

Psycho Analytics in Afghanistan,

A personal local population approach

This is written for Psychological Operation- / Information Operations- / Civil Military Cooperation- / Civil Military- / Governance-specialists; it is not about manipulating people, but truly believing we are here for the good of men and women. That contact between people and between cultures enriches both. To bring peace to a war ridden country, to allow inner peace by more inter human and inner understanding and real human contact. Although this here is only a drop of water, taken from the ocean, it may serve you well. This work is a combination of west and east, of Jungian analytics and Sufi mystic, analytics. It is therefore able to make a connection of these worlds.

It gives suggestions on the messaging for illiterate people, which is 95% of the local population here. For a population centric approach this is essential. It also suggests a new tailor-made approach for women, to reach out to them with radio messaging specifically designed to enhance social tissue and personal responsibility in the recognition that within the Kala the woman often is the "Boss". In most cases they will know and possibly consent their men to go out to lay IED's (Improvised Explosive Devices), use-, trade poppy, etc. In Kabul this week the streets were empty, the shutters down, before the Suicide-IED attack..They all know...but we. Change needs to come from within.

Acceptance of our own discrepancies, our own shadow is the hardest path of connecting to other cultures. Often we like to make contact with people who are the same and not with people who are different. We generally impose our own ways, perceptions unto others and expect them to step through their own ways. If we are truly more developed we should show a more flexible approach. We should be the courageous ones, we have plenty of everything, so why not plenty of courage. Courage is not hiding like a turtle in a shell, it is to be fully exposed and the most dangerous thing to do. This is both an appeal for courage as a personal attempt to show it. Stepping out of the accepted ways of military thinking and outside Regional Command South RC(S) CJ5 Combined Joint long-term planning.

In the memory of those who have had the courage and will, to give their lives to this Afghanistan, I challenge you to be courageous, to step out of your comfort zone and make contact with other Coalition Force nationals, with local people. And by being less, do more. Often great learning takes place in these power struggles of our higher bosses, which is of no consequence. It is what you want to do, what you make of it, what you want to give.

In the oldest traditions, to give your life, to apply your life to the hardest of all tasks, is maybe to receive it, at least perceive or experience the depth of it. Not applying and hiding away is simply not an option, it is all about the bravery of the heart, of your own heart.

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Psycho Analytics for the Afghan local population

1. Information Operations on MJH or Helmand...Introduction

The current state is pretty OK for the local population. They are the richest of the Afghan Provinces. IO (information Ops) shaping will be very hard, since the overall perception will be that they are doing OK. With the introduction of CF advances in the area it will get worse for them. The perceptions of the local population have already been solidified in their thinking and acting. The past 8 years experiences on Psyops/IO have not been totally favourable. According to Gen. Stanley McChrystal we are losing the perception battle for the local population. According to the newest ISAF guidance, a population centric approach is needed. To make a solid rock perception move is not an easy thing. Current perceptions on CF-western forces have settled. Like a scratch on a record they are very hard to remove. A new approach is needed, which actually connects with the local population. What a real connection means, what you need to do or not, how to go ahead in a different way is the purpose of this writing.

In order to have some chance, a deeper (below the scratches), more profound approach is needed. As in all types of human leadership this also constitutes an appeal for a deeper understanding. At the temple of Delphi was written: "To know ones self is to know the world".

In order to understand others, which are totally diametrical to our own western ways of dealing, we need to understand the depths of our own soul and also the shadows of our own behaviour. Any differentiated and developed human existence will inevitably give rise to the forming of a shadow. When something is good, than the shadow will be bad. When we are right, they are wrong. It is in this shadow that true contact and the end of all conflict can be found. It is where you are blind that collisions will occur. To turn to the other side of thinking possibly will convey some new answers and inroads...

In order to understand the suggestions for Pashtu, Islamic, Helmand some time is needed in reading this writing, questioning it, discussing it and qualifying it. Its conditions are different from the Dari north (regional Command East), where it is clear main influences are "external", non Dari. The depth of this writing is meant to show that the simplest diagnostic instruments are produced with highest possible human knowledge. The outcome of this document is very practical and usable, especially for illiterate people and will result in new ways of interacting and connecting, from inside out.

Preferably read this writing as a way to look into your own mirror. On some of the idea's you will inevitably think "this is foolish", or whatever. When this happens please go on. This is written for Western minds. A large part of growing understanding is exactly in this area of rejection and will lead to understanding and greater acceptance. To step into this chaos is needed, to leave previous static order and insights, to get new insights and new order. It is a continuous process of fishing into the unclear waters of the soul to enhance learning, perception and real growth. Like breathing, in and out, like walking on two legs...Left/Right, Left/Right...

Please go on...

2. General inner model of the Psyche

To start from a profound western way, which integrates east and west, our recently new insights into psychoanalysis (only approx 80 years old) can create a start in deeper understanding.

According to CG Jung the inner model of the psyche consists of both male (direct aspects) and female (indirect) aspects. (Adam and Eve). This makes sense, since we all are born into families with mothers, fathers, sisters and brothers. It can be stated that when going from outside to the inside soul one travels through these structures that have been mirrored and intruded in from birth. Basically these structures are mirrored to protect the most precious inside from outside intrusions. The Ego, or layer in between outside and inside, has the capability to mirror any dealings, counter pose, to deliver the most effective protection shield. Often these structures can be noticed as projected behaviours towards the surrounding people. The same said in the older version: So outside, so inside. So if somebody says something about another, he really is conveying his/her inner structure.

These projections can be noticed in all human behaviour and all around us. Often it is not noticed by the subject (the person) itself. The awareness of this has gone underground, below the threshold of daily life. In all humans blind spots will be the result of this, basically to protect us from extreme violence and helping us to continue living.

