beyond) and quies (rest). The use of the same prefix in the overall context of transcendentalism lends further credence to the overlapping significance of these two themes. The Romans worshiped tranquility as the abstract goddess Quies, the divine personification of calmness and tranquility. She is traditionally portrayed as a beautiful maiden in a relaxed pose, sometimes shown leaning upon a short marble column. Her chapel was located on the Via Labicana in Rome, a welcome refuge for the weary traveler.

The direct antithesis of such formal classicism involves an appreciation of tranquility within the natural environment. Perhaps no experience is more exhilarating than a visit to a still mountain lake framed with majestic tall timber, permeated with an eternal hush completely at odds with the urban environment. This pristine natural setting clearly transcends the more hectic pace of city life, offering an experience of virtually timeless proportions. This exalted devotion for nature was widely celebrated in the spirited works of the great English and German romanticists: e.g., Goethe, Wordsworth, and Coleridge. They collectively celebrated an enhanced regard for the wonders of nature, as well as a stirring empathy for its divine order.

In keeping with the preceding nature example, tranquility is clearly classified as a past-directed style of transcendental perspective true to its more elementary foundations in grace. Here, the "tranquilizer" abuser habitually acts in a solicitous fashion in order to achieve reinforcement when the drug finally takes effect. In most such cases, the calming effect of the tranquilizer targets routine stresses in favor of tranquil feelings of serenity. As suggested previously, drugs represent just one avenue

towards achieving a calm disposition. Here, the appreciation of music, art, and drama provides an effective release from everyday stressful routines: as well as prayer, yoga, and meditation. The serene smile traditionally associated with depictions of the Buddha is certainly consistent with such a tranquil demeanor. Indeed, whether it be the hypnotizing radiance associated with the Transfiguration of Christ, or the mystical magnetism described in Herman Hesse's Siddhartha; this enduring sense of tranquility will still come shining through!

Equality

The final of the humanistic values, equality, definitely lives up to its transcendental billing: for in the real world, everyone is unique in terms of individual strengths and weaknesses. Its modern spelling derives from the Latin aequalitas (equal), from aequalis (even). The Romans professed a strong constitutional sense of equality, with every citizen enjoying equal protection under the law. The Jus Naturale (or natural law) insured equal rights to the sea, seashore, and community property. Accordingly, the Romans divinely worshipped this theme as their abstract goddess Aequitas. Direct evidence of her cult occurs in an archaic inscription from Vulci, and Arnobius specifically mentions her as a goddess. Her name is also inscribed on many ancient coins from the era.

The modern-day conception of equality (also known as egalitarianism) dates as a postscript to the European Age of Enlightenment. Political philosopher Thomas Hobbes professed the equal rights of mankind in his natural state consistent with his unlimited sense of potential. John Locke, in turn, elaborated upon this basic premise, stating that: "all men are equally free under the natural law and therefore fully deserving of the same natural rights." In the 18th century, these noble perspectives were further reflected in emerging theories of human development. According to Condillac and Helvetius, all men are equal in terms of the unlimited potential they share at birth: wherein equally perfectible given the proper social environment. French philosopher, J. J. Rousseau explained social inequality in terms of the pressures stemming from a stratified social order. Here, each individual (in the state of nature) fends for himself, wherefore abstaining from exploiting others (or being exploited). Rousseau further reasons that full social equality is the ideal natural state for the human species in general.

These radical interpretations proved particularly instrumental in fueling the great American and French Revolutions: themes so eloquently reflected in their respective declarations of rights. For the American Revolution, this sense of equality denied the legitimacy of any arbitrary form of government. The Declaration of Independence formally underscores this basic principle, stating: "We hold these truths to be self evident that all men are created equal, they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the Pursuit of Happiness." This egalitarian perspective continues into our modern age, particularly with respect to the United Nation's Universal Declaration of Human Rights (1948) which states: "All human beings are born free and equal in dignity and rights."

In direct analogy to the case initially made for tranquility, equality shares a similar transcendental perspective: an ideal clearly noble in principle although seldom realized in practice. In truth, any recourse to universal principles necessarily entails a complete disregard for the more basic limitations governing the human condition. This egalitarian perspective necessarily specifies equal protection under the law irrespective of personal limitations or class distinctions. Such noble ideals celebrate the equal opportunity of all races and creeds, clearly denouncing any preferential treatment therein. Although such lofty ideals do not always square with the glaring gaps in the global economic system, they, nevertheless, remain principles worth aspiring to, even if

only to remedy much of the prejudice that breeds in its stead.

The Mystical Values: The Role of the Transcendental Follower

In conclusion, the completed description of the humanistic values offers a fitting relief from the more routine rigors of everyday life. Indeed, the world would certainly appear a much crueler place without such noble ideals to strive for. Here, the transcendental authority perspective formally appeals to an idealized realm of pure abstraction, wherein overruling the more limited (organizational) power base of the lower set of levels. Its profoundly abstract nature, in turn, might serve to indicate that the upper conceptual limit of the power hierarchy has finally been reached. Indeed, it is difficult to imagine a set of concepts more abstract than the cohesive listing of peace, love, tranquility, and equality. Even an authority level as abstract as the transcendental, however, must (by definition) be invested with its own unique form of follower counter-maneuver: in this case, that claimed by the transcendental follower.

This supremely abstract style of follower perspective is particularly reminiscent of the emotional detachment characterizing many oriental schools of religious mysticism. In particular, the most basic precept of Buddhism states that the pursuit of pleasure necessarily invites pain, leaving emotional detachment as a principle means for achieving true spiritual balance. The mystic, accordingly, renounces the transitory passions of the everyday world in favor of a heightened experience of pure transcendence.

One of the most enduring mystical techniques towards these ends is the long-standing tradition of meditation. Indeed, meditation appears in one form or another in virtually every major religious tradition from around the world. Although the particulars can vary widely, all share some sort of preliminary focusing technique aimed at gaining entry into the mystical realm. This can be passive (as in focusing on one's breathing), or active (as in chanting a mantra). At some point during the preliminaries, the over-stimulation (or under-stimulation) specific to the procedure permits entry into the transcendental realm. This mystical state is variously described as relaxed alertness or detached awareness, an experience completely devoid of any particulars in thought or feeling. In terms of this blissful state, full mental stillness is ultimately achieved, abandoning any reference to external form or function.

According to Zen Buddhism, this enlightened state is known as satori, whereas the Yogic tradition is defined as samadhi. Even the Christian tradition acknowledges mystical enlightenment; namely, "the peace that passeth understanding" according to St. Paul. Indeed, virtually every culture reports some form of mystical experience; variously described as joyous ecstasy or blissful harmony. This universal mystical character completely transcends all such cultural barriers: whether Christian, Jewish, Islamic, or Oriental. It ultimately proves fruitful to look beyond such cultural restrictions, rather focusing on the individual subjective accounts characterizing the mystical experience in general.

The Revolutionary Contributions of William James

Perhaps the most definitive examination of the mystical experience is offered by William James in his Varieties of Religious Experience: A Study in Human Nature. This work is a compilation of his Lectures on Natural Religion delivered in Edinburgh, Scotland in 1901-1902. James is traditionally revered as one of the founding fathers of the American school of pragmatic psychology. The brother of distinguished novelist Henry James, William was educated (and eventually achieved tenure) at prestigious Harvard University. His pioneering work into the psychological effects of nitrous oxide anesthesia provided him an unconventional (yet accommodating) access to the mystical

realm. He alludes to this personal aspect of his mystical experiences as follows: "The further limits of our being plunge, it seems to me, into an altogether other dimension of existence from the sensible and merely understandable world. Name it the mystical region or the supernatural region, whatever you choose."

This preliminary outline of the mystical experience, although clearly informative on an intuitive level, still leaves open the remaining issue of the identification of the four affective dimensions predicted for the transcendental follower perspective. Indeed, the affiliated theme of ineffability would seem to suggest that these additional dimensions would remain inexpressible in verbal terms.

The English language is fortunately endowed with a broad range of terms for describing the mystical experience, borrowing extensively from both classical and contemporary traditions. This rich abundance of synonyms apparently selected (over time) for the precise shades of meaning predicted for the ethical power hierarchy. For instance, the cohesive grouping of ecstasy, bliss, joy, and harmony represents themes specifically mentioned by James in his report on saintliness. Although these four terms all seem to share a common theme, enough marginal distinctions remain to warrant a strict correspondence with the four affective dimensions predicted with respect to the power hierarchy. In this more advanced sense, ecstasy directly expands upon the aesthetic qualities of beauty, whereas bliss similarly expands upon the knowledge functions of truth. Furthermore, joy adds a transcendental slant to goodness, whereas harmony makes a similar correspondence to wisdom. This cohesive four-part listing of terms is respectively termed the class of mystical values, in direct acknowledgement of their general unifying theme. Although these motivational parallels prove convincing on an intuitive level, their true test of validity is ultimately established in terms of their respective literary traditions.

Ecstasy

The first and foremost of the mystical values, ecstasy, is traditionally defined as an overwhelming sense of rapture (primarily in a spiritual sense). Its modern spelling derives from the Greek ekstasis (displacement), from ek- (out) and histanai (to place). This theme eventually took on a mystical significance, variously described as an overwhelming sense of joy accompanied by supreme feelings of delight. According to St. Teresa of Avila, this ecstatic state can be delicately gentle or violently rapturous (as in full-blown flights of the spirit). In the throes of such divine contemplation, the mystic becomes "one" with the experience of the Absolute. The mystic generally becomes impervious to outside sensations, even to the point of ignoring pain or discomfort. Indeed, this trance-like quality of ecstasy is also suggested in its subordinate theme of beauty. In this expanded sense, the transcendental follower beauteously acts in an ecstatic fashion, formally countering the tranquil sense of gracefulness expressed by the respective authority figure.

Bliss

Allied to any discussion of ecstasy is the related theme of bliss. Its modern spelling derives from the Anglo Saxon blisse, from bliths (joy). These traditional connotations survive to our modern era with respect to the related contexts of rapture and gladness. This broad focus would further appear to restrict bliss to just another synonym for ecstasy were it not for its incorporation into the popular expression "ignorance is bliss." Here, an alternate truth function is suggested for bliss. A casual survey the mystical literature brings to light many stirring accounts of blissful states where the grand scheme of things becomes supremely apparent. Indeed, ignorance is bliss in this elementary sense, a supreme overview clearly invoking such a transcendental perspective.

Joy

The third of the mystical values, joy, traces its origins to the Old French *joye*, from the Latin *guadium* (of similar meaning). It is traditionally defined as extreme happiness or gladness, often used interchangeably with ecstasy or rapture. The ancient Romans worshipped this concept as their god Comus (the divine personification of joyous revelry). This Latin tradition, in turn, traces its origins to the Greek god Komos, the same root-stem for the related theme of comedy. In particular, this congenial god is figuratively featured on the distinctive "smiling" style of mask generally worn during the performance of classical comedies.

These classical themes find similar consideration in the field of ethical inquiry, where joy is defined as "the prevailing quality of a rightful act" (a sense consistent with its transcendental affiliation to goodness). Indeed, St. Thomas Aquinas defines joy as: "The delight that is the healthy complement of intelligent and willed activity, when the appetite is actively at rest in a good really possessed." Furthermore, St. Paul fittingly numbers joy among the Gifts of the Holy Spirit (Galatians 5:22). These rewarding aspects of the term are particularly reflected in the popular expression "taking joy in one's work." Accordingly, joy is figuratively symbolized as a tolling bell, a singing lark, the midday sun, or the color yellow: indicative of its related connotations to goodness.

Harmony

The fourth and final of the mystical values, harmony, spans a rather broad range of meaning consistent with its transcendental placement within the power hierarchy. Its modern spelling derives from the Greek *harmonia* (a fitting together, an agreement), from *harmos* (a fitting or joining). According to classical Greek mythology, the goddess Harmonia is traditionally described as the daughter of Ares and Aphrodite: an insightful allegory in light of the fact that Ares was revered as the god of war, whereas Aphrodite was worshipped as the goddess of love. This theme also extends to the aesthetic realm of classical music and the fine arts: where agreement in form, function, and melody proves crucial to any meaningful attempts at composition. In medieval iconography, Harmony is depicted as a beautiful matron bedecked with an ornate crown, further flourishing a violin and a bow. In a more restricted relationship sense, harmony directly expands upon the humanitarian theme of wisdom, wherein reflecting a transcendental sense of agreement within a universal sphere of affairs.

Speculations into the Supernatural Realm

In conclusion, the completed description of the mystical values effectively rounds out the stepwise description of the transcendental power realm. Any further extension of this format necessarily specifies the existence of an even more abstract form of authority; namely, that transcending transcendental authority. Although this extreme conceptual perspective definitely stretches the limits of abstract sensibility, in theory, there does not appear to be any conceptual limit governing the degree to which reflection can serve as a basis for itself. Any such upper limit must necessarily be a technical one; namely, that degree of abstraction that finally exceeds the capacity of the human intellect to distinguish the respective affective dimensions (precluding their incorporation into the collective language culture). This observed blending of meanings would, indeed, suggest that this upper conceptual limit has finally been reached. Beginning with the transcendental authority level, the respective listing of humanistic values (peace-love-tranquility-equality) all exhibit a fair degree of distinctness, even though some measure of conceptual affinity is hinted at in their dictionary definitions. For the next higher level of the transcendental follower, however, the mystical values (ecstasy-bliss-joy-harmony) collectively exhibit a greater degree of conceptual affinity: reflected in dictionary definitions that are similar (if not synonymous) in form and

function.

Taking this trend to the limit predicts a complete blending of meanings at the next higher meta-meta-order level of transcendence. At this seemingly inconceivable level of abstraction, the four requisite affective dimensions effectively merge into a unified conceptual continuum, essentially unnamable except in the broadest supernatural sense; e.g., God, the Absolute, etc. One experiencing this extreme level of transcendence would certainly be impressed by the paradoxical blending of emotional states, in direct contrast to the more concrete range of experience characterizing the lower levels. In ordinary consciousness, the mind is typically restricted to entertaining only a single power maneuver (or emotion) at any given time. With respect to the supernatural dimension, however, the distinctions between the emotions become so blurred as to merge into a unified state: the "one becomes the many," as many mystics have reported down through the ages.

This paradoxical experience of all-inclusive awareness has traditionally been documented using a broad range of themes; such as the Universal Mind, the Oversoul, Cosmic Consciousness, Brahma, the Great Spirit, etc. These collectively serve as a primordial prototype for the continuum of lower (more differentiated) states. The supremely abstract nature of this supernatural perspective (by definition) encompasses all of the lower levels as subsets; hence, accounting for the corresponding flooding of the emotions. Perhaps herein lies the basis for the traditional Judeo-Christian belief that man is created in the image and likeness of God. Ordinary consciousness (with its sequential limitations) is formally theorized to differentiate out of this all-inclusive primordial state. At this supreme supernatural level, we seem to tune in to the Universal Mind as the sum-potentiality of all that is transcendent in nature.

Perhaps it is really only a matter of convention (devised by the ordinary mind) to regard the mystical state as a wholly separate entity. Indeed, William James appears to make a similar point in the following quotation from his Varieties of Religious Experience. "This overcoming of all of the usual barriers between the individual and the Absolute is the great mystical achievement. In mystic states we both become one with the Absolute and we become aware of our oneness. This is the everlasting and triumphant mystical tradition hardly altered by differences of clime or creed." Here, the spiritually-minded can fittingly view the unified power hierarchy as rooted entirely within such a supernatural realm: where all power emanates from the Supreme Godhead as creator of all that is spiritual and material. All authority therefore filters down from this supernatural domain consistent with God's creative command over all human endeavors. The individual mystical traditions scarcely appear to be the crucial issue here, for many a religious sage has noted that "Many roads lead to enlightenment."

This supreme supernatural perspective further underscores the basic paradox underlying the ethical hierarchy in general; namely, its openness at both its upper and lower margins. The lower margin blends with the mysterious and materialistic realm of instinctualism, whereas the upper end extends to the supernatural domain. Although the limited human intellect clearly favors such a dualistic interpretation, this general perspective (on a grander scale) might actually amount to a grand illusion! Is it truly possible to distinguish the spiritual from the material, the mental from the physical? No matter how one frames this inquiry, these two themes always appear to remain intimately connected. So long as the mind-body puzzle remains unresolved, these issues must remain open to further speculation.

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Naming the Unnamable: New Words for Death after Auschwitz and Hiroshima

Raffaele Mantegazza, Ph.D. .
Professor, University of Milan Bicocca, Italy
AUSN Visiting Professor of Education and History of Ideas
Email: raffaele.mantegazza@unimib.it

Abstract
         Speaking of bioethics in the 21st century means talking about death: the taboo topic, the forbidden topic, which we do not want to discuss. Every age has been afraid of death, but ours is afraid of the discourse on death. We are not only afraid of death, but we are afraid to be afraid. Because to die after Auschwitz and after Hiroshima means something much more terrible than death. The experience of extermination camps and atomic death has given the technique tremendous power, and the debate on brain death has allowed technology to define death. From a natural object with which the human being had to deal himself with fear and passivity, death became the object of choice, design and definition. Today we are not talking about death because death is no longer the master of man, but on the contrary man believes he can dominate it. But the loneliness of the dying, the difficulty in managing mourning, the theme of suicide and euthanasia show how the idea of being able to control and dominate death is an illusion that leaves man even more alone in front of the End. We need new myths and new words to describe death but above all we must let death have its space, give it back its power, even withholding the arrogance of a human being who now believes he can be immortal.

         "What is life?" This philosophical question seems to be the main problem for every human being, but in reality it is preceded and even grounded by an even more radical question: what is death? If we know how to define death we will be able to define life, and not vice versa. we cannot define life despite death but we must do it starting from death
         Freud, in one of his last works, claimed that death is the rule and life the exception; the disturbance to homeostasis caused by birth cannot hold out forever against the tendency of all systems to return to a state of rest; a stone thrown into the pond must give way to the waters which must recover their initial state of calm. Death both precedes and follows life, and it is this which makes life so extraordinary: a disturbance of equilibrium that might never have happened and that must go on in all its exceptionality before equilibrium reasserts itself.
         Religions can help us, with their rituals rather than with their beliefs about life after death, to avoid relegating this nothingness to silence. By attributing meaning to the nothingness before and after death, they move us way from an egotistical vision of death; because while for me it is true that death is the end of everything, this does not hold true for the world. And while it is true that my consciousness may have finished its journey, my body will go on to nourish plants, to dissolve into water, to become a cloud of vapour in the sky. The nothingness after death is not a dead nothingness: it is a nothingness that bears new life, which will not be mine but which without my life would

not have been possible.

The exact time to define death of a human being has been exciting and upsetting the Humankind for centuries. It is important from a juridical point of view, from a psychological perspective, from a religious angle. And the answers to this question cast a light on the meaning of life in different times and responded to anxieties, fears and worries one of which was the fear of being buried alive.

Just think about the invention of the French doctor Severin Icard. It was a stripe of paper impregnated with lead acetate to be inserted in the nostrils of the dead body; if the paper turned to dark, this meant that the decease had occurred. In some cases there was a writing on the stripe "Je suis mort" ("I am dead") which turned to a colour and was added to the death medical report as authentic proof. In other cases coins engraved with a skull were inserted in the nose.

Or think about "Leichenhauser", a house for the dead bodies, patented in Prussia, which has got waiting rooms where the dead bodies are hosted until the guarantee of decease: some thin threads tie the tongue or the fingers of the dead bodies to an harmonium, so as any movement of the fingers or of the mouth would call the attention and make the instrument play.

Or, lastly, we can remember "Le Karnice", a coffin invented by the Count Michel de Karnice-Kranicki (Chamberlain of the Russian Tsar): any slightest movement of the "dead body" would start a device which would make spring a pole with a metal globe hanging on the graveyard along with a sound alarm; light and fresh air would flow into the coffin and at the same time a device would allow the "dead body" to communicate with the outside.

The main problem was not to bury living people, and the greatest fear concerned the moment of death. But death was everywhere, within reach, it was a daily experience, it was not hidden, it was not a taboo

In the Twentieth century three crucial shocks handled death and, at the beginning of the Third Millenium there is a high risk to be unable to find any words *to name* the experience of passing away. Death has changed because the human being has assumed the demonic responsibility to modify it, but he no longer has the words to name it.

The first turning point was Auschwitz. "After Auschwitz death means terror: being afraid of something which is more horrible than the death". The extermination camp is the expression of a new form of power, which Wolfgang Sofsky calls "absolute power". It is a power which cancels the dividing line between life and death by creating "a kind of new land, a new territory, a virgin land and that it is placed in the middle of an extermination project. Extermination camps are defined "death factories": it is the concept of death as a possible product of a complex, pedagogic project, which underlines the inhumanity of extermination camp.

In Nazi Germany we can meet the concept of death as complete end of everything: tendencies, ideologies, life perspectives, dreams, illusions, literally of any memory or of any track of men and women appearance on earth: it is this all-absorbing and all-embracing nature of the death in extermination camp to establish the "primum", the novelty of the annihilation pedagogy. Nazi power is not just the power to inflict the death or to allow life, neither it is the power which can sentence to capital punishment. Killing you or not killing you, letting you die or live makes literally no difference to this power. Such insensitivity is perceived by those deported men and women, who have fallen now in the horrible role of "Muslims" and do not react any longer to brutality and torture.

Controlling that neutral area, that status suspended between life and death, between projecting and subjecting is the result of a huge experiment about the

modification of the human being, of its human "essence", an experiment determined by the extermination camps. Adorno will maintain "Through the bureaucratic murder of millions of people, death has become something which none was fearing that much before. There is no longer any possibility that it joins the experienced life of each person as something fitting to its course. The individual is dispossessed of the last and very lousy thing left to him/her. As no longer the individual, but the example was dying in the extermination camps". Robert Antelme will maintain that you would feel in discussion as human species in the extermination camps, not as individuals.

The second turning point is represented by Hiroshima and Nagasaki. As Gunther Anders maintains, in the atomic era death is no longer an experience: "in the age of intercontinental rockets it is more likely not to be able to watch anything at all: not only, you will not see the enemy; not only, you will not see any weapon; not only, you will not see a single shot; but you will not even be able to see any effects of the blow, because the disaster will hit at once and will kill everything. The world of closer distances is ironically the world of the endless distance too; to press a button means to be able to use the *not-here* excuse, the endless distance from the victim: both, not to watch and not to be watched and, not to be able to watch the result of the action".

Annihilation brings to a special milestone in the dematerializing and in the emotions hiding dialectic. About the citizens of H and N Anders wrote: "provided that they watched the plane, which dropped the bomb, connecting that dot in the sky to their own experience and the following disaster was beyond them: it was impossible at that time and it is so today too".

Death is not understandable as consequence of a cause: "Today we lack this immediate experience of links and those experienced connections. Preparation, action and effect are separated from each other and not just in a special way. What we feel remains fragmented. And this applies to the most important situations, those where we decide the being and not-being of others or where our being or not-being comes into play. Whatever we prepare without watching the effect of the preparation or the victim; or whatever strikes us without being able to see the preparation gesture of the action, all this remains not comparable to the emotion. (...) and for this reason, victims cannot hate".

Hence, death can be managed from a bureaucratic point of view, as at Auschwitz, and the murder of human beings becomes a merely technical question: " the next war-TV-slaughter will be the one with the highest lack of hate in the whole history of wars. Atomic death gives birth to new objects for which names are missing. The beer bottle with the melted hand, the skull cap melted in the helmet, a human shadow printed forever in the wall.

The third turning point is not about an extermination, but about a scientific decision. In a few centuries we have been passing from the idea of lung death (you die when the breath stops) to heart death (the decease happens when the heart stops to beat) and arriving at the brain death. As a matter of fact, The Harvard Medical School Committee (made up also of a legal expert, a historian and a theologian) defined the brain death on August 5th, 1968: a person can be considered dead when the heart is still beating but is suffering the "irreversible loss of all brain functions".

First and foremost, it is worth to recall the distinction between brain stem, which presides over the breath and the thermoregulation functions, and the cerebral cortex which presides over the superior functions of the mind. In the vegetative conditions the second part is damaged, but not the other one. Now, speaking about the brain death means speaking about the end of the functions of both brain parts? Or just of one? And which one? is a person dead when his/her cerebral cortex has stopped all its functions? It is difficult to accept when the person is going on breathing and the heart goes on

beating. On the other hand, a person with a damaged brain stem does not breath autonomously if not connected to devices, but science can just infer the fact that the cerebral cortex (therefore, the functions of thinking, imagining, dreaming etc.) is damaged (because science has no direct access to this part of the brain to verify it). Furthermore: are we allowed to fully identify a person's life with his conscience? Don't we risk to repeat a Cartesian fracture between body and soul? And above all, do we not risk not to see the *process* nature of death and dying by shifting our attention to the recording of his *event* nature?

Therefore, brain death poses problems of ethical type, but of educational kind too: how is it possible to verify death without the support of the most sophisticated technological devices? Death verified by placing a mirror in front of the mouth of a dying person was certainly less "certain", but how far more human in comparison to death verified in the loneliness of a hospital department by a technician without any human relationship with the dying person?

We are lacking in words, and above all in rituals, for speaking about and celebrating death. Our mourning is no longer publicly exhibited; our funeral parlours are impersonal and unadorned with religious symbols or other signs of cultural belonging; in many cities of Italy our funeral processions no longer cross the streets of towns and cities: all of this hides and cancels out death, perhaps to feed the illusion that it is within our power to keep death away from us. In ancient times, the dead were buried on the far side of a river so that their souls could not make their way back to the land of the living; today's river is our silence, our inability and our unwillingness to talk about death. But death remains with us in any case, as a phantom, as a ghosts, as a desire to annihilate, kill, as a temptation to commit suicide, in horror films or nightmares, in mass killings and individual murders. The great comeback of the repressed has meant that the twentieth century, the century of genocides, the century which used the most scientific methods to send tens of millions of human beings to their deaths, was also the century which least reflected on death.

How do people die in hospitals today? How do healthcare professionals deal with their own concept and representation of death, when they are called on to certify the decease of a patient? To what extent do young doctors think about death when they enter a ward, and to what extent do they think of it in emotional as well as rational terms? What is the last act of a doctor or nurse on leaving the bedside of a deceased person? What words and gestures do healthcare professionals use to communicate the death of a patient to relatives? Do they consider that family's particular faith, representations of the afterlife, beliefs concerning the great mystery of death? All these questions should be the object of scientific, international, and intercultural research.

Death has been changing, or maybe it is still the same, just our ways to face it have been changing. But, if death after Auschwitz, Hiroshima and Harvard risks to keep us speechless, how will we find, in the remaining years, the words to define life? Do we really thing to be the Masters of life and death? Do we really think to be able to manage something we are not even able to name?

The Ethics of Justice in Liberal Theory

Christopher Ryan Maboloc, Ph.D.·
Ateneo de Davao University, Philippines
Email: ryanmaboloc75@yahoo.com

Modern liberal theory has a solid philosophical as well as historical grounding. I will examine the historical basis for the moral necessity of the defense of human freedom, one that has aroused as a consequence of the atrocities committed by the Nazis during the Second World War. The rise to power and subsequent downfall of totalitarian regimes have firmed up the moral commitment of people on the importance of freedom as constitutive of the moral worth of every human being. However, this commitment faces persistent challenges in terms of its theoretical presuppositions, noticeably from identity politics and the reality of political domination. Membership in a political community can mean the exclusion of others that often results to resentment and violent conflict. Public reason is meant to substantiate the role of justice in society. The urgent task of an ethics of justice is to find the common ground that pays due respect to individual freedom and the values of the community.

Totalitarianism and the Politics of Exclusion

Hannah Arendt's *Origins of Totalitarianism* opens with an analysis of the emergence of anti-Semitism in Europe. She thinks that it is wrong to attribute the ascent of the Nazis to nationalism. (Arendt, 1966, p. 3) In fact, she mentions the decline of German nationalism in the period. The Nazis regime's rise to power has been preceded by many frustrating circumstances. Since Germans were out of work, they have become susceptible to political machinations and Nazi propaganda. In fact, German society found comfort in blaming a common enemy for their misery – the Jews.

The German people were hit hard by the Great Depression, just a few years after they faced a grim economic outlook due to the Versailles Treaty, which was a consequence of their humiliating defeat in World War I. Adolf Hitler exploited the anxieties of the people, whose sentiments against the Weimar Republic was largely negative. The government collapsed, and so the Nazi Party, then unknown, took control of the state. Hitler pressured President Paul von Hindenburg to appoint him chancellor, which allowed the former as *Fuhrer* to consolidate his power over German society.

The rise of dictators is never about individual glory. It is a question of how the people allowed themselves to succumb to their feelings. Hitler was in prison after the Beer Hall Rebellion, but it provided him the impetus to write *Mein Kampf*, which contained his anti-Semitic ideology. The book, sold in several millions of copies, fueled Nazi hatred of Jews. But it was not only Hitler and his henchmen. Michael Wildt (2012) explains that the *Volk* or ordinary German people helped the Nazi leadership in implementing their policy of racial exclusion.

The atrocities committed by the Nazi regime against six million Jews were founded in Hitler's diabolical misinterpretation of social Darwinism. The Nazis saw themselves as gods; Jews, Slavs, and Gypsies were labeled sub-humans. Idolatry may have something to do with Nazi fanaticism. Heinrich Himmler sent an expedition to the Himalayan Mountains in the name of pseudo-science to find biological evidence for the

superiority of the Aryan race. The Nazi regime created pogroms and built concentration camps. They were in fact committing genocide in an industrial scale.

