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April 2015



Ernie LaPointe
Great Grandson of Sitting Bull
speaks to Mark Ulyseas

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

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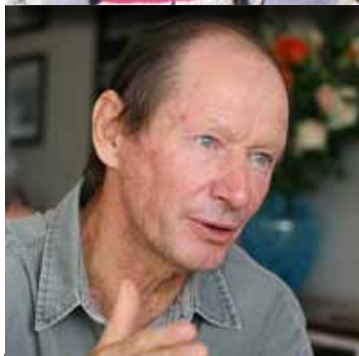
Front cover: Pic of Bison [Link](#). Pic of Sitting Bull [Link](#), Pic of Ernie LaPointe [Link](#)



Sitting Bull - His Life and Legacy

Ernie LaPointe, great grand son of Sitting Bull

Earnest (Ernie) Wayne LaPointe, a disabled Vietnam veteran, was born on the Pine Ridge Indian Reservation of South Dakota in 1948. He has authored the book "Sitting Bull - His Life and Legacy" and helped produce two documentaries with Bill Matson - Sitting Bull: Authorised Biography, and, Sitting Bull's Voice. www.sittingbullfamilyfoundation.org



Canned Lion hunting and Regulatory Capture

Chris Mercer

After a career as an Advocate practising law in Zimbabwe and Botswana, Chris came back to South Africa in 1984, and decided to retire young. He farmed in the Western Transvaal for ten years, before he and Bev moved to the Kalahari to establish a wildlife rehab centre and Sanctuary. This they ran for seven years. Now retired at Wilderness in the Cape, Chris keeps busy running the NGO which he and Bev founded, called the Campaign Against Canned Hunting (CACH), a registered non-profit and public benefit organisation. www.cannedlion.org



Languages of India

Professor Ganesh Devy, Chair, People's Linguistic Survey of India

Prof Devy, was educated at Shivaji University, Kolhapur and the University of Leeds, UK. Founder of the Bhasha Research and Publication Centre at Baroda and the Adivasi Academy at Tejgadh. In January 2014, he was given the Padmashree by the Govt. of India. He was advisor to UNESCO on Intangible Heritage. Devy's books are published by Oxford University Press, Orient Blackswan, Penguin, Routledge, Sage among other publishers. His works are translated in French, Arabic, Chinese, German, Italian, Marathi, Gujarati, Telugu and Bangla.



Following Sharon's Footsteps...

Elizabeth Willmott-Harrop

Elizabeth is a freelance writer, poet and artist specialising in human rights advocacy, with a particular interest in the rights of women and children who has worked for many international organisations including Amnesty International and UNICEF, and has worked in a number of countries, where she has spoken with the victims of human trafficking. The subjects Elizabeth has worked and written on include inter-country adoption; legal reform; maternal and infant health; the sexualisation of children; and war propaganda. www.libertyandhumanity.com



Sugar Cones and Salt Men

Natalie Wood

Born in Birmingham, England, U.K., Natalie Wood began working in journalism a month prior to outbreak of the 1973 Yom Kippur War. She remained in regional Jewish journalism for over 20 years, leaving full-time writing to help run a family business and then completed a range of general office work. Wood and her husband, Brian Fink emigrated from Manchester to Israel in March 2010 and live in Karmiel, Galilee. She features in *Smith Magazine's* new *Six Word Memoirs On Jewish Life* and contributes to *Technorati*, *Blogcritics* and *Live Encounters* magazine. Her stories - [Website](#) and journalism - [Website](#)



Witness

Heather Brett

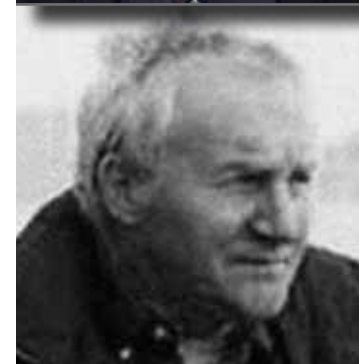
Heather Brett born Newfoundland, raised Northern Ireland, lives in Cavan Ireland. Poet and artist, she has been Writer-in- Residence & Arts facilitator for Cavan, Drogheda and The Midlands Collaboration of Longford, Westmeath, Laois & Offaly. Four collections to date, the first of which 'Abigail Brown' (Salmon Publishing) won The Brendan Behan Memorial Prize. Bluechrome Poet of the Year in 2006. Editor of Windows Publications since 1992, and has edited over 40 books of poetry and art, children's and adults.