3. Islam and inner development:

The old Sufi's have emphasised conscious awareness as the only way to "life". They have described the path to inner development as "The path of return", which uses various ways/exercises of "Zihkr" as remembrance. The process to return to the given state and destruct the outer layers of the ego is as polishing a mirror. In the old days making a mirror was a pain stacking process of rubbing and grinding with evermore smaller grinding material to bring the mirror image to its full glance, analogy of the painstaking process of bringing back ones true self. This is the process of holy war within one-self to rub away the outer layers. The ultimate goal being inner surrender, or submission (Islam) at which all compensating structures are evaporated and the true self appears in the mirror. This in essence is a pure individual process of peeling layers of the onion, layers of awareness (5 Nafs or 5 layers to achieve Tassawuf=real awareness), to reach the inner beauty of the soul. The problem, in all religions, arises when general models are used which have incorporated en helped past individual experiences towards on this path. They often construct and instil a mental version (male motives) of the more subtle sensitive experiences (receptive (female) motives). These softer states are pushed back in favour of an idealistic, model, detached, state. From the outside no one shall ever reach the inner depths of an other mans' soul, henceforth inner development of our children cannot be forced by all best meant theories. The construct of holy war towards ones' self is already a construct and metalized version. The soul has to awaken from within and with the greatest existential courage allowed to shine and this is greatest gift as such.

A man walked by a pond and saw an animal in the water that appeared to be gasping for air. In an instant he jumped in the water and pulled the animal

unto the waterside. To a friend later he remarked that he was glad to have jumped in the water to retrieve the animal, it still breathed a number of times but alas it died in his company.

The path to this greater awareness and knowledge of man is described by the following Islamic story. This can be read in different ways, depending on the state of the reader (a good story is said to have at least 7 different meanings:

A great caravan arrived at a certain place where they found no habitation and no water. There was a deep well, but no bucket and no rope. To test for fresh water, they tried a kettle to a rope of their own and let it down. It struck something, and they pulled, but the kettle broke away. They sent down another and lost it too. After that they lowered thirty volunteers from the caravan, but they also disappeared. There was a wise man there. He said, "I will go down." He was nearly to the bottom when a terrible dark creature appeared. "I can never escape from you," said the man to the monster, "but I hope at least to stay aware, so I can see what's happening to me."

"Don't tell me long stories! You're my prisoner. You'll never leave unless you answer one question."

"Ask it."

"Where is the best place?"

The wise man reflected, "I am totally helpless here. If I say Baghdad or some other beautiful place, it may be that I will insult his hometown by not mentioning it." So he replied, "The best place for someone to live is where he feels at home. If that's a hole in the middle of the earth, then that's it."

"Well said. You are a rare human being. Because of your blessing, I'll set the others free in your care and give you authority over the world. I'll take no more prisoners, and I'll release the waters of this well."

I tell this story for the inner meaning, which might be phrased in other ways, but those attached to traditional forms will accept this version.

They're hard to talk to. Tell just a slightly different parable, and they won't listen at all.

Mevlana Rumi & Shams i Tabriz

4. Consciousness and awareness

The process of protection of the soul is through-out and everybody and everyone has layers of hardness (Nafs) or callous on the soul, which in its turn changes perception. When people are callous they in essence also have callous on the soul and have lost parts of their soul in awareness. They are blind as a result of this and can really not be blamed. Some mishap has changed their perception and awareness level, to really know this is to forgive. A good western analogy will be listening to music. When you listen to an orchestra it takes time to fully appreciate the depth of the music playing. The protection is like having received an overcharge in the Copper section, the sound is still there, but the depth has changed. You are listening to a transistor radio with the same music playing. It sounds the same, but the depth, the subtle violins, the little pipers etc. have gone.

Reclaiming these parts, experiencing the differences in our daily lives, will bring us closer to actually enjoy it and the company of those who are brought on our life paths, to live life to the fullest as was originally meant.

5. Resolving a problem

What is a problem? In any collision two sides are needed, it is like the clapping of hands; both are needed to make the clapping sound. A good Japanese Koan is:

How to make a sound with one hand?

In Aikido this is very practically demonstrated with a number of exercises. To fully understand you need to experience this physically. Basically you will experience that, when a block occurs, it is between you and your counterpart. Also it is true that if one is more flexible than the other no collision will occur. When we do not understand others we should look into this blocking area within ourselves (the shadow) to solve the riddle. Calling this a riddle is better than formulating it as static problem. A more playful attitude will help to cross static boundaries and seed the process of enhanced perception. When you do as ever before, nothing changes and you will get the same results. When you will always take the same doctrine you will get the same results. You will have selective perception and will always get the same answers. In essence by focussing on a part of the puzzle you cannot build the total picture. Always in problem solving defining the real problem in a broader perspective resolves the problem. To increase perception to our own inner spaces and enlarge them is such a way.

This will increase your standing up right, make you humble, stand under others, increase understanding...So you will start to listen truly to others, get contact, accept differences, dissolve and resolve the problem.

Afghanistan or Helmand; the cooperation of the people, the local population, is not the real problem, but it is just an appeal to grow our own understanding that resolves it. The situation brings us to the threshold of our own disabilities, our own shadow and as such constitutes a great learning challenge to grow.....

6. Appeal to Western inner development:

The more western approach to inner development is described by Jung as the path of "Individuation", growing back into who one was originally meant to be. In his personal process ("look and one shall find") he has traced back the origins of Christianity which have been greatly enhanced by the finding of the "Nag Hammadi scrolls" in 1947, deemed to be the oldest documents in Western Christianity. As with the Islamic traditions, which have narrowed down accepted paths to enlightenment, also our own Christian faith has been narrowed down by the successive well meant additions/changes in the follow-on generations. Jung has used among others the Coptic "Kolin codex" as an original map to go back to the origins of knowledge of on the inner soul. Acceptance of our own discrepancies, our own shadow is the hardest path of connecting to other cultures. Often we like to make contact with people who are the same and not with people who are different. We generally impose our own ways, perceptions unto others and expect them to step through their own

ways. If we are truly more developed we should show a more flexible approach. We should be the courageous ones, we have plenty of everything, so why not plenty of courage. Courage is not hiding like a turtle in a shell, it is to be fully exposed and the most dangerous thing to do.

If we want to resolve the Afghanistan/Coalition Force riddle we need to understand where we do not see what the problem is. We cannot change others, but by changing ourselves, we will be able to change the entire world. Inevitably this will also be in the areas of our own shadow; this is where we can grow immensely. If we say Islamic faith is fundamentally wrong, we automatically step into the shadows of our own soul. There simply exist different ways to view the same, different languages to convey the same basic human states and experiences.