Arendt distinguishes autocracy from totalitarianism. Autocrats only desire the subjugation of every opposition to maintain power. Totalitarian regimes, in contrast, wants full control of every aspect of the lives of the people. Arendt says that totalitarian regimes transformed the concept of "class" into a "mass" through indoctrination. Totalitarian regimes use every means available in the state to persecute the powerless. Joseph Goebbels, Nazi propaganda minister, controlled the media in Nazi Germany. The SS burned Jewish books, stole art pieces, and destroyed cultural artifacts. Arendt (1966, p. 5) writes:

"Persecution of powerless or power-losing groups may not be a very pleasant spectacle, but it does not spring from human meanness alone. What makes men obey, and tolerate real power on the other hand, hate people who have wealth but are without power, is the rational instinct that power has a certain function, and is of some general use."

Wealth without power, Arendt (1966) continues, is useless. To make wealth exploitative, there must exist a relationship "between the exploiter and the exploited." (Arendt, 1966, p. 5) Totalitarian regimes require absolute control over the lives of the people. To be able to do that, they strike fear into the heart of the population. Terror was employed to suppress the rights of the Jews. Through violence, the Nazis secured full control of the German *Volk*, dividing the population into allies and enemies of the state. The gas chambers symbolize the great evil and unimaginable horror of racial exclusion.

Arendt observed that some men have committed evil without feeling any guilt or remorse. She saw this phenomenon in the trial of Adolf Eichmann. She termed it the banality of evil. Eichmann, who masterminded the Final Solution, said during trial that he was simply following orders as a typical bureaucrat. This attitude implies that some individual may cause unimaginable misery and suffering on others while at the same time maintaining a cold attitude. Such is the effect of evil or absolute power when it is concentrated in the hands of one man. The murder of millions of innocent lives had simply become a day in the life of a Nazi criminal.

The defeat of Nazi Germany meant the end to Hitler's totalitarian regime. It also changed the consciousness of Germans who soon thereafter embraced the tenets rooted in Christian morality. The respect for human dignity became the centerpiece of the government of Konrad Adenauer, who helped usher progress after the war through a social market economy. Much of the credit, of course, goes to the Marshall Plan that aided Europe's reconstruction. The fall of the Berlin Wall marked a new chapter in global affairs. It meant that capitalism has triumphed over socialism. For Francis Fukuyama, with the demise of totalitarianism, the end of history has arrived.

Liberalism is about the important relationship between freedom and equality. For Arendt, it is about freedom and power. For her, freedom and power are inseparable. Power, however, is a form of potentiality. It can only be realized in action. Action, in this respect, is the realization of power in the political sphere. (Arendt, 1966) The immediate task is to rehabilitate the concept of power in politics. The legitimacy of the state, for Arendt, is dependent on the support of its citizens. This power must come in institutional form, which is actualized by means of the active involvement of the people in the affairs of government.

Power and the Virtue of Justice

Philosophically speaking, we need to trace the source of the moral legitimacy of the power of the state. Plato maintains that political authority is derived from the good.

The good is essentially linked to the concept of justice. The good for Plato refers to the efficient functioning of things. Justice, in this sense, is some form of an internal harmony. Aristotle, in contrast, will connect the political to ethics. For him, the good life is the aim of every society. Every leader must will the good life of the people. Justice is concerned with lawfulness, which is meant to bring about human flourishing.

The challenge to virtue ethics as the foundation of political philosophy had come from Niccolò Machiavelli, who contended that morality has nothing to do with political authority. For him, the most important function of a ruler is to acquire and maintain his power. In this way, politics and morality for Machiavelli do not mix. Power is the only concern of politics. The job of a ruler is to be able to exploit power and to use the same to a position of advantage. Machiavelli (2003, p. 39), however, offers a caveat: "whoever else helps someone to power gets ruined."

Any leader will either desire to be feared or seek to be loved by his subjects. Machiavelli says that a leader must always prefer the former. For him, human subjects obey because of their fear of punishment. Citizens are afraid of the consequences to their actions. People do not want to lose their life, property, and liberty. And so, it is power that imposes on people that sense of obligation to their ruler. Through *virtu,* Machiavelli says that the prince can secure his place in history and in this way, achieve great things for himself.

Understandably, the dark historical experience of Machiavelli's own time would require that the prince must keep his dominant position. The warring states can affect the fate of another state. He thus introduces the concept of *fortune*. For Machiavelli (2003), "fortune is a woman." Fortune is the equivalent of political instability, chaos, and disorder. For him, fortune necessitates a violent reaction. Like a raging river that wreaks havoc on everything along its way, such a force must be met with force. It is only through this that a ruler can control the affairs of the state.

Machiavelli should be understood from a strict political viewpoint. His philosophy deems that we must make a distinction between the facts of human life in the political realm and the purity of the ideal of moral judgment. A leader cannot be a simple moralist because his primary concern is keeping his position in the state. A dictatorship disregards the idea that the good of the people, not the leader, is the source of the moral mandate of the state and the just ends that it purports to serve. From a pragmatic point, politics is about the difference between the ideal and the actual lives that people have in the state.

The problem with Machiavelli is that he reduces politics into a one-sided love affair between the ruler and his exploits. Contractarianism repudiates *The Prince*. Plato has conceived of justice as a virtue in the *polis*. Plato views justice as the inner harmony in the state. In contrast, Aristotle refers to justice as the virtue of political arrangements. Justice has procedural (law) and substantive (meaning of the good) content. For Plato, a philosopher-king must rule the state. The fundamental aspect of justice, however, is not a question of who should govern the state. Rather, it is about how the state can actualize the good life of the people.

Thus, the function of political philosophy in contemporary times has remained intact, and it is to address the most important political question known to man since the ancient times - What is the meaning of justice? On one hand, Marxism is a philosophy not just of protest, but also a moral philosophy that manifests the struggle for equality. On the other, liberal democracy right now may or may not provide the ultimate answer. Nevertheless, this is because there is no foolproof moral prescription to our socio-political problems. In our desire to define the meaning of ethical relations among citizens, an assessment of modern liberal theory may be warranted.

The political philosophy of *The Prince* concentrates power in the hand of one

man. Every form of dictatorship would be held suspect. For now, two schools of thought compete in modern political theory. They may be considered as the continuation of the theoretical battle between Kantians and Hegelians, rather than a response to Machiavelli's amoral perspective. Hegel influenced the young Marx, whose writings are rooted in the master-servant dialectic. The true freedom the master can only be found in the servant whose struggle presupposes a dialectical relationship.

Hegel explicated the dialectical nature and relationship between master and slave, or between the product and its creator. The product of work has no value without the worker. But capitalism reverses this relationship. The idea is to retrieve this meaning by giving to the worker his dignity back. Human work, henceforth, is the self-realization of man. It is the expression of his freedom and his dignity as a species being. This dialectic offers a way of looking at history, although the conflicts emanating from the liberal conception of justice now dominates political philosophy.

The Commitment to Freedom and Equality

Modern liberalism is founded in the commitment to freedom and equality. John Rawls (1971) is asking what sort of political arrangement will allow people to pursue their life plans without sacrificing their basic liberties and at the same time, enable the worst off to have opportunities for self-improvement. His concern is a definition of justice that does not jeopardize individual liberty in the desire to prioritize the poor in the state. Such a position seeks the harmony between freedom and equality. The attainment of equality should not be at the expense of human liberty. Justice as fairness seeks to protect this as a matter principle.

Rawlsian liberalism is rooted in the contractarian tradition. Rawls, thus, follows the tradition of Locke, Hobbes and Rousseau. Contractarianism is founded in the idea of agreement. This means citizens placing themselves in the sovereign will of the polity. For Locke, citizens may establish a government by representation in which people should abide by the rules of the state through their constitutional government. Hobbes examines the same but he considers as more important the state of nature of man. The *Leviathan* is the sovereign to who citizens must surrender their wills.

Rousseau (2008) offers a distinction between the "will of all" and the "general will." The first refers to the aggregate interests of the people. Yet, people still may not be able to choose a common interest. In the general will, the people submit themselves to the idea of the common good that must bind them into the state. In this way, personal advantage is put aside in favor of the general interest. It is this common interest that expresses the best option for everyone. For Rousseau, this is achieved by means of a constitutional government.

To secure the equal positioning of each person in choosing the principles of justice, Rawls proposes a hypothetical device called "the veil of ignorance" in which the people are blind to those circumstances that might come to affect their choice of the principles of justice. Rawls creates this thought experiment via the original position. The lack of knowledge of the participants in the social contract with respect to the facts of their lives will ensure fairness in the polity. If people have prior information to such things, then they would not cooperate in the establishment of a political community.

Rawls's original position is to be entered into between rational [thinking according to one's best interests] and equal persons. It is founded in the principle of impartiality wherein each person will choose the principles of justice on fair terms. Impartiality deems that the rules or procedures are not to anyone's favor. Rawlsian justice in this sense is a matter of procedure. Governing the polity is about submitting oneself to legitimate rules that do not preclude others from meaningful political participation.

Individuals possess inviolable rights, Rawls maintains, that should not be sacrificed even for the welfare of society. Rawls (1971, p. 3) writes that "justice denies that the loss of freedom for some is made right by a greater good shared by others; it does not allow that the sacrifices imposed on a few are outweighed by the larger sum of advantages enjoyed by many." Rawls then proposes the two principles of justice. The principles offer the best possible arrangement when people do not know in the first place where they would end up in the natural lottery. He imagined the starting point of society as that situation in which all possess equal opportunities. Rawls (1971, p. 61) writes:

"First, each person is to have an equal right to the most extensive scheme of equal basic liberties compatible with a similar scheme of liberties for others. Second, that social and economic inequalities are to be arranged so that, a) offices and positions must be open to everyone under conditions of fair equality of opportunity and b) they are to be of the greatest benefit to the least-advantaged members of society (the difference principle)."

The first principle, or the autonomy principle, suggests that the liberty of the individual is inviolable. The liberty principle is fundamental and cannot be violated for the sake of the second principle. This is because the autonomy or liberty of the individual essentially constitutes his moral value. No person, in this sense, can be sacrificed for the sake of another good nor can a person be used as means to further another end. The second principle, the fair opportunity principle and the difference principle, considers how social primary goods like income, opportunity, and the basis of self-respect, can be distributed from a just social arrangement.

Justice in the Rawlsian sense is best expressed by means of the difference principle. For Rawls, inequalities in society may be allowed if these are to the benefit of the worst off. What this means is that in order to protect the lexical priority of liberty, individuals can pursue the fruits of their talents insofar as these can be good for the overall well-being of society, that is, the poor can enjoy public services. The redistribution of society's wealth is through government funding in education and healthcare which should serve the worst off. The aim is therefore not the equality of outcomes, which will vary due to the different conditions of people, but the equality of treatment.

The Meaning of the Public Good

Most critics of Rawls come from the communitarian school of thought. As the term suggests, these philosophers believe that there is no singular definition of justice. Values are formed in the community. Michael Sandel (1982) views the self in terms of an identity. Society is the basis for the values of the individual. The human self on its own is empty. (Taylor, 1994) Culture, history, and language help form the inner character of persons. The human being is not like an atom. Every person carries the traits of the social practices in the community where one belongs. The individual possesses a historical identity and he determines where he belongs in view of this memory.

The problem lies in certain practices that are deemed unacceptable from the point of view of modern liberalism. The majority has subjected religious minorities to rampant bias. For this reason, people are prevented from practicing their beliefs and way of life. This has immense repercussions to the daily life of a person insofar as the same man is excluded from participating in meaningful social activities. This is made manifest by the prejudice against people due to their religion. Such is inimical to nation building as it often catapults into resentment and violence.

As a social being, the individual is immersed in a complex network of meanings, entangled in the givenness of one's historical existence. Historical injustices would result to social and moral divide. From an economic end, people are excluded because

they are considered as outsiders. For Michael Walzer, the source of this bias is the notion of belongingness. The idea of being a member of a political community precludes others from enjoying certain rights. People who do not belong to a group are denied their basic entitlements as human beings. Walzer (1983, p. 31) explains:

"The concept of distributive justice presupposes a bounded world within which distributions take place. A group of people committed to dividing, exchanging, and sharing social goods, first of all among themselves. That world…is the political community, whose members distribute power to one another and avoid, if they possibly can, sharing it with anyone else."

As a response to critics, Rawls presents his version of political liberalism. Under his political liberalism, public reason seeks to suspend metaphysical doctrines so that people can come to agree on those values that are public in nature. The concept of public reason would allow people to have autonomous choices in terms of their basic conceptions of the good. Liberalism does not impose a singular way of life but gives the individual the meaningful option to choose a way of life based on one's moral understanding of the good. The liberal state, in this regard, is not paternalistic. Rather, it respects the autonomy of each as a non-negotiable principle.

People can agree on important things, e.g. peace and human progress, which possess meaning to public interest. Social participation is possible since the people can agree on specific reasonable and understandable criteria. (Lee, 2011) As individuals, people do have interests that matter to their personal well-being. However, as a group, they also have concerns that rise above personal needs or aspirations. People can come into some agreement on political matters since people know that there are things that can only be realized through the democratic space in the public sphere. Peace, for instance, is the concern of everyone who values the duty of justice in society.

The recognition of religious practices enables pluralism in society. This form of tolerance is viewed as a way to affirm a person's liberty in terms of his conception of the good. Will Kymlicka believes that a pluralist society can accept religious tolerance for it protects minority groups from being oppressed by the majority. Rawls (1993) thinks that the principle of freedom of conscience includes the basic right of the individual to reject his own religion in accordance to the dictates of his will. If for instance, one chooses a certain way of life, say a communitarian way of life, it can be argued that one can do so in a responsible manner that harms no one in the society.

However, social conflict arises because of the failure of liberal values and Western societies to accommodate cultural differences. For example, Lana Le Blanc (2011, p. 79) says that, "in Iraqi society, it is the tribal and community affiliations that are always given priority over individual rights and concerns." Individual freedom, in this respect, clashes with communal values. The stakes are high, and lives are sacrificed in defense of such values. As Samsul Mujiharto (2011, p. 116) notes, "religion has the potential not only as a source of social cohesion but also social conflict." Nevertheless, Mujiharto believes that liberalism does not negate the relevance of religion.

How does one reconcile personal autonomy with communitarian values? The basic argument is that people, through their sense of justice, can find a common ground that protects human liberty as well as the good of the community. Public reason does not define for the people the meaning of the good. Rather, it is where they can agree on political issues based on trust and the acceptability of constitutional essentials. The main point is not to narrow down discussions and public discourse to one dogma. Rawls recognizes the indispensable importance of the community in determining the meaning of the public good in a pluralist society.

Conclusion

In this investigation, we examined the deep roots of totalitarianism. As a result of the many atrocities during the Second World War, which showed how helpless human beings, the Jews in particular, were demeaned, degraded, and dehumanized, people now see how important it is to protect human freedom as the most fundamental value. But in view of the clash of cultures and the emergence of pluralist values, the liberal conception of justice has been under attack. The idea is how, based on the Rawlsian conception of justice as fairness, communal and religious values may be accommodated without sacrificing our basic liberties. The modern liberal tradition has found the same dilemma when it comes to the need to reconcile human freedom and equality. The priority of liberty and the difference principle meaningfully addressed such concern.

In the actual world, religious fanaticism, just like Nazism in the not so distant past, leads the assault on many liberal values. Terror groups want to portray human autonomy as the enemy of religion. Right-wing groups fuel the fervor of people who may view migrants, Muslims, and the poor in the *Third World* as outsiders. This is morally dangerous in a world that has seen a clash of civilizations in the last century. Public reason is reiterated as the neutral ground whereby people from different backgrounds can come to terms with reasoned conceptions of what can constitute as the common good. It requires all parties to suspend their religious commitments as well as their personal interests, all for the sake of the public good. Thus, the solution lies in making substantive understandings, through public reason, that will be acceptable to everyone.

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Bioethics and the Promotion of a Healthy Mind, Soul and Body

Ananya Tritipthumrongchok, Ph.D.
Vice-President of the Asian Bioethics Association for South-East Asia
AUSN Professor of Fortune Telling and Leadership Development, Thailand
General Manager, Eubios Ethics Institute, New Zealand, Japan and Thailand
Email: ananya@eubios.info

A healthy body, mind and soul are critical to achieve health. No one who is healthy in all these aspects could commit an act of terror. How can we integrate optimum physical and mental health and achieve the transformation to wellness? What are the key factors to ensure we have both a Happy Mind and a Healthy Body?

Health is the result of psychological and mental well-being, and the mind and body make people healthy. You can see some people who have good physical good shape, and look like they are in good health, but in fact they may have problems of cholesterol, high blood pressure and so on. Even though they try to do exercise, eat good food or do regular checkups, they still get stress, have problems in their family, with persons whom they love, or in their social life that makes them mentally sick (e.g. depression, fear, anxiety and so on). Many of these diseases may be reversed with simple lifestyle changes. These problems are often the result of making incorrect bioethical decisions, so bioethics can assist people to make more ethical decisions that cause less stress.

Happiness can be developed through a healthy soul, and the pursuit of spirituality. Meditation and mindfulness are now common educational tools. As my past research showed, most people consider that spirituality is different to formal religion, and personal belief. When we are filled with love and gratitude for everything that has led to this moment, we have an instinctive understanding of the universal goals of bioethics is to develop a deep self-compassion and a limitless sense of love.

Some examples from different religions for making holistic harmony and happiness in life, family, society, country and the world. A spiritual mindset supports the intention to lead a conscious life.

About a healthy body, most health research experts agree that millions of people die early each year from preventable diseases such as heart disease, diabetes, stroke, and even many cancers. Many of these diseases may be reversed with simple lifestyle changes. These problems are often the result of making incorrect bioethical decisions, so bioethics can assist people to make more ethical decisions that will also cause less stress. In extremes some people become isolated from the society and commit suicide or stay in the hospital as a patient who needs medical treatment. Health does not only depend on only what is our lifestyle physically, but some parts depend on what we think also.

The concept of ethics has often been equated with ethics, and Aristotle said that eudemonia (Happiness) was the ultimate goal of ethics. Modern culture also promotes the concept of happiness, and even some societies use the measure of Gross National Happiness as the measure of social progress, more than GDP. We should develop a happiness mind, understanding how our feelings and thoughts are interconnected and

working through them with specific tools can defeat depression, anxiety, and improve relationships with others. Telling yourself the truth can be the most powerful thing you've ever done to improve your mental health.

My research in 2015-2018 showed that most people consider that spirituality is different to formal religion, and personal belief. Almost all people, 91%, said that religion is important to them, which is consistent with the cultures of Thailand and the Philippines, a Buddhist and a Catholic country, that were the main target countries of that research. Most respondents reported that they attended a place of worship and over half said (Tritipthumrongchok, 2015, 2018). that they meditate or pray every day. From this we can say that religion is a part of human being and also related to spiritual, belief which impacts how much that they trust fortune telling.

Spirituality is the pillar of each religion. We can see that in some of the other papers in this book. But, if there was more spirituality and less organized religions there will be less terrorism. In some way we can say, less theoretical observance may focus people of real actions to make society better. Hate never makes happiness and peace, but absolute forgiveness is a state in which we perceive, beyond doubt, there is nothing to forgive. When we are filled with love and gratitude for everything that has led to this moment, we have an instinctive understanding that there are no mistakes. We develop a deep self-compassion and a limitless sense of love.

I am sure that in each religious law is making holistic harmony and happiness in life, family, society, country and the world. On the other hand, the spiritual is boundless and universe but can be related to conscious and unconscious by linking with attitude which defined who you are and how you behave. It is difficult to categorize someone as a positive attitude and negative attitude. People show a positive attitude for something and a negative attitude for something. This varies depending on a person's goal, economic status, motivation, skill, self-belief, and opportunities also what they seen in history, culture, media, politics and information era.

A spiritual mindset supports the intention to lead a conscious life. Now that you are awakening in consciousness, you would like to view life with a spiritually aligned lens. Usually people understand the term mindset as a set of beliefs or attitude. The beliefs let you frame the situation that you are in. They determine your perception, of how you see things. Whether you interpret things to be positive or negative, your mindset has a huge part to play in it. This is not just about having a set of uplifting beliefs. It also refers to a set of spiritual beliefs that influence your reactions and behavior. Your mindset is a frame of mind that helps you move towards a set of outcomes. Your beliefs are framed by your awareness of your spiritual nature. They guide you in terms of making conscious choices that support your growth.

Nowadays, we live across many cultures of the earth and have a lot of sentient beings in the planet. We are born to learn and we learn to live with love. Balance and Harmonize Soul, Heart, Mind, and Body to be happiness life

How to exercise our mind and enhance spirituality that I use as usual is meditation or contemplation involves focusing the mind upon a sound, phrase, prayer, object, visualized image, the breath, ritualized movements, or consciousness in order to increase awareness of the present moment, promote relaxation, reduce stress, and enhance personal or spiritual growth. Meditation can benefit people who are ill or overwhelmed by stress. It also promotes well-being in healthy people. In general, people who meditate regularly experience less anxiety and depression. They also report more enjoyment and appreciation of life, as well as better social relationships. Meditation produces a state of deep relaxation and a sense of balance, or equanimity.

From my 2017-2018 research with 240 people of 9 countries, over half said that they meditate or pray every-day (Tritipthumrongchok, 2018). I think this is one way to

train our mind. Also nowadays we have many courses to develop our mind that you can learn by yourself on social media. This is very important to live in a complex world, like this era.

Feng Shui Is studying how environments such as homes, workplaces or landscape affect our well-being, success and health. Feng shui is also about being in the right place, at the right time, doing the right things and with the right mindset (which is a short definition for luck factor). On a larger scale, living in a good country helps too, since Feng Shui promotes living in harmony with the Earth and Heaven. Below is an example from a Feng Shui Course:

"Feng Shui Your Mind-Body-Spirit: Flow Into Health & Wealth
A Powerful Way to Manifest Unlimited Joy, Abundance, Success and Love
Instead of feeling stuck in old patterns where nothing ever changes, imagine a world in which you can create your every heart's desire with ease, joy and a good dose of laughter! That you will reconnect with your power to transcend fear, doubt, judgment, hopelessness, negativity and regret. By tapping into your mind-body-spirit connection and the infinite wisdom of Feng Shui, you will discover your unlimited capacity to create optimal health; abundant wealth and prosperity; juicy, loving relationships; career success; clear life purpose; clarity and confidence in yourself; and unconditional self-love."

How about spirituality in animals? Referring to the Chinese Zodiac, known as Sheng Xiao, is based on a twelve-year cycle, each year in that cycle related to an animal sign. These signs in order are the rat, ox, tiger, rabbit, dragon, snake, horse, sheep, monkey, rooster, dog and pig. It is calculated according to Chinese lunar calendar. There has been a relationship between human and the 12 zodiacal animals. It is believed that the years represented by the animals affect the characters of people in the same way like the western astrology signs.

Also, many houses have a pet (cat, dog, bird etc.). Animals have come a long way from being considered strictly property and only being kept if they performed a function. Today, many pets do have a job within the household as therapy animals. They might assist a member of the household, physically or emotionally, or they might work with their owners to provide comfort to other people. Dogs originally worked with humans to hunt and scavenge for food and now do even more work with humans as police, search and rescue, or scent dogs. However, their main job seems to be providing love, support, and companionship to their human partners. Obvious, right? Isn't that the definition of a pet?

However, I believe that if we pay attention to them, their true gift is showing us how to be more spiritual. In my home, we have cats that can therapy us in physically and mentally. They are a good friend and a part of family member. In many ancient religions dogs and cats are considered as vehicles to the spiritual world, and as guardians of our spirit. The world is a sacred place, and we are part of it. Everything is related, mind and body, you and nature. Even though your physical body goes your soul will still go on in this planet as in nature. Human has a soul, as do animals. That why a healthy body, mind and soul are critical to achieve health also do balance and Harmonize Soul, Heart, Mind, and Body to be happy life. The tragedy of acts of violence demands this response from us.

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Forgiveness is the Extreme Form of Love and Hate

Dhastagir Sultan Sheriff, M.D., Ph.D. .
Independent Research worker, Chennai, Tamilnadu, India
Email: ddsheriff@gmail.com

"No one is born hating another person because of the color of his skin, or his background, or his religion. People must learn to hate, they can be taught to love, for love comes more naturally to the human heart that its opposite."
Nelson Mandela (1918-2013)
"To *educate* is an act of *love*, it is to give life. And *love* is demanding!" ~Pope Francis

Abstract

Love is a dynamic process with oxytocin and dopamine teaching us to love and vasopressin to build a mild protective aggression to safeguard that love. We are living in a world filled with love and our youth need to be educated to bring out that love in their growing minds.Leaders like Nelson Mandela have taught us that extreme form of love and hate is forgiveness. What we lack is that the feeling of forgiveness or leaders that could instill such feelings in our youth. Yet our youth are dynamic, positive and work with vigor. Educating them with love and the art of forgiving will build humanity in all of us. For trying to be a human is one of the greatest challenge a person faces today.

Key words: Love, Hate, forgiveness, oxytocin, vasopressin, youth

Human love is complex and dynamic in nature. It is a biological phenomenon having a biochemical basis and neurobiological expression. Oxytocin and vasopressin are molecules that are reported to be in the middle of love and its manifestation. Both molecules are regulated by genes that are located on the same chromosome. This speaks of coordinated synthesis and release of these two peptides. Both can, have agonistic or antagonistic effects on their receptors and post-receptor effects. [1,2]

Both these molecules are synthesized in large magnocellular neurons situated in supraoptic and para ventricular nuclei. Their axons project into the posterior pituitary, where these two peptides are stored in vesicles. These peptides are released as a response to action potential into the blood circulation. (labor or water balance). Oxytocin and vasopressin are released through their axon projections are prevented from re-entering CNS via the blood brain barrier. Oxytocin and vasopressin concentrations are higher in the brain region compared to their levels in the blood indicating the important role in CNS function.[2]

Oxytocin has a single receptor OXTR, on chromosome 3. Vasopressin has 3 types of receptors AVRP1a, AVRI1–b and V2 on chromosome 20.[2]

Studies related to deciphering the neural effects of oxytocin and vasopressin may

result in understanding the type of social stimulus , sex of the individual and the context in which the studies are carried out. The presence of receptors for oxytocin and vasopressin in amygdala, insula and cerebral cortex is shown in experimental animals. But neuroimaging studies have shown that subcortical networks may be involved in these peptides effects on social behavior of humans.[2-4] The functional connectivity between the amygdala, brainstem, anterior cingulate, insula, temporal lobe, and prefrontal cortex appears to suggest that these pituitary neuropeptides may influence social behavior by altering this neural connectivity. The cholinergic connection between the basal forebrain with cortex, subcortical and brainstem structures may regulate amygdala activity. [4]

Some of the disorders with aberrant social interaction, communication, interest and behavior are Autism spectrum disorders (ASD). It is reported that there are imbalances in excitatory/inhibitory neurotransmission in such disorders like ASD. Recent studies have shown that oxytocin and vasopressin can influence and alter the balance between excitatory/inhibitory neurotransmitters help improve social behavior in ASD. Studies related to determining precise anatomic location of CAN receptor expression in healthy volunteers with ASD may help understand how expression receptors for oxytocin and vasopressin may influence social behavior. [4-5]

The field of research related to neurodevelopmental using neuroimaging studies and social behavior augurs well for the understanding of human behavior including love and hatred.

Love is a social behavior that is based on human attraction, a connectional dimension with long-lasting bonding. Few believe in the concept of love at first sight, some love by communication and some as evolving emotion that gets transformed over a period of time. The element of trust, security and dependence grow between individuals. That bonding and relationship forms the basis of family structure, building of communities, social structural and nations. The influence of other contextual social factors like social environment, religion, culture and nationalism may consolidate social behavior and its expression. The love of a nation and hatred of aggressor which attacks the interests of another nation present contradictory pictures of love and hate. The human person is the central player in such love and hate relationship. [6-8]

In short, care taking, love and protective aggression balance human behavior and expression. Oxytocin is considered as the hormone of love and care and vasopressin provides protective aggression when that equilibrium of love is challenged. Early exposure to oxytocin fine tunes the mind towards love and balance our emotions to love and aggression. Traumatic exposure to vasopressin early in the childhood leads to over-reacting to social threats and aggression.[9]

Therefore a fine-tuning of molecular interaction between oxytocin and vasopressin promotes and builds up the coexistence of care-taking and protective aggression

Youth's mind is flooded with emotions, biomolecules like hormones apart from social influences. Molecular descriptions could give explanations of such behavior why youth behave whether in love or hate.

But we in the society must create an environment that nurtures love and humanity so that their love is directed towards constructive social behavior for the betterment of society and make our lives loveable.

The life of Nelson Mandela teaches us that such love and hate relationship leads to forgiveness as clashes between oxytocin and vasopressin with aggressive behavioral molecules like testosterone become hormone and emotional resistant over a period of time.[10] It creates an understanding that at balance love and hate are the two coins of the same emotion that rests in the house of forgiveness.

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Religious Tolerance, Bioethics: Hindus, Muslims and Christians Living together in India

Aruna Sivakami, Ph.D.,
Former Vice-Chancellor of Mother Teresa Women's University, India;
AUSN Professor of Environmental, Social and Political Sciences
Email: runashiva_246@yahoo.com

Abstract

Religions are different in different countries, but all types of religious followers are in many different countries. Religion is the very basis of human life, which is not just following a belief, but it is also the way of living because the followers of particular religion follows a definite kind of livelihood. With this moral duty of following certain rules, religion enters the boundary of law whereby a person is compelled to follow or not to break the rules decided by a state, or any country, hence it is evident that the law and religion are dependent on each other. This is because before the concept of the State or democracy, people were bound to follow the religious duties and can claim religious rights. Thus in this way religion is playing a very vital role of maintaining law and order in most societies in different parts of the world.