Stone-Breaker (after the saxifraga flower)

Noel Monahan

Monahan has published five collections of poetry. His next collection: *Where The Wind Sleeps*, New & Selected Poems, will be published by Salmon in May 2014. Literary awards include: The SeaCat National Award organised by Poetry Ireland, The Hiberno-English Poetry Award, The Irish Writers' Union Poetry Award, The William Allingham Poetry Award and The Kilkenny Poetry Prize for Poetry. Most recent plays include: "The Children of Lir" performed by Livin' Dred Theatre and "Lovely Husbands", a drama based on Henry James' work performed at the inaugural Henry James Literary Festival, 2010.



In Hamburg - to the memory of Wolfgang Borchert

Terry McDonagh

Irish poet and dramatist, Terry McDonagh, taught creative writing at the University of Hamburg and was Drama Director at the Int. School Hamburg for 15 years. He now works freelance; has been writer in residence in Europe, Asia, Australia; published 7 poetry collections, book of letters, prose and poetry for young people translated into Indonesian and German, distributed internationally by Syracuse Uni. Press; latest poetry collection Ripple Effect/Arlen House; children's story, Michel the Merman, illustrated by Marc Barnes (NZ). He lives in Hamburg and Ireland. www.terry-mcdonagh.com



Ecological Disaster - in Vallikamam, North Sri Lanka

Dr Daya Somasundaram

Daya received the Commonwealth Scholarship in 1988 and fellowship of the Institute of International Education's Scholars Rescue Fund in 2006-07; Fellow of the Royal College of Psychiatrists, Royal Australian, New Zealand College of Psychiatrists, Sri Lanka College of Psychiatrists. Author of *Scarred Minds: The Psychological Impact of War on Sri Lankan Tamils* describes the psychological effects of war on individuals. He has co-authored *The Broken Palmyra: The Tamil Crisis in Sri Lanka: An Inside Account*. www.sagepub.in



Damsel in Distress and Victim Archetype

Dr. Candess M Campbell

Candess M. Campbell, PhD is the #1 Best-selling author of *12 Weeks to Self-Healing: Transforming Pain through Energy Medicine*. She is a Blogger, Intuitive Success Coach and International Psychic Medium. She has practiced as a mental health and chemical dependency counselor for over 30 years. www.12weekstoselfhealing.com



SITTING BULL

HIS LIFE AND LEGACY



ERNIE LAPOINTE
GREAT-GRANDSON OF SITTING BULL

The word Sioux is not used by the Lakota. Sioux is a derogatory slang word that means devil. Serpent is the original word for "sioux" but was mis-translated as snake. The slang word sioux comes from (Nadowes sioux). The word serpent comes from the Roman Catholic Church. Back when the Catholics first got started anyone that wasn't Catholic was considered a child of Lucifer (Wakansica, Satan, the Devil, Serpent etc...). When you get called a serpent they aren't talking about your physical body, their talking about your spirit, character, personality who you are as a human being. All the Native tribes and members that didn't accept the Catholic Church were called serpents or snakes (devils). This derogatory word "Sioux", translated serpent or snake, means one thing "devil" and their talking about your spirit, not your body. You're calling yourself a devil and saying Satan (Wakansica) is you're God, when you say I'm a Sioux. [LINK](#)

TATANKA IYOTAKE

Buffalo Bull Who Sits Down (Sitting Bull)

Sun Dancer, Medicine Man and Chief of the non-treaty Lakota

INTRODUCTION

Mark Ulyseas

Not long ago Europe was called the Old World and North America, the New World. No one mentioned the indigenous people living on the continent for thousands of years. It was assumed that they were of no significance: Their culture was considered inferior by the marauding white folk who took it upon themselves to civilise the natives by first occupying their lands and then engaging them in battle to seize control. All this culminated in the indigenous people being relegated to 'reservations' like animals. The ancient way of life, the languages were all but extinguished. Their young were civilised...Christianised. The invaders had distorted their own truths in their haste to seize the wealth and lands that did not belong to them.

It was a cultural genocide.

Sitting Bull's real name is Tatanka Iyotake, Buffalo Bull Who Sits Down. He belonged to the Húŋkpapha tribe of the Lakota Nation. History written by non-Lakota accuse him of leading the indigenous peoples against General Custer at the Battle of the Little Big Horn on June 25, 1876. He was never there. In fact he stayed behind at the settlement to protect the women and children. After the battle of the Little Big Horn, Sitting Bull was declared Public Enemy No.1 and was pursued by the US Government and the media.