A blind man stepped up to what appeared to be a long sausage like thing, groping, he described the animal as a huge terrifying biting snake. Another blind man approached from a different side, he touched with something like a furry tail, and he explained the animal as being hairy baboon like, with large biting teeth. And another blind man approached from below and came into contact with a large hoof with nails, he described the animal as turtle like with a large armoured shell, impossible to crush. Again another one was more courageous and touched the belly; he exclaimed this was a huge round beast that should be imprisoned for its ability to damage people. Then a seeing man appeared who tried carefully to explain to the 4 men that they were all blind. The men would not believe this and with the four of them together tried to chase the seeing man away, he simply danced with joy on so much persistence. When the open, honest laughter reached the men they became silent and started to wonder.

Since all Coalition Forces come from western worlds, a synthesis is needed in order to connect these different "languages" and people. West meets east as east meets west. This is where CG Jung can be helpful.

7. CG Jung and inner Structures of the Soul:

It is difficult to write or talk about these often unseen qualities, henceforth people doing this are often called mystics, because they know secrets other people do not know. But really there are no secrets; these are just general human states of awareness and perception. Jung has looked in east and west to find a more analytical structure. In the Nag Hammadi scrolls he found various interesting ideas as well as in eastern religions, this is basically why these concepts form a bridge in between east and west and individuality and collectivity.

Jung describes complexes basically in the form of sub personalities; they consist of crystallised complexes, not unlike dreamlike holographic pictures. The inner entities are, as you will the organs of the inner soul, inner sub personalities. The language or form the soul uses to communicate to the outside world. These are the main pathways or doorways to inner contact and perception, but also outer, inter human contact. Each has a unique frequency or energetic charge, visual form and specific language. It is like knowing

somebody pretty well and having incorporated someone, so as to speak in his/her words, tone of voice etc. and know what they will do. A part of you is now mirrored to be the one you know very well, like a picture in a camera obscura.

In a more general sense we can describe main movements or inner resonances which stem from these main "personalities" of the soul and resonate to the outside. What is outside can resonate in the similar frequency as the inside. These movement or drivers are called Leitmotivs, after the German to lead and movement, leading movements, major movements. For analysis purpose we can use these as projected vectors describing the basic components of inner resonance.

A handy man caught a beautiful butterfly and began studying it. He detached the legs and wings to carefully examine them. Then he disconnected the butterfly's head from its body and closely examined them also. He went on and on till nothing smaller could be examined. But the question of the flight of the butterfly kept on riddling him. The former animal now just was transformed into an ugly pile of ashes.

8. Helmand Illiteracy;

More than 95 percent of the Helmand population is illiterate. Face-to-face contact is the most effective way of getting real contact. This process is described in the follow-on piece based on this work to build social communities using personal contact and mentoring.

Any method of indirect contact (info ops) or messaging needs to be done either using pictures or using spoken messages. Jung was one of the first to use dreams and persons acting in dreams as base for psychoanalysis "dreams are the language of the soul". Pictures and voice (radio) are excellent ways of getting contact, since the soul also uses pictures to convey its messages and sounds directly resonate in the body. It needs some profiling to bring the types of messages (picture, or radio themes, or spoken word contact and attitude) that resonate positively.

Direct interpersonal contact has most impact and influences, since it influences personal experiences, since it is a two way dynamic process. Both pictures and radiomessaging should support and enhance these experiences. If you are sending conflicting signals. For instance wearing sunglasses when talking to some body, you may do the "right thing", but the signal you are sending is one of detachment. Therefore you need to read the next descriptions as personal mirror as well as understanding themes and approaches for messaging.

9. CG Jung and archetypes:

Archetypes are the "crystallised" outer layers of sub personalities of the soul. General personality types can be described as a function of the culture. The actual personality hiding in the type will be of universal nature, hence forth the word arch. The visual representation in dream or picture language may be some what different. The archetypes act as "family" members of the soul to the outer world. You could imagine a total holographic picture containing all family, all your experiences as a library. Depending on the actual event on the outside, the ego mirrors from this library the counterpart, the right matching sub personality, the right archetype which is resonating inside. A number of these archetypes can be identified to form some kind of system for analysis. This will not be exclusive by all means, but it serves an analytical purpose, much like a fishnet to catch a fish, like a matrix system to describe a given form. They form a multi dimensional "picture" from the deep inner/outside layers on the soul, taken from different directions. Remember though that the analytical fishing net is not the fish itself, the net can only form around the fish, just like the blind men groping at the animal in the earlier example. But it is the best we can do.

Central Archetypes:

1. The banker
2. The entrepreneur/tradesman
3. The leader
4. The scientist/analyst

5. The mother
6. The Ice queen
7. The Madonna
8. The witch

Now stop reading!!! Choose one type which draws your positive attention, create a person which fits the descriptions and
Also pick an archetype you think negatively about, create a picture. You now have two pictures, one positive and one negative.

This is how quickly the first order resonances go. Direct communication from within is about 1000 times quicker than cognitive thinking processes. Just read on and you will see what your preference means and also where you will have shadow behaviour.

From these inner realities a number of "male" archetypes, 1-4 are portrayed, and a number of "Female" archetypes are portrayed, 5-8.
This approach is rather unique and lends itself also for people who cannot read or write, since we can use pictures of personalities to determine internal personal resonances. The matching pictures also describe the motives people use to validate a given situation. The pictures to use need to be culturally matched and verified. Although the archetypal content will be the same, there will be local, cultural differences in visual appearances. In annex B a full description of the archetypes can be found, including their specific qualities.

10. Archetypes and Leitmotivs:

From the archetypal sub personalities, universal motives can be derived from the soul, or driving elements (Leitmotivs, guiding movements) can be used. These act as main axles of movements which stem from the sub personalities of the soul. They are the cause, language and content derived from the archetypes given above. The motives each have certain qualities that are derived from them, both positive as well as negative. The positive qualities are listed below, attached to their main motive. Obviously the sensitive contents of any archetype are larger than words can fit, since the archetypal content is much richer than the portrayed leitmotivs in words.