In India there are many religions such as Hinduism, Christianity and Islam, with a few areas with Buddhism and Jainism. God says He is the same God in different religions and different types of worships. Most of the religions mentioned in India in reality are referred to as a way of living life and the Hindu world view is inclusive as opposed to exclusivism of blurring of boundaries.

Religious Diversity in India

India is a country of religious diversity and religious tolerance that has been established in both law and custom. Throughout the history of India religion has been an important part of the country's culture. Really the vast majority of Indians associate themselves with any religion that is with culture and custom. The Indian census results find that Hinduism accounts for 80.5% of the population of India, The second largest religion is Islam about 13.4% of the population. The third largest religion is Christianity 2.3%. The fourth largest religion is Sikhism about 1.9%. In India these are the result of assimilation and social integration of religions brought up by immigrants, travelers and invaders and conquerors. The native Indian religions are Buddhism and Jainism. Unlike Japan, in India, almost all people claim to follow only one religion.

Religious ideology also has strongly influenced politics. India's religious tolerance extends to the highest levels of government for a very long time. The Constitution of India declared the nation to be a secular Republic that it must uphold the rights of citizens to freely worship and propagate any religion or faith (with activities subject to reasonable restrictions for the sake of morality, law and order, and so on). The constitution of India also declared the right to freedom of religion as fundamental right. Part III as well as the Amendment Acts of 1976 and 1993.

Law and Religion

The Constitution also suggests a uniform Civil Code for its citizens as Directive

Principle. However this has not been implemented until the present as Directive Principles are constitutionally unenforceable. Many religious communities continue to be governed by their own personal laws. Personal law exists in all religions. Religions follow rituals worship and all religious activities are prominent in each life, which are possible. Dietary habits are significantly influenced by different religions' ceremonies are all different religions which are followed.

Some matters of personal law include the acceptable age of marriage for girls, female circumcision, polygamy, divorce and inheritance. Indian Law permits each religious group to implement their religious law if the religion so dictates otherwise the state laws apply. In terms of religions of India with significant populations, only Islam really practices religious law in the   form of sharia which India allows as Muslim personal law.

It is apparent from the analysis of court rulings that the Indian State relationship with secularism occurs as a troubled one. The court actively intervenes in the sphere of religion and contributes to a disenfranchisement of multiculturalism. It is clear that there is cognitive collaboration between liberal democratic view of secularism and Hindu nationalist ideology on the nature of religion, nation and citizenship Secularism as acceptable and practiced in India is now a politically challenged topic as it often divides political factions.

Secularism in India does not mean separation of religion from state. Instead secularism in India means a state that is neutral to all religious groups. Religious laws in personal domain, particularly for Muslim Indians supersedes parliamentary laws in India; and currently in some situations there are debates such as preventing religious indoctrination in schools, when the state partially finances certain religious schools. These differences have led a number of scholars to declare that India is not a secular state as the word secularism is widely understood in the West and elsewhere; rather it is strategy for political goals in a nation with a complex history and one that achieves the opposite of its stated intention.

Religious persons and their ideology have strongly dominated politics. Indians are in a country of religious diversity and religious tolerance which has been established in both law and custom and culture. The Supreme court continues to be the most important institute where the questions are debated.

Communalism played a key role in shaping the religious history of India when the British divided India before granting independence. The British were relevant with a "Divide and Rule " policy as they saw large scale violence sparked by underlying tensions between sections of majority of Hindus and minority Muslim communities. India experienced Christianity, Sikhism, Buddhism and Jainism as people of lower castes (Dalits referred as untouchables) embraced as they preferred.

Actually there was dissent by some members of the constituent assembly due to ' fuzzy multiculturalism' favoured by founding fathers of the Indian Constitution. The preamble of the Constitution of India proclaimed India as   a sovereign, socialist and secular Democratic Republic. Recently secularism and multiculturalism has come under challenge due to tensions in the relationship of the Indian States and religions and religious expressions.

Citizens of India were generally tolerant of each other's religions and retain a secular outlook, although inter religious marriage was not widely practiced even though the intercommunity clashes have found little support in the social mainstream and it is generally perceived even now that the causes of religious conflicts are considered   as political rather than ideological in nature.

The 7th schedule of Indian Constitution places religious institutions, charities and Trusts into so called Concurrent List which means that both the central government

of India, and various state government in India can make their own laws about religious institutions, charities and Trusts. If there is a conflict between central government enacted law a state government law, then the central government law prevails. This principle of overlap rather than separation of religion and state in India was further recongnised in a series of constitutional amendments starting with article 290, 1956 to the addition of the word 'secular' to the preamble of the Indian Constitution in 1975.

The overlap of religion and State, through Concurrent List structure, has given state support to religious schools and personal laws. This state intervention while resonant with the dictates of each religion, are unequal and conflicting. For example, a 1951 Religious and Charitable Endowment Indian Law allows state governments to forcibly take over, own and operate Hindu Temples, and collect revenue from offerings and redistribute that revenue to any non-temple purposes including maintenance of religious institutions opposed to temples.

Indian Law also allows Islamic religious schools to receive partial financial support from state and central government of India, to offer religious indoctrination, if the school agrees that the student has an option to opt out from religious indoctrination if he or she so asks, and that the school will not discriminate any student based on religion, race or other grounds. Educational institutions wholly owned and operated by government may not impart religious indoctrination, but religious sects and endowments may open their own school, impart religious teaching and have a right to partial state financial assistance.

Religious practices or performance of acts in pursuance of religious beliefs, processions, functions, educational institutions, many languages, ceremonies and dietary habits are all significantly influenced by all religions in India. Public Holidays for different religious people have been given by the Constitution of India as well as religious life and tolerance which were extended to the highest levels of Government for very long years. Public Holidays for followers of different religions have been given by the Constitution as well as Processions. For example, Eid-eMilad-un-nabi-Prophet Mohammaed. Christmas-Jesus Christ, Budhha layauti-Gautam Buddha, Mahaveerjayanti-Mahavira, Gitriprb-Gurunanak,Shivaratri-Siva, Ramanavami- Ram, Janmashtami- Krishna.

The Constitution of India declared the nation to be a secular republic and that it must uphold the rights of citizens to freely worship and propagate any religion or faith (with activities subject to reasonable restrictions for the sake of morality, law and order, etc.) The constitution of India also declared the right to freedom of Religion as Fundamental Right. On two different occasions attempts were made to amend the Constitution with a view to further strengthening and clarifying its provisions on secularism but the bills moved for this purpose couldnot be enacted for technical reasons

Among these bills were a) Constitution (Forty Fifth) Amendment Bill 1978 proposing to define the expressions-secular Republic as a republic in which there is equal respect for all religions

b) Constitution (Eightieth Amendment) Bill 1993, seeks to empower parliament to ban parties and associations if they promote religious harmony and disqualify members who indulge in such misconduct. The constitution of India contains its chapter on Fundamental Rights several provisions that emphasize complete legal equality of its citizens irrespective of their religion and creed and prohibit any kind of religion based of discrimination between them.

Among these there are following provisions;

1) The State shall not deny to any person equality before the law or the equal Protection of the laws within the territory of India. (Article 14).

2) The State shall not discriminate against any citizen on grounds only of religion, race, caste, see place of birth or any of them either in general or in the matter of access to or use of general and public places and conveniences. (Article 15).

3) There shall be equality of opportunity for all citizens in the matter of employment or appointment under the state and no citizen shall on grounds only of religion be ineligible for or discriminated against in respect of any employment or office under the state. (Article 16).

4)Traditional religious concept of "untouchability" stands abolished, find its practice in any for IN strictly forbidden" (Article 17).

5) If the state imposes compulsory services on citizens for public purposes, no discrimination shall be made in this regard on the ground of religion only (Article 23 (2)).

6) To meet the demands of Article 17 noted above soon after the commencement of the constitution parliament had enacted an untouchability (offences) Act, which was later amended and renamed as the protection of Civil Rights Act 1955. The Act prescribes penalties for the practice of untouchability in various specified forms. A second law enacted in this respect in the scheduled castes and scheduled Tribes (Prevention of Associaties) Act 1989.

Freedom of Religion and Individual Rights

        Religious Freedom as an individual rights is guaranteed by the Constitution to all persons within the following parameters.

1)All persons are equally entitled to freedom of conscience and the right freely to profess, practice and propagate religion - Article 25(1)

2)There shall be freedom as to payment of taxes for promotion of any particular religion by virtue of which no person shall be compelled to pay any taxes the proceeds of which are specifically appropriated in payment of expenses for the promotion or maintenance of any particular religious denomination - Article 27.

3)No religious instructions tobe provided in the schools, wholly maintained by the state funding and those attending any state recognized or state aided school cannot be required to take part in any religious instruction or services without their (or if they are minor of their guardians) consent – Article 28.

4)Article 28 is on Education of all religious Institutions Article 29 mandates that no discrimination would be done on the ground of religion, race, caste, language or any of them. Article 29-30 deals with cultural and educational rights of Indian Constitution.

Group Rights

        Freedom of Religion is guaranteed by the Constitution of India as a group right in the following ways. Articles 26, 27, 29 and 30, state that every religious denomination or any section thereof has the right to manage its religious affairs, establish and maintain institutions for religious and charitable purposes and own, acquire and administer properties of all kinds—any section of the citizens having a distinct language, script or culture of its own shall have the right to conserve the same. Religious and linguistic minorities are free to establish and administer, educational institutions of their choice which shall not be discriminated against by the state in the matter of giving aid or confession in the event of acquisition.

Limits of Religious Freedom

        Fundamental Rights to religious freedom cannot be enjoyed in an absolutely unrestricted way. There are limitations within which these rights can be exercised as also lawful restrictions which can be imposed by the State on such rights as detailed

below.
1) Article 25; The right to freedom of religion is in general subject to public order, morality, health and other provisions of the constitution.
2) Article 25 (2) despite the right to religious freedom state can pass laws providing for social and free and reform and also to regulate or restrict any secular activity - economic, financial and political etc. – even though it may be traditionally associated with religion.

Relaxation of Rights

Despite right to equality state can provide special measures for women and children and for advancement of any socially and educationally backward class of citizens or for the scheduled castes and scheduled Tribes despite right to equality state can reserve appointments or posts for any backward classs of citizens not adequately represented in state services Article 16 (4)

Despite rights to equality a law may require that the incumbent of a religious or denominational office or member of such a committee must be a person of the concerned religion Article-16(5).

Despite rights to equality the state in terms of Directive Principles of state policy the state shall promote with special care the economic and educational interest of weaker sections of the people including but not exclusively the scheduled castes and scheduled Tribes and shall protect them from social injustice and exploitation Article-46.

Fundamental Duties

The chapter on Fundamental Duties inserted into the Constitution by Forty Second Amendment Act of 1976 includes the following among the national obligations of all the citizens.
1) To promote harmony and spirit of common brother hood amongst all people of India transcending religious, linguistic and regional or sectional diversities. Article 51 (A) (e)
2) To value and preserve the rich heritage of our composite culture. Article 51 (A) (f).

Religious matters under distribution of powers under Article 246 of the Constitution read with schedule VIII include various religious matters noted below which fall in the jurisdiction of the state and both parliament and state Legislatures or either of them can legislate on such matters.
1)	Pilgrimage outside Indian Union List (entry 20)
2)	Pilgrimage in India State List (entry 7)
3)	Burials and burial grounds-- cremations and cremation grounds State List (entry 10)
4)	Family Relations--succession and all other personal Law matters--concurrent List (entry 5)
5)	Charities and Charitable Institutions and Endowments--Concurrent List (entry 28)
6)	Religious Endowments and religious Institutions-Concurrent List (entry 28)

No role for religion in Elections

Article 225 by all Elections to central and State Legislatures the electoral rolls for every constituency shall be general and common and no person can either be excluded from or included in any such role only on the basis of his or her religions.

Representation of People's Act 1957 incorporates provisions declaring use of religion during electioneering. Article 25 explanation 11. Declaration of Wearing and Carrying a Kirpan (sword) which is fundamental rights of Sikhs.

Judicial Interpretation: The constitution uses but does not define the expressions of religion and religious denomination and therefore the courts have found it necessary to explain the meaning and connotation of these words. This was observed by the Supreme Court.

From this background of the provisions of the constitution and the light shed by judicial precedent, we may say that religion is a matter of faith. It is a matter of belief and doctrine. It concerns the conscience ie; the spirit of man. It must be capable of expression in word and deed such as worship or ritual (S.P Mittal vs Union of India-AIR 1983 SCI) common faith, common organisation and designation by a distinctive name.

Right to Religious Freedom

Interpreting the constitutional provisions relating to freedom of religion the supreme court observed. The right of Religion guaranteed under Article 25 and Article 26 is not an absolute or unfettered right. They are subject to reform on social welfare by appropriate legislation by the state court while interpreting Article 25(1), 26 strikes a careful balance between matters which are essential and integral part of and those which are not and the need for the state to regulate or control in the interest of community (A.S. Narayana Deeshitalyu vs State of Andhra Pradesh 1996) 9scc -548 Article 25-30 embodies the principles of religious tolerance that has been characteristic feature of Indian civilization from the start of history.

The laws thus serve to emphasise the secular nature of Indian Democracy which the founding fathers considered that it should be the very basis of the constitution. *"Freedom of conscience connotes a person's right to entertain beliefs and doctrines concerning matters which are regarded by him to be conducive to his spiritual well-being. To profess a religion means the right to declare freely and openly one's faith."* (Punjab Rao vs Meshram AIR 1965 sci 1179)

Religious practices or performance of acts in pursuance of religious beliefs are as much a part of religion as faith or belief in particular doctrines (Ratilal Panachand Gandhi vs State of Bombay AIR 14 sc 388).

Religions, Cultural Harmony and Peace from the Perspective of Swami Vivekananda

Jaysankar Lal Shaw, Ph.D.·
Philosophy Department, Victoria University of Wellington, New Zealand
Email: jaysankar.shaw@gmail.com

We come across the application of the Advaita concept of **oneness** in the philosophy of Swami Vivekananda to promote religious and cultural harmony. He has discussed this concept in several places, especially in the context of conflicts between different religions or between sects of the same religion, or in the context of philosophical views, such as the controversy between idealism and materialism In order to resolve some of the disputes between different religions, Swamiji introduces the concept of oneness. Hence `one in many' or `unity in diversity' becomes the central theme of the philosophy of Swamiji. This oneness has been introduced in various ways in different contexts and it has been explained by using several analogies or metaphors. The application of his oneness at social or global level will make the world nuclear free, armament free, terror free, and global warming free. This is how we can demonstrate the relevance of his philosophy to our present situation or strife ridden society and the world. Let us discuss some of the contexts where he has introduced oneness to resolve conflicts and thereby paved the way for harmony.

I

*(a)*Swamiji has quoted the following passage from our scriptures in several places: That which exists is One, but sages call It by various names (*ekam-sadvipra-bahudha-vadanti).*(*The Complete Works of Swami Vivekananda*, Vol 1, p. 348)
"The One introduced in the context of religions of the world is the goal of all the religions. Since there is the same goal to be realised, the differences between religions will be in names only. Hence all the religions form a unity and the differences are diverse aspects of the same goal. This goal is freedom from suffering and the realisation of certain values, both moral and spiritual. Hence the realisation of this Vedic thought would resolve the current conflicts between different religions or sects of the same religion, as they have the same goal."

(b) Moreover, Swamiji claims that every religion must be universal if it is to be called `religion' in the true sense of the term. He says: *"Religious ideas will have to become universal, vast and infinite"* (Vol II, p. 68). From this remark of Swamiji it follows that moral and social virtues such as brotherhood, friendship and justice, if practised only among members of a sect or a religion group, then the sect or the group does not represent the universals of religion. According to Swamiji religious truths are both universal and eternal. Since brotherhood, justice, love, etc. are virtues and the means to the realisation of the ultimate goal of life, they must be universal. Hence they cannot be confined to the believers of any particular faith such as Christianity or Islam. Hence the principle which is applicable to everyone without any exception or discrimination is the manifestation of oneness in religion.

(c) Again Swamiji claims that the principles of religion should not contradict reason. To quote Swamiji: *"The first test of true teaching must be that the teaching should not contradict reason"* (Vol II, p. 390).

In other words, the principles of ethics and religion should be justified on rational grounds, and hence they should be universal as reason is the same for every human being. Since both the ethical and religious doctrines are justified on rational grounds, they are not dependent on a personal supernatural being for their justification and thereby acceptance. In this respect Swamiji's teaching has far reaching consequences. Kant, in the Western tradition, has tried to make ethics independent of religion, but Swamiji has tried to make both ethics and religion independent of any supernatural being. Hence he has reified human beings and thereby asserted the identity between the soul and the ultimate reality. In order to grasp this point let us discuss some of the analogies or metaphors used by Swamiji.

He uses various analogies to emphasise the oneness of religion and the oneness of soul in the midst of diversity of religions and beings. In order to unify diverse religions he frequently quotes the following passage from our scriptures: *"I am the thread that runs through all these pearls."* (Vol II p. 381). (mayi sarvamidam protam sutre maniganaiva, *The Bhagavad-Gita*,7.7)

Each pearl is a religion, or a sect of a religion and the Lord is the thread that runs through these pearls. When we are not conscious of the thread, we take different religions to be diverse and do not realise the underlying identity or oneness. Once the underlying identity is realised we can also say with Swamiji: *"If one religion be true, then all others also must be true. Thus the Hindu faith is yours as much as mine."* (Vol I, p. 329).

The thread which unites all religions is the principle which is justified on rational grounds and which is universal. For this reason if one is true, then the others must also be true, because all of them are equally universal and rational.

Moreover, the God of Swamiji is not external to our soul. It is to be realised in every soul. He says: *"The end of all religions is the realising of God in the soul. That is one universal religion. If there is one universal truth in all religions, I place it here - in realising God."* (Vol I, p. 324).

According to Swamiji one becomes religious when one sees God in others. As he says: *"I shall call you religious from the day you begin to see God in men and women...."* (Vol II, p. 326).

He even identified human beings with God, and religion with the divinity in human beings. He says*: "Every man and woman is the palpable, blissful, living God."* (Vol II, p. 326). *"Religion is the manifestation of divinity already existing in man."* (Vol III, p. 482)

This identification justifies the principles of ethics and religion, and thereby ethics and religion become autonomous, not dependent on any supernatural or unmanifested being.

Swamiji also used the analogy of `ocean and waves' to emphasise the unity among human beings and the unity in the universe as a whole. He says: *"The millions of waves do not destroy the unity of the ocean. It remains the same ocean."* (Vol I, p. 505).

This analogy may be used to establish the unity of all religions including the religions which do not postulate personal gods or deities.   Different religions are manifestations of the same ideal. Hence the ideal is to be compared with the ocean and the diversity of religions with the waves which are manifestations of the same ocean. Hence the oneness or the unity is not external to any religion. It is the very basis of religion, without which a religion cannot exist as the waves cannot exist without the ocean.

Moreover, this analogy can be used to establish the unity of human beings of all races, the unity of both believers and non-believers, both theists and atheists, both human

beings and other creatures, and the unity of both human beings and nature at large. Everything is real to the extent it is a manifestation of the same reality, although everything is not eternal. Hence the differences or distinctions have not been annulled or negated. All things are united in terms of the manifestation of the same reality. This reality is given different names by the sages. Hence the harmony will be achieved when we realise that everything is the manifestation of the same reality. Since Swamiji has used this analogy in several places, it seems to us that the unity he is postulating has its roots in everything, and it is this unity which sustains and preserves diversity.

(d)   Swamiji also tries to establish the underlying unity from the very nature of the self or *Atman*, which is the real referent of the word `I'. To quote Swamiji: *"Without the "I" there can be no "You" outside."*

 From this some philosophers came to the conclusion that the external world did not exist save in the subject; that the "you" existed only in the "I". Others have argued that the "I" can only be known through the "you" and with equal logic. These two views are partial truths, each wrong in part and each right in part. Thought is as much material and as much in nature as body is. Both matter and mind exist in a third, a unity which divides itself into the two. This unity is the Atman, the real self. (Vol VII, p 101).

From this passage it follows that the I and the You form one unity, and one cannot be known without the other. Hence they are the two sides of the same coin. Since selfishness has its roots in the emphasis on I, the unity between the I and the You would make us unselfish and thereby would bring about harmony both at the individual and the social levels. Hence the well-being of the I presupposes the well-being of the You.

Moreover, Swamiji is emphasising the unity between body and mind, or between matter and thought. Both of them are manifestations of the same self which is real. Hence the well-being of the body is dependent on the well-being of the mind, and vice versa. Hence neither asceticism nor hedonism will promote the good of an individual. This conception of unity emphasises the good of the totality or the whole. Since the self is the whole or the totality, the good of self lies in the good of the totality of body and mind.

From this remark it follows that he would avoid both solipsism and behaviourism widely discussed in contemporary philosophy of mind. It also suggests a type of neutral monism. Since Russell has developed neutral monism to solve some of the contemporary problems of the mind and body, Swamiji's suggestions would also lead to similar solutions to those problems. At epistemic level this view would be similar to Strawson's concept of person. According to Strawson, both the corporeal predicates and mental predicates are ascribed to the same person. Moreover, he claims that one cannot identify oneself unless one identifies others.

To quote Strawson (1962): *'The condition of reckoning oneself as a subject of such predicates is that one should also reckon others as subjects of such predicates."* As Strawson avoids both solipsism and behaviourism, Swamiji's remarks may also be taken to avoid both.

The above remark of Swamiji also suggests the distinction between the phenomenal and the noumenal self. The unity of consciousness at phenomenal level of an individual is to be explained in terms of the identity of the mind of that individual. Hence this identity would explain both memory and recognition of the individual. But at noumenal level an individual is related to other individuals, as both matter and mind are manifestations of the same Atman.

(e) Again, unity among individuals has been asserted by postulating equal potentiality in each individual. It is claimed that there is divinity in each individual, and each individual is a manifestation of the same divine consciousness. To quote Swamiji: *"..., potentially, each*

one of us has that infinite ocean of Existence, Knowledge, and Bliss as our birthright, our real nature, and the difference between us is caused by the greater or lesser power to manifest that divine" (Vol I, p. 388).

Here unity has been asserted by postulating the same unlimited potentiality in each individual, and by assigning divinity to each individual. Hence each individual is actually divine and potentially infinite. Differences between individuals are to be explained not in terms of kind, but in terms of degrees of manifestation of the same potentiality.

(f) Swamiji has postulated unity not only in each individual, and among human beings, but also in the whole of this universe which includes everything. To quote: *"The whole of this universe is one Unity, one Existence, physically, mentally, morally and spiritually. We are looking upon this one existence in different forms and creating all these images upon it."* (Vol II, p 249).

Hence the Unity of Swamiji which is the key to harmony is all pervasive and all encompassing.

(g) As there is unity between body and mind, between matter and spirit, between human beings and other creatures, and in the universe as a whole, similarly, there is unity among all the paths for the realisation of the ultimate goal which is free from bondage (*moksa*). Each of the four paths, viz, the path of knowledge (*jnana*), the path of devotion *(bhakti)*, the path of action (*karma*), and the path of concentration *(raja-yoga)*, would lead us to the same goal. Moreover, these paths are not independent of each other. They crisis-cross and overlap. To quote Swamiji again:

"There is not really so much difference between knowledge (*jnana*) and love *(bhakti)* as people sometimes imagine. We shall see, as we go on, that in the end they converge and meet at the same point. So also it is with *Raja-yoga.*" (Vol III, p. 32).

From our above discussion it follows that Swamiji is postulating unity wherever we come across discord or conflict which is the source of suffering, and unhappiness. This theoretical side is to be supplemented with the practical side so that the unity can be realised, at least to some extent, in this life. Hence Swamiji has addressed the question of unity between theory and practice in his lectures on practical Vedanta. Once the gap between theory and practice is bridged, we realise the unity here and now. As Swamiji says: *"... it is imperative that all these various yogas should be carried out in practice, mere theories about then will not do any good ... Religion is realisation, not talk, nor doctrine, nor theories, however beautiful they may be. "* (Vol II, p. 396).

As regards the question how to realise religion in our lives, Swamiji says: *"The first step towards the realisation of religion is to give up all types of superstition. We have to overcome a huge mass of ancient superstitions, ancestral superstition; class superstition, city superstition, country superstition, and behind all, the vast mass of superstition that is innate in every human being."* (Vol II, p 248).

Since ignorance is the root cause of superstition, we require knowledge or proper understanding to remove these semi-innate superstitions. Once our superstitions are removed, the feeling of superiority on the basis of caste, colour, creed, region, language and nation will disappear, and thereby some of the causes of discord, envy, jealousy, etc., will be eliminated.

Secondly, we have to foster follow-feeling and love towards others with the utmost sincerity. According to Swamiji this love has no boundary and it does not discriminate between the I and the You. As he says: *"Love for yourselves means love for all, love for animals, love for everything, for you are all one. It is the great faith which will make the world better."* (Vol II, p. 301).

Swamiji even went one step further and identified religion with love. He says: *"It is in love that religion exists and not in ceremony, in the pure and sincere love in the heart."* (Vol III, p. 141).
"Love opens the most impossible gates; love is the gate to all the secrets of the universe." (Vol III, p. 225).

Love also produces some practical results which will help in reducing the suffering of others and thereby pave the way for the realisation of freedom and bliss.   To quote Swamiji: *"He who sees Shiva in the poor, in the weak, and in the diseased, really worships Shiva; .... He who has served and helped one poor man seeing Shiva in him, without thinking of his caste, or creed, or race, or anything, with him Shiva is more pleased than with the man who sees Him only in temples. "* (Vol III, p. 142).

Swamiji has even identified life with love. As he says: *"Life is love, and when a man ceases to do good to others, he is dead spiritually."* (Vol II, p. 493).

Here I would like to compare Swamiji's conception of love with that of Einstein, as we come across remarkable similarities between their worldviews. To quote Einstein: *"For love we live and die. Love is God and God is love. This force explains everything and gives meaning to life."*

Again he says: *"If we want our species to survive, if we are to find meaning in life, if we want to save the world and every sentient being that inhabits it, love is the one and only answer."* (*A letter from Albert Einstein to his daughter,* Sean Harrison)

The love of Swamiji is not a wishful thinking or an emotion present as a mere feeling. Rather it does something positive to alleviate the suffering of others. Moreover, there is no selfish motive in our actions which are due to love. Hence the combination of knowledge, love, and unselfish action will lead us to the ultimate goal or the realisation of the highest good.

Now the question is how to realise the goal of his universal religion not only at personal or individual levels, but also at the level of society, or in the world at large.

A particular individual may sacrifice everything unselfishly for the promotion of the good of another individual, or a group of individuals, but the question is how he/she can remove the suffering of a large community when there is a very wide gap between the haves and have-nots, between the rich and the poor, between the developed and the developing nations. If religion is to be made practical, then it should be achieved now and everywhere. As Swamiji says: *"... now the time has come when it (religion) should be carried into practice, not only in this country but everywhere."* (Vol III, p. 432).

Moreover, since we have to realise the goal of religion through our body, we have to make ourselves healthy.   As Swamiji says: *"First of all, our young men must be strong. Religion will come afterwards ... You will be nearer to Heaven through football than through the study of the Gita."* (Vol III, p. 242).

II

Now I would like to discuss whether harmony or peace can be realised at social or global level, even if it can be realised at the individual level. So the question is: How to realise it at a social or global level when there is a very wide gap between the haves and have-nots, between the rich and the poor, between the developed and the developing nations? If philosophy is to be more practical then we must address this question as well.

At present approximately 20% of the total population of the world own 60% of the land and natural resources. In Oceania, 0.5% of the global population occupy 6.3% of the land, while in Asia approximately 60% of the global population is living in 20.3% of the land. Hence the density of the population in Asia is nearly forty times higher than that of Oceania. Similarly, the per capita gross national product (GNP) in some countries

such as the USA or Australia is eighty times higher than that of developing nations such as Cambodia, Nepal, or Bangladesh. The socio-economic condition of the nations may also be summarized in the following way.

1) Twenty percent of the global population living in developed countries consumes 16 times more than the twenty per cent of the global population living in developing countries.

2) The GDP of 20 per cent of the global population living in developed countries is twenty times higher than the GDP of 80 percent population of the developing countries.

3) The gap between the rich and the poor nations has been widened. In 1970, the ratio was 30:1, but after thirty years it was more than 61:1.

4) Still one billion people are living on less than US$1 a day. The poorest 20% of the world's people account for 1.5% world income.

5) The average income for the world as a whole is US$5533, but 80% of the population are living on less than the average.

6) In relation to per capita consumption of electricity, some rich nations consume 100 times more than some poor or developing nations.

7) Still some 2.6 billion people do not have access to sanitation, and more than one billion people do not have access to clean water. In the United States, the average water use per person per day is nearly 600 litres, while in countries, such as Cambodia, Ethiopia and Uganda, it is less than 20 litres.

8) At present the richest 20% of the global population consume 80 per cent of the resources, while the poorest 20% consume only 1.3 percent of the resources.

(From *Human Development Report, 2006*)

When there is such a wide gap between the developing and the developed nations, between the haves and have-nots, it is difficult to realize harmony in the world, and thereby peace or happiness. As you are aware, one B-2 stealth bomber, a weapon for destruction, costs 3 billion dollars, while billions are still without shelter, without sanitation, and without access to the benefits of modern technology.