The US Government viewed the traditional customs of the indigenous people as heathenish and quickly enacted the Indian Offenses Act 1883 that outlawed the continuing of their customs that were un-Christian like. It was as late as 1978 that the Indian Religious Freedom Act guaranteeing the right of the Lakota and other tribes to perform their sacred rituals and ceremonies was passed.

INTRODUCTION *contd...*

Prior to the battle Sitting Bull had a vision that warned him against the desecration of the dead (US soldiers) in a battle in which the white soldiers were defeated... And if this happened great misfortune would befall the indigenous people. Unfortunately, the dead were desecrated by the victorious Natives in the aftermath of the battle of Little Big Horn. The rest is now history...like the slaughter at Wounded Knee on December 29, 1890, where unarmed Native Americans were gunned down by the US Cavalry two weeks after the murder of Sitting Bull at Standing Rock Indian Reservation. Perhaps the cavalry in their feeble minds sought revenge for the humiliation of Custer. But this was not a victory. It was murder in cold blood of unarmed men, women and children of the Native Americans.

The US Government viewed the traditional customs of the indigenous people as heathenish and hastily enacted the Indian Offenses Act 1883 that outlawed the continuing of their customs that were un-Christian like. It was as late as 1978 that the Indian Religious Freedom Act guaranteeing the right of the Lakota and other tribes to perform their sacred rituals and ceremonies was passed. And while control was wrested and lands occupied by white settlers, the US Government signed a treaty in 1868, wherein the Lakota Nation were granted exclusive rights to the Black Hills, in perpetuity. Unfortunately, the discovery of gold in the Black Hills changed the Government's stance and it forced the Lakota Nation to surrender part of the Black Hills.

The sacred Black Hills were again defiled by a white man from Connecticut who dynamited and drilled the faces of four white men onto Mount Rushmore.

In the following pages you will read about and hear the voice of the great Tatanka Iyotake, Buffalo Bull Who Sits Down, through his great grandson Ernie LaPointe who presents us with glimpses of his life during a time when word was honour and the people lived in harmony with Mother Earth.

Toksa Ake, (See You Again). There are no words for good-bye or farewell in the Lakota language.



THE CREATION STORY - TURTLE ISLAND

"The reason the Native people identify this continent (North America) as The Turtle Island is because it is a part of our creation story. The creation story starts with a big flood and the Earth is covered with water and the Great Mystery was sitting/floating on a Buffalo robe, when a voice was calling for help.

The voice was of a winged (could be an Eagle, Hawk or any winged brother/sister, according to the story teller) entity circling above.

The voice from the winged entity was begging for a place to land, as he was getting tired, so the Great Mystery took pity and reached into his Medicine bag and brought forth an otter and told him to dive to the bottom and bring some mud, so the otter dove, but returned and told the Great Mystery the water was too deep, so the Great Mystery then asked the Loon and then a Beaver, but all said the bottom could not be reached, so the Great Mystery asked the Turtle to dive to the bottom.

The Turtle was gone a very long time and the Great Mystery, along with the others, were singing sacred songs and waiting. The others said the Turtle had drowned, but suddenly the Turtle broke the surface and was covered in mud.

The Great Mystery took the mud and made a paddy and put it on the surface of the water and clapped, the mud became a vast continent, so the winged entity that was crying for help could alight.

The Great Mystery then took some of the other mud and created human figures and laid them on the ground and then stomped the ground and they became alive.

The Great Mystery told the people to be fruitful and populate, but to take care and nurture the land, because it is their true Mother.

This is why the Native people called this continent The Turtle Island."

- Ernie LaPointe



"I would also like to share a vision I had in a ceremony, my great grandfather came to me and told me to tell the World that he was/is a Sun Dancer first and foremost. He was a medicine man (cured with natural plants) and was chosen Chief by the non-treaty Lakota, but wants to be known as a Sun Dancer. He sacrificed his blood, sweat and tears so all things will exist (live). The Sun Dance is a very sacred ceremony, because the pledgers, put the World on their shoulders (similar to the Atlas story) and through their sacrifices the future generations of the Lakota Nation will continue to survive." - Ernie LaPointe

Ernie LaPointe

Great Grandson of Tatanka Iyotake (Sitting Bull)

who was a Sun dancer, Medicine Man and Chief of the non-treaty Lakota

speaks to Mark Ulyseas

You have written a book on Tatanka Iyotake (Sitting Bull) Buffalo Bull Who Sits Down. Why did you write this book and what do you hope to achieve with it?