11. Leitmotivs, theoretical system:

For a better understanding the sensitivity states of the "personalities" have been put to words in order to explain some of the contents each contains:

1. Advantage/cohesion: advantage (material and immaterial) and connection

2. Communication/entrepreneurial: communication and entrepreneurship

3. Authority, Leadership and autonomy

4. Security, analytical and plan ability

5. Sensitivity, empathy and use of the physical senses

6. Care/Social: caring and social grouping

7. Vision: ideals and future

8. Power: change and power, empowerment.

Motives 1-4 are related to the left brain, the more analytical brain and motives 5-6 are related to right brain, the more original sensitive, described as "animal-, lively brain". The differences are not really solely left and right brain behaviour, but can be described as such. Another easy to remember way is to describe them as male and female.

This refers to the androgynous character of the human soul; she has both sides incorporated in her... This has nothing to do with the sexes as such. There will be more male type behaving women, as well as more sensitive behaving males. Androgynous means, in both women as well as man, both male and female aspects are present in different mixes. This mixed aspect of the soul is present in all different religions in different states of presentation depending on the mystical awareness. A complete human is where the male and the female side have married and are one. (Conjunction)

12. Leitmotivs, theoretical system, in the shadow:

When due to early experiences or due to learning from others, we reject certain movements, a personal shadow will arise. If some thing is good, than obviously the other half is bad. The "bad" part which often we project unto others is also internally rejected and pushed away. From an Islamic story:

When a man beats his wife and persistently controls her, he does not realise that innerly he is ruled by a witch. Good men understand this and accept ruling by a women, as well as good a good woman accepts ruling by her man, then the two are like one in the outside world, but also grow one on the inside. Inner marriage will not be far away.

The (positive) Leitmotivs also have a negative pendant.

Leitmotivs, the **negative movement, the shadow:**

1. Advantage/cohesion: dogmatic, money driven
2. Communication/entrepreneurial: rejection, quicksilver language
3. Authority, authoritarian, selfish, egoistic
4. Security, dogmatic, detached, cold

5. Sensitivity, sacrificial, over sensitive
6. Care/Social: asocial, distant, careless
7. Vision: Idealistic (unreal), fleeing
8. Power: manipulative, change resistant

These negative movements are often projected on the outside world, especially in close contact with others, or as judgemental group prejudices. This makes sense because in essence we deem ourselves good, others must be bad (Splinter in the eye of judgement). (For the purpose of this paper I will not go into the more complexed processes and dissociative aspects etc.)

We will now apply some of this to the current population in Helmand, which will make this more understandable. And yes it is an analytical model and helpful to understand large group behaviour, any individual will be different. Obviously these perceptions need to be tested to make sure of the correct fit. However they can be identified quite simple in a 5 minutes test, which can be done with illiterate people by using culturally identifiable pictures of these different human pictures (Icons if you will). A full test including for those who read will take approx 15 minutes to generate more info, a Pashtu translation of texts can be done easily.

13. Major Leitmotivs for the population in Helmand:

There is currently no population data available suitable for this type of interpretation. To retrieve the information is relatively simple. What we do have however, are some startling Election data. To draw conclusions from them in reality is very hard, but it is all I now have. It will show some recognisable effects on local behaviour.

Some 2004 election results for Helmand; let's see if 2009 confirms them:

1. Female participation in voting was about 2% (Like in Uruzgan)
2. Voting participation on male side was mainly Karzai voters and possibly below say 20% of total male population eligible for voting
=> probably a large group is not interested in a central lead governing (social, community Leitmotivs) and detaches.

Conclusion:

This really is a stunning result to have so little female participation. This surely means something. Such a robust rejection of female participation can only mean this also happens in the homes and in the villages, in their daily life. Let us use this as premises and go on from here.

So outside, so inside: Suppose Jungian Female aspects and Leitmotifs are rejected. This is common after extreme violent circumstances; the more sensitive motives will be closed off. This means that motives 5 to 8 (see below) will not resonate positively in the first instance, in the Helmand society and its male drivers. It makes sense: There is a large reservoir of non voting which cannot be reached using claims like (5-8) social care, future perspectives and change (possible reason for low voter participation) On the shadow side these 4 motives will show themselves negatively in the outside behaviour. They will be inclined to sacrifice what ever, to keep the status quo and resist change. This is reinforced with and can be seen through in the Pashtunwali code.

When you combine both the positive analytical and the negative sensitive Leitmotifs, you will get:

1. Advantage/cohesion: advantage (material and immaterial) and connection

2. Communication/entrepreneurial: communication and entrepreneurship

3. Authority, Leadership and autonomy

4. Security, analytical and plan ability, keep everything the same

5. Sensitivity, **sacrificial, over sensitive**

6. Care/Social: **asocial, distant, careless**

7. Vision: **Idealistic (unreal), fleeing**

8. Power: **manipulative, change resistant**

If only communication possibilities will be through the more Jungian male type Leitmotifs, you will get for instance the following examples:

1. Advantage/cohesion. The financial/Material advantage will be negative at first, when the ANA will come. The possible advantage to their sons and Village will be positive on the longer run. It is easier holding shura's when everybody personally benefits on the longer run. Non Governmental Organizations will come and help building.

2. Communication/entrepreneurial: Your current way of living is detrimental due to the enslavement with Poppy. You have a great chance and opportunity to shift your live into a stable and honest way of living. For you, your family and your entire region. Better possibilities will be on the horizon to make your living easier.

3. Authority: They reject authority form centralised government and depend on the inner realities offer by the Islamic Faith. Promoting central government will not work. They will accept true human leadership which is none corrupt and requests nothing for them selves.

4. Security: Your material security looks Ok; the security situation might also look OK, but is on the long run not a feasible option. You are damaging your lives and your sons (Poppy), your region and other people in the world. You can give analytical reasons which show this to convince them. The best secure way to build is to use acceptable ways of living, crafts and trades, which can be transferred to your sons, so they also will have security of food, income and a long prosperous life.

14. Negative showstoppers:

Collision and blocking in human contact occurs predominantly in the negative movements.

If you now also combine the negative motives, you will get for instance the following general movements:

1. Each change is bad (there is only one vision and everything needs to be kept the same no matter the sacrifice); hard resistance with personal sacrifice is courageous
2. We rather do our selves instead of accepting help, accepting help degrades you and makes you dependant, you will lose your freedom by doing so.
3. Strangers are to be distrusted; only a very local group counts. (The more local participation the better the results)
4. The direct family is more important than the group (egoistic), within the social structure only the ones that are exactly the same are OK. They will look for differences rather than looking at what is the same.
5. Women and all softer (social care) motives are not manly, traitorous and must be distrusted.