In order to achieve freedom at global level and to save the world from total disaster, I would like to refer to the following message of the Vedic tradition: *vasudhaiva kutumbakam* (the entire world is your relation) and the Oneness of the Advaita Vedanta. The Vedas and the Upanishads have added spiritual dimension to our life for the betterment or the liberation of the entire world. One of the great sayings is *'aham Brahmasmi'.* Literally, it means 'I am identical with Brahman'.

Now it may be asked, what is Brahman? In reply, it is said, *'khalu-idam–Brahma',* meaning 'Everything is Brahman'. Hence 'I am identical with everything'. Now it may be asked how I can be identical with Brahman. The followers of the Non-dualistic Vedanta claim that at deeper level my consciousness is the same as the universal consciousness. But the supporters of the Dualistic Vedanta claim that what it means is that I am subservient to, or at the service of, God or divinity. It is to be noted that all the schools of Vedanta or streams of Hinduism emphasize righteous actions (*karma*), dedication or devotion *(bhakti)*, and knowledge (*jnana*) in varying degrees or at different levels of the realization of divinity in us.

But the materialists or the Marxists would contradict this thesis, as I am different from other things and there is no God or divinity. Since the Advaita Vedanta accommodates a range of truths without having inconsistency (*nirvirodhavada)* as Gaudapada, the great master of Samkara, claims, we can accommodate the views of the atheists or the materialists without abandoning the Oneness or the unity-in-diversity of the Vedantins. On this point I would like to suggest that the great saying 'I am Brahman' means 'I am related to everything', as my welfare, peace, or happiness depends on others, including other beings and nature at large. This is how the holistic outlook and

the universal of *dharma* may be introduced for the betterment of all. In order to realize the unity with the world, or practice universal brotherhood or love, we have to remove our doubts or the preventer cognitions that stand on our way.

Indian philosophers, by and large, have suggested the following three methods:

i) Study of scriptures, including *satsanga* (discourse with, or company of, good or realized people)

ii) Rational justification for the theses of the scriptures, or their utility in our life

iii) Concentration or meditation on the truths of the scriptures

For concentration or realization we require eight-fold Yogas known as *yama* (restriction on certain activities), *niyama* (cultivation of certain activities), *asana* (discipline of the body or postures), *pranayama* (regulation of breathing processes), *pratyahara* (control of the senses by the mind), *dharana* (focus on truths), *dhyana* (steadfast concentration on truths), and *samadhi* (absorption of the mind in these truths).

The ideal of Oneness at global level can be realized if the countries are governed by a single world body and global resources such as food, water and land are shared evenly. This would remove the root cause of the poverty of the teeming billions, the root cause of terrorism and the root cause of the conflict or war between nations at global level. It would also resolve some of the problems due to global warming, as there will be common projects or rules for the reduction carbon dioxide emission. This Oneness would promote some basic or core values, such as non-violence and love, and teach how to realize them in this life.

If several nations, such as Germany, France and the United Kingdom, can form a Union having a single currency and common passport, then all the nations in the world can also form a single Government. Similarly, if fifty states in the USA can form a single government, then all the states in the world also can form a single Government for the betterment of all. This will make the world nuclear free, armament free, strife free, and warming free.

Thus it would pave the way for global freedom, peace and harmony. Hence it is our duty to make the rich nations feel for the developing nations, and to make the rich nations realize that their occupation of disproportionately large areas of land or resources is unfair, unjust, and unreasonable. This can be achieved by changing peoples' hearts, and by carrying the message of Oneness and universal brotherhood to every individual, to every city, to every community, and to every nation. Hence the message '*vasudhaiva kutumbakam*' ('the entire world is your relation') is the message of oneness. It is a message of freedom from suffering, peace, bliss and global harmony. It is for the betterment of all and every being. It will reduce our suffering and pave the way for the realisation of our freedom from bondage.

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Letters from St. Stephen's International School from Students

St. Stephen's International School, Khao Yai, Thailand
Contact through Dr. Alex Waller.
Email: arwaller1@hotmail.com

Dear Christchurch,

Over the past few weeks I have been learning about the influences of xenophobia and the prejudices leading to such heinous crimes being displayed in your mosques. After seeing videos of the people affected and being able to witness emotional expressions of the loss inflicted on your home, I wish to remind you that we will not stop praying for you and your loved ones. We will never forget. Although we can not imagine the pain and loss that you feel and that you will surely carry with you but we do share in your anger and heartache. We will support you in ensuring that something so devastating never happens in your town or anywhere else again. I can not find the words to convey to you how sorry I am, although it won't help. We stand by you. The world stands by you.

faithfully,
Jasmin, 8A9

Dear survivors in Christchurch,

I am a Year 10 at an international in rural area of Thailand.

I have learned a little about the attacks in your city during my social studies classes. I can understand how scary it must have been for you.

I understand that memories must trouble and worry you still now.

You and your families and friends are on my mind.

I want you to know that although I am thousands of miles away I feel anger that someone could do such evil killing to innocent people. I can hardly find the words to express how strongly I feel about this. I would like to promise that I resolve to stand up against with you. Here in Thailand although I am only a student... I will stand up and work for peace and make every effort to promote hope not hate.

Last year people all around the world supported and prayed for Thai children who were trapped in a cave. It helped to give them hope with the rescue.

I hope that knowing my thoughts for you will help a little to give you a peace of mind.

With sincere from my deepest feelings.

You supporter,

Kwang

Dear people in Christchurch.

I am a year 10 boarding school in Thailand.

I have learned a little about the attacks in your mosques during my social studies classes.

I cannot imagine how horrible it must have been for you.

I understand that memories must trouble you still now.

You and your families and friends are in on my mind.

I want you to know that although I am thousands of miles away I feel revulsion that someone could do cruel things to innocent people.

I cannot find the words to express how strongly I feel about this.

I would like to do something for you.

I would like to assure stand united with you — against this type of terrorism.

Here in Thailand although I am only a young person.

I will stand up and speak out against and make every effort to promote hope not hate.

Last year people all round the world prayed for Thai children who were trapped in a cave. It helped to give them courage with the rescue.

I hope that knowing my thoughts for you will help a little to give you healing.

With sincere my deepest feelings

Mind
Your friend,

Dear, sufferers

I am a Year 10 at an internation in Thailand. I have learned a little about country during my social studies classes. I can hardly tell how terrible it must have been to, you. I think that it memories must trouble you still now. You and your families and friends are on my mind.

I want you to know that although I am thousands of miles away I feel very sad that someone could do such cruel to innocent people.

I cannot find the words to express how strongly I feel about this.

I would like to assure that I resolve to stand up against type of racist racist. Here in Thailand although I am only a student I will stand up and understand other religious and try to promote hope not hate.

Last year people all around the world supported Thai children who were trapped in a cave. It helped to give them hope with the rescue.

I hope that knowing my thoughts for you will help a little to give you healing With sincere my deepest feeling

Your friend, Bam

Dear The people in christchurch, I am year 11 student in Thailand. I have learned a little about the attack in your mosques during my social studies classes. I can hardly imagine how horrific it must have been for you. I understand that the memory must haunt you still now. You and your families and friend are in my heart. I want you to know that although I am thousands of miles away I feel repulsed that someone could do such horrendous shooting to innocent people. I can hardly find the words to express how strongly I feel about this. I would like to stand united with you against this type of islamophobic. Here in thailand although I an only a child but I'll stand up and speak out against and aim to promote hope not hate. last year people all around the world supported thai children who were trapped in a cave. It helped to give them hope with the rescue

I hope that knowing my thoughts for you will help a little to give you a piece of mind

With sincere regards.
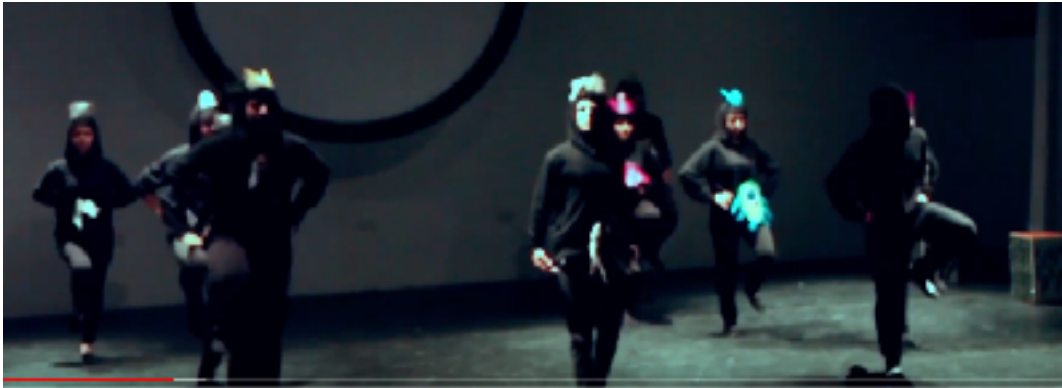your sincerly, freem

freem

The Power of Youth to Interconnect: Conference of the Birds

Cambridge High School, Amman, Jordan
Contact through Dr. Ayoub Abu Dayyeh.
Email: ayoubabudayyeh@yahoo.com

A Video in memory of Christchurch massacre https://youtu.be/IInu0DIY8iU

International Baccaluereate (IB) students at Cambridge High School in Amman, Jordan created and performed the play "Conference of the Birds" in memory of the Christchurch massacre in New Zealand to pay tribute to the victims, express our opposition to this act of terror and offer our condolences to all those who were affected.

The play came to life under the supervision of Ms. Katia AlTal, our school's CAS Director and Dr. Ayoub Abu Dayyeh, our TOK teacher and school academic advisor. It would not have been possible to complete this project without the support of the school's administration, our parents, and our fellow peers. The play was performed twice; once during the school day to students and teachers, and another during a school event to parents and other guests.

The students who participated were:

Omar Al-Kayed	Hamza Al-Turaihi	Karam Hasan
Ali Awwad	Hashim Al-Hasani	Ibrahim Wazir
Ahmed Al-Saffar	Yousif Hashim	Sara Al-Mani
Diana Ayesh	Yousef AbdelAziz	Natasha Hamam
Zuhair Al-Kayed	Hamzah Al-Bitar	Fatima Al-Dahi

Nour Hijazi	Ahmed Al-Rubaye	Fatima Zalzala
Mirna Al-Qatarneh	Raneem Al-Mani	Amr Faris
Dema Al-Tikrity	Omar Abbadi	Ahmed Fakhri
Khaldoun Al-Shibli	Fatima Karim	Abdullah Shaban

Brain Memory-coding can influence brain health and society

Osama Rajhkan, Ph.D.·
Saudi Arabia; AUSN Professor of Bioethics and Integral Health
*Email: osamarajkhan@gmail.com*

Abstract

Brain Memory-coding (bmc) can be expensive when the synapses of the neural networks constantly fire under negative stimuli. This is because medical research shows that repeated negative encoding can undermine the health of the brain and body. Bmc can also affect the values of society, especially in troubled times. Studies have shown that bmc is strongly associated with three states of brain activation that are considered normal; i.e., beauty, sound, and threats. However, under intense activation, these three can drive chronic inflammation of the amygdala, the seat of emotional survival and response in the brain, and in turn the dysfunction of the heart and lungs. This pathological relationship is well understood today in medicine. One clue came from examining short and brutish lives which were underlined by actions based on fearful reaction rather than clear thinking. In a word, a healthy amygdala can make the difference between a good life and one that is characterized by the lack of intelligence and skills. Increased levels of activation during negative social events is a cause of many health issues as brain organs like the Amygdala are readily effected by negative emotions, which invariably leads to its growth – potentially to the size of a tumor. This is because evolution gave negative events a memory advantage over positive and neutral ones with behavioral consequences. It is important to better understand this process. Because these changes in the individual's brain can have public health and social risks, this paper recommends that policy is developed in a way that is less detrimental to brain and physical health.

Key words: amygdala, neuroscience, memory coding, limbic brain, fear and anxiety

Introduction

In a neuroscientific sense, the history of the individual is a microcosm of the history of the traumas and injuries received by his/her brain and body. The extent to which individuals are compelled to pursue work and life goals in emotional distress that negatively or positively encodes their memory, and thus response to stimuli, requires conducting oneself and society in a way that minimizes these injuries.

What does this mean? It means that stress/distress signals are triggers for coded patterns that can make humans more likely than could be the case otherwise to ignore or react negatively to small issues that unnecessarily increase their energy expenditure causing higher rates of entropy (faster brain and physical decline).
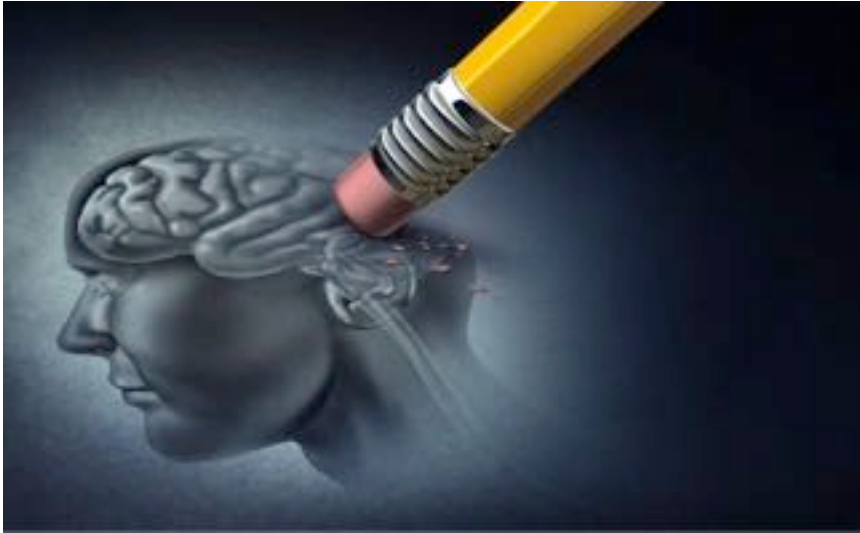
Source: Intelligent Living

Thus, to avoid the above mind-body state, we must understand the full cultural determinants of brain health in a holistic/integral manner to promote quality of life. More specifically, it means modifying lifestyles to reduce distress in life and in turn reducing negative brain memory coding or at least its accumulation. This is important today as negative events appear to compound and continue to degrade brain and physical health, not to mention social values and ethics, directly or indirectly. We ignore these dynamics at the detriment of our brain and body.

It also means that, essentially, the framework of ethics, that is the principles for conducting behavior during human interaction, need revisiting to strengthen their message with the ultimate aim of balanced memory coding amongst humans. Ethics have improved the conduct of behavior as standards of living improved, in particular since world war II, but the cost both in human health, especially the brain and by extension social values has been prohibitive. Anxiety and insecurity is sporadic and is worrying because they prevent quality of life in many settings with long-lasting symptoms.

It would seem necessary, then, nowadays, to improve our understanding of why brain memory coding developed over time in the organism, its evolutionary precursors, its advantages and disadvantages, like the hidden impact of constant micro-aggressions in daily life, and the consequences as it does not appear to be a serious concern in daily social interaction. This is important because research shows that negativity that arise from such indiscretions can be an issue in other ways that have a detrimental, although delayed, impact on brain health and society's values by extension.

Methodology of the study

In this paper, case studies of individuals who developed enlarged amygdala and small vessel disease from exposure to repeated bmc is examined and their treating physicians are interviewed. I evaluate primary and secondary research related to the results of bmc-brain specific changes with MRI imaging technology and neuropsychological tests (MicroCog) to reveal cross-reactivity between bmc and brain health damage in response to negative events during social interaction and its social and economic impact both for the individual and society.

What is the amygdala?

The amygdala is the seat of survival emotions and response in the brain. It tends to enlarge once activated by traumatic stress or unwanted conditions. Under such conditions, the amygdala starts to develop a sensitivity to the incoming signals from the environment, releasing stress hormones, like cortisol, in the body, be it positive or negative.

What is brain memory coding (bmc)?

Beginning in 2002, a new understanding emerged in neuroscience in how negative social events impact brain and body health. With increased awareness of brain health care, doctors and care providers started asking patients to undergo MRI imaging of their brains when they complained from headaches to rule out brain lesions and tumors. This is because traumatic stress caused by things like micro-aggressions in social interaction soon came to reflect the impact on the function of some brain organs, like the amygdala and hippocampus. The more the aggression, the bigger the impact and the deeper the damage and more extensive the intervention to reverse the problem. In acute situations, individual neural networks in the brain are affected and forms negative memory patterns of the event causing the stress.

This networking model of the effect of bmc on the brain can be extended to the entire organism, even to every molecule and cell in the body because every cell exists by communicating and cooperating with other cells, including the bacteria in the microbiome. All this communication involves information sharing between all the cells, a seamless work so integral to homeostasis and health loss regulation after 25 years of age that bmc interrupts until something breaks down and disease emerge in the brain.

Why memory coding developed over time?

The human genetic code developed over millions of years. All living organisms, including humans, rely on energy to survive and use metabolic pathways that have evolved over that time to convert glucose to energy tapped as the primary means of sustenance. Natural selection is the evolutionary precursor that refined the conversion process to generate more energy to better sustain life. other tools also emerged to help sustainability, one such tool is known today as the fight-flight response which was incorporated into the organism's brain.

What are the advantages and disadvantages of bmc?

It is hypothesized that a key reason for this mechanism is the avoidance of threats and the assurance of safety. In the process, the animal developed several senses, conscious and unconscious, to monitor its internal and external environment. While consciousness is ultimately a subjective experience, this tool has been used by humans as a goal-oriented one to guide their behavior under certain stimuli. The brain huge neural network can theoretically compute – even anticipate - any favorable or dangerous situation and update its synapses accordingly. When brain neurons are activated by fear stay active, they can trigger nearby neurons and strengthen the coupling to trigger each other under that or similar stimuli, hence the idea of neurons that "fire together, stay together." Because information in the brain is recurrent, repeated negative brain memory coding updates the synapses in a deterministic way: the neural network learns to respond in kind. Its simple physics.

Doctors today recognize that a life changing event effects five core neurocognitive domains in the brain, in which the amygdala plays a key role including: (1) attention to work, (2) mental control, (3) memory, (4) reasoning, (5) spatial processing and reaction time to stimuli. Cognitive experts consider these five items as

typical markers of bmc under stress that a particular event can encode to produce subjective experience (or consciousness).

Scientists have learned how the above areas affect synapses between neurons in the PFC (prefrontal cortex) - the synapses become weaker when the subject is stressed due to the release of high levels of chemicals that disrupt communication between the PFC cells and the organ begins to lose the connections if the negative encoding continues.

Neuro-chemically, stress tends to delete the effect of an enzyme called PDE4A that is strategically placed near the synapse to stop the stress-driven cycles of stress chemicals (Arnsten Lab, 2014). As the person ages, this effect increases emotional trauma, which is a risk factor for Alzheimer's disease. Today, the neurological effects of negative memory coding are well researched, especially with the rise of AD/HD amongst children and adults (40-50% of the world's population).

Amygdalic function under distress

Doctors know a great deal about the connection between mental stress and physical disease. Acute stressful conditions not only alter stomach chemicals but also the brain. Once the body is exposed to repeated stressful event over the period of time such that the stress does not stop, the mind becomes overexcited and can become hijacked by anxiety, worry and even depression.

The neuroscientific evaluation of recent brain MRIs of thousands of individuals that live under demanding urban conditions reported poor amygdalic functionality typically associated with modern-day pressures at life and work like anxiety, depression, post-traumatic stress disorder and small vessel disease, which reduces the ability of the heart's small coronary branches to dilate properly. Such demands produce negative brain memory coding that negatively affects the body, brain, heart and spirit making it difficult to strengthen balance and well-being in life.

While everyone has their own coping mechanisms, in general, bmc can be life-threatening if prolonged for the individual and raises questions about policy in virtue of the declared dedication of upholding ethical standards related to rights and responsibilities of everyone in society.

What do the symptoms look like?

Typically, stressed people start the day with a headache in the morning after waking up. In some cases, the headache is accompanied by nausea and in more acute cases diarrhea, vomiting, and severe intestinal pain from paralyzed small intestines.

Most patients quickly learn about the strong brain-stomach connection and that it is not all in the head. In fact, some patients learned that the distress caused by micro-aggressions is typically associated with a group of secondary symptoms that may or may not surface simultaneously.

Treatment options to reverse brain inflammation

Under care provision, patients with a history of accumulated stress will undergo several medical tests; an eye examination, a complete blood work, quantitative EEG, and a battery of neurophysical and neuropsychological tests and, as the symptoms come and go, doctors often ask patients to do a brain MRI with contrast after completing a detailed questionnaire related to their medical history to assess overall physical and brain health.

Patients can also undergo the Micro-cog Assessment so the treating physician can better understand the physiological and psychological impact of increased amounts of stress on the brain under duress.

Is the MRI safe?

The neuroscientist interviewed said MRIs are safer than CT Scans, which can be painful to administer and expose the patient to radiation. Not the MRI. The human body evolved to contain millions of positively and negatively charged atoms that act as micromagnets in the presence of powerful magnets, and that is what the MRI machine is. A computer will collect the data, which is analyzed by complex mathematical equations to reveal an image of the anatomy of the brain's organs that are transferred to a film. The MRI is the best technology available today for looking at soft tissue like the brain's organs. He added that in the past, X-rays produced an image, say of the brain, that looked like an empty pocket of air, not the MRI. With the MRI film, you get a detailed picture of each organ and the entire shape of the brain – we can even see if the brain is ageing with wrinkles, like the face of an old person, or still supple and firm like the face of a younger person.

Why Brain MRI is important?

The MRI allows doctors today to look at the organs inside the brain, just like X-rays a 100 years ago enabled doctors to look at the organs inside the body. For example, now doctors can see clearly the Amygdala, or the pineal gland, to see if it shows significant enlargement, a strong sign of activation under constant exposure to negative encoding, which can compromise its functionality, just like Tuberculosis or Asthma can compromise the lung's proper function in the body.

From the author's research, many studies that have used MRI scans of the brain have linked negative memory coding with brain organ injury and its cardiac response, especially in males. This is in line with the above findings in medical science, that an enlarged Amygdala or flattened Pituitary gland can reduce blood flow to the Cerebellum, which remains understudied though it holds 15 per cent of the brains neuro connections. This means MRIs have practical implications today for a better understanding of what social interaction does to individuals and society as a whole, and of course the nature of the changes that happen to both.

Clues from other social areas, like sports

The field of professional sports is replete with MRI studies for both males and females. A lot of scientific neuropsychological research has been conducted on brain injuries due to physical or emotional stress in a wide range of professional occupations, from active sports to sedentary office spaces using MRI scans imaging of those who to do not take psychoactive or chemo-therapy medications (the expert explained that the brain must be clean of active chemicals before it can be scanned).

These brain MRI scans showed three clear general diseases associated with exposure to chronic emotional stress under repeated negative memory encoding:
1. Asymmetrical amygdala (difference in size between the right and left amygdala);
2. Small Vessel Disease;
3. Flattened pituitary gland in the *sella turcica* (Latin meaning Turkish Seat in the middle of the brain.[100]

Potential future health damage

According to interviewed neuroscientists/radiologists, the scientific literature

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[100] Source: Dr. Francis Collins, Creative Minds: Making Sense of Stress and the Brain, directorsblog.nih.gov, 2014, https://directorsblog.nih.gov/2014/03/18/creative-minds-making-sense-of-stress-and-the-brain/

is clear on the connection between anxiety and brain health, and the connection between the brain and stomach. There is a common mechanism between the negative memory encoding and stress-induced anxiety and cognitive impairment.[101]   Other secondary symptoms may occur in later due to a delayed effect. Because all organs in the body are interrelated and rely on each other to some extent to function properly, these delayed effects can put severe demands on the cardiovascular system and other organs, which is well established in medicine, and which are associated with harassment-induced anxiety.

Discussion

      In situations where the individual is treated differently due to stereotypical notions endorsed by the media or community, that is treated in a way that exceeds what is considered to be sensible and acceptable by a neutral observer, this can create an unsafe and threatening environment not just for the subject, but for the entire community.

      As a holistic doctor with access to some of the most sophisticated medical science from various medical sources, I have learned that symptoms are the body's way of communicating that something is wrong and needs attention. I also know that the person is their best doctor. The neuroscientists interviewed for this paper shared this insight. One who conducts anywhere from 30 to 50 MRIs everyday and have seen the inside of thousands of human brains affected by chronic stress exposure said it was best to reduce exposure to negative bmc that may unnecessarily excite the Amygdala.

      He explained that threats cause anxiety as it activates the Amygdala and with constant threats the amygdalar functioning causes structural degeneration in the PFC under distress, which in turn reduces the ability of the hippocampus to control the brain's stress response, which in turn reduces the blood flow to the body's organs, including the heart. As this is a life-threating condition, many physicians nowadays refer their patients over 40 to MRI clinics for brain imaging, especially if they complain from headaches, the first sign of stress-induced brain changes that if untreated with either pharmacological or non-pharmacological interventions, can lead to depression and dementia.

      The scientist/radiologist clearly have developed a trained eye and skill that told him how to distinguish between primary and secondary brain issues and can describe them in scientific details. He is also able to distinguish the impact of brain injury due to physical trauma, like in soccer or football, and the impact of brain injury due to emotional distress.

      Neuroscience research also shows that under normal conditions the PFC is in charge of all brain activities, from abstract thinking and memory recall to decision making and regulating emotions, among other functions, that make us human. However, under negative synaptic updating, the PFC is sidelined and the more primitive organs in the brain, aka the limbic brain, takes over because it is wired to respond to danger, which causes the subject to either freeze, fight or take flight (Collins, 2014).

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[101] See PubMed.gov, "Can anxiety damage the brain?", Curr Opin Psychiarty, 2016 Jan. https://www.ncbi.nlm.nih.gov/pubmed/26651008
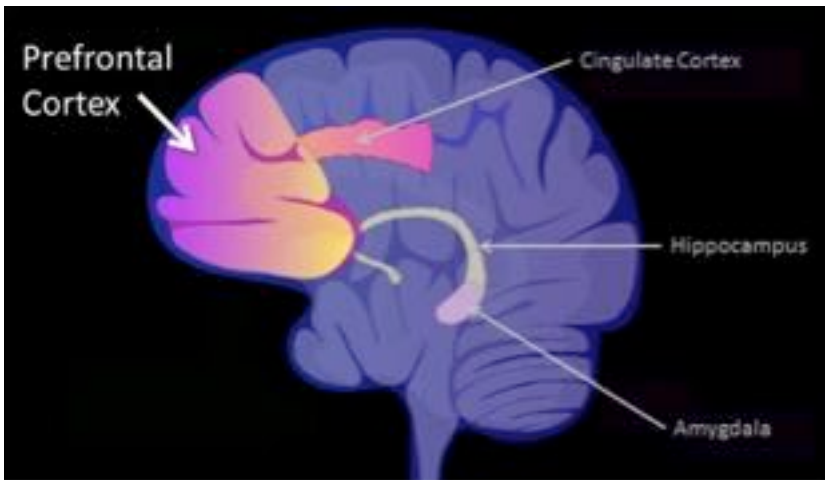
Source:

From a medical perspective, under prolonged negative updating, these organs of the brain, including the PFC, become vulnerable to disease and hinder the ability of the subject to function well in demanding daily life. This means that what is normally considered a safe daily life, in time, especially if stress becomes the norm, it may create an environment in which many a large number of people develop pathologies that require not only psychological but also physical treatment.

In daily life, negative bmc can take the place during direct demands followed up by intimidation and unwanted comments/messages, like threats to the person or indirect – even unconscious – negative behavior in which the subject is made to feel as if they are living in a hostile environment. Behavior that constitutes such subtle remarks include unwanted comments – like innuendos and stereotyping based on religious background. Anyone can become a victim to such brain coding.

Holistic medicine tells us how the body works under emotional stress. The resulting anxiety involves and triggers many physiobiological variables, most of which are health damaging. Health is not the absence of symptoms, as WHO says, especially if they were developed over a 20-year period. This means the person's body was out of balance for 20 years due to negative memory encoding and reinforcing. Medication only treats symptoms but not the underlying condition. This is a well-documented insight from holistic medicine.

Conclusion

It is argued in this paper that quantitative and qualitative findings show that bmc can influence brain health in a positive or negative. The later was the emphasis of this study due to its seriousness in society today. Chronic emotional activation, like prolonged micro-aggressions, slights, and fear and anxiety damages the brain's and body's organs and produce a parallel increase in the incidence of negative social events.

The studies examined characterize different patterns of emotional intrusion under distress for different professions, from contact sports to office workers and house wives. Amygdala asymmetry in the limbic brain often were associated with constant fear and anxiety, and which was positively correlated with prolonged micro-aggressions.

Another point that emerged from the quantitative research is that conventional wisdom leads people to confuse the merits of progress, understood as better material standards. Unwittingly, many people sacrifice their well-being and quality of life in the pursuit of this illusory standard when they do not conduct themselves in ethical ways,

which disrupts the harmony of society.

Thus, as policies are constantly being reformed to bring them closer to protecting rights and encouraging responsibilities to improve quality of life, good practices need to be shared wider and if implemented can improve the integrity of society's ethical standards. In many settings, this remains a recommendation. It is emphasized that human interaction in stressful situations can degrade real-life moral and ethical safeguards, and this phenomenon deserves more attention than has been the case especially nowadays.

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What more is to be said? When women and children are among the dead?

Sirwan Mohamadi,
Kurdistan, Iran; New Zealand
Email: smsirwan@gmail.com

What is going through your head?
Now that 50 and more could be dead?

It's up to us to make sure
That this doesn't happen anymore

It's not about religion
Or to what and who you swore your legion

It's about humanity
Bringing peace and immunity
To each and every community.