I have written a book titled *"Sitting Bull, His Life and Legacy"*. The idea of the book came from a two part documentary titled "Authorized Biography of Sitting Bull by His Great-Grandson". It was a professor from the Toldeo University, who had seen the documentary, who suggested to me that I write a book.

I informed her that my documentary was based on oral stories passed down from the lineal relatives of Sitting Bull and could not be in written form. She was adamant in her request, so I did a ceremony to ask the ancient Spirits about her suggestion and was surprised to learn from the Spirits that the present generations are not able to learn from oral stories as I had. The most important value of our Lakota culture is sharing/passing the truth about our ancestor's way of life through story-telling. I learned these stories that are in my book through oral story-telling from my Mother, Angelique Spotted Horse-LaPointe, which were narrated to me in the Lakota language. I had a very difficult time with the translation from Lakota into this American/English language, as this language is a backward language because there are many meanings for just one word or a sentence that distorts the truth. My goal is to tell the true stories about my ancestor and to dispute the stories written about my great-grandfather. The first book, written by Stanley Vestal, was published in 1932. Since then hundreds of novels have come out using Vestal's book as the main source of information. And this is unfortunate because Vestal's book is not accurate, because he did not interview any of the lineal descendants living at that time. He interviewed the murders and the supporters of the murderers; they fabricated many of the accounts about my ancestor. My goal is to achieve success in telling the truth about my great-grandfather's life and legacy.

My mother told me the story when he was a young boy — because in our culture you always take your son to your brother to have him raised because the authority figure is a little different. And when he first went on his buffalo hunt, this was one of the ones that really — as a kid his age — she was telling me this and I had no idea what I would've done when I was six years, seven years old, of when he first hunted. And he went in there and he killed a buffalo, this big buffalo bull. And his uncle, Four Horns, said, "Why didn't you take the cow that was closer to the edge?" Because if the buffalo spook they could run the horse down. And the young boy said, "Yeah. I seen the cow," he said, "but I seen this little calf." He said, "If I kill the cow, that little calf would sure to perish too." "So," he said, "I went after this big buffalo." - *Ernie LaPointe speaking to Ms Krista Tippett, Onbeing.org*

Is it true that as late as the 1970s it was illegal to burn sage or sweet grass or even sing sacred songs of the Lakota nation? So how did the culture survive and when did it come out of the shadows?

The Lakota Way of Life is not a religion; we live within the realms of the Spirits. We can purify the area and pray to these Ancient Spirits, by using sage, sweet grass, flat cedar or various other natural substances to purify the air. The Ancient Lakota had a sacred song for everything they did and had many sacred songs for ceremonies. The Government feared this, so they outlawed our way of purification and ceremonies. They did allow the people to perform Pow-Wow dancing, but did permit the Sun Dance. The people took the ceremonies underground, and the values were shared through story-telling, usually as bed time stories. The Government allowed the people to return to these sacred ways in 1980.

Who taught you the history of your tribe?

I was told through story-telling about the sacred way of the Lakota from my Mother, Angelique Spotted Horse-LaPointe. She told me of our creation stories and about rules of the sacred pipe. She told me of the difficult times the Lakota had to endure... but with humor and respect for the sacred pipe, we survived. The Lakota language teaches the direction for tomorrow and cannot be misunderstood. The American/English language creates controversy and teaches the past. The Lakota language is best taught orally and should not be taught from a textbook.

In our tribe the women were always part of the decision making. There would be a 'listener' posted at every meeting of men. When a decision was arrived at by the men, the listener would report the proceedings to the elder women who would decide to approve or disapprove, accordingly. The Chief had to abide by the wisdom of the elder women.

Did your service in Vietnam affect your status in your tribe?

My service in the military did not affect my status within my tribe. I am thankful the Lakota people hold high respect for the veterans and that creates a warm pride within the veteran's heart.

Ernie suffered PTSD which resulted in alcoholism and later an addiction to marijuana. He was one of the statistics of the Vietnam War. All this happened prior to Ernie coming to know that he was the closest living relative of the legendary Lakota medicine man, Sitting Bull. But after the revelation, his ancestor's spirit has embraced him, nurtured him and made him the Voice that speaks for the great Tatanka Iyotake. It has been made into a documentary titled 'Sitting Bull's Voice'.

