

# DOWNLOAD PDF POWER AND CONTESTATIONS : CROSSINGS THE LINES BETWEEN POWER AND POWERLESSNESS IN THE MIDDLE EAST

## Chapter 1 : Jamal Khashoggi's disappearance could shape Middle East for generations - CNN

*3 Power and Contestations: Crossing the Lines between Power and Powerlessness in the Middle East Doesn't matter what you see/Or into it what you read/You can do it.*

If the move of the US embassy from Tel Aviv to Jerusalem was intended to demonstrate that the Palestinians were powerless and there was nothing they could do about it, then it has failed. The embassy move, signalling that the US has abandoned even its previous modest restraint on Israeli actions, had exactly the opposite effect to the one intended. The protesting Palestinians and not the celebrating Israelis and Americans became the central feature of the event. Television split screens showed what looked like a Trump campaign rally in Jerusalem side by side with Israeli soldiers shooting dead 62 Palestinians and wounding a further 1, in Gaza. Israeli claims that they were defending the fence that surrounds Gaza from an attack by Hamas activists armed with stones and kites were contradicted both by the television pictures and the lack of any Israeli casualties. But such international outrage will dissipate, as it has in the past in Gaza when Israeli forces killed Palestinians in large numbers. Israel, the US and Egypt have an interest in containing the aftermath of the killings on 14 May. Minor concessions easing the blockade of Gaza, which is similar to a medieval siege, were reportedly offered to Hamas by Israel, if the Islamic group would call off the protest. Egypt has announced that it will open its crossing with Gaza for Ramadan, which has just begun. Other gains for the Palestinians, aside from temporarily putting their fate back on the political and media map, include focusing attention on the miserable conditions of the 1. But greater visibility of their miseries does not mean that much will be done to improve matters. The balance of forces is too skewed away from the Palestinians and towards the Israelis for the latter not to feel that they can act with impunity. The Israeli government may not like the bad publicity it has been getting, but it can cope with it so long as it does not go on too long. He adds that even then, if the demonstrators are to have an effect, they would have to remain unarmed and non-violent. In the past civil disobedience has produced some benefits for the Palestinians: But it is doubtful if Palestinian leaders are capable of pursuing such a course themselves or allowing civil activists to do so. The leadership is divided between Hamas in Gaza and the Palestinian Authority in the West Bank, long locked in rancorous rivalry. The PA, in particular, is a moribund political organisation, frightened that protesters might turn against it or provoke Israeli retaliation. Palestinian leadership has always resembled that of the Arab dictators and has always been incapable of mobilising their people. Israel may have done everything to prevent the emergence of a Palestinian state, but, even without Israeli repression, this was hobbled by corrupt and incompetent elites, monopolising power and suppressing dissent. Israel is apparently at the height of its power with carte blanche from the White House to do what it wants. But such total endorsement of Israel by the US may not be in the long-term interests of Israel. The embrace of Israel by Trump, the Republicans and Christian Evangelicals alienates Democrats, though this may not count for much. Perhaps more important, American Jews were shocked to see pastors whom they identified as antisemitic bigots playing a leading role in the opening of the US embassy. Israeli governments tend to be overconfident and are prone to overplaying their hand. Their invasion of Lebanon in turned into an unsuccessful year-long war. Arab states may today say positive things about Israel, but their previous opposition was largely rhetorical. For Israel, there are two dangers stemming from Trump: Israel has always wanted to be close to US leaders, but it has never dealt with one as arbitrary, ill-advised and self-willed as this president. Netanyahu has traditionally been cautious when it comes to fighting real wars, though he is always happy to threaten to do so unless he gets what he wants. With Trump in the White House, he may feel that Israel will never be so well placed again and this is the moment to establish facts on the map. It is a situation that guarantees permanent crisis. Israel has the choice of expelling the Palestinians, subjugating them permanently or trying to find some means of coexisting with them. Mass expulsion is not feasible at this time and a deal on coexistence is unlikely, which leaves permanent repression as the only option. It may be that the protests in Gaza that led to so many people being killed will not turn into

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a more widespread, non-violent civil disobedience. But neither can Israel turn its superiority of force “ and even its close alliance with Trump “ into a permanent victory, because, whatever it does, the Palestinians will still be there.