These are just a number of possibilities that exist. The ranking order of these motives will depend on local and personal differences and perceptions. (Also the readers' personal perceptions and history). But very important: the deliverables we can generate as ANA/CF/International community. ; Without deliverable no sense in using a message to create resonance at that specific wavelength.

15. Deliverables

The use of the chosen motives will depend on the actual deliverables we actually can show to shape a better perception. If not anchored on a real event or subject, than the IO-building will not last, only very temporary gains can be achieved, it crumbles and the residual 2nd and third order effects will be negative.

Perception shift is like a looking glass that can enlarge existing Leitmotivs. What is not there cannot be shaped, even with the best of intentions.

We can carefully select the deliverables which can be seen, heard by the population. No use in promoting stuff that is not noticed. If you know the glasses people have and its colour, you can select the messages and the actual G,R&D projects that have a noticeable effect. Basically you use the existing and available Leitmotivs to select the projects people will see, like and to do IO messaging on.

A full selection can be made easily after doing a proper population Leitmotivs study. You can than exactly bring them what they notice. There are no drawbacks in this, effect will be long-term.

16. Ways of getting around negative showstoppers:

In the way of the frog (see further on), to slowly bring on the heat, is the best way to deal with these "blind" complexes. The frog in this image represents the female aspects.

To explain this from the other side, the manly logical side follows the following line of thought derived from old Samurai thinking. We start at the lowest level and go towards the higher levels to reach some "understanding" of this slow movement.

According to the old Samurai four levels in (inner) combat exist:

1. To fight and then to win
2. To win and then to fight
3. Not to fight and still to win
4. Not to fight and not to win

Level one: this is the base level and everybody starts here, you start to fight in order to win. One should not pick a fight if you can't win.

Level two: Here the inner combat is meant, like in training, where you already have won before the fight and the actual fight is easy.

Level three: You win by being clever, Sun Tzu, Psyops, it is the mental fight, but still you will win, thereby lowering your opponent and be disconnected.

Level four: There is no fight, not inside and outside; there in essence is nothing to be gained. In this state no resistance will popup, since resistance supposes intent, without intent there is no opposing force. This is the level where the TAO says: "He will not be hurt by either lion or snake". You can see this is pretty similar to Islam as submission. Both snake and lion is not the enemy anymore, they are part of you, not alien and you will be free.

The beginning of real inter human contact is the realisation every body, every culture has its specific beauty and also differences, you are no different from me, we are equal, all be it not the same. When you meet somebody, do have the courage not to want to change another, have the courage to let the other be as he or she is. Acceptance of the others is the beginning of a greater also inner acceptance. The less fixed ideas you have, the more flexible you can be. A confrontation always is on two sides. If one side flows, no collision can occur. You will always have friends in the absence of enemies.

Be like the reed in the wind, she never breaks and always stays.

Be like the water that flows everywhere and crumbles huge mountains.

The best way of getting around the showstoppers is by not activating them, they are simply there. ; In the other and in yourself. The slower you will move the more you can be aware, listening is better than talking. If you really have the intention of making contact, then you will allow the other to complete be him/herself, otherwise there is no one to meet. You will bow to another (wash their feet) to get a glimpse of this beauty and grow in each other's company.

17. Practical considerations:

At this stage and current position this is the best I can generate "as the pen flows", without further research and population testing. Obviously messages but more importantly pictures can be refined to match inner structures and resonances of KLE personalities, general population, women etc. The words can be converted to pictures with the right messaging, because pictures are needed here to communicate with the huge numbers of illiterate people.. For local patrols personal story boards, depending on the positive structures in the person interacting, can be made to assist and maximise personal contact...I believe this is COIN, or better personal Psyops, Psyops first unto yourself and than meet the other, a connection will be given.

18. Training and selection in Psyops:

This format can reasonably easy be tailored individually, trained and implemented, but only if the human contact talent is reasonably close to the surface basically within any platoon or group, persons exist with more than average contact talents, these persons can form the best core to interact with the local population. A selection set is pretty easily built to select the human contact motives most readily present. In annex A, a number of suggestions are made.

For a person to really understand and recognise these motives in personal contact, a specialised training is needed. Without knowing the actual "frequencies that are present", no resonance can be created or adverse effects can take place as earlier described. These persons act as instruments of perception; they are generally not the shooting macho kind.

19. Military training and Psy-ops:

These connecting types cannot be trained in a military way. Persistence and commitment are needed at a personal level, but channelled in a different way. Since this type of training is not about making soldiers harder in the face of destruction and death, it needs a different approach and selection process which is generally perpendicular to military training.

Where as in the general military setting you want to promote callous on the feet and hardness of endurance, here you need to remove callous and create the most active present sensitivity you can achieve. Actually exactly sensitivity, social skills, the Jungian "softer Leitmotivs" need to be present. The highest personal commitment and courage is needed to do this, whilst keeping as many of the human senses open. These individuals are the catalysts in local front contact and may save many lives.

In a way exactly this military blind spot is the reason for the current rise of conflict, exactly in the collective shadow of the population. The military are very effective going into a situation, preplanned and prepared, but it is not able to deal with the human dynamics that occur when the situation settles. Much of this dynamics takes place outside of the military perception.

20. Going into new areas:

If we want to help building the GIRoA government system; if we want to increase its influence. We should take the slow, indirect approach. To make a very clear simple statement: If we will go in to fast in Helmand for instance, to directly, the resistance will be huge, due to the collective social shadow, they will unite very easily against a common threat. (Conclusion: use visibly as much ANA and ANSF as possible). The males will resist change to the max, to the death (destructive power aspect in the personal and collective shadow). The only real entrance will really be to go in slowly, step by step. In an old Islamic example:

"How do you keep a frog in the frying pan?"...Slowly bring in the heat so she will not notice and will stay sitting still.

To bring change in a male dominated society is a slow and precarious process. The quicker you want to force results, the higher the resistance. Certainly the desired results of success within one year is often highly unlikely.

Change needs to be brought slowly as if they themselves have invented...And positive perceptions need to be managed in time. They are blind to the soft approach and will not notice these slower changes. Than they, the men, will not realise the changes and will not resist.