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Tatanka Iyotake (Sitting Bull) Buffalo Bull Who Sits Down photograph David Francis Barry (1854-1934)

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ERNIE LAPOINTE

A REEL CONTACT PRODUCTION

SITTING BULL

the authorized biography

Produced by Bill Matson with Ernie LaPointe

Directed by Bill Matson

ERNIE LAPOINTE

We are promoting a documentary we produced titled ***Sitting Bull's Voice*** by going through film festivals and trying to get a network to show it, but it is very difficult for a Native themed film to be shown. There are many great Native produced documentaries that are not being shown, because there are no non-Native actors/historians included. The documentary has been selected at many film festivals for showing and has won the best documentary award at various festivals. And though it has received a good response from viewers the film/movie industry will not show it on their screens. **We Natives have been dealing with this racism ever since the encroachment by white people. We are going to get our message out without rage and disrespect.**

Why do you travel across the USA and Europe to share the oral history of your tribe with the world? Has this oral history been written down and published?

I came out of the shadows in 1992, to share with the world, that there are lineal descendants of Tatanka Iyotake and we have the real truth about his life and his culture. It is through the word of mouth that I have been invited to speak on behalf of my ancestor, as I have said before; oral history is what it is, oral. I am hoping to reawaken the value of using the ears for the future generations to learn about our sacred way of life of the Lakota and hope they will want to learn our language from listening and not from a textbook. The human brain has many memory banks and this is how our oral stories should be preserved.

Mother Earth is the true center of life, she provides food, water, air and one day we will give our bodies back to her. The stories about Mother Earth center around our real human mothers for giving us life. At one time, the Lakota men held the ultimate respect for their mothers, grandmothers, older sisters and wives. The encroachment of the white man destroyed these sacred values, because the white man regarded their females as nothing more than cooks and children factories. They are showing their disrespect for Mother Earth by drilling into her depths. They are destroying the very values the children need to survive. What can we do as human beings to save our true Mother for our future generations to survive?

My documentary *Authorized Biography of Sitting Bull by His Great-Grandson* can be purchased at www.reelcontact.com and my book, *Sitting Bull - His life and Legacy* at Amazon.com.

We are promoting a documentary we produced titled ***Sitting Bull's Voice*** by going through film festivals and trying to get a network to show it, but it is very difficult for a Native themed film to be shown. We do not have the usual non-Native actors/actresses or non-Native historians speaking on it, so the networks will not pick it up. There are many great Native produced documentaries that are not being shown, because there are no non-Native actors/historians included.

We decided to try and show our documentary independently of the 'system' by giving it to people willing to show it in their auditoriums, or renting theaters to get our message across to the world. The documentary has been selected at various film festivals for showing and has won the best documentary award at various festivals. And though it has received a good response from viewers the film/movie industry will not show it on their screens. We Natives have been dealing with this racism ever since the encroachment by white people. We are going to get our message out without rage and disrespect.

SITTING BULL'S VOICE**Director Bill Matson****USA*120 min.**

Sitting Bull's great grandson, Ernie LaPointe, recounts the Sitting Bull family oral history and how he became Sitting Bull's voice.

Sitting Bull was a Hunkpapa Lakota Sioux holy man who led his people as a tribal chief during years of resistance to United States government policies. He was killed by Indian agency police on the Standing Rock Indian Reservation during an attempt to arrest him at a time when authorities feared that he would join the Ghost Dance movement.

The picture is of Sitting Bull's great grandson Ernie LaPointe at a tender age with his mother, Angelique Spotted Horse-LaPointe

During the 1970s, the militant group tried to get their idea's presented through armed conflict, but they were just reinforcing the image the white historians created of the First Nations of this Turtle Island.

My goal is to educate the world about my ancestor and his culture. My great grandfather did his best to negotiate peace with the white man, but they are savages (The White Man) and did not want this. They are the most war like people in the history of human existence and still are, this will be their downfall. Look around and see the turmoil they have created around the World.

When I served in their military during the Vietnam conflict, they were telling us that we were going to help a small country against communist aggression. But when we arrived there, we learned that the people whom we were supposed to be helping actually did not want us in their country.

They haven't changed their attitude since they came to Turtle Island.

I ask my Spiritual entities – when will it end?