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## Chapter 2 : Ley Lines are natural Earth energies that run between power centers on the earth

Stetter S. () *Power and Contestations: Crossing the Lines between Power and Powerlessness in the Middle East. In: World Society and the Middle East. Rethinking Peace and Conflict Studies.*

Religion and the History of Violence. Buy this book , and God Is Not Great , it was because they focused almost exclusively on the capacity of religion to generate violence. Defenders of faith have of necessity adopted the same focus, albeit to opposite ends. Karen Armstrong sharpens the point in the opening paragraph of *Fields of Blood*, her new inquiry into the relationship between religion and violence: A visitor from outer space or a reader of surveys might be forgiven for thinking “as he, she, or it tours the burgeoning churches of the former Soviet bloc; skims the blogs, newspapers, and TV channels of the Islamic world; or listens on a universal translator to the speeches of politicians across Europe and the Americas” that modern society is, to the contrary, a haven for the faithful. Is the promotion of violence inherent to any religion, or is violence committed in the name of religion a mutation or betrayal of an inherently benevolent faith? The question is a very old one, but it began to be asked with a new urgency in the 16th and 17th centuries, when emerging theological differences between Catholics and Protestants provided a rallying cry for wars that would decimate Europe. Observers like the Flemish humanist Justus Lipsius “ thought themselves to be in the midst of a new and bloody alignment between faith and fratricide, a pairing in which religion was not innocent: The chief heads of our christian commonwealths are at strife among themselves, and many millions of men have bin brought to ruine and do dayly perish, under a pretext of piety. The conclusions of their troubled cogitations left many traces, perhaps none more consequential than those in the Constitution of these United States. Today it is fashionable to suggest that because Enlightenment thinkers were a product of their times, we should not draw general principles from their observations about religion and their ideas about states. Like Cavanaugh, Armstrong stresses in *Fields of Blood* that our concepts of religion are of a piece with our times, and in turn suggests that they cannot be used to analyze the religious practices of other times and places. But she parts company with Cavanaugh in her relentless effort to separate the religious from the political and the secular, in order to absolve the former and condemn the latter of all guilt for violence. Yet in making this claim, Armstrong draws the very distinction between religion and nonreligion that she insists cannot be made before the modern period. According to this argument, in their origins and essences, religions are a benign and fundamental source of empathy, love of the other, and cognitive comfort in an otherwise incomprehensible cosmos. If religious movements become violent, it is either because they are driven to extreme measures by oppression and injustice, or because their teachings have been misinterpreted and so are blasphemous and not truly religious. By this standard, very few if any humans of any faith could be considered truly religious. Religion preaches freedom, equality, and radical empathy for our neighbor, while politics spawns greed, inequality, and empire. Already in her first book, *Through the Narrow Gate* , about her path into and then out of life as a professed nun in a Roman Catholic convent, she sought to distance the moral and spiritual content of religions from the specific and sometimes cruel forms they take as institutions in the world. But her approach has gotten more apologetic and more simplistic as she has taken on the role of defender of faith and particularly of Islam in the heightened Abrahamic geopolitics of the last decade. If in *A History of God* she claimed the mantle of the historian, with the publication of *The Case for God* she became an explicit advocate. Her advocacy, and its attendant sympathies, are everywhere evident in *Fields of Blood*. The particular forms of divine violence that a culture invents can have very long futures. But Armstrong avoids accounting for them, perhaps because that would deeply undercut her argument. And even in those frequent cases when religions are aligned with the richer or the stronger, they remain innocent. They have simply been co-opted in the struggle for control over surplus wealth that is endemic to large-scale agricultural or, later, industrial society. Armstrong is very far from the great figures of the Enlightenment, who thought of politics and religion as co-complicit in the creation of the inequalities endemic to human society. I think here of the bon