Yes, we are all in shock
But together on heaven's door we must knock

But wait
God always opens the gate
Because he does not differentiate or hate

For its he who knows best
When laying victims to rest

And keeping them warm
No matter what colour, faith or form

So now we ask God for direction
On hatred and rejection

To guide us from above
So, we can better love

Now stand with me to give all we have
To Linwood and Dean's Ave.

Poem 1

I am not saying that ther is no glitch
But if we tune and pitch
Then we will find that every heart is rich

<u>Meaning</u>: I am not sayng that people are perfect but rather we need to take the time to get to someone to really find out who they are. Only then we will find that all people have a rich heart.

Poem 2

Where is the key?
The key to your heart?

The key to your heart
Must be my heart

When we use our hearts
We can unlock hearts.

<u>Meaning</u>: The only way we can get to know someone is by tapping into their heart. By using love and compassion we can unlock endless possibilities and therefore we can connect with anyone.

Commander's Compassion

*Hasan Erbay, **Ph.D.**·*
Dept. History of Medicine and Ethics. Afyonkarahisar Health Sciences
University, Faculty of Medicine, Afyonkarahisar, Turkey
AUSN Visiting Professor of Medical Ethics
Email: hasanerbay3@gmail.com

One night, when the wind beat against the windows that were humming, the elderly curious surgeon, who had carved every word for himself, had two guests in the doctor's room of the surgical polyclinic. These two doctors from other branches, who were on duty that night, watched for the opportunity to come and tightly exhort the nurses to call them if they needed an emergency. Hanging out, through jokes and laughter the three colleagues created an intimate atmosphere inside, and these cheerful voices echoed in the empty corridor at night. If the sound of the bubbling water nearby wasn't cut off suddenly, all three would not remember that they were there on the pretext of drinking coffee. After the automatic sound which is like a warning, they gave a break and filled the paper cups that are leaved out around with hot water in order. Then, a spoonful of instant coffee was added over steaming water.

"So you did the military service in the southeast, huh?", one of the men suddenly asked. The surgical gown on the man who asked the question was almost two sizes big. His hair over his temple had grayed up in places; his face was round, his eyes slightly slanted.

The third man didn't want candy. Just coffee.

The surgeon, who filled the glasses with water, was also wearing an ironed white gown. He had lost his top hairs and had a fairly wide forehead which is almost cornered. He looks old compared to the other two, one of his hands trembling indefinitely, as if he had just confirmed rumors that he would soon be out of surgery. The door of the room was completely closed. When he was not sick, he leaned to the end of this table where he takes a nap by leaning his forehead on his hand when he is not sick. In high spirits: "Sure," he said, smiling. "You did your homeland service as a bank cashier, however, I didn't do it like you," he continued.

"What's wrong with that, Sir?" the opposite asked, shining a little. The frailest of them was this man. Without giving any opportunity, he continued: "The state asked you to do so, us to do as we did. What suits them at that moment… If they said to come to us, of course we would go to the front!"

It was a time close to the illumination of the place where most of the night was passed. The big city is asleep. The three doctors continued to hang out without knowing how the conversation started with jokes would soon evolve into a serious matter. All three phones were on call because of they were on emergency duty call. The phones were in fact, left on the table so they could hear her voice immediately. It seemed that they were all sitting there with the precaution of being able to be called from the emergency room at any moment. It was a emergency duty call thing, a precautionary mix with uneasiness. It would be a bit absurd and unnecessary to claim that all the doctors who were on call were experiencing such uneasiness. However, most of the doctors were disciplined people who were aware of the responsibility of the profession

and tried to do their job properly.

"Oh these eyes saw many many things," the old man said, somewhere in the conversation. He was speaking in an eastern accent and seemed eager to tell about his memory, which was snappy inside him.

"It was such a night again. I didn't tell you, did I? In the middle of winter, we can't breathe from the cold. Ours have taken a shortcut from a sensitive point, it is said that there will be a transition, go and get. The third month of my military service, no no; sorry, the fourth month! Since I started on the 10th of August..."

The man took a sip of his coffee. He swallowed quickly, sucked his lips. While leaving the glass on the table, he continued his words: "We go to the way when the air gets dark, go go go... We walked for quite a while without coinciding anything and seeing anything going wrong. Then suddenly we stopped somewhere, everyone took the position. Some of them hit the right, go to the hill and go from there to another in panting. Some, like me, immediately use the things around, a little behind the line, as a trench. We wait quietly in icy weather, what a lie; I'm afraid, I tremble, but I feel that soon the apocalypse will break."

As if he still lived the exciting feelings he had that night. He took another sip of his coffee. During this brief swallow, he made sure that the other two were listening to him carefully with his full-on, all-staring gaze. The audience's eyes from the night were tired but curious.

"The time does not pass in those times. The endless valley covered in tense silence, triggering the minds thoroughly. At that moment, from one of the hills, the sound of a single gun came first. From one of our hills. Without saying anything, a loud sound came. Bedlam. Every side turned to hell instantly. Guns exploding, bullet buzz on the heads. I don't know what happened, how the hell it started. We are in the middle of the conflict."

The other two held their cups in their hands, sipping their coffee from time to time and listening excitedly. Big eyes opened to the man's lips. The man who was speaking would continue to speak but someone's phone rang. He was being wanted from the emergency room. "Okay I'm coming." He hung up. Then: "Bro, please go ahead," he insisted.

The old surgeon, who had paused a bit because of the ringing phone, continued his words when the attention is gathered on him: "Anyway, this hell lasted almost half an hour, they said. If you ask me, it took hours and days. At that time my life was gone. How can I know about the military, the front, the clash, the shooting? I didn't shoot any single bird as a civilian. And, I don't imagine to kill a guy anyway. You just said it is the military service. They said that's how you pay us. We went, signed up for the army. I am a military doctor there. My rank is on my shoulder, one ruffle. On top of the uniform, on both sides of my collar is a huge snake arms; Cadeus. As you know, the symbol of medicine."

The other doctor acted to get up. On the one hand, he was wondering about the end of what his colleague was going to tell, and on the other, he also did not want the patient to wait for in the emergency room. Just as he was about to get up, his phone rang again.

"Okay, I'm coming!" said, as soon as he opened. The woman across the line said different things, the doctor, who was prepared to go, turned around and sat down again. "They sent the patient, Sir," he said, smiling. "Go on, please…"

By the way, half the coffee in the paper cups were gone. The heat of the coffee was gone, and it was vapor-free. The ventilation system on the ceiling sizzles every time. This continues for a while and then became silent. Then it began to whistle again as if a wind was blowing.

"I looked, at one point they brought two wounded soldiers. They stretched them along in front of me. Someone's bleeding in his left arm. It's bleeding like pouring. On the other hand, it trembles with the cold. It is nearly morning. The other one has a bullet in his right chest ... Pneumothorax. Every time he breathes in, he loses air. You know, as the air that escapes from a leather ball."

Two doctors shook his head. The old man continued: "We immediately buffered the injured arm. My paramedic was a smart kid, resourceful, just the guy who was going to be a paramedic. He's a farmer as a civilian! Anyway, he packed it in two minutes. But the other soldier's situation is bad. Of course, pneumothorax is not easy. Obviously, the soldier's lung is getting more and more collapsed, and it's gonna go out. At that time, I noticed another thing in the twilight of the morning: The soldier's abdomen swells slowly and steadily. I feel like I'm getting a little fluctuating, I'm not sure. There is nothing leaked, visible; I think it is probably internal bleeding. But how do we intervene?"

The blue light of an ambulance passed through the walls of the room. One finished the coffee at the bottom of the glass, the other never touched his.

"The helicopter couldn't come because of the overcast weather. Wounded soldiers entrusted to us. We stood at the top of an ice-cold mountain, a young man in critical condition with a young man at a critical condition in limited material in my hand." "Any bleeding in the abdomen, Sir?" someone asked.

"Probably had. The teen's blood pressure is dropping rapidly, vitals are not stable. The physical conditions are difficult. We are on the slope of a hill, slightly secluded place. The paramedic has paved the way for the Ringer's Lactate. Serum will freeze because of the cold. It's still dripping, but it's not enough for me. I'm squeezing the IV bag with both hands like this, heating it and pressing it down. The fluid flows into the vein for a while and then slows again when I stop squeezing."

Another phone rang. This time it was the other doctor's phone. One of the patients got the test results; the nurse asked what to do. The man explained to the nurse, told the patient's serum, counting a few drug names to add. Others listened to him sipping their coffee, and he continued to counting. The vascular access was already open, and Adepiron was used. And an Avil ampoule inside.

On the coffee table in front, there are medical journals that have never been looked at, with medicine brochures attached to them. The heating of the room is blazing, and this time another sizzle is coming down from the ventilation system.

"The soldier's consciousness was fluctuating. The commander tried the helicopter a few more times, but it didn't come. They can't come out in those weather conditions, they said. 'How is it, doctor?' he asked curiously and anxiously. 'Commander,' I said in a whisper. 'Bad!' he turned his head to the side. He went two or three steps, turned around, shielded his palm, and fired up another cigarette. I had stopped counting how many he smoked. A thoughtful face suddenly lit up by the flame of the lighter. As he breathed his first drag of this cigarette, he said, 'Let's not grind him, doctor!' 'God, I know this boy, he is a valiant soldier...' The commander was taking another breath out of his cigarette before the previous smoke came down to his lung. Yes, the commander was anxiously sucking smoke into his lungs, but the wounded soldier was unable to breathe into his lungs. I noticed in the smoke, two more wounded soldiers in need of my help, shivering and waiting..."

There was no coffee drinker, anymore. The harsh but curious and heavy weather had landed in the room. If the fire broke out or the building collapsed, none of them probably would move.

"What happened to the pneumothorax, Sir?" someone said. "You didn't interfere with him?" he added. The old man answered:

"We tried so hard to block the pneumothorax. You know if the pleura come into contact with the air, it's hard. My paramedic found a suitable material for the wound. It's like a piece of a balloon. We opened the soldier's chest, glued it there. I've seen this process a few times before, but it was for the first time on my own. But I know it's not gonna work. The main problem of the soldier is a hemorrhagic shock, losing blood. The truth is that there's a place inside the young man that's bleeding out."

This time the other doctor asked: "What did the commander mean when he said we shouldn't torture him?" The old man smiled after a deep sigh. A look of remorse mixed with pain came in his face. Eyes are round, the room is quiet, air conditioning is scratchy, morning is close.

"I didn't understand what the commander meant at first, man. I take to the mercy of the Lord Jesus. The soldier is certain to die. These words are to make it easier for him to avoid suffering..."

The mouths of two doctors stayed open in the face of the things that they hear. The weak one immediately embarked on the cross. The high number of questions in their minds was evident from the views of both. The two doctors wanted to listen the other without interrupting, but on the other hand, they were amazed and bewildered by what they had heard and couldn't stop themselves from asking the matter. They both competed to ask questions. What one said was hardly understood, the other had to repeat his question:

"One-second Sir, one second," he said, hastily. His mind was completely confused. He was asking what he couldn't fully understand with amazement that he couldn't handle while pointing his index finger at his temple. "Is the commander talking about killing the wounded soldier?" What, how?

At that moment, the time seemed frozen. Yes, the old man said by shaking his head: "At first I couldn't believe it either. But, what can you do? Commander's weapon M42 is an automatic magazine and made in Moscow. And a gun that I didn't know the brand of, and it's the first time I've ever seen it. 'Doctor!' he said. 'There are two more soldiers in the back waiting for your help ... Their mothers will ask me, why didn't you look at my son, I can't sacrifice them for a job that won't happen!'

The commander took the pistol he had taken out of his bag and turned to the wounded soldier lying on the ground. The soldier's head was leaning backward, his eyes half open; he was looking at us in shortage of breath. The soldier's consciousness was probably not clear at the time. He's been delirious about his mother for a while. Unspeakable words such as 'Mother, mother, burned...' were pouring from his mouth. Some of the words were not understood; maybe Adyghe... We didn't understand. The commander walked quietly to the soldier, hurriedly crossed him, leaned over, and fired a hand at the soldier's head on the ground with the pistol in his hand."

The two doctors in the room were stunned. Curiosity, astonishment, and sadness at the gaze. The commander's gun exploded many years ago at the top of a cold mountain as if at that moment there was another explosion in that room. "The gun sounded very little so that at first I didn't understand that the commander was firing; I look like gawk." said, the old surgeon. Then he continued winded: "The wounded soldier's neck fell this time. A little bleeding appeared in his temple. The commander turned to me as a person who had done his duty and said: 'Doctor, look at the next wounded!'"

It's not easy... I just stood there. It's hard to breathe, my heart is rumbling. The soldier I worked so hard to keep alive had one bullet job. Yes, one bullet... I'm stuck. I was stiff. It's like the first time someone's dying near me! I would probably have been in shock for quite a while if the commander hadn't come up to me and yelled at me as much as he could."

The room was not snapping. The ventilation on the hill continues to sizzle in another tune, the blood pressure sick old man on the back of the medical journal was staring at him with his fixed smile. Death, religion, military service, medicine, compassion, homeland, life, medicine... These were the words standing in the air. The definition, meaning, and content of none of them are incompatible in the minds of the three men inside.

"Did the commander hit the wounded soldier?" a shaky question came from a doctor. He was curious. The other continued while shaking his head with a sense of regret: "It was so. The helicopter wouldn't be able to arrive right away, and that soldier would probably die by the time it arrived. That young man was in pain. It was the commander's compassion!"

"Well" the other said. "I'll be crazy! How can you be so sure that he's gonna die? Our job is to keep them alive. I mean, you couldn't stop the commander?" "Look, it can be understood that you don't do your military service from this situation." said, the old man.

"When one did his military service with the money, he doesn't understand the command. Absolute obedience to the commander's command is the first rule of military service. Especially in the battlefield!"

The gaze of the two doctors crossed. They couldn't say anything to the old surgeon. It was easy to draw the longbow and to lecture on homeland issues. Did the ones who did his military service with money, ever have any idea how the young sons of the homeland who had gone under his hand are giving their last breaths from the front, the transfer is, the shrinking of the target is?

"I was stuck in the frost of the morning and the pit of a valley. When the commander reminded me of the next wounded, I am myself again. I don't interfere with anyone's opinion, but the military is a difficult profession! I can't. There is only one rule; kill. This is sometimes the enemy soldier, sometimes your soldier who is severely wounded..."

"For God's sake, how can it be, does that happen, Sir?" It was obvious from the stretching of the nose wings that the man who asked the question got angry. His face became flushed red; his ears became red like fire. The glare in his eye was lifted, and his facial features stretched like a cloud of lightning.

"It happened," the old man said. It was not easy to wipe the shadow of this long-term memory with the back of your hand. Is it easy to wipe out a wounded heart of the past from our mind? "I've been writhing with this pain for years, and this bad pain is sitting here. I fear God, I cannot bear the sin of this in my neck; for this reason, I tell every colleague that I see and believe in his sincerity about this grieving moment." said the old surgeon.

"How a commander shoots his own soldier, how unscrupulous!" The other answered him: "He's doing it so that the soldier doesn't suffer anymore. I mean, some kind of compassion. Again there is compassion and ruthlessness, Sir." This time the guests began to fight among themselves. It was one of those moments when being right didn't necessarily mean superiority.

"There were other wounded soldiers. The commander's concern is to save as many soldiers as possible. Why would a lot of effort be spent on a soldier who probably won't come back to?"

"Every soldier matters!" the other said. His hand was circling in the air. "Wait a second," the old surgeon objected. "I told you if the soldier didn't die of bleeding that winter night, maybe he would die of cold..."

"Well, Sir," the other doctor said this time, in a high pitch voice. Meanwhile, mutual questions and words flew in the air. In that tense environment, neither of them

intended to leave the tail of the matter.

"We're supposed to kill him just because he's gonna die anyway?"

"We did not kill him, the commander did it."

"Whoever does this today wants the same thing tomorrow from us. Do you think it can't happen? If we come across a psychopath by chance, look what he wants? Oh, no, there is not an end..."

The three doctors fell in the midst of a fervent duel of words. Each of them had other thoughts that did not exactly match the others. Of course, their ideas on homeland issues did not have to be close to each other. On the contrary, they might have had to think differently and even had to consider different sides of the issue. Isn't it essential to love the people of the country and to behave in the way that love requires? In the meantime, a thousand kinds of thoughts come through their minds; the concepts of humanity, medicine, and military service were questioned and may be redefined. So, what was the main issue? Killing, death, living, health, country... Or the meaninglessness of all this in a war environment like in other concepts? Especially compassion...

Meanwhile, the phone of one of the doctors rang. It'll be an emergency call again. The other two were looking for that attention. The voice of the woman asked the doctor for an emergency consultation for a patient in an ambulance.

"Sir," the man said as he stood up and put a hand on the door handle.

"You please start reheating the coffee juices. I'm gonna take a look at this patient in the emergency room and get back to you. I'm sorry, but it is not reasonable for me."

The other two smiled at the standing man. As the door opened, a gentle breeze floated in from the cold corridor.

"Come on, you go there and come," the old surgeon who owned the room said. "I am refreshing the water..." At that moment he picked up the handset of the landline telephone, dialed the number of the canteen:

"Hello. I'm Dr. Nikoylavich. From second surgery. Uh... Do you know my room? Down polyclinic... Send three toasts to my room. All right, all three plain. Ok? I'm waiting for it, goodnight..."

The old man pressed the button of the electric heater again while hanging up. After a while, the water would be bubbling again and they would continue with this deep but painful conversation with coffee. Because compassion was a deep matter. There was nothing to condemn without sitting down. In the end, compassion was precious; and everyone was precious. He or she could be a doctor, a mother, a soldier or a commander; what's the difference?

Songs of Corona, songs of Crying

Jahid Siraz
University of Malaya, Malaysia
Email: ava180043@siswa.um.edu.my

Corona Satpak (seven Chakra)

Let's do it in the time of seven Pak-Corona

Let's hold hands friend that time goes by

Let's eat Pak, friend - for the sake of the warriors ahead

Wipe away all at once - the sweat of all doctors and nurses

All the troubles will be tied in two knots - police and soldiers

These are the names of our thousands of Che Guevaras

These are the roses that bloom in the branches of death

Let's do it in the time of seven Pak-Corona.

Trouble tied to three pucks - as much as losing all loved ones

All children without a mother in the world

Let the world be their father

These are our Jesus of this century

I floated them with affection

Don't let disrespect make these Jesus cry

Let's do it in the time of seven Pak-Corona.

Trouble tied to four legs - as much as a stateless man

The wounds of leaving the country are in the depths of the mind

There are as many diasporas from west to east

Our path will be with you

Countryless people in the country, in the clutches of the big uncertain corona

Let's do it in the time of seven Pak-Corona.

Come tied up in five bundles - the water of the destitute

The noise of life stops there

More tied to six pucks - so that the stupid dry mind can sleep

Hundreds of people in my country are starving-

This Kuala Lumpur is all around you

Let's tie the knot - friend, all our hands.

Thoughts roam my pastures with the starving all night

In the ocean of time with the hardships of the sexual intercourse of my desire at seven o'clock

People of my East - when we wake up, light shines in the world.

Let's do it in the time of seven Pak-Corona.

(24-25 May, 2020 Kuala Lumpur)

করোনার সাতপাক

এসো করি সাত পাক-করোনার কালবেলায়

এসো ধরি হাত বন্ধু সময় যে চলে যায়

এসো পাক খাই, বন্ধু - সমুখ যোদ্ধাদের জন্যে

এক সাথে মোছে দিই - সব ডাক্তার সেবিকার ঘাম

দুই পাকে বাঁধা হবে সব কষ্ট- পুলিশ আর সৈনিক

এরাই আমদের হাজার চে'গুয়েভরার নাম

মরণের ডালিতে এরাই প্রাণের গোলাপ ফোঁটায়

এসো করি সাত পাক-করোনার কালবেলায় ।।

তিন পাকে বাঁধি কষ্ট -যত সব প্রিয়জন হারা

দুনিয়া জোড়া মা হীন সব শিশু

পৃথিবীটা হোক আজা ওদের পিতা

এরাই আমাদের এই শতাব্দির যিশু

আদরে আবদারে ভাসিয়ে দিই তাদের

অনাদর যেন এই যিশুদের না কাঁদায়

এসো করি সাত পাক-করোনার কালবেলায় ।।

চারপাকে বাঁধি কষ্টক্লেশ- দেশহীন মানুষ যত

মনের গহীনে থাকে যাদের দেশ ছাড়ার ক্ষত

পশ্চিম থেকে পুব-আছেন যত ডায়াসপোরা

তোমাদের সাথে হবে আমাদের পথ-চলা

দেশে দেশে দেশহীন মানুষ, বড়ই অনিশ্চিত করোনার থাবায়

এসো করি সাত পাক-করোনার কালবেলায় ।।

পাঁচ পাকে বাঁধি এসো -অন্নহীনের জল

থেমে আছে যেখান জীবেনের কোলাহল

ছয় পাকে বাঁধি মোরে - বোকা সোকা মন যেন সইতে পারে

আমার দেশের মানুষ শত শত আছেন অনাহারে-

আপনার চারপাশে এই কুয়ালালাপুরে

সাত পাকে বাঁধি এসো -বন্ধু, আমাদের সকলের হাত।

ভাবনা আমার চরে বেড়ায় অনাহারিদের সাথে সারারাত

সাত পাকে আমার কামনার সহবাস কষ্টেদের সাথে সময়ের দরিয়ায়

আমার পূবের মানুশ-আমরা জাগলেই আলো ফোটে দুনিয়ায়।

এসো করি সাত পাক-করোনার কালবেলায় ।

(মে ২৪-২৫, ২০২০ কুয়ালালামপুর)

I live in the wings of a dead bird -

I don't have a good mind. I don't have a good mind

The mind is not good - from the time of that corona

I'm not feeling well

There is no food in my brother's house

There is no sleep in the starving stomach of the eastern sky

Life Car -

There is no current like the dead Ganges

Mummy, I have no dream in one eye

The blue Himalayas in the chest - the girl in the far country has no news!

I think seven or five - there is nothing left to hope?

There is no blue among the clouds - like a wail

Listening to the call to prayer of Muzzin - like a sad cry

Why the shadow of blood in the red of twilight-

Maya of loved ones in search of firefly light

Stay, stay, all for now - the song of survival is just not in the voice

Survive friend

Survive the autopsy -

Chest pain will be mixed with sweat

There are my Bengali brothers - there is by our side

Why I am still disappointed late at night - do not know the answer

I just know today

I'm not feeling well today

Today my mother is not in a good mood.

(23 May 2020 Kuala Lumpur)

বেঁচে থাকি ময়নার শিসে -

মন ভালো নেই আমার মন ভালো নেই

মন ভালো নেই -সেই করোনার কালবেলা থেকেই

আমার মন ভালো নেই

আমার ভাইয়ের ঘরে খাবার নেই

পুব আকাশের ধল পহর -অনাহারি পেটে ঘুম নেই

জীবন নামের চলার গাড়ী -

মরা গাঙ্গের মত স্রোত নেই

মমি যেন আমি এক -চউখে কোন স্বপন নেই

বুকে থাকা নীল হিমালয়-দূর দেশে থাকা মেয়েটার কোন খবর নেই!

সাতপাঁচ ভাবি-কিছুই কি আর আশার বাকি নেই?

মেঘেদের মাঝে নীল নেই- যেন এক হাহাকার

মুজ্জিনের আজান শুনি - যেন করুণ কান্নার

গোধুলির লালে কেন রক্তের ছায়া-

জোনাকির আলো খোঁজে প্রিয়জনের মায়া

থাক থাক সব আপাতত - বেঁচে থাকার গান শুধু কেন কণ্ঠে নেই

বেঁচে থাকি বন্ধু

বেঁচে থাকি ময়নার শিসে -

বুকের কষ্ট যাবে ঘামে মিশেসে

আছে আমার বাংলা ভাইয়েরা-আছে আমাদের পাশে

কেন যে তবু হতাশ হই রাত গভীরে-উত্তর জানা নেই

শুধু জানি আজ আমার

আজ আমার মন ভালো নেই

আজ মার মন ভালো নেই।

(মে ২৩, ২০২০ কুয়ালালামপুর)

In a room without rice

Look at the spell of life in a house without rice

Religion is a big mismatch today

I see life, I seek life - death counts in procession

Where is the sustenance of survival - feeling lifeless?

The pains stop crying and stop in the chest

When it comes to asking for food - religion is an argument

The eggplant burns in the mashed food sayings

Bani is not the barren people have saved me

Those who are in sorrow, Zeno, will be friends in the day of sorrow

The flag of religion has been erased from the sweat of our foreheads.

[Some brothers were not given food because of their religion. This is the pain since my birth. They had nothing to do. I am very happy to be able to give some food as a foolish person to get his hands on. And this grief is mine]

(23 May 2020, Kuala Lumpur)

ভাত হীন ঘরে

ভাত হীন ঘরে দেখ জীবনের বানান

ধর্ম কথা যেখানে আজ বড়ই বেমানান

জীবন দেখি জীবন খুঁজি -মৃত্যু মিছিল গোণে

বেঁচে থাকার রশদ কোথায় - প্রাণ হীন মনে?

কষ্ট গুলো কান্না হয়-থাকে বুকে থেমে

খাবার চাইতে গেল- ধর্ম কথায় তর্কে নামে

ভর্তা খাব বাণীগুলিতে বেগুন পোড়ায়ে

বানী নয় বেওয়ারিশ মানুষ আমাকে রেখেছে বাঁচায়ে

দুঃখে আছি যারা, জেনো, দুঃখ দিন বন্ধু হবেই অস্তমান

আমাদের কপালের ঘাম মোছে গেছে ধর্মের নিশান।।

[ধর্মের পরিচয়ে কএকজন ভাইকে খাবার দেয়া হইনি। এ আমার এক জনমের কষ্ট। কিছুই করার ছিলনা তাদের। আমি এক বোকা মানুষ হাত পেতে উনাদের জন্য কিছু খাবার দিতে পেরে পরম আনন্দ পেয়েছি। আর এই দুঃখ গাঁথা]

(মে ২৩, ২০২০ কুয়ালালামপুর)

How are medical ethics practices impacted by terror attacks on the healthcare system in Turkey?

Sukran Sevimli, M.D.·
Department of Medical History and Medical Ethics,
Dursun Odabas Research Hospital, Faculty of Medicine,
Van Yuzuncu Yıl University, Turkey
Email: sukransevimli@gmail.com

Abstract
        The objective of this article is to shed light on some challenging questions regarding public health and medical ethics that the Turkish healthcare system has recently been forced to confront. In recent years, terrorists in eastern Turkey have launched increasingly destructive attacks, including numerous attempts to undermine the social order by targeting not only government agencies but also the healthcare system. In this study, 54 terrorist incidents specifically targeting the Turkish healthcare system and healthcare professionals were analyzed and divided into 6 categories according to the type of attack. Each category was evaluated in terms of the relevant ethical issues, with regard to both public health and medical ethics. This study shows that terrorist activity may lead to numerous breaches of public health and clinical ethics rules.   Therefore, healthcare policy must involve special precautions to minimize breaches of public health and medical ethics in the face of terrorist attacks.

Key words: Terrorism, public health ethics, health professionals, health facilities, health vehicles, infrastructure.

1. Introduction
        The terrorist attacks that led to the redefinition of state security began in the 1970s and have continued to the present day. Although the late 1970s and early to mid-1980s witnessed the first modern-day terrorist attacks in much of the Middle East (see H. Cordesman), it was not until the attack on September 11, 2001 in the United States, which resulted in the loss of over 3,000 lives, that terrorism came to be discussed more seriously (Bosch, 2012). According to new research from the University of Alabama (2018), "terrorist attacks committed by Muslim extremists receive 357% more US press coverage than those committed by non-Muslims." The aim of terrorist attacks is to intentionally cause harm, unlike natural disasters or accidents, behind which there is no such intent. In contrast to terrorism, for which there are no regulations in place to restrict terrorist activity, conventional warfare is bound by international humanitarian laws (e.g., the four Geneva Conventions of 1949 and their two Additional Protocols of 1977) ((ICRC), 2010).
        In recent years, terrorist groups in Turkey have aimed to maximize the probability of achieving their goals by launching increasingly destructive attacks, which have included attacks on the Turkish healthcare system and healthcare professionals. Due to the damage to the healthcare facilities caused by terrorist attacks, terror medicine should be treated as a separate field which overlaps with disaster medicine,

emergency medicine (Gofin, 2005), and military medical ethics. In order to standardize patient care, terror medicine should follow the standard operating procedures of triage, medical ethics, public health ethics, and patient rights regulations of 1998 (Health-Turkey, 1998). Healthcare professionals are required to provide healthcare services in accordance with their responsibilities and according to the values of human rights and dignity (Gostin, 2008; Mann, 1997; Mann et al., 1994), as practiced in military and disaster medicine, as per the Turkish constitution. Public health ethics involves all three of these, each of which in turn affects and is affected by the others (Mann et al., 1994).