The frog in the little line also embodies the earlier described female aspects that often are suppressed and negated. However for a lasting change they are instrumental. If you just look at how women are often kept inside, what happens inside? Maybe to our outside perception the women are kept in their Kala prison and when outside hide in Burkas. But on the inside it may be completely different. Inside the houses, the women can be master, contrary to popular believe, they can be able to decide what happens. They also probably decide if their men and sons, their uncles and nephews, their village men, go outside to fight, to lay Improvised Explosive Devices and what ever, they will know. The women meet 5 times a day and they talk. That is what women do. This poses possible new interesting approaches. We can reach the women through the walls of their Kala's with radio. We can select themes according to perceptions of a test group (see annex B).

This is not about manipulation, but truly to believe we are here for the good of men and women. To bring peace to a war ridden country, to allow inner peace by more inter human and inner understanding.

21. Curiosity and appeal:

If a fish swims in the water it forgets the water. Only if taken out will it know and really appreciate the water.

If and when you stay at the same place and meet only the once you like at first sight you will meet nobody.

If we stay in our FOB's (Forward Operating Bases) and remain FOBBIT's only that what we fear most will happen, we will die a thousand deaths of fear. The brave only die once. (Lord Kitchener) To illustrate this from the east a sentence from the Samurai "Bushido" code is taken on Heroic Courage (YU).

Rise up above the masses of people who are afraid to act. Hiding like a turtle in a shell is not living at all. A Samurai must have heroic courage. It is absolutely risky. It is dangerous. It is living life completely. Fully, wonderfully. Heroic courage is not blind. It is intelligent and strong.

In the memory of those who have had the courage and will, to give their lives to this Afghanistan, I challenge you to be courageous, to step out of your comfort zone and make contact with the other Coalition Force nationals, with the local people. And by being less, do more. Often great learning takes place in these power struggles of our higher bosses, which is of no consequence. It is what you want to do, what you make of it, what you want to give. In the oldest traditions, to give your life, to apply your life to the hardest of all tasks, is maybe to receive it, at least perceive or experience the depth of it. Not applying and hiding away is simply not an option, it is all about the bravery of the heart, of your own heart.

Best regards,

Kandahar RC(S) CJ-5 Plans

**Maj ir Robbert van Leerdam RNLA
Jungian Analyst**

Annex A: Suggestions for practical research to go ahead:

Below: Some suggestions to further this in practical research

The tests are pretty simple, but need to be adapted for the Pashtu population and their cultural pictures.

Stage 1: Procedure for illiterates (95% of Helmand Population)

1. Test are needed with local nationals to look at their preferences
2. Also tests are needed with CF forces
3. An average profile can than be drawn
4. Differences and disconnects can be identified
5. Communication profiles can be made.
6. Fitting events can be identified which will stick
7. messaging with pictures can be generated
8. Matching pictures can be generated

I suggest to take a sample first of 50 LN and compare them with 50 CF. I also suggest to compare ANA and ANP with the local populous and CF and also 50 CF civilians. (Each group 50/50 men/women) In total approx 5 x 50 tests need to be done, taking about 5 minutes each, a total of about 2-4 days sampling to get some basics on profiles. A prelim test set exists.

Stage 2: Procedure for literates:

To refine profiles the written texts combined with pictures are more accurate for profiling.

1. A translation of English texts needs to be done (2 days)
2. Test are needed with local nationals to look at their preferences
3. Also tests are needed with CF forces
4. An average profile can than be drawn
5. Differences and disconnects can be identified
6. Communication profiles can be made.
7. Fitting events can be identified which will stick
8. messaging with pictures and texts can be generated
9. Matching pictures and text can be generated

I suggest to take a sample first of 50 LN (25 men/25 women) and compare them with 50 CF (25 men/25 women).

I also suggest comparing ANA and ANP with the local populous and CF and also CF civilians, each 50 pcs (25 men/25 women)

In total approx 5 x 50 tests need to be done, taking about 15 minutes each, a total of about 10-15 days sampling to get some basics on profiles. A prelim test set exists and a Pashtu translation is in the make.

Annex B: New approach: Specialised messaging for Women

In a conversation Robert Lemstra, Cultural advisor, started explaining some of the structures at home, within the Kala's. The outside female repression can be completely different inside. Women rule in the house. It is them that give consent to their sons and men to do fighting; it is them we should reach to make a change. Psychologically this makes sense. Suppressed behaviour will show itself in another direction, the base life energy needs to express itself, either directly or indirectly, either openly or hidden in the shadows. If pressurized on the outside of village life, by what ever reason, it will find another direction to express it self within the inner walls of the Kalas.

This approach can be highly tailored with the described Jungian analysis. Some specialised testing is needed to determine central perception and find the general themes of the messaging.

The building of social tissue depends on the female archetypes. We can use the suggested sampling for a new counter Improvised Explosive Devices / Counter Narcotics approach, aimed specifically at women as the controlling element within the Kala. But also to promote a save local community. Counter Narcotics at family level, in the recognition that the family is the cornerstone of each society and we all have mothers.

Tailor-made radio messaging can be developed more specifically to reach the women at home. This offers a great opportunity to enhance social tissue in the local communities. For instance soap stories on radio portraying honest themes.

Building social tissue

Another writing is in the process of making on "Core Community building in Uruzgan", it builds on this Jungian approach as base to review excellent work over there and describes the building process of communities, bottom up to do COIN. Bottom up from the personal inner perceptions of the local population, from personal contact upwards and from the individual governmental side, downwards as is being done locally. It is another, expanding view, on the current experiences in Uruzgan and a concept approach to further transfer of experiences and knowledge.

Annex C: Central Archetypes and their positive motives.

1.0.0. Het archetype De Bankdirecteur, “Waarde” type

Gaat zorgvuldig om met materiële zaken. Is zakelijk als uitvloeisel van eigenwaarde. Het is een gearde persoon die in staat is verbindingen aan te gaan met zichzelf, anderen en de omgeving. Hij heeft de mogelijkheid hierin keuzes te maken. Gaat zijn eigen weg, is vasthoudend en gericht op een bepaald doel. In de omgang met anderen een stevige persoon die de dingen op de juiste waarde weet te schatten. Een betrouwbare gedegen persoon. Uitstekende perceptie van waarde of zakelijk voordeel voor de klant (added value) en kan hierop goed schakelen.