I guess the only answer is, they (Spirits) are giving them enough rope to either pull themselves out of this direction or to hang themselves.

SITTING BULL'S VOICE BY BILL MATSON - DOCUMENTARY - [LINK](#)*Sitting Bull's Braid and Leggings*

A braid of the great Lakota leader Sitting Bull's hair and the leggings he wore when he was murdered in 1890 were stolen from his body by the US Army mortician during his burial. They were loaned to the Smithsonian Institution in Washington DC in 1896 for display purposes. The mortician died leaving the hair and leggings without an heir or beneficiary. In 2003 the Smithsonian embarked on a quest to find the true descendants of Sitting Bull. After four years of research, they found that Ernie LaPointe and his three half-sisters Lydia, Marlene, and Ethel were his closest living lineal descendants. Ernie accepted the hair and leggings on behalf of the family in December 2007.

Obtaining Sitting Bull's DNA

During the repatriation, one of the world's leading DNA specialists, Dr. Eske Willerslev, called LaPointe from the University of Copenhagen in Denmark and asked if he could have some of the hair to determine Sitting Bull's DNA.

"This is another one (story) that goes back to when he was — his first Sun Dance where he, in his trance that he was in, he went through his life stages. And his teenage years, he's walking through this prairie and he heard this voice calling for help so he went over to the ridge and he seen this wolf laying there with two arrows in its side. Somebody shot the wolf. And the wolf told him, he said, "Boy, come here and help me." So he went and took the arrows out of his side and dressed the wounds, stopped the bleeding. And after he prayed for the wolf and stuff, the wolf finally got up and he started to walk away. And as he walked away, he turned back and he looked at the boy and he said, "Boy, for helping me, the nations will know you just by your name." And I guess he didn't realize that the world was going to know him just by his name." *Ernie LaPointe speaking to Ms. Krista Tippett onbeing.org*

LaPointe told Dr. Willerslev he would have to ask Sitting Bull's spirit in a ceremony. Puzzled but willing, Dr. Willerslev flew to South Dakota to participate in the ceremony. During the ceremony Dr. Willerslev had an encounter with Sitting Bull's spirit that he could not explain. Sitting Bull's spirit went down his throat and looked into his heart and said he was allowed to take three inches of his braid.

Dr. Willerslev took the three inches and was able to obtain the DNA from the braid's hair follicles.

Becoming Sitting Bull's Voice

The purpose of the DNA was to determine whether the DNA of the hair matched the DNA of the bones buried in Sitting Bull's grave to see if it is really Sitting Bull's body in the grave. Published news articles, books, and other media have questioned whether the bones are really Sitting Bull's. Verifying that the bones in the grave are Sitting Bull's is a sensitive subject. To some, the grave site represents tourist dollars and a place to picnic or party. Since Sitting Bull is no longer alive, it requires someone to represent what would have been his wishes and thus speak on his behalf.

LaPointe's journey to become that credible voice for his great grandfather has had its challenges. He came back to his Lakota culture and spirituality after suffering from PTSD following the Vietnam War, a long bout with alcoholism, and being homeless for over three years. He performed his first Sun Dance in 1993 and now carries and prays with a sacred Lakota pipe. Participating in his culture and spirituality have helped LaPointe overcome these difficult challenges and helped prepare him to become the credible voice of his great grandfather that he is today.

Between his genes, all the Sitting Bull oral history his mother told him as a youngster, and his spiritual connection with his great grandfather, he knows he is the one that must speak for him. Otherwise Sitting Bull will have no voice in his own legacy and wrongful and inaccurate stories told about him would live on as facts.

LaPointe will seek Sitting Bull's consent in a ceremony to see if he should have the bones dug up. If they are Sitting Bull's bones then he will find a more private place for his great grandfather's body where his resting place will no longer be viewed as a tourist attraction.



BY **CHRIS MERCER**
DIRECTOR, WWW.CANNEDLION.ORG
CAMPAIGN
AGAINST CANNED HUNTING

Canned Lion hunting and Regulatory Capture

Does the hunting industry target conservation structures in South Africa - and indeed all hunting range states - with a calculated strategy to invade and occupy conservation space?

DEFINITION of 'Regulatory Capture'

Regulatory capture is a theory associated with George Stigler, a Nobel laureate economist. It is the process by which regulatory agencies eventually come to be dominated by the very industries they were charged with regulating. Regulatory capture happens when a regulatory agency, formed to act in the public's interest, eventually acts in ways that benefit the industry it is supposed to be regulating, rather than the public.