For nearly forty years, Turkey has been struggling with domestic and international terrorism. These terrorist groups include Islamist terrorist organizations (The Islamic State of Iraq and the Levant (ISIL), Hezbollah, etc.), separatist terrorist groups, and communist-influenced terrorist organizations (e.g., Workers Party of Kurdistan (PKK), the Kurdistan Freedom Hawks (TAK), the outlawed Revolutionary People's Liberation Party-Front (DHKP-C), Marxist-Leninist Communist Party (MLKP)) (Bal, 2006; State, 2017). The PKK is a terrorist organization that incorporates both separatist and communist rhetoric. Over the last 35 years, the violence generated by it towards the civilian population of Turkey (Şardan, 2012; Şen, 2013; Yilmaz, 2011) has been responsible for more than 40,000 deaths (Ministry of Internal Affairs, Republic of Turkey). The upsurge in terrorist attacks targeting the healthcare system is not limited to Turkey, however; one study found that 100 terrorist attacks in 43 countries were perpetrated against hospitals between the years 1981-2013 [International Institute for Counter-Terrorism (ICT)](Counter-Terrorism, 2018). In recent years, the targets of terrorist attacks by the PKK and ISIL in Turkey have been changing, focusing more on healthcare facilities and healthcare professionals, thus preventing people from receiving necessary treatment and disrupting the functioning of the healthcare system (Table 1). Unlike terrorism, conventional warfare is bound by international humanitarian laws (e.g., the four Geneva Conventions of 1949 and their two Additional Protocols of 1977) ((ICRC), 2010).

In this study, ethical issues arising from terrorist activity are evaluated in terms of public health and individual human rights, two complementary approaches for defining and advancing individual well-being. Terrorist activity has brought up a number of public health ethics issues related to human rights, trust and dignity (McKee & Coker, 2009). Public health is defined by the World Health Organization (WHO) as the physical, mental, and social well-being of individuals (Mann, 1997). Public health ethics is concerned with the right of all individuals to receive safe and high quality health care; be treated with respect, dignity and consideration; be informed regarding treatment and treatment options; the right to decide regarding treatment; and the ability to have their concerns addressed. The principles of medical ethics are the patient's right to be treated ethically (beneficence, nonmaleficence, informed consent, privacy, and justice) during diagnosis, treatment, relief of suffering, and rehabilitation (Beauchamp & Childress, 2009). In general, public health ethics is concerned with the good of the community at large while the focus of medical ethics is on the rights of the individual; therefore, the goals of each may sometimes be at odds. The fundamental question is then, in what ways do terrorist incidents undermine or compromise the proper implementation of medical and public health ethics, and what sorts of ethical issues arise as a result of these incidents.

2. Methods

This is a retrospective study analyzing the ethical and legal issues relating to incidents of terror attacks as reported in Turkish newspapers from 1975-2018. Data reported in Turkish newspapers were obtained from a database of searchable news

articles using the Google search engine. The newspaper articles were identified using the keywords 'terrorism, public health ethics, health professionals, health facilities, health vehicles, infrastructure", resulting in approximately 168,000 news items. However, most of these findings proved not to be directly related to the keywords used in this study.

Only articles focusing on health professionals and health facilities were chosen, in accordance with the purpose of the present study. Articles were identified under the source category 'National Newspapers' and duplicate news items were eliminated. Data from 54 incidents were collected from both domestic and foreign news sources on terrorist attacks in Turkey between 1996-2018 that affected healthcare facilities, infrastructure, patient data, and/or healthcare professionals, carried out by either domestic or foreign terrorist groups.

These articles were categorized, evaluated for content, and then analyzed in terms of the ethical issues presented. The basis for the five categories was the target/ goal of the attack: terrorist attacks specifically targeting healthcare facilities and healthcare workers (Appendix 1); effects of terrorist activity on infrastructure (Appendix 2); attacks on off-duty healthcare workers (Appendix 3); incidents involving terrorist sympathizers who work in healthcare (Appendix 4); and theft of data and medicines by terrorists (Appendix 5); the reactions of healthcare professionals and civilians living in regions which experience frequent terrorist activities **(**Appendix 6). Each category was analyzed in terms of the concepts and principles of medical and public health ethics issues that arise as a consequence of the incidents themselves. However, it should be noted that this study focuses on potential public health and medical ethical issues rather than on actual incidences of violation or compromise of public health and medical ethical procedures. The scope of this study is limited to ethical issues that may arise, and does not and cannot comment on actual compromises or violations of ethical procedures.

3. Results

This is the first study focusing on terrorist attacks targeting the healthcare delivery system, attacks which not only compromise public safety but also give rise to a number of public health and medical ethics dilemmas. Such attacks have occurred not only in Turkey, the focus of the present study, but also internationally, in such countries as Israel and Afghanistan (Hilsenrath, 2005). Terrorist activity affects health security in terms of biological and psychosocial effects both directly and indirectly (Terrorism Act of 2006)(2006, 2006). Terrorist attacks targeting health facilities and health care workers cause disruptions to the social order whose effects are felt much more widely and deeply than terrorist attacks which do not target the health care system.

These attacks are not solely a security issue, as attacks on healthcare facilities affect the ethical dimension of clinical and public health practices in the treatment of those injured as well as healthy individuals living in the area. The potential ethical issues arising as a result of terrorist attacks within the scope of this work (i.e., incidents involving the healthcare system) will be evaluated.   Analyses of the ethical issues involved in the five categories of incidents (a total of 53 incidents) are presented below.

4. Terrorist attacks on hospitals, ambulances and healthcare workers, which undermine the security and functioning of healthcare delivery systems

This study has revealed that terrorist attacks have begun targeting overall health security**,** healthcare facilities, and healthcare workers (Appendix 1). Incidents collected in Appendix 1 of this study include attacks targeting both military and civilian hospitals, attacks on ambulances, kidnapping, and direct attacks on healthcare workers,

including hospital police/security officers. The weapons most commonly utilized by terrorists are listed in Table 1. Security issues arising from such attacks can impede access to hospitals and clinics, thus violating an individual's right to healthcare, which is a principle of public health and medical ethics and a fundamental human right.

The Universal Declaration of Human Rights (UDHR), adopted in 1948 and revised in 1993 at the Vienna World Conference on Human Rights, is predicated on the concept that it is the duty of states to promote and protect human rights (UDHR 1948 and 1993). As Jonathan M. Mann has noted, the core values of medical ethics are related to human rights and dignity; therefore, infringement of human rights upsets the balance between public health ethics, human rights, and medical ethics (Mann, 1997; Mann et al., 1994). These inextricably intertwined connections not only help coordinate the relationship between patients/public and healthcare workers but also are also necessary to preserve the social order, particularly regarding human rights laws and the responsibilities of healthcare workers. The ethical principles of nonmaleficence, beneficence, informed consent, privacy, honesty, autonomy, and justice concern the care of individuals, whereas the primary concern of public health ethics is the public interest; nonetheless, both are concerned with human rights. The principle of nonmaleficence pertains to misdiagnosis, incorrect treatment and mistreatment; beneficence is making the correct diagnosis and treatment in a timely manner; informed consent is the right of the patient to make their own decisions regarding treatment based on full disclosure of their condition and treatment options; privacy concerns the patient's right not have their personal and/or medical information disclosed to others without their consent; autonomy is the right of a patient to reject or accept treatment; and justice in medical ethics is defined as equal access to and nondiscrimination in healthcare services. All of these ethical principles provide support for basic human rights as defined by UDHR.

Terrorist attacks negatively affect the proper implementation of public health and medical ethics in two ways. Firstly, the kinds of terrorist attacks described in (Appendix 1) prevent to access healthcare facilities by patients and also prevent healthcare workers from performing their jobs (Foghammar et al., 2016; Stene, Wentzel-Larsen, & Dyb, 2016). When attacks on hospitals, ambulances, and healthcare workers take place, patients may fear going to hospitals and/or clinics, and not without reason, as weapons used in terrorist attacks often cause indiscriminant harm (Table1; Appendix 1, 1-29).

Moreover, when healthcare professionals do not feel safe on the job, they experience constant stress, and as a result many prefer to resign their positions in at-risk regions (Appendix 6). Attacks on the healthcare system may destroy trust between healthcare professionals, the public, and security officers, as it is often not possible to immediately ascertain who is an innocent patient and who is a terrorist. For example, healthcare workers may face follow-up attacks in the hospital perpetrated by a suicide bomber who claims to be sick. Due to safety concerns, healthcare workers may not want or be able to implement public health programs and/or perform home healthcare services, which may then suffer as a result.

The second way that the proper implementation of public health and medical ethics is compromised by terrorist attacks targeting the healthcare system is related to precautions taken by the government which may result in human rights and/or public health ethics violations. Such precautions include restrictions on movement such as curfews and security checks and restrictions on communication between people, which may include patients, in order to prevent terrorists from communicating via telephone or internet. These precautions may have negative effects on public health programs and medical care services. Extraordinary measures taken by the state may create an

atmosphere of fear and anxiety in the general public (Vandentorren et al., 2018) and as a result people may avoid expressing themselves openly to healthcare workers, thus undermining the medical ethics principles of autonomy, informed consent, and honesty.

Consequently, terrorism impedes and/or prevents the delivery of routine basic health services, thus opening the way for new, possibly serious, macro-level health issues, and destroys the balance between public health ethics, medical ethics, human rights, and dignity.

5. **Terrorist activity affecting infrastructure**

Terrorists have targeted infrastructure to prevent access to healthcare and to create an unsafe environment (Appendix 2), destroying not only roads, pipelines, and public transport vehicles, but also the routines of everyday life. Damage to infrastructure causes sanitation and hygiene issues because of disruptions to supplies of clean water, wastewater treatment, electricity, transport, communication, and health care, similar in extent to the damage caused by natural disasters such as earthquakes. Disruptions in the infrastructure may lead to economic standstill (which may even be more costly than the effects of a natural disaster due to its multifaceted aspects) and cuts to social and healthcare services, while many may be forced to or choose to relocate as a result (Appendices 2 and 6).

The goal of human security is 'to protect the vital core of all human lives in ways that enhance human freedoms and human fulfillment' **(**AHDR, 1994). The basis upon which all other human rights, including basic medical ethical principles (e.g., informed consent, beneficence, nonmaleficence, autonomy, privacy, and justice) are secured is security. The first casualty of terrorist activity, after its human victims, is the public's sense of security. It is unlikely that ethics violations arising as a result of terrorist activity will be resolved without security problems (foreign and domestic) first being resolved (Perl, 2001; Rees, 2007).

6. **Attacks on off-duty healthcare workers**

Recently, terrorist attacks have targeted not only soldiers and security personnel but also healthcare professionals and civil servants. In Turkey, terrorists have thus far killed four off-duty healthcare professionals (Appendix 3). While the incidents in Appendix 1 demonstrated the goal of terrorists to disrupt the functioning of the healthcare system as a whole, targeting healthcare workers when they are off duty is a much more personal attack on the individuals targeted. The psychological effects of such incidents are deeper as well, since whereas healthcare workers previously may have only felt at risk when on duty (Foghammar et al., 2016; Koenig et al., 2007), now they have reason to feel threatened at all times, even or especially when at home with their families (Appendix 6). The rise in the number of such incidents may also contribute to healthcare personnel requesting transfer to other, safer regions. Therefore, not only are healthcare professionals themselves targeted, but their ability to fulfill their duties is also undermined. Although healthcare professionals (HCPs) are tasked with protecting both individuals and healthcare facilities, unfortunately not enough universal standards exist to delineate these responsibilities (Koenig et al., 2007). These negative effects may inhibit communication between patient and doctors, and breach values of medical and public health ethics (Public Health Leadership Institute, 2002)(Umble et al., 2005). For this reason, health security strategies must incorporate equality, trust, solidarity, reciprocity, the free flow of information between community and health professionals, and multi-level stakeholder cooperation (e.g., national and international institutions, individuals, families, etc.), and must work to ensure political security. Such strategies must also emphasize that human rights and

ethical codes apply to all citizens, including healthcare professionals and security personnel.

7. Incidents involving healthcare workers who are terrorist sympathizers:

The goals of terrorism are more easily achieved with the help of terrorist sympathizers (Appendix 4.). Sympathizers working in healthcare may cause disruptions in the quality and safety of healthcare services/delivery by failing to give proper treatments to those they consider enemies [such as police or security personnel; (Gostin, 2008)] and/or not following triage rules (for example, by prioritizing treatment of a terrorist over that of his victims; see Appendix 5). Such actions may result in incorrect or incomplete health assessment and/or treatment, contrary to the very foundations of public health and medical ethics.

Healthcare workers who were originally impartial concerning terrorism, neither blaming nor supporting either side, may also be affected by terrorist incidents and the response they generate by the government, and develop sympathies for one or the other side. Therefore, healthcare professionals who are terrorist sympathizers may experience serious ethical-legal-moral conflicts in the performance of their professional duties. However, healthcare professionals have to consider the ethical framework of their responsibility not only to respect and protect human rights and dignity in each society, but to contribute actively to improving societal realization of such rights within their profession. In summary, healthcare workers are responsible for acting within the confines of the codes of public health and medical ethics principles, both of which are incorporated into international human rights declarations and the conventions of the International Covenant on Civil and Political Rights (1966).

8. Theft of patient data and medicines by terrorists

Technology has greatly accelerated the storage and transfer of data; however, the electronic storage of health data has led to new challenges (Tehrani et al., 2013). These encompass the minimal standards of ethical principles, which safeguard the patient's individual, social, and/or economic concerns (Appendix 5). Legally and ethically, patients have a fundamental human right to full access to every aspect of data regarding their health situations (Sher, Talley, Cheng, & Kuo, 2017). Healthcare professionals and various institutions must obtain informed consent for the collection of patient data, processing, and/or further disclosure. As per the 20th article of the Turkish Constitution of 1982, the security of personal data is considered a basic right of the individual. Privacy rights have also been incorporated into the EU Charter of Fundamental Rights and Freedoms (Hervey & McHale 2004). Protections for patient data are ensured by international ethical codes and regulations both in Turkey and abroad [Belmont Report 1979; Turkish Regulation on Patient Rights, 1998; The Health Insurance Portability and Accountability Act (HIPAA) of the U.S.A.].

In Turkey, terrorists have stolen hospital computers to obtain patient data (Appendix 5). In one case, theft of patient data related to immunizations meant that vaccinations could not be carried out as per the vaccination schedules. Thus, the theft of medical records not only violates patient privacy, but also hinders proper functioning of the healthcare system. Terrorists may also abuse their access to patient records by using the data to embarrass or threaten patients. Economic damage may be incurred if hackers/thieves use patient data to prepare fake prescriptions for profit (Filkins et al., 2016). Terrorists can prescribe medicines, block access to medications, or sell data to other organizations for profit. In doing so, they violate fundamental human rights (e.g., autonomy, privacy, information, the right to health and treatment) and health security. Finally, when medical records are lost or stolen, patients' right to privacy and

confidentiality are violated, and treatment may be delayed or compromised with the loss of patients' medical histories (Simon, Goldberg, & Adini, 2016), destroying the trust between the healthcare delivery system and society.

9. Conclusions

Terrorist attacks on the health care system and its representatives have a greater impact on society and cause more disruption than attacks on most other institutions. This study has shown that terrorist acts directly affect the delivery of health care services. Therefore, terror medicine requires the protection of both the individual interests of patients and the public's collective interests in accordance with national and international medical ethical standards (e.g., respect for autonomy, privacy, justice, etc.). Unlike natural disasters, in which extraordinary and traumatic events occur but without specific targets consciously being selected, terrorist activity involves the conscious choice to harm people; thus, victims may include civilians and even children. Moreover, the time, location, and weapons used in terrorist incidents are unpredictable, as evidenced by the Turkish examples. Multiple attacks occurring simultaneously in different places are particularly salient, and are another feature distinguishing terrorist activity from natural disasters or accidents. As indicated by the data in the appendices, terrorists have targeted the healthcare system (which includes not only hospitals, clinics, ambulances, etc. but also healthcare workers themselves) with the aim of undermining the social order itself. As such, terror medicine involves unique facets which necessitate that it be considered a separate field, in contradistinction to disaster medicine.

Terrorist attacks on the healthcare system have resulted in the following public health ethics issues, human rights violations, and ethical dilemmas or abuses: 1. Attacks targeting the healthcare system disrupt patient access to healthcare, thus violating or compromising the basic human right to health. 2. The ensuing chaotic situations exacerbate communication problems, including fear of attacks, which may negatively affect the relationship between healthcare workers and patients. Because of this, informed consent, ethical decision making, and confidentiality may be undermined, resulting in ethical abuses. Therefore, a safe environment in which trust between healthcare professionals and their patients can flourish is necessary for the proper implementation of public health and medical ethics principles. Terrorism not only presents a threat to physical security, but also represents a threat to the values necessary for a fully functioning healthcare system.

Ethical approval

This study was approved by the ethics committee of the university.

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Appendix 1. Terrorist attacks on hospitals, ambulances, and healthcare workers.

Incident 1. During Newroz New Year 1992, journalists went to a hospital to research a story and were under fire because the hospital had been identified as a target by terrorists. (https://www.tbmm.gov.tr/sirasayi/donem19)

Incident 2. Terrorists attacked an ambulance and security guard cottage with Molotov cocktails behind a hospital on 11 April 2009. (http://www.hurriyet.com.tr)

Incident 3. Terrorists planted a mine which exploded in front of a hospital in Derik, Mardin province, on 24 June 2012. (http://beyazgazete.com/yerel/mardin)

Incident 4. The PKK detonated mines planted in front of a hospital; one police officer Tuncay Akyüz was killed at Van and two police officers were wounded on 24 July 2012. (http://www.21yyte.org/tr/arastirma)

Incident 5. Terrorists abducted a woman in labor, 2 paramedics and an ambulance driver in Tekman, Erzurum province on 24 July 2015. No news has since been received of their whereabouts. (http://www.aksam.com.tr/guncel//erzurumda)

Incident 6. The state hospital in the town of Cizre was attacked by terrorists. The bullets hit the glass in the clinic entrance on 9 November 2015 (http://www.gazetevatan.com/cizre-de-pkk)

Incident 7. In the Nusaybin district of Mardin, 3 ambulances were attacked and stolen by armed terrorists on 27 July 2015. (http://www.haberler.com/nusaybin-de-teroristler)

Incident 8. Terrorists attacked the Tatvan Military Hospital on 03 August 2015. (http://www.hurriyet.com.tr/tatvan-asker)

Incident 9. YDG-H members in Mardin's Nusaybin district attacked in the parked emergency ambulance with 112 Molotov cocktails on 9 August 2015. (http://www.hurriyet.com.tr)

Incident 10. An ambulance carrying a 7-year-old patient was attacked by terrorists using stones and Molotov cocktails during transport to a hospital in Van on 18 August 2015.(http://www.aksam.com.tr/guncel/hasta-cocugu-almaya-giden)

Incident 11. Terrorists staged a bomb attack on Şemdinli Hakkari State Hospital on 2 September 2015. (http://www.haberler.com/semdinli)

Incident   12. PKK opened fire on an emergency service ambulance which was driving along a road in Dargeçit-Mardin on 7 September 2015.   Although the ambulance was struck with bullets, fortunately no one was wounded in the incident. (http://sondakika.beyazgazete.com)

Incident 13. PKK terrorists had opened fire targeting civilians in six ambulances in Mardin within the previous twenty days, as reported on 10 September 2015. (http://www.gazetevatan.com/pkk-dan-20-gunde-6-ambulansa-saldiri)

Incidents 14. On 11 September 2015, terrorists reported a fake emergency in order to steal from the ambulance. Not only did they steal all the medications in the ambulance, they also cut off the electricity to the regional health center, preventing the public from receiving health services and causing approximately $4,100 worth of vaccines that needed to be refrigerated to deteriorate. In addition, they also threatened to kill healthcare workers.(http://www.sabah.com.tr/gundem/2015/09/11)

Incident 15. A terrorist group staged an attack on the night of 22 October 2015, targeting a public hospital and a government building in southeastern Turkey. The three-floor district state hospital was reportedly out of service as the emergency room, baby delivery room, surgery compound and hemodialysis unit were all heavily damaged. (http://www.hurriyet.com.tr/pkkdan-yeni-dogan-unitesine.)

Incident 16. The Ministry of Health released a written statement about the PKK launching rocket-propelled grenades and using a car bomb to attack police vehicles on 09 November 2015; however, these rockets hit Cizre hospital instead. As a result, the entrance, morgue, and neonatal and dialysis units of the hospital were severely damaged. (http://www.milliyet.com.tr/pkk-roketi-hastaneyi-vurdu--gundem)

Incident 17. The terrorist organization PKK attacked the Cizre State Hospital with rocket launchers and patients were evacuated from the damaged building on the 17 December 2015. (http://www.internethaber.com/cizrede-hastaneye-roketatarli-saldiri)

Incident 18. Terrorists assaulted two schools and a hospital in the southeastern province of Şırnak using rocket launchers on the 18 December 2015. (http://www.internethaber.com)

Incident 19. Terrorists (YDG-H) had stolen one ambulance and kidnapped two health officials from Idil State Hospital on 18 December 2015. (http://www.iha.com.tr/haber)

Incident 20. Terrorists in the Cizre district of southeastern Şırnak province were ordered to kill civilians being taken to hospitals according to intercepted radio conversations as revealed on 24 January 2016. (http://www.gunes.com/gundem/kan)

Incident 21. Injured 15 civilians who were taking shelter in basement waiting for ambulances for days in Cizre. Because 3 ambulances attempting evacuation of casualties were fired upon and could not enter the street because of explosive traps and potholes set by terrorists on **4 February 2016**. (http://www.internethaber.com/sirnak-cizredeki-o-bodrum-)

Incident 22. Terrorists destroyed Provincial Directorate of Health building, Public Hospital General Secretariat building, and thee D. T. Nurullah Kadırhan Oral and Dental Health Hospital, and terrorists burned the houses where they had been hiding in Şırnak on **29 April 2016**. (http://www.hurriyet.com.tr/pkk))

Incident 23. A bomb was detonated by terrorists in front of Mardin State Hospital in Kiziltepe injured on 10 August 2016.   Four people were killed and several police officers and soldiers were injured in the explosion. (http://www.aksam.com.tr/ guncel/mardin)

Incident 24. Terrorists opened fire on an ambulance, killing the driver Şeyhmus Dursun, in Beytüşşebap on 25 September 2015. (http://www.imctv.com.tr.)

Incident 25. Terrorists called the emergency call center to request an ambulance, giving a fake story, then forced the medical personnel to treat a wounded terrorist on 29 September 2015. (http://www.sabah.com.tr/gundem/2015/09/29/saglik-personeli).

Incident 26. The Ministry of Health has announced the blueprint of terrorist incidents in the East and Southeast since June 7, 2015. 21 health personnel were detained by terrorists while 4 health personnel who were subjected to terrorist attack lost their lives on 29 September 2015. (http://www.sabah.com.tr/gundem/ 2015/09/29/saglik-personeli-hedefte)

Incident 27. PKK opened fire with automatic weapons on an ambulance belonging to emergency services at a gas station in Şırnak-İdil on 12 February 2016. Abdullah Dim, a civilian, was injured. (http://www.ensonhaber.com/idilde-teroristler).

Incident 28. An ambulance attempting evacuation of casualties was fired upon in Ipekyolu, Van on 22 June 2016. In the attack, one person, a relative of the patient, was injured in the ambulance. The man's skull was grazed by the terrorist's bullet above the left eyebrow, but his condition is now good. After the attack, the wounded were evacuated from Van Regional Training and Research Hospital at 10.30 pm. (http:// www.ntv.com.tr/turkiye/vanda).

Incident 29. The PKK burned two ambulances and cars parked in front of a healthcare facility in Tunceli on 22 August 2016. (http://www.takvim.com.tr/guncel/ 2016/08/22/pkkli)

Incident 30. In the terrorist attacks Şırnak Provincial Health Directorate, Oral and Dental Health, Family Support Center, Public Health Center and 112 Command Center buildings were damaged and some of them were destroyed in 2015-2016. In this context, the Ministry of Health, to meet the city's 50 years of need, approximately 485 million pounds of projects were implemented in Şırnak. June 11, 2018
https://www.medimagazin.com.tr/guncel/genel/tr-saglik-bakanligi-sirnakta-yaralari-sariyor-485-milyon-liralik-saglik-yatirimi-11-681-77418.html

Appendix 2. Terrorist activity affecting infrastructure
Incident 1. In the Silopi district of Sirnak, PKK terrorists detonated a bomb that destroyed the main road leading to the State Hospital, on 2 October 2015. Terrorists dug trenches/ditches and set up barricades on the other narrow streets leading to the hospital, so that vehicles and civilians could not reach the hospital.   (http:// www.gazetevatan.com/silopi)

Incident 2. In Van, store owners were ordered to shutter their stores as a result of BDP activity, adversely impacting the local population. Villagers could not bring emergency patients to the hospital because public transport was disabled as a result of Kurdish party activity, and private vehicles were set on fire on 2 October 2015. (http://hurseda.net M. Aytekin-İLKHA)

Appendix 3. Attacks on off-duty healthcare workers

Incident 1. Nurse Eyüp Ergen, who worked in Cizre State Hospital, was shot in the head on the way to home from work on 27 August 2015. (http://www.ttb.org.tr/index.php).

Incident 2. Two healthcare workers lost their lives while off duty in the province of Hakkari: family physician Dr. Abdullah Birogul and ambulance driver Şeyhmus Dursun (http://www.bbc.com/turkce/haberler/2015/09/150902_diyarbakir_doktor).

Incident 3. Sergeant Murat Eker of Mersin, a medical officer of the gendarmerie who had been temporarily stationed in Şırnak during the ongoing operations there, was killed by terrorists on 22 July 2016. He was married to a nurse and had a 4-month-old daughter.

(http://www.sozcu.com.tr/2016/gundem/sehit)

Appendix 4. Incidents involving healthcare workers who are terrorist sympathizers

Incident 1. On 04 January 2016, some terrorist sympathizers who work in health care attempted to undermine the treatment of wounded security professionals, because the healthcare workers' relatives were members of PKK. Authorities explained that these hospitals were 'like PKK headquarters' (Star http://haber.star.com.tr).

Incident 2. In Diyarbakır, healthcare workers at Gazi Yaşargil Training and Research Hospital and Selahaddin Eyyübi State Hospital treated approximately 1500 terrorists from Syria and rural areas in Turkey. According to the investigation, the healthcare workers made fake medical records for the terrorists using the names and insurance numbers of innocent civilians. (http://bultensaglik.com/teroristler-tedavi-edildi-parasi)

Incident 3. Police took 18 doctors and 30 pharmacists, all of whom were PKK members, into custody. The doctors, who had written illegal prescriptions for cancer, hematology, epilepsy and psychotropic drugs for PKK members and other terrorists, were caught by the police. Police acquired this information on 04 May 2016. (http://tgb.gen.tr/turkiye/pkk)

Incident 4. On 18 September 2016, the Van Police Department found a large number of medicines and medical supplies (valued at approximately $100,000) buried in the ground, which were determined to have been obtained from the university research hospital for PKK terrorists. A nurse and a medical student intern were arrested on 7 October 2016. The investigation is still ongoing. (http://www.hurriyet.com.tr/hastaneden-pkklilar)

Appendix 5. Theft of patient data and medicines by terrorists.

Incident 1. After doctors' computers were stolen twice (the second time on 22 December 2015) in the Silvan district of Diyarbakır, health services were stopped. Dr. Metin Köseoğlu said, 'Our computers were stolen twice by terrorists as a result of terrorist events that took place at that time; after the thefts, we lost data for 40,000 patients, and doctors cannot access patient data to treat their patients.' (http://www.sabah.com.tr/gundem/2015/12/22)

Incident 2. In the Yüksekova district of Hakkari, family physician Dr. Hasan Yavuz said that the terrorists entered a family health center and stole two computers containing information on 10,000 patients on 9 March 2016 (http://www.memurlar.net/haber/569893)

Incident 3. The Anonymous Hacker Group attacked the Ministry of Health and stole information on Turkish patients on 18 May 2016. (http://www.tamindir.com/anonymous)

Appendix 6. The reactions of healthcare professionals and civilians living in regions which experience frequent terrorist activities

Incident 1. '65 health workers resigned due to terrorism!' Numerous physicians and healthcare personnel resigned due to increasing terrorist incidents in eastern Turkey and the targeting of health care workers by the PKK, as reported on 16.10.2015. (http://www.trturkhaber.com/teror-nedeniyle-65-saglik-calisani-istifa-etti/9338/).

Incident 2. A number of healthcare professionals resigned to distance themselves from terrorist activity in Varto, while another 18 healthcare professionals requested to be transferred from Muş-Varto because of terrorist activity, according to a 22 August 2015 report. (http://www.medimagazin.com.tr/ozel-saglik//tr-vartodan-kacis-18-personel-istifa-etti-veya-tayin-istedi-9-23-66787.html)

Incident 3. There has been a great increase in the number of healthcare personnel who have requested not to continue working in eastern and southeastern Turkey, as reported on 24 August 2015. According to the results of a report by the Turkish National Union, Health and Social Work Labor Union, Human Rights Foundation of Turkey, the Psychiatric Association of Turkey and various regional medical centers, in the county of Nusaybin, 15 of the 30 specialist physicians and 6 of the 8 emergency doctors resigned due to terrorist activity in the region. In the province of Van, there has been a sharp decline in the number of patients seeking emergency services at night due to terrorist activity, and healthcare workers prefer to leave the area. Meanwhile, there has been a decrease in blood donations at the Red Crescent. In Bitlis, the military hospital was attacked with hand-held rocket launchers, negatively affecting the psychology of the hospital workers. As a result, health services were compromised due to the departure of health workers in the region. (http://www.haberturk.com/gundem/haber/1119479-teror-olaylari-saglikcilari-kaciriyor)

Incident 4. Due to increasing terrorist incidents in eastern and southeastern Turkey, many healthcare workers have resigned from their positions. Bitlis State Hospital Chief Physician Dr. Erdal Dilekçi, in a statement to the Anatolian News Agency (Anadolu Ajansı) on 16 October 2015, reported that 30 physicians and 35 medical workers had resigned. (http://www.haberler.com/saglik-calisanlarindan-teror-istifalari-7783368-haberi)

Incident 5. Terrorists killed 4 healthcare workers in the 3 months prior to October 2015. In the aftermath, 13 doctors resigned due to security reasons. According to a statement made by Van-Hakkari Chairman of the Chamber Ahmet Koç, health workers were experiencing low morale. 08 Ekim 2015 Perşembe (http://www.aksam.com.tr/guncel/hakkaride-13-doktor-istifa-etti/haber-450484)

Incident 6. On 2 September 2015, Diyarbakir Chamber President Dr. Cengiz Günay explained that doctors and other healthcare workers could not go to health care facilities due to attacks by terrorists, and were trying to avoid the area, requesting transfer to different regions. Electricity was cut a number of times due to terrorist activities in hospitals, and access to vaccines and drugs was blocked. (http://www.hurriyet.com.tr/guneydoguda-teror).