2.0.0. Het archetype De Handelsman, ondernemer, “aandacht” type

Heeft aandacht voor communicatie en commercie en is in staat om op een makkelijke manier met anderen te communiceren en/of contact te maken. Weet op een juiste wijze mondeling en/of schriftelijk te communiceren en informatie te delen. Is beweeglijk en bedrijvig is gericht op anderen en kan gemakkelijk relaties opbouwen. Heeft er plezier in om snel resultaten te boeken. Is snel van begrip en heeft een goed combinatievermogen. Kan uitstekend actief luisteren en via (diepe) aandacht informatie ophalen.

3.0.0 Het archetype De Leider, “status” type

Neemt de verantwoordelijkheid ten aanzien van de eigen handelingen ten aanzien van zichzelf en de gemeenschap. Is vol zelfvertrouwen en kent zijn eigen mogelijkheden, kan op een rustige en tegelijk daadkrachtige wijze optreden. Hij is dynamisch, betrouwbaar en warm in het contact naar anderen. Is een integer persoon met een natuurlijke autoriteit op zoek naar de beste oplossingen. In de verkoop of management is hij een natuurlijke, integere “self promotor” en wordt makkelijk door klanten en collegae als zodanig gekend en gewaardeerd.

4.0.0 Het archetype De Wetenschapper, “zekerheids” type

Heeft aandacht voor detail, is geordend, nauwkeurig, netjes en systematisch. Hij is werklustig, doelmatig, berekenend en zuinig. Er is niets dat aan de gewaarwording ontsnapt. Vraagstukken worden methodisch, praktisch en analytisch benaderd, waarbij zorgvuldig overwogen conclusies het resultaat zijn.

5.0.0. Het archetype De moeder, “zorg” type

Is erop gericht de zorg van anderen op zich te nemen en kan zichzelf hierbij volledig vergeten en opofferen. Ze voelt snel aan als er met anderen iets aan de hand is en zal dit proberen op te lossen. Ze kan een echte mee-lijder zijn, die daarmee zichzelf kan verloochenen. Ze is een geduldige, hulpvaardige persoon waar mensen zich bij durven te uiten.

6.0.0. Het archetype De ijskoningin, “samen” type

Gaat graag voor een gezamenlijk ideaal en houdt van een groepsgevoel en maatschappelijke betrokkenheid. Kan het politieke spel goed spelen. Ze heeft vernieuwingsdrang, is vindingrijk en origineel, heeft plotselinge ideeën waar anderen niet zo gauw op komen. Is een sociaal mens, is op een natuurlijke manier zichzelf, kan excentriek zijn, vriendschappelijk en humaan overkomen. In werkelijkheid echter worden eigen grenzen en belangen sterk bewaakt en is de eigen vrijheid belangrijk. Ze is mentaal gericht en kan zich afstandelijk opstellen en zich houden aan eigen normering.

7.0.0. Het archetype De madonna, marketing, “ideaal” type

Is gericht op idealen en groei, vanuit een eigen toekomstbeeld. Ze heeft behoefte aan expansie, ziet kansen en weet deze in de buitenwereld te benutten. Vanuit de filosofische en idealistische inslag is ze overtuigd van haar ideeën, waarvan ze anderen graag overtuigt. Vanuit het overzicht dat ze heeft ontstaat een heldere visie op de maatschappelijke en economische samenhang.

8.0.0. Het archetype De heks, “kracht” type

Zet transformatieve processen in gang. Graaft diep om uiteindelijk tot creatieve oplossingen te komen. Ze beheerst ook het gebied van de krachten van de duisternis, waar het gaat over macht, manipulatie en vernietiging.

De vulkanische kracht leidt tot cyclische groei- en veranderprocessen, waarbij ze niet terugdeinst voor krachtige maar rechtvaardige maatregelen.

Annex D: Central Archetypes and their negative motives, shadow behaviour

1.0.0. Het archetype – De Bankdirecteur, “waarde”type – schaduwkant

Sterk gericht op de materiële zekerheid als gevolg van een minderwaardigheidscomplex. Er ligt een probleem in de (ver)binding en waarde ten opzichte van zichzelf en anderen. Hierdoor is het maken van keuzes moeilijk. Gaat zijn eigen weg, is vasthoudend en gericht op een bepaald doel waar hij niet vanaf wijkt. In de omgang met anderen een dogmatische persoon die regels belangrijker maakt dan de persoonlijke binding. Het is aan te bevelen om bij uzelf te onderzoeken hoe het gesteld is met uw eigenwaarde.

2.0.0. Het archetype – De Handelsman, ondernemer, “aandacht”type – schaduwkant

Heeft aandacht voor communicatie en commercie en is in staat om op een makkelijke manier met anderen te communiceren en/of contact te maken. Weet op een juiste wijze mondeling en/of schriftelijk te communiceren en informatie te delen. Is beweeglijk en bedrijvig is gericht op anderen en kan gemakkelijk relaties opbouwen. Heeft er plezier in om snel resultaten te boeken. Is snel van begrip en heeft een goed combinatievermogen.

Heeft aandacht voor communicatie en commercie en is geneigd om op een oppervlakkige manier met anderen te communiceren en/of contact te maken. Weet op een snelle wijze mondeling en/of schriftelijk te communiceren, maar kan hierbij ervaren worden als iemand die uit is op aandacht of commercieel gewin. Maakt korte, berekenende contacten en heeft er plezier in snel resultaten te boeken en de ander te slim af te zijn. Dit archetype kent gevoelens van afwijzing, eenzaamheid en leegte. Dit archetype heeft ook de mogelijkheid in zich om door een eigen integratieproces, waarbij cognitie en beleving met elkaar worden geïntegreerd, te komen bij de wijsheid in zichzelf.

Hierdoor wordt de maatschappelijke betrokkenheid groter en verdwijnt de mogelijk aanwezige gejaagdheid. Het is aan te bevelen om bij uzelf te onderzoeken in hoeverre u deze mogelijkheid ontwikkeld heeft en hoe het gesteld is met uw wijsheid.