1. think of the Big Banks and the revolving door between them and banking regulators.
2. think of the Tobacco industry, which occupied and controlled the regulatory body that concerned it, i.e. the Surgeon General's Office, until Robert Koop was appointed. Read his autobiography - he arrived to find that there was an office rule forbidding anyone from alleging that smoking was harmful to health!
3. Read the late Mario Ambrosini's article on how Big Pharma frustrated his efforts to legalise and promote the use of cheap, natural remedies for cancer. [LINK](#)
4. Here are some other examples: [LINK](#)

So we know that Big Business routinely occupies and controls its regulatory structures, and why should Big Hunting be any different?



THEIR FUTURE





I WAS THAT CUTE CUB
YOU PAID MONEY
TO PET.
NOW,
I'M WAITING TO DIE IN
A CANNED HUNT.

CUB PETTING=CANNED HUNTING

How can we be sure? Let's examine the evidence:

First, the doctrine of Sustainable Use, adopted by South Africa via the Convention on Biodiversity.

Who is responsible for an internationally accepted Policy that treats elephants as if they were bacteria - a mere resource to be 'harvested sustainably?' The IUCN, of course. Using their obscene wealth and disproportionate political power, the hunting fraternity successfully introduced and/or promoted the adoption by the IUCN of the doctrine of Sustainable Use, thereby displacing real conservation - the preservation of natural functioning ecosystems - with a policy which is just a licence to kill animals.

Just see how effective this strategy is; take one example. The EU Commission recently called for input on whether to require hunters to apply for an import permit to bring their trophies in to the EU. Not a ban, just a permit. And the might of the IUCN - the World Conservation Union - has rallied to protect the hunters. Read Rosie Cooney's input on behalf of the sustainable use gang in the IUCN: [LINK](#)

When her abstract language is stripped down to bare essentials, all her complaints at the proposed permit requirement come down to this feeble excuse, namely, that it would inconvenience the hunting industry.

Second, consider the TOPS (Threatened or Protected Species) regulations in South Africa. Unbelievably, hunting organisations are granted self-government. They can themselves: -

'define criteria for the hunting of listed threatened or protected species in accordance with the fair chase principle;'



Crammed into overcrowded enclosures, to be grown out until they reach huntable size.

What does this legal verbiage mean?

It means that the hunting industry is allowed to regulate itself, to decide for itself what is ethical. And its decision has the force of law. The very industry which has so ill-treated wild animals has been given the power to decide how the animals should be treated. Like giving paedophiles the right to decide what they can do to children. Thus, the Norms and Standards for Hunting Methods, published in 2011, allow hunters in South Africa to shoot Cape buffalo with a bow and arrow, so long as:

- i. the kinetic energy of the bow should be at least 80 ft/lbs; and
- ii. the arrow weight should not be less than 750 grains.

Third, why are so many conservation officials themselves professional hunters? How can a PH who has a financial interest in the very industry he is supposed to control, possibly avoid a conflict of interest?

Fourth, let's look at the annual provincial Hunting Proclamations - which are supposed to limit the numbers of birds and animals hunted.

The annual hunting proclamations are a death list prepared by SA provincial officials and published every year, ostensibly to regulate sport hunting. There is no science-backed knowledge of the numbers of species who cling precariously to survival, so by law, officials ought to write 'data deficient' opposite every listed wildlife species, and then use the cautionary rule to impose a moratorium on all hunting in the province, until the numbers of wildlife populations have been accurately determined.

Instead, conservation officials pander to the hunting fraternity, irresponsibly setting grotesquely excessive daily bag limits. Go to the Home page of the Cape Nature [LINK](#) and you will see some smarmy assurances about how "We care for Nature" or "We conserve the unique natural heritage resources of the Western Cape". But if you go to the 'About Cape Nature' page the vision becomes "to establish a successful conservation economy.... to transform biodiversity into.... local economic development." Right there you see the problem: it is now all about money. Tax payers might naively expect their taxes to go to the preservation and protection of our wildlife heritage. But that is not Cape Nature's vision, which is to extract maximum financial benefit from the exploitation of wildlife 'resources'. Anyone who doubts that Big Hunting controls conservation in S.A. should read the 2015 Hunting notice: [LINK](#) (click on the sub-link that reads 'Download the Hunting notice for 2015'.)