Incident 7. There has been a great increase in the number of healthcare personnel who have requested not to continue working in eastern and southeastern Turkey, as reported on 24 August 2015. According to the results of a report by the Turkish National Union, Health and Social Work Labor Union, Human Rights Foundation of Turkey, the Psychiatric Association of Turkey and various regional medical centers, in the county of Nusaybin, 15 of the 30 specialist physicians and 6 of the 8 emergency doctors resigned due to terrorist activity in the region. In the province of Van, there has been a sharp decline in the number of patients seeking emergency services at night due to terrorism, and healthcare workers are prefer to leave the area. Meanwhile, there has been a decrease in blood donations at the Red Crescent. In Bitlis, the military hospital was attacked with hand-held rocket launchers, negatively affecting the psychology of the hospital workers. As a result, health services were compromised due to the departure of health workers in the region.
 (http://www.haberturk.com/gundem/haber/1119479-teror-olaylari-saglikcilari-kaciriyor)

Incident 8. On numerous occasions between 2015–2017, the state imposed a curfew of varying durations in eastern and southeastern Turkey because of increasing terrorist attacks. (http://www.cnnturk.com/sokaga-cikma-yasagi)

Incident 9. News of terror operations in the province of Hakkari resulted in the migration of hundreds of families to neighboring areas. Similar situations have also occurred in other provinces.(http://www.diyarbakirsoz.com/gundem/operasyon-soylentisi-yuksekova-halkinda-goce-sebep-oldu-operasyonlar-baslayacak-mi-148073)

Incident 10. In the province of Diyarbakır, offices of the police department, special forces, and anti-terrorism were targeted by a car bomb left by the PKK in front of the buildings. Two policemen and 8 civilians were killed. Following this incident, a number of civilians left the region. (http://www.hakkarihabertv.com/diyarbakir-baglarda-goc-basladi-30901h.htm)

Incident 11. A survey conducted to determine the economic impact of street clashes in Diyarbakir in 2016 found that the events had affected the whole city negatively, not only the central Sur district. Due to security issues, businesses could not be opened for 4-5 months, and intensive security measures taken following earlier incidents had prevented the city from returning to normal.
(http://www.amerikaninsesi.com/a/hendekler-diyarbakir-ekonomisinivurdu/3747079.html)

Can Ihsanic Philosophy be an alternative to 'Social Justice'? An empirical reflection from Bangladeshi Indigenous people

Jahid Siraz.
Ph.D. Candidate at the University of Malaya, Malaysia;
Former faculty of Anthropology, Shahjalal University, Sylhet, Bangladesh.
Email: ava180043@siswa.um.edu.my, voiceofmargin@gmail.com
Haris Abd Wahab
Associate Professor, Department of Social Administration and Justice, University of Malaya, Malaysia
Rashid Mohd Saad
Assistant Professor, Department of Language and Literacy, University of Malaya
Parimal Kumar Roy
Faculty Member, Bangladesh Public Administration Training Centre (BPATC). Dhaka-1343, Bangladesh

Abstract
This paper discusses social justice from the standpoint of Bangladeshi Indigenous peoples. How scientific study naturally leans, through an Indigenous Research Paradigm, socially conscious, critically competent, holistic, international, and regional sensitive research with 'justice.' We conducted this study by and for the Rakhain indigenous community. We propose the Ihsanic philosophy in social science as an alternative to social justice. Giving a diachronic account of the idea of social justice, and with empirical evidence, we negated this concept. The outcomes, not only an addition to knowledge democracy but will assist scholars, policymakers. The appeal of this study remains globally oppressed people, though it has been set in a remote local area of Bangladesh.

Keywords: Ihsan, social justice, Indigenous people, Indigenous Research paradigm, Rakhain.

Background

Justice itself a paradigm (Mertens, 2007; Wachtel, 2016; Kuo et al., 2010), and when it prefixed with 'social'(Rawls, 1971), or Islamic (Choudhury, 2011 2019; Rosen, 2018; Mirakhor & Askari, 2019; Rahemtulla, 2017), then it is difficult to narrow the discussion in few pages rather unfolds the layers like an onion. Many scholars are springing up (bioethics with a holistic philosophy, (see Macer, 1994, 1998; also Tutu, 2012/1988; Loomba, 2007), distributive philosophy (Rawls, 1971), practical utilitarian (Singer, 2011). Various voices are in academia on 'Justice.' Perhaps one could collect any points that resonate with us and record them here. Perhaps, this is the beauty of philosophy. In the context of Social science, particularly, anthropology, social justice has been a key focus since long (Lawrence Rosen's Lecture is one key turning point, see, Rosen, 1989; Fuller, 1994; Talib, 1992; Jones, 1995) to the recent texts (Low, eds.

(2018). However, the root of the anthropological glimpse is far behind, at least for the Frankfurters (Gouldner, 1960), French structural Marxism (Althusser, 2006), post-structural movement (Derrida, 1976; Foucault, 1982), Feminism (Davis, 2016 [1971]; Hartsock, 1983), Black movement (Fanon, 1967; Mariategui, 1927; Hountondji, 1996; Hountondji &Racevskis, 1997). The Italian Neo-Marxists trend (Gramsci, 1971) is one of the leading texts. The critical stand of anthropology has been an iconic legacy with social justice. This paper is about hope, love, and fairness. We are optimistic. 'Paradigms shifts takes time, even decades' that is an assertion of Professor Darryl Macer. We agree.

None of the cited works above mentioned about the very simple things—'justice is nothing but good deeds for food deeds—as simple as we put here. In this paper, we are not only giving a new living quality plan but an everyday practicing way. We believe, from our experience with the Indigenous communities of Bangladesh, that forced interactions among the people, state versus community, people versus environment which mostly in practice, do not carry any fruitful outcome. Usually when people blame life, in effect, is a blaming their condition created by the power of being alive but the set of circumstances that wrap their own life. Some accepted, some resisted. That ultimately pushes both power holders and the oppressed in a disharmonized situation leading to national tension between the majority and minority. Of course there is room for having a more pessimistic or optimistic position towards our existence, peace, and love. We belong to later. So from where do, we start the discussion.

We got the idea from a sagacious healer from the Rakhain: *"Observe nature with a great heart, our sky, land, trees, hazes, forest. Listen to them. We are their son. Watch your surroundings, nothing is specialized for you, but watch the sky, bestowed us. When you are taking with healer do not listen to the words, listen to his face, eyes, movement. Listen and watch his movement, converse with nature, even the silence. Listen to the soil, it talks a lot. And do good work with100 percent attention."* (A Rakhain healer and Headman).

Jahid's first visit was in 2019, it was a social visit. The headman advised me that it seems to me you are a philosopher, I guess now, Bagele Chilisa (2011, 2017) called them 'philosophic sagacity', because of their sagacious knowledge and prophetic integrity of the community. I found him a conscious person of his surroundings. He was smacking lips. Saying things like an epic narrator. A narrator of nature.

In 1901 when the Indigenous population was 97% in this land, over decades, rather after the British colony disappeared, the Government of (Pakistan) and then Bangladesh planned the settlement of majority Bangalee rehabilitated in this ancestral land. Our question is what social justice was? How this justice has been implemented? Who did justice? for whom? If we look at the table-1, and Map -1, maybe, no more word is needed for giving the background.

After a while, suddenly I realized or memorized an incident of my life. One is from my Indigenous Fijian friend. On a very personal event, he had to convert to Muslim. And he was my guide and informant when I was in Fiji. The day I was entering the bush-village for fieldwork, I meant to stay the first 7 days for ritual, a part of the local protocol. It was like an incumbent period, whether I am trusted or not. On the sunny and rainy morning, my friend told me, "bro, do Ihsan", he cited from the Holy Quran, that "*Hal jaza-ul Ihsan Illal Ihsan*" "Is there any reward for Good other than Good?"After ten years, that moment with the Rakhain headman, this memory came to me: Do Ihsan, good deeds for the good deed. We discussed this *'Ihsan'* in detail elsewhere. The discussion of today is about Ihsan.

Table 1: A snapshot on development activities of state and scientists, Source: Ministry of Information-MoI, 2011.

Mosque (Muslim)	Pagoda (Buddha)	Temple (Hindu)	Indigenous Demography in CHT		
405	347	177	Year	Indigenous people	Banglee
4.5	3.4	1.7	1901	93%	7%
			2011	53%	47%

Table 1 is the state's information, it represents the declaration by the indigenous community, with increasing numbers of settlers having a drastic effect on the local population and property. In short, it also tends to work for a long time. When we gathered over '150 research paper' by white and Bangladeshi scientists—under the name of 'conservation' of extinct Indigenous medicinal knowledge—and for 'knowledge production'—we realized, at least, so-called 'social justice' is not functioning here. We thus set an aim, what the alternative can be. This chapter, therefore, aims to

a) explain how academic research naturally gravitates socially conscious, politically competent, holistic, global and regional sensitive research through an Indigenous Research Paradigm;

b)   provide a diachronic, historical account of the social justice concept in anthropological research for clear reasoning of negation.

c)   give an ethnographic empirical experience of Ihsanic reciprocity for academic, practical, and policy furtherance.

We now shift to look at the engagement with the Rakhain community, and our methodology.

Connecting to the community with a philosophical position—'wonders of spiritual unfoldment'

This study locates in the southeastern part of Bangladesh, three hill districts, known as Chittagong Hill Tracts (CHT). We focused, and have been engaging in a village of Rangamati, but we have looked at the whole region and all community leaders, people we talked for an understanding. However, we selected people from the whole CHT, where 13 communities are living together. CHT contains 10 percent of land and the population of Bangladesh (MoI, 2011; Chowdhury, K. 2018). In CHT, the census showed that in 1947, Indigenous people were 97% and now only 48% of the total population (Barkat, 2016) and rest are Bangalee settlers (table 3).

All the authors have a common understanding of being colonial and Eurocentric notion of 'reciprocity in kind' that many of the Bangladeshi scholars are in practice, and we came to realize we shall try to break the silence (Alatas, F, 2018; Nakata, 2007) and captivity (Alatas, 1972) through researchers' silence. We can recognize the colonized minds (Fanon, 1967) of Bangladeshi social work professionals since the British colonial period (Table 2).
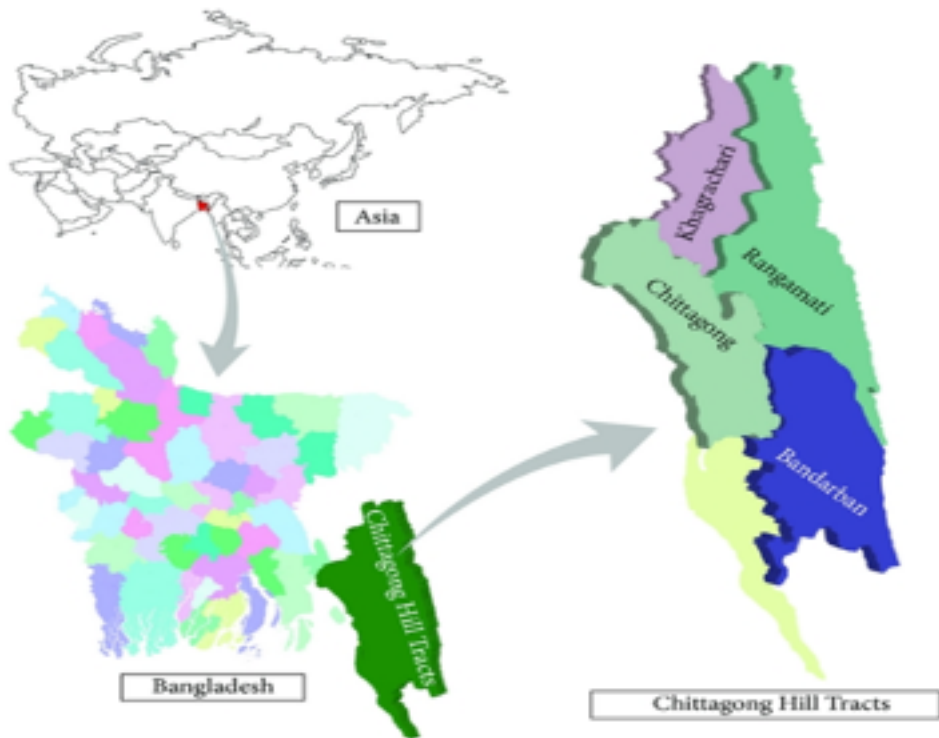
Map-1: Map of Bangladesh and study area (The Greened zone);Source: Ministry of Information, Bangladesh

In this geographical location, we have endeavored to adapt to the decolonizing methodology. And instead of giving the textual details, herein we presented in a tabled form (table -1). A theory is vital for research regardless of empirical and conceptual, qualitative, or quantitative. We discussed several times which methodology to adopt. In the first case, Dr. Rashid contemplated phenomenological understanding as 'perceived knowledge' but the argument is that again this metaphysical foundation is a Western-originated notion and does not fit adequately with the problem posed in our canteen debate, that we outlined above. Prof Haris asked Jahid, do you want to work for the Rakhain people after completing the study? Jahid was positive. The reason behind that, we want to take the colonial legacy out in this work. We know many of our peers are bodily educated, and minds are colonial, captive, too mimic. Therefore, most of them are doing fieldwork, writing field experience, but a little is informing the position in philosophy to do the fieldwork. We are now free from western ethnocentric dominance, theoretically and intellectually, and decided to stand by the Rakhain people, to some extent, neither mimics nor captives. The readers may think that we reject the established concept of science or conventional research design. We do refute that. If 'science' does not change the Rakhain's lives rather advocates for dominance, exploitation, then, very open asking, what is the significance of our scientific method?

(David Harvey, David Graeber, Arthur Escobar, Darryl Macer our inspiration). Our stand was achieved by rejecting the predominant research rules of western-specific scientists and by constructing an episode of influential tips and tricks and systems. We assume you (the reader) will know how to do the same thing. In the tagline 'field experience', we suspect that we (must) fix the problem of being our colonized mind. We do not blame anyone at all instead of metonymies our own research experience. What have we learned from texts, theories, books, classes that lead us to make the title: A study on…..Not 'A study with or 'within' the people. Therefore, we do believe that ideas that we get motivation from the prophetic sage of the Rakhain people to whom I met last year and he gave to re-think us on justice. This title, best suited to achieve the goal of the benefit to the community along not my award, publications, seminars, is: *Bioprospecting and the Rakhain Community: A Study From the Indigenous Standpoint in Bangladesh.* We believe this project will a conduit to exercise the Ihsanic philosophy as an alternative to social justice, or, to an extent, supplant to 'justice'.

Table 2: Research Design, Source: Authors' compilation

Research Framework	Central Ideas
	Supporting belief Ethics, accommodation, action, control over, truth, validity, and voice
	Relational Ontology or reality, Relational epistemology or the Rakhain's Ways of Knowing, being and acting, Axiology or ethics is full disclosure, engagement.
	Indigenous Standpoint Theory with the support of: Critical Ethnographic Approach, Multi-sited ethnography Statecraft Decolonizing Approach, Captive Mind Cultural Interface
	Observational Fieldwork Sharing Circle, Conversation as Interview, Content Analysis, Bricolage, friendship
	Trustworthiness: **Member check,** Prolonged engagement with the people, Transferability as Thick description
	Data Analyses Interpretive analytic (Dreyfus & Rabinow, 2014)
	Evaluation: Respect: Representation Right: Impact Responsibility: Reflexivity that covers, Personal, Textual, Epistemic, and Presentational

We did not limit the observation in the village or field, rather we interviewed former high profile military officials, journalists, activists. We did a critical review of relevant texts (for example, Lewin, (1986), Hutchinson (1906, 1909), Hunter (1876), Mackenzie (1884) on CHT since the classical time (even before Bronislaw Malinowski's expedition in the Pacific 1914). We, concomitantly, had to refer few more texts from

Bangladeshi ethnographers per se, Sattar (1983), Ahsan (1995), Ali (1998), Shelley (1992), Biswas (2010), Alam (1992), Uddin, Ratna & Faruque (2013), Uddin (2015), Khan (2018). Since that time, we see that these research/ethnographic works have been playing a vital role in state policies, establishing social justice. Since we did not find any guidance from recent research on the Indigenous people of Bangladesh, hence, we borrowed.

Paraphrasing Kāwika Tengan*(*Kāwika, 2005,p.251), we can say, "[we] decided to take these risks because [we] felt that it was important to write about the struggles of [Bangladeshi Indigenous] to understand and establish a sense of place in modern-day [Bangladesh]. I took as my central guiding tenet an ethos and methodology of empowerment, and I sought to put it into practice by involving the men of the [Rakhain] in all aspects of the ethnographic process."

A critical discourse analysis of 'social justice'

Taking this context and community if we do ask what social justice is. In many well-cited texts, scholars used the term without any definition. As if, the concept of social justice, taken form granted. In terms of context, it may differ. For instance, social justice has been seen as "establishing simultaneity between the goals of economic efficiency and social justice is one of sustainable development (Choudhury, 1993, p.20). Further, Choudhury (1993, p. 48) asserted, Marx is as "an economic instrumentalist and then a social structuralist, thought of social justice only in terms of distributive justice (economic justice).

Equality/Inequality in Sen's and Nozick's Systems: Consequence for the Global Problem of Inequality, they together belong to a system that is different from Sen's, Nozick's, Phelps' and Rawls (Choudhury, 1993, p.190). This chapter is again neither a revision nor an analysis of 'social justice' in anthropological texts, rather seeking an alternative from the Bangladeshi Indigenous people's standpoint. In other words, this chapter is about the moral reasoning of social justice. Importantly, In this discussion, we deliberately avoiding jargon as this chapter will be distributed to the Rakhain Indigenous people, and other Indigenous community leaders. This chapter is a comprehensive discussion to bridge between philosophy and empirical experiences, everyday observation, and reflection from a different orientation.

Our understanding--'social justice' and 'neo-liberalism' are interchangeable, not binary (or binary in the surface). Ideologically both these concepts are layered, embedded. These two are just flipped around: then and now. For us, social justice is here to maximize the neoliberal agenda by the people who are working in the ground, social scientists are in particular. When a post-positivist scholar is talking about social justice, next to it, another critical or anti-colonial anthropologist's research aims to establish social justice-are both same? We as novice become puzzled. Does it make any difference in terms of application or philosophical root? Or only textual? These questions give us a new dimension when the first author asked that question to Maori philosopher Linda Smith. And of course, another reason for our thinking.

Linda Smith mentioned advocacy rather for the agenda of Indigenous research: survival, recovery, development, and self-determination (Smith 2013, p. 116)—that ultimately aims to decolonize. We dare to add a statement of John Rawls. Rawls's viewpoint serves, again, as a useful foil. While admitting that affluent peoples have to assist less fortunate ones, he denies that "the only way, or the best way, to carry out this duty of assistance is by following a principle of global distributive justice (Rawls, 1999, p.106)." His cosmopolitan critics agree that obligations go beyond the natural duty of assistance. Indeed, some pointed out that terms such as "assistance" and "aid" suggest "charity and optionality rather than justice and obligation" (Lichtenberg, 2004, p. 95).

Therefore, what should the response to the inspiration Linda Smith be?

We would say, research rests in methodology, not the methods or models or instruments. In analogy, energy is not lying in someone's body, rather body is depending on energy. Energy, ideas, and spirit manifest the body. We take the motivation from Indigenous healers, narrator of nature, Linda Smith's re-righting and re-righting, Shawn Wilson's relational spirit, Darryl Macer's bioethics is love of life, probably, we can find an alternative. If we lean and align with Indigenous insight, John Rawls is a masked mimic of neoliberalism. A philanthropic charity *cannot be* a foil. Thomas Pogge said "economic ground rules that regulate property, cooperation, and exchange and thereby condition production and distribution (Pogge ,2002, p. 176)." Furthermore, Individualism informs the cosmopolitan critique of Rawls' theory of global justice. Seyla Benhabib (2004,p.92–93), for example, points out how his reliance on the category of peoples represents an unfortunate diversion from the Kantian principle of individuals as moral and political agents in a world society. Benhabib's own argument, however, is a good example of how classic liberal concerns both enable and constrain moral and political theory.

Seeing the conversation, understandably, the prioritization of global notions of social justice, as a concept ostensibly differing from Indigenous social justice concepts, reinforces Indigenous intellectual contributions as illegitimate to knowledge production (Smith, Tuck, & Yang, 2018, p.193). This is a patronizing relationship between knowledge and power. Foucault deciphered how he sees the problem. He has systematically criticized the self-proclaimed master of truth and justice, the intellectual who claimed to speak truth to power and thereby to resist power's supposed repressive effect (Dreyfus & Rabinow, 2014, p.201). At the beginning of the section we told that respectable numbers of anthropological texts mentioned about social justice, however, a little, we found the exact definition of the concept.

Table 3: Social Justice in texts, Source: Authors' compilation

Major texts	Citation	Major themes
Denzin & Lincoln (Eds.). (2011). *The Sage handbook of qualitative research*	24 times	No definition appeared yet
Rosaldo, R. (1993). *Culture & truth: the remaking of social analysis: with a new introduction.*	20 times	The justice motive is being replaced by harmony and is explained by one anthropologist as "imperialist nostalgia" (Rosaldo 1989) or the need to consume that which has been destroyed—community; and effciency is justified by the market. The two—nostalgia and the marketplace—go hand in hand.
Nader, L. (2002). *The life of the law: anthropological projects..*	124 times	The meaning of justice and its forms varies (p.15). Notions of justice are implicit in every culture and usually operate at the unconscious and semiconscious levels, becoming explicit only when an injustice is confronted (p.169).
Fassin, D. (Ed.). (2012). *A companion to moral anthropology*.	169 times	How should the burdens and benefits of life be distributed (the question of justice)? (p.97)

Given, L. M. (Ed.). (2008). *The Sage encyclopedia of qualitative research methods*. Sage publications.	89 times	Social justice, broadly defined, refers to a condition whereby all people are afforded fair opportunities to enjoy the benefits of society. Although many different specific conceptualizations of social justice have been posited, most agree that it is directly related to and influenced by the larger social, political, economic, and educational scheme of a society and that it exists to varying degrees in each given context.
Drugge, A. L. (2016). *Ethics in indigenous research: past experiences-future challenges*. Vaartoe-Centre for Sami Research.	5 times, Only 'justice' 13 times	to be both accountable to Indigenous communities by engaging in research that contributes to better social justice outcomes, while also remaining "legitimate" in the eyes of those representing institutionalized economic and political power (p.131). This book is giving a review of justice with various treaties and codes like Maori, Sami (see, pp. 61-62).
Smith, L., Tuck, E., Yang, K., Tuck, E., & Yang, K. (2018). Indigenous and decolonizing studies in education	22 times	social justice, as a concept ostensibly differing from Indigenous social justice concepts (p.193). no definition given.
Dreyfus, H. L., & Rabinow, P. (2014). *Michel Foucault: Beyond structuralism and hermeneutics*. Routledge.	14 times	No definition given.
Walter, M., & Andersen, C. (2013). *Indigenous Statistics: A quantitative research methodology*.	8 times	the subject of the census and administrative collections around the health, welfare, and justice systems, it is largely non-Indigenous researchers undertaking research using these data (p.133).
Chilisa, B. (2011). *Indigenous research methodologies*.	42 times	I will begin with a discussion of postcolonial indigenous and social justice working relationships between the researchers and the researched (p.240). Bagele did not give us any definition of social justice.
Jones, S. H., Adams, T. E., & Ellis, C. (Eds.). (2016). *Handbook of autoethnography*.	106 times	Social justice is a collective effort of a group of individuals working with/in the framework of social critique and social change (p.570). Gandhi's oft-referenced adage, "be the change you wish to see in the world," is not simply cliché. In order to demonstrate this argument, we theoretically merge autoethnography and a praxis of social justice (p.560). It is also about asking how the performance of listening can be a response to social injustice (p.562).
Madison, D. S. (2011). *Critical ethnography: Method, ethics, and performance*.	13 times	Following John Rawls. The most cited text in the Critical school of anthropological research.

Choudhury, M. A., & Malik, U. A. (2016). *The foundations of Islamic political economy*. Springer.	108 times	Professor Masudul Alam Chowdhury, a polymath figure in Islamic philosophy, advocating and advancing Islamic ontology for universal implementation, having one definition of social justice from, of course, an Islamic perspective (p.34).
Choudhury, M. A. (1998). *Studies in Islamic social sciences*.	34 times	No definition, however, an opposite stand of Rawls and Sen
Choudhury, M. A. (1993). *Comparative Development Studies: In Search of the World View*. Springer.	103 times	No definition, however, an opposite stand of John Rawls and Amartya Sen.
Choudhury, M. A. (2019). *The Tawhidi Methodological Worldview*		The answer to the question: 'What is Law and Justice?' (Hart, 1994) is answered in a unique and universal way by the epistemology of unity of knowledge in reference to the phenomenological model of the unified worldview in 'everything'. In this case, the moral and normative law and justice take up center stage in social contract. Subsequently, ethics and the unified nature of the world's-systems are derived and explained on the basis of the primordial moral law. Such a total perspective of the *phenomenological model* of unity of knowledge resting in primal ontology is a thoroughly analytical and inferential socio-scientific project. The Quranic law of Tawhid is this unique and universal worldview. It is conceptualized and applicable in 'everything' across historical consciousness (p. 33, emphasis ours)

The explanation we believe that such a claim may be a more persuasive philosophy of justice has been that it allows others not just to reflect only at the underlying nature of every community, and indeed, but above all else, at the goals and objectives of any community. If fairness is equated with equitable freedoms, human values, and a norm of variation, so we can not determine the outcomes of humanity. A community where common activities and goals compromise the very nature including its humanity — either by process of identity degrading results, a simple material culture, or something else — wouldn't in this way be called fair, even though that would satisfy essential Rawlsian "fairness" parameters. there is because such goals could be said to undermine the popular interest since it is a social benefit which could be a test of judgment for determining a decent community instead of just "fairness." How this suggests and what kind of insights we might learn from it? We would like to discover. Given such conceptual statements and my whole premise with this is that the collective objective rests in the existence and function of human engagement, and not in the minimum standard or array of principles itself. So we argue that the facets that interpersonal relations with and within the community are constructed, the nature of justice is sought. The Community 's perception is predominant if fairness and the common good are associated. Living in a cohesive society means living in a compassionate society.

We wonder not whether casual dismissal "social justice" is going to offer rise to a dialogue among anthropology, bioethics, and indigenous studies. Not everybody is considering adopting the new thought of Ihsan, good deed for good deed [Ihsan is also

not modern, that being said], however, a different and productive scholarships boost will certainly come into existence in terms of its colonization, with a [living and not living thing] creative, essential, normative (Wilson, 2008; Porsanger, 2004) and a sense of entitlement that is largely committed to dignity. The search for states of violence (Speed, 2016; Porsanger & Guttorm, 2012; Spivak, 2013) is an invoice that arrives immediately (Kāwika, 2005; Speed, 2006, 2016). We are aware of this new assertion.

More than a Justice an 'Ihsanic philosophy' (Perfection, Sincerity)'

This section addresses the challenge by examining the concept of social justice and its assorted relations with social sciences, philosophy, and critical ethnographic research as social justice is yet, center to IRP (Smith, 2013, pp.154-154). The discussions in this section reject the current notion of social justice in both academic and practical ground. We have presented the Ihsanic philosophical notion of various aspects of thinking and rejecting social justice without any confusion. The study is based on a multitude of practical traditions (such as government, military officials, indigenous academics and liberal thinkers, and political officials) and looks at these from a national level of perspective with reflection. The previous sections including table 3, concentrates on 'social justice' and reciprocity with various social justice texts. It tells us what's unique about introducing Ihsan in an indigenous environment and whether we need a geographical perspective to make use of our role in social transformation through reciprocity. Therefore, we do not try (cannot even) to generate complete views on Ihasn and reciprocity for a moral basement, but rather to engage in debate and the contradictions that we saw as inherent in the Indigenous methodology. A range of themes will be discussed now in the demeanor of the reciprocity, and we attempt to understand another aspect of this concept, centrality of research.

What does 'social justice' mean in Islam? In the context of the 'shariah', which comprises the principles of meeting the tenets built around the Quranic laws, the Prophetic traditions and learned analogy, tenets endowed by the continuous enactment of authoritative research and democratic acceptance of the 'shuratic' interpretations by the populace ('Ijtihad' and 'Qiyas'), it means the comprehensive application of the 'shariah' in all walks of life (Choudhury & Malik, 2016, p. 34). Chowdhury has its stand with Tawid and Taqwa, and he accepted the fairness concept, but that is, or should be from a collective point: *"The realm of social justice is not equatable simply to the concept of 'fairness', which is solely an individualistic quality. Fairness that is individualistic may not represent justice, which is social, being derived not from individualistic preferences for equity, but from the tenets of fundamental social precepts. But the reverse is true. That is, the 'shariah' although being a collective social application of justice, also satisfies individual preferences of fairness. This is so because the Godly Laws are claimed by Muslims to have been invoked by God through the Prophets of all times in a way that appealed to the rational faculties and needs of man and society."* (Chowdhury 2016, pp. 34-37).