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not often attributed to Diderot: This approach is by no means new. The great pioneer in the study of religious psychology, William James, wrote in *The Varieties of Religious Experience: A Study in Human Nature*. It seems question-begging or dogmatic to base a study of the relationship between religion and violence upon the axiom that the workings of religion can have nothing to do with violence. Armstrong jumps from episode to violent episode in that long history, attempting to explain why the violence she is describing has nothing to do with what she takes to be true religion. In a socio-evolutionary excursus at the beginning of *Fields of Blood*, Armstrong even resorts to evolutionary biology to attempt to separate faith and dominion. It seems that our greedy, self-interested, and power-hungry impulses derive from the lizard brain with which we crawled out of the slime some million years ago; empathy, sacrifice, and eventually religion, on the other hand, are the products of our mammalian limbic system and humanoid neocortex. It is possible to make suggestive sociobiological arguments about the evolutionary role of religion in enabling pro-social behavior. Ara Norenzayan offers one in his recent *Big Gods: How Religion Transformed Cooperation and Conflict*, but this is not one of them. Perhaps we should think of this tendency as the secularized form of a religious idea—namely, a particular self-understanding of Christianity as a persecuted and nonpolitical religion of love. This possibility points to another conviction common to *Fields of Blood* and much other writing on the topic of religion and violence: Surveying some 3, years of conflict, the auditors looked for evidence of religious motivation, leadership, or targets and rated each episode on a six-point scale from zero to five, with five being the highest degree of religious motivation. The Peloponnesian War—bce rates a zero for religion, whereas the early Islamic conquests and the Christian Crusades rate a five. That discrepancy alone suggests that audits like this one reveal more about the convictions of the accountants than they do about the experiences of people in the past. These too often assume that the religious and the secular can at last be treated as distinct, despite the fact that so many modern conflicts have also been buttressed by religious claims. For example, although the Crimean War is generally thought of as an imperialist conflict between colonial powers with Russia pitted against France, England, the Ottoman Empire, and Sardinia, it was initially understood by contemporaries as a dispute over which Christian community had the rights to repair the roof of the Holy Sepulcher in Jerusalem. In the case of France, the revolutionary state mobilized in part because it was attacked from all sides by neighboring powers acting explicitly in the name of religion, among other things. Consider just this one among the many millions of explicitly religious utterances produced during the Cold War, from a report by a high-level US intelligence and security interagency group called the Operations Coordinating Board: The present division of the world into two camps is often represented as being along political lines, while the true division is between a society in which the individual is motivated by spiritual and ethical values and one in which he is the tool of a materialistic state. Islam and Christianity have a common spiritual base in the belief that a divine power governs and directs human life and aspirations while communism is purely atheistic materialism and is hostile to all revealed religion. If we like, we can choose to dismiss the religious terms in which modern conflicts are often expressed as unimportant or secondary to other interests, economic or geopolitical. But why should we make that choice, which is in no way obvious or necessary? And if we wish to understand that violence, it is far better to assume that in our complex world, our religious ideas and our interests are interrelated, and that we need to rise to—rather than evade—the challenge of understanding that correspondence. It is not religion, but powerlessness and oppression, the argument goes, that motivate religious violence. This argument depends on a misplaced confidence in a moralizing distinction central to discussions of postcolonialism: This is often conjoined with the conviction that the violence of the powerless is ethical or moral, that of the powerful unethical or immoral—and that a line can easily be drawn between the two. Once that line is drawn, it is but a short step to saying that the victims of violence by the powerless are morally more culpable than the perpetrators, because they are beneficiaries of oppression. This logic is similar to the one Armstrong applies to Zoroaster and Al Qaeda. It was because H. Mencken and the American Civil Liberties Union ridiculed William Jennings Bryan at the Scopes trial that the fundamentalists became antiscience, not the other way around. Fundamentalist politics,