3.0.0. Het archetype – De Leider, “status” type – schaduwkant

Kan dominant en egocentrisch optreden en problemen hebben met het nemen van verantwoordelijkheid ten aanzien van zichzelf en de gemeenschap. Hij is ingenomen met zichzelf en overschat zijn eigen mogelijkheden, kan soms op een arrogante en tegelijk blufferige of heerszuchtige wijze optreden. De leider kan trots, gedreven en overheersend zijn in het contact naar anderen en is dan een niet integer persoon met een op macht gebaseerde autoriteit.

De mogelijkheid bestaat dat dit archetype onvoldoende verantwoordelijkheid neemt voor het eigen functioneren en verwacht dat de ander de verantwoording neemt. Hierdoor kan dit type buiten spel komen te staan.

4.0.0. Het archetype – De wetenschapper, “zekerheids” type – schaduwkant

Is veelal cognitief ingesteld en gericht op details om controle te houden op situaties. Hij is werklustig, doelmatig, berekenend en zuinig. Er is niets dat aan de gewaarwording ontsnapt. Vraagstukken worden sterk methodisch en analytisch benaderd, waarbij perfecte conclusies worden nagestreefd. Soms slaat hierdoor de twijfel toe.

De mogelijkheid bestaat dat dit archetype vanuit onbewuste angsten zo controlerend te werk gaat dat dit zich uit in een krampachtige of dwangmatige handelwijze.

5.0.0. Het archetype – De moeder, “zorg” type – schaduwkant

Is gericht op het leed van anderen en geneigd de zorg van anderen op zich te nemen en zich verantwoordelijk te maken voor de ander. Kan zichzelf hierin verliezen en offert zich op uit een vals rechtvaardigheidsgevoel. Ze voelt snel aan als er met anderen iets aan de hand is en zal dit proberen op te lossen. Het kan een echte mee-lijder zijn, die daarmee zichzelf kan verloochenen.

Wanneer de mogelijkheid ontbreekt om zelf aanwezig te zijn, ontstaat het gevaar dat schuld voor dit archetype een groot thema wordt, waarbij deze zichzelf én anderen heel snel kan ervaren als slachtoffer en zich hierdoor laat leiden in zijn/haar handelingen.

6.0.0. Het archetype – De Ijskoningin, “samen” type – schaduwkant

Gaat voor een gezamenlijk doel en houdt van een groepsgevoel en maatschappelijke betrokkenheid, dit geeft de veiligheid van “de groep”, waardoor zelfstandigheid voorkomen wordt. Kan om haar vrijheid te behouden erg manipulerend te werk gaan. Heeft de neiging anderen te kleineren zodra het gevoel ontstaat dat de ander de macht krijgt. Ze heeft vernieuwingsdrang, is vindingrijk en origineel, heeft plotselinge, overtrokken ideeën waar anderen niet zo gauw op komen. Is een groepsmens, soms op een manipulatief-kinderlijke manier, kan excentriek zijn en blufferig overkomen. Eigen grenzen en belangen worden sterk bewaakt en de eigen vrijheid is een belangrijk goed. Ze is mentaal gericht en kan zich

afstandelijk opstellen en zich houden aan eigen normering. Het eigen vrijheidsgevoel kan zo sterk zijn dat kadering wegvalt en het chaotisch wordt. Ze is het gebied van de psychose.

7.0.0. Het archetype – Madonna, marketing “ideaal” type – schaduwkant

Is gericht op idealen en groei, vanuit een eigen toekomstbeeld, kan zich verliezen in een te mooie voorstelling van zaken. Ze heeft behoefte aan expansie, maar kan zichzelf hierbij overschatten. Ze heeft de neiging te vluchten, uit het contact te gaan, afstand in te zetten, te idealiseren of zich boven anderen te stellen. Vanuit haar filosofische en idealistische inslag is ze overtuigd van haar ideeën, waarvan ze anderen graag overtuigt. De mogelijkheid bestaat dat dit archetype ook in het contact met anderen idealiserend te werk gaat, waarbij de werkelijkheidswaarde niet aanwezig is. Ze is het gebied van de dissociatie.

8.0.0. Het archetype – De heks, “kracht” type – schaduwkant

De mogelijkheid bestaat dat dit archetype vanuit de angst om vernietigd te worden sterk gericht is op het uitoefenen van macht over de ander, waardoor ze zich ongeliefd maakt en in een isolement plaatst. Ze zet transformatieve processen in gang. Graaft diep om tot oplossingen te komen of deze te forceren. Ze beheerst ook het gebied van de krachten van de duisternis, waar het gaat over macht en manipulatie, vernietiging en dood.

De voortdurende kracht leidt tot cyclische groei- en veranderprocessen, waarbij ze niet terugdeinst voor traumatische maatregelen. Ze is het gebied van de Schaduw.



Whoso Knoweth Himself...

by Muhyiddin Ibn Arabi (1165–1240)

And for this the Prophet (upon whom be peace) said: “Whoso knoweth himself knoweth his Lord.” And he said (upon him be peace): “I know my Lord by my Lord.” The Prophet (upon whom be peace) points out by that, that thou art not thou: thou art He, without thou; not He entering into thee, nor thou entering into Him, nor He proceeding forth from thee, nor thou proceeding forth from Him. And it is not meant by that, that thou art aught that exists or thine attributes aught that exists, but it is meant by it that thou never wast nor wilt be, whether by thyself or through Him or in Him or along with Him. Thou art neither ceasing to be nor still existing. Thou art He, without one of these limitations. Then if thou know thine existence thus, then thou knowest God; and if not, then not (...)

And so the Prophet (may God bless him and give him peace) said, “Die before ye die,” that is, know yourselves before ye die. And he (upon whom be peace) said: “God (whose name be exalted) has said: The worshipper does not cease to draw near to Me with good works until I love him. Then, when I love him, I am to him hearing and sight and tongue and hand unto the end,” pointing to the fact that he who knows himself sees his whole existence to be His existence, and does not see any change take place in his own essence or attributes, seeing that he was not the existence of his essence, but was merely ignorant of the knowledge of himself. For when thou “knowest thyself,” thine egoism is taken away, and thou knowest that thou art not other than God. For, if thou hadst had an independent existence, so that thou didst not require to cease to be or to “know thyself,” then thou wouldest be a Lord beside Him; and God forbid that He should have created a Lord beside Himself.

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