Chowdhury & Malik (2016), like us, excoriated the consequentialist view is associated with the concept of justice in Marx, in that at the advanced stages of development of the Marxist society each individual would get according to his or her needs. This is the consequentialist view of economic justice in Marx. There is no essence of market interaction in Marx to show how the two views of justice can be integrated (Choudhury & Malik, 2016, p.265). Choudhury's guiding analysis splendidly inspire this article in many ways--, even agreed within the most analysis. However, not based on negation, supplantation, when it goes to Indigenous settings, or where there have no Islamic states or Godly laws are functional. For affirmation, the type of separability between the church and the polity is seen as the continued influence of scholasticism on

modem concepts of the political economy, led by Kant, Calvin, Descartes, and others in the history of thought(p.7). In doing such Godly law, Choudhury put another imposition on societies, where Islam is not predominant. Also, Choudhury says, Tawhid is universal (Choudhury, 2019, 2011). This assertion can be implacable to other societies. Furthermore, Choudhury, entirely, lacks empirical evidence.

In addition to the above, recently, Chudhury (2019) stated that "What is Law and Justice?' (Hart, 1994) is answered uniquely and universally by the epistemology of unity of knowledge about the *phenomenological model* of the unified worldview in 'everything'. In this case, the moral and normative law and justice take up center stage in the social contract. Subsequently, ethics and the unified nature of the world-system are derived and explained based on the primordial moral law. Such a total perspective of the *phenomenological model* of unity of knowledge resting in primal ontology is a thoroughly analytical and inferential *socio-scientific project*. The Qur'anic law of Tawhid is this unique and universal worldview. It is conceptualized and applicable in 'everything' across historical consciousness (p. 33, emphasis ours).

If we do accept, the *phenomenological model* as Choudhury states, then, we should not condone that the interpretative school in anthropology or social science is the product of phenomenology. Clifford Geertz, Victor Turner is one of the many names. Again, if phenomenology is universal, then, why is Tawhid needed? Phenomenology does not stand for transformation. It rather only explains. The concept of 'thick description' informs the phenomenological model. At this point, the first and third authors took a long discussion in various sessions and time to be agreed with decolonizing methodology. Let us clarify.

Reciprocity is important in social justice (Smith, 2013), or the "purpose of qualitative research should be to advance a social justice agenda (Denzin & Lincoln, 2005 in Creswell and Poth, 2017, p.3). Or "the aims of social justice in which the qualitative project ends with distinct steps of reform and incitement to action (p.24)." From the critical position, there is an excellent ground for social justice for social change (Joe L Kincheloe and Peter McLaren in Denzin & Lincoln, 2005), Soyini Madison (2011), Lincoln and Denzin (Eds. 2011), Johnson & Parry (Eds.2016). We agree with Lincoln and Denzin (2011) that "we have work to do, important work, and we must do it fast and well" (p. 718). Scholars, just now we mentioned here, are arguing for social justice, but in a greater sense, it does not cover the depth of Indigenous people's demand, neither practically, not in a philosophic position. Two texts are very motivational for us.

One is the field—the mountain people, the Upo-Jati ('Upo' stands for a sub, of half and 'Jati' is nation). No Bangladeshi scientists oppose this, they are tailored as Edward Said identified (Said, 2012). The headman, the healers, the widows are our main text. When we talked to some government officials about justice on the Rakhain. They replied as the government has introduced land commission, talking about the policies of the quota system in the government job. We talked to the NGO officials who have been 'dedicated' for the 'development' of Indigenous people, establishing 'social justice.' Are these agencies working for the people's development or implementing the state agenda, that Foucault said long before. We saw here in CHT, biopolitics ceased bioethics. What Darryl Macer has been fighting since 1994, that bioethics for life, love— we discovered that this normative assertion is far behind in the hills of CHT.

Is social justice another name of the neo-liberal, global political platform? We discussed with other peers from community development. Last year, *Human rights and social justice: Social action and service for the helping and health professions* by Joseph Wronka (2016). We realized that social justice is not good enough to deal with reciprocity.

Two, we echo Eve Tuck and Wayne Yang, citing Audura Simpsons: *"we theorize*

refusal not just as a "no," but as a type of investigation into "what you need to know and what I refuse to write in" (Simpson, 2007, p72; Tuck & Yang, 2014, p. 223). Let us cite, what dis strike us. Elese where Tuck and Yang (2012, p.3), a very important statement: *"[d]ecolonization, which we assert is a distinct project from other civil and human rights-based social justice projects, is far too often subsumed into the directives of these projects, with no regard for how decolonization wants something different than those forms of justice."* (Tuck & Yang, 2012, p.3).

Without any explanation, we take another statement, "the broad umbrella of social justice may have room underneath for all of these efforts. By contrast, decolonization specifically requires the repatriation of Indigenous land and life. Decolonization is not a metonym for social justice (Tuck & Yang, 2012, p.21). That would be the weapon. We asked why Tuch and Yung refused the claim that social justice was based on a preamble that decolonization was looking for something else than this topic or philosophy.

We know that defending a principle is much better than denying it. We also discussed several views on social justice in this chapter and have provided a philosophical framework for the Ihsanic principle for our more mutual debate. It is how we think about economics, moral science, philosophy, and our fields. We add many feasible facets to continue our discussions regarding Ihsan and oppose social justice. Following this, we establish a variety of views on social justice, including liberal, progressive, and Marxist viewpoints. Scholars (Applebaum, 2004; Barry, 2005, pp. 47-55; Lee & Smith, D., 2004, pp.1-12; Valentine, 2003; Merrett, 2000; Marshall, 1996; Rose, 1996, Sen, 2009) advocated 'social justice' that embraces neoliberal politics implicitly and/or substantially. We went to critical school afterward. Soyini Madison's Critical Ethnography book is our choice (table 3). We note on Madison with praise, referred to John Rawls (2009[1971])--has claimed that rich people of the society distribute wealth to the poor because they are in a social contract (see the famous social contract of Thomas Hobbes at the point). This point need some justification.

John Rawls is an ideological follower of John Dewey, the father of pragmatism in the USA. Also, John Dewey and John Rawls, both are inspired by another John. A life-long colonial administrator for the British East India Company John Stuart Mill's famous utilitarianism (Mill, 2016[1863]). We do a note --John Stuart Mill, who served colonial East India Company for 35 Years, and he is the one, who treated Indians as Barbar same as Hegel did with African people, and to the Asian. Jimmy Klausen, citing from Mill's On Liberty, "[t]hey cannot be depended on for observing any rules." Mill insists that "[t]heir minds are not capable of so great an effort" of guiding themselves morally by abstract principles or impersonal motives. Reciprocity entails precisely such moral action and thus remains beyond the *ken of barbarous* persons (2016,p.99. *Emphasis ours*). And this reciprocity was the Christian Commonwealth—where, 'I' or the individual is premier than the collectivity. Rene Descartes' I think therefore I am' is, in this line of argument, gave the western legality--not only a legacy—a total, and decoloniality is total, collective resistance (see, Maldonado-Torres, 2007; Mingolo, & Walsh, 2018, we are not repeating).   When Madison asserts on John Rawls, we read Maldonado-Torres's Rousseau and Fanon on inequality and the human sciences (Maldonado-Torres, 2009). We do believe that [m]ovements cannot be sustained without the production of critique and the mechanisms to address it (Maldonado-Torres, 2016, p.3), where love and compassion (Macer, 1994) is vital with an Ihsanic notion of actions and deeds.

The whole philosophical legacy influenced the liberalism, later on, neo-liberal ideas. In it, adjustment is important than transformation. This notion helps to maximize the personal gain under the system, abide by the rules instead of rebelling so, or revolution or transforming this besmirching system. John Rawls' entire mode of justice

and reciprocity based on two principles: *"First Principle: Each person is to have an equal right to the most extensive total system of equal basic liberties compatible with a similar system of liberty for all. Second Principle: Social and economic inequalities are to be arranged so that they are both: (a) to the greatest benefit of the least advantaged, consistent with the just savings principle, and (b) attached to offices and positions open to all under conditions of fair equality of opportunity"* (Rawls, 1971,p.266).

John Rawls has been interrogated by many. Paul Wolf (1977), for instance, claimed that that Rawls provokes capitalism under the market system. Amartya Sen, as we saw, Choudhury also criticized in many ways, including Rawls. However, Professor Sen was concerned with distributing primary goods of Rawls' notion of justice (Sen, 1992, pp. 81-87, 2009, pp. 52-74). A Nobel prize winner, Kenneth Arrow (1973) refused John Rawls by a mathematical equation, and said: *"One important aspect of justice is the intertemporal. What is a just allocation of goods among individuals of different generations? The intertemporal problem of justice differs from the contemporary problem fundamentally only in one empirical point: namely, that resources are productive, so that a transfer from an earlier to a later generation means, in general, that the later generation receives more (measured in commodity units) than the earlier generation gave"* (Arrow, 1973, p.324).

Yet we need to look at the Critical school. Let us read from *Critical ethnography:* "Rawls (1999) developed a theory of ethics and justice that rises out of the philosophical tradition of the social-contract theories of Hobbes and Rousseau. However, Rawls' social contract is a radical departure from Hobbes and Rousseau, particularly with its emphasis on reciprocity. To begin, Rawls wants us to imagine a group of hypothetical individuals who come together in a kind of constitutional convention to create a just and fair community in which they and their children will live…. Rawls (1999) understood that in every society there will arise an energetic group of individuals with an entrepreneurial spirit that will become more economically successful than others; however, with the mandate for equality and with the veil of ignorance, the least well-off members of society are assured a minimum standard of living based on the original contract. It is collective acceptance under the conditions of imagined circumstance that guarantees justice for all, according to Rawls, not the utilitarian idea of the greatest good for the greatest number. Mutual acceptance or reciprocity is the foundation for a just and ethical society. " (Madison, 2011, pp.113-114).

We put two long paragraphs. First, these two citations give us an understanding of the Indigenous Paradigm--ideologically, practically very distinct from Critical school. The fact is very delicate, and a few have touched this (Wislon, 2008; Rowe, Ella, Henry & Dennis Foley, 2018). Critical philosophical position, such as the epistemology of Soyini Madison is embedded profoundly in or developed by the western construct of 'truth.' We have thus coupled ourselves with the concept of social justice in indigenous scholars such as Tuck, Yang, and Grande. And reject the concept of the Rawls idea of social justice. Even the argument of Amartya Sen and Kenneth Arrow does not carry any significant change from the marginal people's standpoint. We assert instead, Sen and Arrow are an amendment of Rawls' notion. The buying capacity (Sen), or reduction of generation saving (Arrow) is the right solution to social justice, from the context of capitalism and classic notion of reciprocity. We, therefore, condemn and shift on with the notion of social justice.

We propose as the term is 'Ihsan'--neither western nor based on neoliberal ideology, rather this is generated from a very secular, universal, anti-utilitarianism sentiment. Taken our hopeful and humble aim, we desire to propose a stand as a philosophical impression, that in the field we convinced the Rakahin, now we turn to

academia to convince our scholars. The researchers, as if, be familiar with this concept for making a pathway, for debate, discussion, and practice. The Quran says, what can be the reward of good deeds and action except for the good deed? (56:60). This is a very simple verse. Once, the literal meaning of the verse is *"Is there any Reward for Good - other than Good?"*

          In the subjective study, we see, and assume, that academic participants may bring some degree to better with and within the community, particularly if they remain with the indigenous methodologies. Ihsan is a matter of possessing the intrinsic confidence, a sense of moral obligation held by faiths, of acts and deeds (Maqsood, 2005.p 41; Saqib & Malik, 2018) or "doing what is beautiful" (Murata & Chittick, 1994, p.23) doing what is good (Chittick, 2007, p5). It includes activities or a social responsibility that attached to spiritual motivation and (Chittick, 2007, pp.5,25,30,69). The concept of Ihasn is fundamentally founded with intention, motive, and ultimate goal (Murata & Chittick, 1994, pp.167-281; Maqsood, 2007 *).*   In a further explanation (Maqsood, 2007.p.7) *says, that Ihsan is based on the internal faith of a person, that will be reflected in* It is a matter of taking one's inner faith (*iman*) and showing it in both deed and action.. We talk about "good deeds" like helping poor people, rescuing people in danger, or righting a wrong. Simply eating is not a "deed" since it did not accomplish anything useful. There are also "bad deeds" like stealing and murder, or harm, or taking the medicinal information (as we saw and been informed by the community leaders) from a community and supply to a pharmacological corporation. From practical experience, take this concept in our field, that concept is completely not imposing, or positivist 'scientific. We take and should show pieces of evidence of reading the concept, its origin, and careful consideration of readings in your field participation, knowledge presentation for knowledge democracy (Hall & Tandon, 2017).

          Thus "Ihsan" keeps breaking from the definition of social justice in many ways. Ihsan has no intent to decrease the generalization of white-black, east-west, masculine, authoritarian, imperialistic, oppressive, and positive conceptions of research that are essential or individualistic. In brief, our cultural competence is more than just pretending that it can be improved; it is tied up in challenging and demolition power structures, well assisted or promoted by methodological collaborations.

Ihsan is an accomplishment, an action for transformation. We are not attempting in Ihsan to change or to "improve capacity" or to increase the transitional capacity for "freedom." In Ihsan, to an extent, constructing capacity, purchasing patterns, or the distribution of resources—all are going far behind. With an Ihsanic move, we can go beyond so-called 'sustainability'. Ihsan emphasizes and guides efforts not only on the participation and behavior of university participants but also of the community members. Ihsan, therefore, in a humble standpoint, can not be a statute, just a mission, in this stage. Ihsan is thus a meaningful point of view—community and academia— immuring both. Here we pose some observational examples for our appraisal and reflect, in several respects, on the present leading belief of indigenous research on social justice issues.

A case, a discussion, and the Justice and the following up

          On 17 August 2011, General Ibrahim and Barrister Raja Debashish Roy interacted in a face-to-face conversation. General Syed Ibrahim fiercely committed the Government's will never be underpinning the United nations Declarations for Rights for Indigenous People-UNDRIP as it concerns that the current regime might place various legal requirements on the jurisdiction. This retired General said that the Indigenous people will be rebelling for a separate state. He pointed out that, CHT is geographically very important (see Map-1). And it will be a '*dangerous*' for the sovereignty of

Bangladesh state. Map -1 shows that, India, Myanmar is surrounding the CHT. Raja Debashish Roy, a prominent Indigenous leader, responded that two issues have to be remembered regarding being '*dangerous*' if recognized indigenous, since the CHT Indigenous citizens are 5 % of the total population (Barkat, 2016). Two, the government thinks, if they recognize the Indigenous people, then some obligations came, by UNDRIP clauses, on the state. For instance, 'self-determination,' 'customary land system,' 'land rights' (Ibrahim VS Raja Debashish Roy, 2011). Raja Roy was trying to say, "we are in the state of Bangladesh, and we do abide by the constitutions". The general replied, when the voice was neither lenient nor compassionate, "then try to and fight for more rights or amend the constitutions."

Not the Raja Roy of this conversation, rather he produced some valuable texts (see, Roy,1997, 2009) and prominent anthropologist, Indigenous scholar Prashanta Tripura (Tripura, 1992, 2000), SB Tripura (2008) are motivational for our understanding the Indigenous metaphysics (Deloria, 1969, 1986). In 2012, in another sitting with an Indigenous leader, this general, again, was is desperately defending the government opinion that was seen in 198 (Ibrahim VS Sanjib Drong, 2012).

From our field, we realized that Indigenous land is simply a synonym to Indigenous life throughout the world (Nakata, 2007; Wilson, 2008, 2001), the people live in the land as the son of the soil. Let us see some scenarios of social justice in this land. Bangladesh's government introduced the *"CHT Land Dispute Resolution Commission (Amendment) Ordinance 2016"* after its origin in 2001. And accordingly, a land commission was set to resolve the land issues between Indigenous and Bangalee majority settlers. By June 2019, from our field visit, we came to know over 25000 Indigenous people appealed for resolving the land issues in CHT, when the number was 22000 in 2017 (The daily New Age, 2017).

The irony is that the Act took 16 years to pass since 2001. The brutal reality is that Bangladesh appointed a judge to establish justice for the Indigenous people's land problems. All the Indigenous leaders, the community has been refusing, arguing for this injustice. How the Bangalee Judge would overcome the dilemma of the forest if the land related to indigenous people? We consulted the government leaders, who reacted quite strongly to the issue of land and the state sought to pursue social justice. What is justice or fairness like that? We have spoken with only a few officials who said in general that justice, at least in the area of land, will be established. Well, if the principle of justice is now seen as distributing smaller plots of land like bread to the poor indigenous landless by the richer lord of Bengal (Rawls, 2009), then what a tragedy would justice be established? And should the indigenous people have to increase their buying capacity (Sen, 2009)? They hold this property as heritage and should either be purchased from the green grabbers (Fairhead, Leach & Scoones, 2012) or be proclaimed property? We know that these words will not be very comfortable for 'objective' researchers (Esteva & Escobar, 2017; Esteva, 1985, 2019, 2020). At least, as Audora Simmons said, this writing will a waive in the debate on decolonizing our 'captive-colonized-mimic minds,' and this article aims so (Maldonado-Torres, 2016).

Our analysis is just a little indistinguishable. Let us consider this case: *"Rights of Indigenous land and self-governance, one demand was to be a federal state, Dhaka (Present Capital) would be the central, and Rangamati (A hill district) would be the provincial capital with Jammu land. The central government will maintain or control the foreign affairs, heavy industry, finance, and defense divisions, except this all will be in the provincial government. In that meeting of 1987 with a delegate of Bangladeshi government, and Indigenous representative. The Indigenous leaders proposed for a separate self-dominated state, Mr Ibrahim was leading the Bangladeshi delegate. As usually, the Government did not agree with and the meeting was worthless."* The military

officer, as he was in chief in the 1990s for the Hill Tracts, a close high official of the nation, and at present, he is leading a political party, hence, his voice, speech, and standing are representing the government. Also, in policies, wee see the reflection of the military General. This is, conceptually, following James Clifford, we can say as 'Statecraft' or Foucauldian Bioplotics. The State's legitimate projects and plans to control and dominate the Indigenous people of CHT.

Indigenous leader Raja Roy was trying to massage that if the government takes proper initiatives such as giving the recognition, rights back the social position, land rights, then the political and social distance and historical trauma could be minimized. We looked his face, as if, he is helpless in front of the political leader cum retired military officer. Raja was emphasizing on the gap--in the interface (Nakata, 2002, 2007) between the state and Indigenous people. Bangladeshi majority versus the minority Indigenous and ingenious people. Since 1947, the gap has been increasing—accelerating the majority-minority tensions. Thousands of lives were taken, homeless, kidnapping, raping—because of the gap or interface. They are traumatized. "Historical trauma generally consists of three elements: an act(s) of trauma, the sharing of that trauma by a collective rather than an individual and where the effects of the trauma are experienced across multiple generations (Borell, Moewaka Barnes, & McCreanor 2018, p.25)—that is an explicit evident in table 1.

We take a critical look at the government's legal provisions, we see Rakhain and other indigenous people being classified as small sects (GoB, 2011). The state took over the traditional land of the Rakhain and the forest under the name of development and essentially for justice. The government has initiated a forest-reserved scheme (Chowdhury K., 2018), essentially a mechanism of green grab, veiled by State decency. We may therefore argue that the issue lies at the root of majority and minority denial. The Rakhain pagodas are now supermarket (The Daily Star, 2017a), lands are grabbed (The Daily Star, 2015), the schools are shut (The Daily Star, 2011) and hence, they are fleeing to India (The Daily Star, 2015, 2017a, 2017b; Barkat, 2016; Chowdhury, K. 2018). Shedding a light on humanitarian and humanistic sense, and the practical ground we are to propose that we need to establish Ihsan, not 'justice.' Justice is, so far we discussed is an unequal transaction, but Ihsan goes the perfectionist view of deeds and action.

To formulate a humane understanding and to recommend that we constitute Ihsan rather than 'justice.' Justice is, by now, we have addressed, as an identical activity, but Ihsan requires a nuanced view of deeds and actions. It can be claimed that the indigenous people are armed against the government of Bangladesh. We support them. We love them. Historically, we respond. With the imperial forces, the indigenous people resisted. Maori people killed two of the companions of Sir Joseph Banks. Captain James Cook was killed by the Hawaiian Indigenous people by coconut shells. Forbes (1885) saw the facets of Indonesian hill people (for detail, see, Gurr, 2000).

Let us consider the root of the interface in Independent Bangladesh (Al Ahsan and Chakma, 1989; Alam, 2016). Inherited metaphysics and Indigenous Metaphysics. *The prime Minister of Bangladesh:* Head of the state clearly ignored them to include in the newly formed constitution, and forced to make them Bangalee nationality. "You become Bengali." M N Larma, the only indigenous parliament member boldly rejected this, opposed and walked out from the parliament. The indigenous people of CHT continued to resist. The day was 1973, the only of Indigenous parliament member opposed in the assembly, and he dropped a tear, and saying that 'from today we lost our identity'. So their armed movement is resistance to resilience for identity action towards the hegemonic actions against the nation-state, which is as a counter-hegemony (Gramsci, 1971), a standing against of power (Said, 1979). Among thousands of

incidents, we just mentioned the very first brutal actions, which was the immediate counter-hegemonic action from Settler colonized: "A boat was passing by the river with bridal passenger in Kornofuli river, a sudden massive attack killed 25 people has settled down the river, and the boat too. It was an armed reaction, when months before the Father of nation called all the Indigenous people of the Hill Tracts to be Bengali. Counter Hegemony of Indigenous people in Bangladesh parliamentary debate between the founding father of Bangladesh and the only Indigenous parliamentarian in 1973.

Thus Ishan is more dignified than justice can be proven. That is how the government can feel and behave in establishing a healthy community. The condition we discussed above is nothing but the deadly situation caused by western social justice. So legislation or deeds, in one way, if the prosperous, powerful green grabbers represent that,. If the deed of state does not depict the Indigenous communities by which the deeds are to be approved if the deed does not be centered on the purpose of being 'reasonable,' 'respectful,' then imposing a policy under the 'justice' will be resulted in blood and lives. So if we consider the community, harmony, stability, and peace, the Ihsan can be the way.

We have selected a discussion to reinforce our stance on Ihsan. There is a popular narrative about Al-Mamun 's dream of Aristotle. Nonetheless, there are many variations of the narrative. Here's one communication text:

"Al-Mamun to Aristotle: What is good?
Aristotle: That which is in the mind.
Al-Mamun: What more is good?
Aristotle: That which is in the law.
Al-Mamun: What more?
Aristotle: The will of the people.
Al-Mamun: And what more?
Aristotle: There is no more" (Masood, 2017, pp.70-71)."

Or, as Bangladeshi is a Muslim majority and that everyone fully understands the verse so Ihsan, and it can be a crypt for local, state, regional actions and attitudes. We see the verse meaning in economic activity (Saqib & Malik, 2018). If we want to stop the tension, gap, we should realize the Ihsanic philosophy in every sphere. We should be conscious about "[t]he history of colonization, removal, and control .....and social engineering of Indigenous communities [of Bangladesh], parenting and relationships, we must also consciously engage in recognizing their bodies as another site of persecution. Body dysphoria, as it is proposed here, is that confusion created in the minds of the Stolen Generation created by their treatment (Gilbert, 2019, p.2).
We can see the gap, big gap in both identities of the people, recognition, and the relevant activities of the state and its agencies.

In the interface model, we propose that only the Ihsanic philosophy of the state can reduce and solve the national tension. The straight line crossed the boundary, which means that the tension is not a national concern, but it is international. So we suppose that Ihsan, as a mode of reciprocity can be elaborated. If we go back to this origin of the verse, Murata & Chittick (1994) say that "[i]hsan derives from the word *husn*, which designates the quality of being good and beautiful. Dictionaries tell us that *husn* means, in general, every positive quality (goodness, godliness, beauty, comeliness, pleasingness, harmony, symmetry, desirability). Its opposites are qubh (repulsiveness) and su' (ugliness or evil)" (p.222). We know very well that we need to stand from various concerns, different issue knowledge democracy is also one of the agenda (Feldman & Rowell, 2019) for a reciprocal relationship with people (Fry, 2006) from
Indigenous standpoint (Porsanger, 2004; Porsanger & Guttorm, 2012). This is pertinent in Bangladesh where democracy itself is facing interrogation (Riaz, 2019). So as, an

openness of Indigenous peoples, their information is a vital call in recent times (Walter, Kukutai Carroll & Rodriguez-Lonebear, 2020

Figure 1: The Political Interface, Source: Authors' compilation

Some Reflection on 'Justice'

In the light of the verse, it says that *Is there any Reward for Good other than Good*, that is, in a practical sense, such [not referred to any scholarly text, but we discussed with our fellows and peers from Islamic Studies Faculty of University Malaya. For instance, Dr. Muhammad Nazmul Hoque, Dr. Abu Talib Muhammad Munawar, both have been graduated also from Al-Azhar of Egypt, on such a discussion said that Allah mentions, *good deeds for good deeds, good actions for good actions*. He never mentions that good deed has to be implied within Muslims, or one party has to be Muslim or only with human beings. Taken this interpretation, we can delve more, good deed and actions can be with any creature of the world, necessarily and/or essentially, with living and non-living things, our land, our forest, our pets, cattle, trees. In this very sense of practicality, and it will be rewarded as goods, if we nurture these eco-social-environmental components with the value of and base on Ihsan, we get the reward following our intention. This is a fundamental truth. When we go into a bird garden, we see the birds or monkeys around. It is assumed simply that we did not harm them or that visitors do not ham them, so they are not afraid or panic.

Groups of wild monkeys and squirrels are in our Department of Social Administration and Justice, University of Malaya, and sometimes they even come into the office. Teachers, students give food (good deeds and actions) whatever is available, so these wild monkeys are not afraid of harm. And thus, it says that Ihsan has a wide range in implications, that we may dot, Ihsan seeks to be good deeds and actions to, kindness to parent, speech, unkind, neighbors, needy (Kadhim, Ahmad, Owoyemi & Ahmad, 2017, pp. 106-7). Ihsan also comes with and tags to sincerity (Murata & Chittick, 1994), the sincere deeds and actions measure our reciprocal value, not the justice. Justice is relative, relational, and value-biased from the dominating group. We know these very small and natural instances are may not apply to the wider, complex state mechanisms, where, big settlements projects, land grabbing schemes, pagoda possessing plans are in mind. However, yet, our faith is Ihsanic activities can be worthwhile to consider. Yet, we endeavored an Ihsanic concept literally transforms our people and lifts them, how they once thought about themselves; now they see things in different ways and treat their worlds with a different perspective. Such a concept of 'doing good activities' means that 'we are' all able to transform the Rakhain world, where nothing is isolated, localized but all are in the nexus of glocally multi-sited.

Taking accountability for exercising this collaborative role, it aids us and other people around the globe if it is plausible to conduct studies and follow-up on the very reciprocal methods. Only then will it be practically universal and too completely seen.

Conclusion: *'in the Rakhain world' but not 'of the world'*

The Ihsan-based community expected to do well or to do well while hope for compensation. Therefore, based on the Ihsanic actions will be a successful concept, contributing to the increase in political and academic activities. This chapter would indeed generate a unique outlook on Ihsan-based intervention programs that are fairly rare than social justice, which concentrate only on the dominant people of the society and the government. This research may create a platform for a further social science scholar.

This recommendation would be evaluated using a solely qualitative approach and would examine the Ihsan's interpretation and experience from political leaders in carrying out their positions in business public sector employment, science public creativity, and civic participation. Thus this research may include insights on Ihsan 's knowledge of the governance of academia in educational institutions and on the Ihsan-based effective leaders. The research demonstrates how the best methods function in a higher education environment by analyzing different leadership characteristics. This thesis could assist other researchers or some other agency, focused on the principle of Ihsan and linked to other academic fields, in establishing a leadership framework.

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Please email to Prof. Darryl Macer,
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For contributions in writing please submit your writing, up to 5,000 words in English. Anyone can contribute, no matter what your age, gender or nationality. For those who would like to submit a video presentation or other memorial, the Legacies project will also have a playlist on the website of the American University of Sovereign Nations (AUSN) YouTube channel. If you have other contributions or any offers of support to offer for this project, please Email: darryl@eubios.info

The latest version of this book is available to download on:
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Appendix Table: References Codes for Terrorists Used by :

Code	Terrorist name	Challenged by	Status
AB1	Bissonnette, Alexandre	Aymen Derbali Azzedine Soufiane ☾	Serving a life sentence in Canada. The harshest prison sentence ever in Quebec. Eligible for parole in 2057
AB2	Breivik, Anders	Rustam Daudov* Movsar Dzhamayev* Toril Hansen Hege Dalen Marcel Gleffe	Serving 21-years sentence, maximum according the Norwegian law. Free in 2033.
BT	Tarrant, Brenton	Abdul Aziz Naeem Rashid ☾	Awaiting sentence. Unlikely to be eligible under parole before 2049.

☾ Muslim person killed while protecting us
* Unlike the other Utøya heroes, the Chechen teens strike the terrorist back throwing stones to him; Toril, Hege and Marcel moved out from the AB's line of fire only under the security forces' demands.

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