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like Islamic arms, turned out to be astonishingly powerful, and the consequences of that power cannot be divorced from religion itself, although in the case of Islam but not, curiously enough, present-day American evangelicals, Armstrong does her best to do so. Once again, religion is innocent in its complicity with power. In these traditions and their secular heirs, perceptions of power and powerlessness are not independent of religious cosmologies themselves. Great Christian, Muslim, or today Jewish powers have been and are capable of thinking of themselves as beleaguered; the most powerful caliphs and conquistadors have been and can be considered martyrs rather than persecutors. Our religions have themselves created our perceptions of power and powerlessness. It is difficult to doubt, as we see religion invoked in so many of the conflicts of our day, that the topic Karen Armstrong has chosen is an important one. Yet that importance cannot be realized by those who, like her, separate religion too sharply from violence, nor by those who, like Christopher Hitchens in *God Is Not Great*: If we want to understand the violence that religion has sometimes perpetrated and might still do, we must be willing to explore the myriad potentials of our many religious traditions, rather than simply defining the more violent ones arbitrarily out of existence. His *Judaism and Christian Art*: To submit a correction for our consideration, [click here](#). For Reprints and Permissions, [click here](#).

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## Chapter 3 : World Society and the Middle East : Stephan Stetter :

*Chapter 3 Power and Contestations: Crossing the Lines between Power and Powerlessness in the Middle East DRAFT*  
*CHAPTER: DO NOT CITE OR QUOTE Doesn't matter what you see / Or into it what you read / You can do it your own way / If it's done just how I say.*

The honor of the rediscovery of the ley-line system belongs to Alfred Watkins. His basic postulate is that ancient monument sites align in straight lines. Many ancient sites found on British ordinance maps can actually be connected to form an incredible coincidence of interconnecting lines. A shortcoming of this particular definition of ley lines is that many "ley hunters" have assumed that just because three or more sites are aligned, they are therefore automatically on a ley line. This simply is not true. Alignment does not determine the presence of a ley line, although it can act as supporting evidence for one. The ley-line system exists as an independent circuitry with the capacity to affect consciousness. Monuments serve to reveal or mark the network, making the sites more special by connecting and networking them together. Ley, as a word, is akin to lecht light illumination and Middle English lea meaning "pasture land, a meadow which is open to the sun and therefore, at times, drenched with light. Physically, the clearing of tracks through the forest lights the way and marks the "ley of the land. This etymological sequence describes a sort of cosmic roadway system upon which people traveled in pre-Renaissance times. First, lines were delineated by cleared hilltop notches ley , then woodland through which the ley line passed was cleared lay , and then the fields which domesticated the landscape were cleared lee with the names ley, lay, and lee applying to each stage of ley landscape development. Visualize mounded tree groves on ley lines and a grove of trees on the ley lightway, filled with sacred cosmic light. Imagine standing on a hilltop at dusk, seeing an aura of lighted lines passing through earthworks and stone circles, with darkened groves of trees glowing with soft light. A magical mystery tour! Ley lines and light are very closely related. Ley lines are cosmic forces originating outside of the Earth. They penetrate and leave the Earth vertically at nodes. The penetrating nodes are called power centers. As illustrated above, when entering, ley lines continue to a point feet below the surface of the Earth. At this point, it makes a 90 degree right-angle turn and travels in a perfectly straight line as seen from a "birds-eye view" and in an undulating motion as seen from the side, but always maintaining a depth of feet, relative to the surface of the Earth. The average length of a ley line is twenty to thirty miles, although the length can vary from only a few feet to thousands of miles. The horizontally traveling ley line exits the Earth by again turning 90 degrees and passing straight through the center of the Earth and coming out the other side. Like water lines, a vertical field extends up from the ley line through homes and buildings. The nature of this field is yang or energetic. A person who sits or lies over a ley line for an extended time will tend to be hyperactive. This can work to advantage in healing or in situations where extra energy is useful, but if someone is already very energetic, the ley line may cause an unhealthy situation. And if the ley line is negative, the negative aspects of extra energy will be manifest in tension, anxiety, and neurosis. Here are some comments from people talking about what standing over a ley line feels like to them: Earth Grids Ley lines are the main meridians of earth and the most ancient geobiology elements, their width variates according to their importance. The E-line is the main ley line and is a few hundreds meters wide. Then we have two main dragons, male and female that surround earth following a sinusoidal shape, crossing each other and the E-line twice. Other secondary well known male and female dragons are the Michael and Mary dragons and the Apollo and Athena dragons. There are many other ley lines covering the globe, ancient builders knew them and built sacred sites above them to practice their rituals there using the energy to enhance awareness. Standing stones were placed above ley lines to disperse the extremely strong energy to the land around to enhance fertility. Geobiology was born in when new earth meridians were discovered. Ernst Hartman, was a doctor working at the Heidelberg university. He discovered the Hartman grid. He studied the relation between chronical diseases of his patients and the location of their beds. The Solar grid is the natural electromagnetic grid that radiates up from the core of the Earth. Its lines are

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oriented north-south and east-west and the width varies depending on the latitude and longitude of the place. The distance between the north-south lines is more or less 2. In areas with electromagnetic pollution the lines are distorted and get closer to each other. The Hartman grid is a man-made grid of electromagnetic energy that fits within the Solar Grid Studies found distortions of the Hartman grid in sky scrapers, the higher the level the more distortions. M, again they are stronger between twelve and two and weaker between five and seven P. Their impact has been measured at a height of five kilometers, what makes us think birds might use them to orient themselves during migration. Their height means that they are more like energetic walls and not just lines. Ancient builders knew the global grid and they had the knowledge on how to move lines and place them in a way that suited their planning. Geobiologists who dowsed the pyramid of Giza discovered that the inside of the pyramid was totally clean of Hartman lines, around the pyramid 14 lines one next to the other create a thick energetic wall that stops the visitor before his entrance to the building. We are not sure about how the ancient architects pushed the lines outside the building, but we think their tools were intent and sacred geometry. The second grid was discovered by Curry, he was a meteorologist and his research showed that the lines become three to five times wider before earthquakes. This is probably what warn animals before natural catastrophes, so they can run away in time. The Curry grid flows diagonally, northwest-southeast and southwest-northeast. The distance between two main lines is between 14 and 22 meters, and their width is between 30 and 60 cm. The measured height goes up to 50 kilometers. The lines have a polarity and the crossings between two lines of the same polarity are harmful for living beings. The crossing of two Hartman lines and one Curry or two Curry lines of same polarity and one Hartman, is called star crossing and is harmful as well. Another important grid is the sacred grid, it is a good grid for living beings because it radiates nourishing earth energy. Its lines flow north-south and east-west. The distance between two main lines is 40 meters and there are 7 sub lines between two main lines. This grid was known and used by ancient builders, it enhances the level of energy of people and space, measured with the bovis scale. Its crossings are ideal spots for meditation. If you have such a crossing in your house it is a blessing, putting a plant or crystal on such a crossing radiates its nourishing energy around to fill the house and enhance its energy. In the cathedral of Chartres in France, the spot where the priest was standing while addressing his message to the crowd is a sacred crossing, he received the energy through his body and transmitted it to the people. Dowsing the plan of the Temple of Salomon in Jerusalem we discovered the same kind of crossing in the center of the holy of holiness room, where the arch of the covenant was located. The fourth grid is the mummification grid, it has the opposite energy of the sacred grid, a drying and emptying energy. The lines flow diagonally along the globe and the distances between the lines are similar to those of the sacred grid. Dowsing the pyramids of Giza and Sakara in Egypt, we found a mummification crossing right in the center of each pyramid. These crossings are ideal to dry plants. It lowers the level of energy of the space, measured on the bovis scale. When dowsing a site, after the four grids described above are known and located, I ask if there is another crossing in the place that might harm the people living there. This is a simple way to cover all possibilities without going lost with an endless amount of earth grids. Powered by Create your own unique website with customizable templates.

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*"World Society and the Middle East offers an innovative theoretical framework for the study of Middle East politics. By using rich empirical data on current developments in Middle East politics and society (with a special focus on Israel, Jordan, Lebanon, Palestine and Syria) the book focuses on pertinent issues in contemporary Middle East studies such as the role of space and power, the.*

## Chapter 9 : Power & Powerlessness, Vienna Humanities Festival "Time To Talk

*The paper analyses the narrative techniques utilised in two contemporary young adult novels: Elizabeth Laird's A Little Piece of Ground () and Prina Moed Kass's Real Time (). Set in Palestine and Israel respectively, these novels present convincing psychological portraits of young people on.*