The King of all animals has gone from being a symbol of strength and bravery, to a mere commodity.



Lion breeding has little to do with conservation and everything to do with profit.

The legal ban on bow hunting (because of its barbaric cruelty) in Sec 29 of the ordinance is simply 'suspended' - without public input or debate.

1. Are you mentally ill enough to want to hunt a buffalo with a bow and arrow? No problem, so long as you use a bow with a kinetic energy of 80 Ft/lbs and an arrow weight of at least 750 grains.

2. Want to shoot arrows in to wildebeest, nyala, zebra or impala? No problem - and there are no daily bag limits. You can kill as many animals as you like.

3. Want to shoot primates, namely vervets and baboons? No problem, you can kill two a day. (72 a year) WTF???? But both primate populations are severely compromised in the Western Cape. Cape Nature knows this. Primate groups are tightly linked families with a hierarchy and social structure. Killing animals randomly can have serious effects on the viability of the troop. Cape Nature knows this too. Now why would any true conservationist permit random slaughter of individual primates in troops that are already stressed? And what possible conservation reason can there be to allow ethically illiterate bozos to shoot such primates?

4. Love killing birds for fun? No problem, kill up to 10 guinea fowl and 40 pigeons/doves a DAY - with Cape Nature's blessing.

5. What about caracals and jackals/ No problem there either. Kill ten a day. But caracals are listed on Appendix 11 of CITES as deserving special protection? Why are our tax-funded conservation officials promoting and permitting the excessive killing of an Appendix 11 animal to which it ought to be affording special protection?

Well, it is plain to see that regulatory capture has taken place - Cape Nature has become an arm of the hunting industry, and the military wing of the landowners' war on caracals and jackals.

The departments' excuse for proposing excessive daily bag limits for all species, is that they should "not legislate for the ruthless animal exploiters and swindlers, but rather for the responsible majority of land-owners" who will naturally exercise restraint and therefore do not need to be controlled. Carte Blanche for animal abusers is therefore the philosophy that underlies the Hunting Notice. This philosophy is patently absurd. Think about it for a minute. It is like arguing that we should legalise bank robberies, because the responsible majority will not rob banks anyway. If we advanced such an insane reason for legalising bank robberies, intelligent people would conclude either that we were mentally defective, or, if not, then we must surely be bank robbers trying to advance our commercial interests.



After the walking comes confinement, then a hail of bullets or arrows.

We draw the alternative conclusion: that Nature Conservation in SA is owned or controlled by, the hunting industry. We do not think that Conservation officials are mentally defective.

Fifth, see how the SA government behaved towards the proposal by the Australian Parliament to ban the import of lion trophies. This policy move was made for purely moral reasons: that canned lion hunting is a cruel and barbaric 'sport'. So here was a civilised government revolted by what passes muster for conservation in South Africa. Actually, the Australians were merely echoing the principles of Kenya's founding father, Jomo Kenyatta, who banned all sport and trophy hunting thirty years ago on the basis that it was 'a barbaric relic of colonialism'.

What input (you might ask) did the SA government give?

Here is where it gets interesting: the SA government sided with the canned lion hunting industry. Throwing ethics out the window, and grubbing for blood money, the SA Minister for Conservation Edna Molewa signed a long letter pleading with the Australians not to ban lion trophy imports, because lion hunting brings in money.

Finally, there are statements made to me personally over the years by some conservationists who are acutely unhappy about the extent of control over all conservation issues by the vocal, wealthy hunting minority.

So there it is: enough evidence for me to form the opinion that Big Hunting has invaded and occupied South African conservation structures. This transfers meaningful policy decisions from elected SA officials to the headquarters of Safari Club International in USA. And perverts conservation services in to an arm of the hunting fraternity.

SA desperately needs a major shake-up of staff and policies in Conservation departments, bringing in competent people who are dedicated to protecting our wildlife heritage, and breaking the stranglehold of the hunting fraternity.

Why is the taxpayer funding Conservation services which serve no useful conservation purpose but, rather, choose instead to facilitate hunting? Most taxpayers are trusting - they expect their taxes to go into wildlife protection, not in to a protection racket for the hunting industry.

There can be only one answer - regulatory capture. And that is why South Africa is the canned lion hunting capital of the world.

Professor Ganesh Devy

Chair

People's Linguistic Survey of India

speaks to Mark Ulyseas on the languages of India

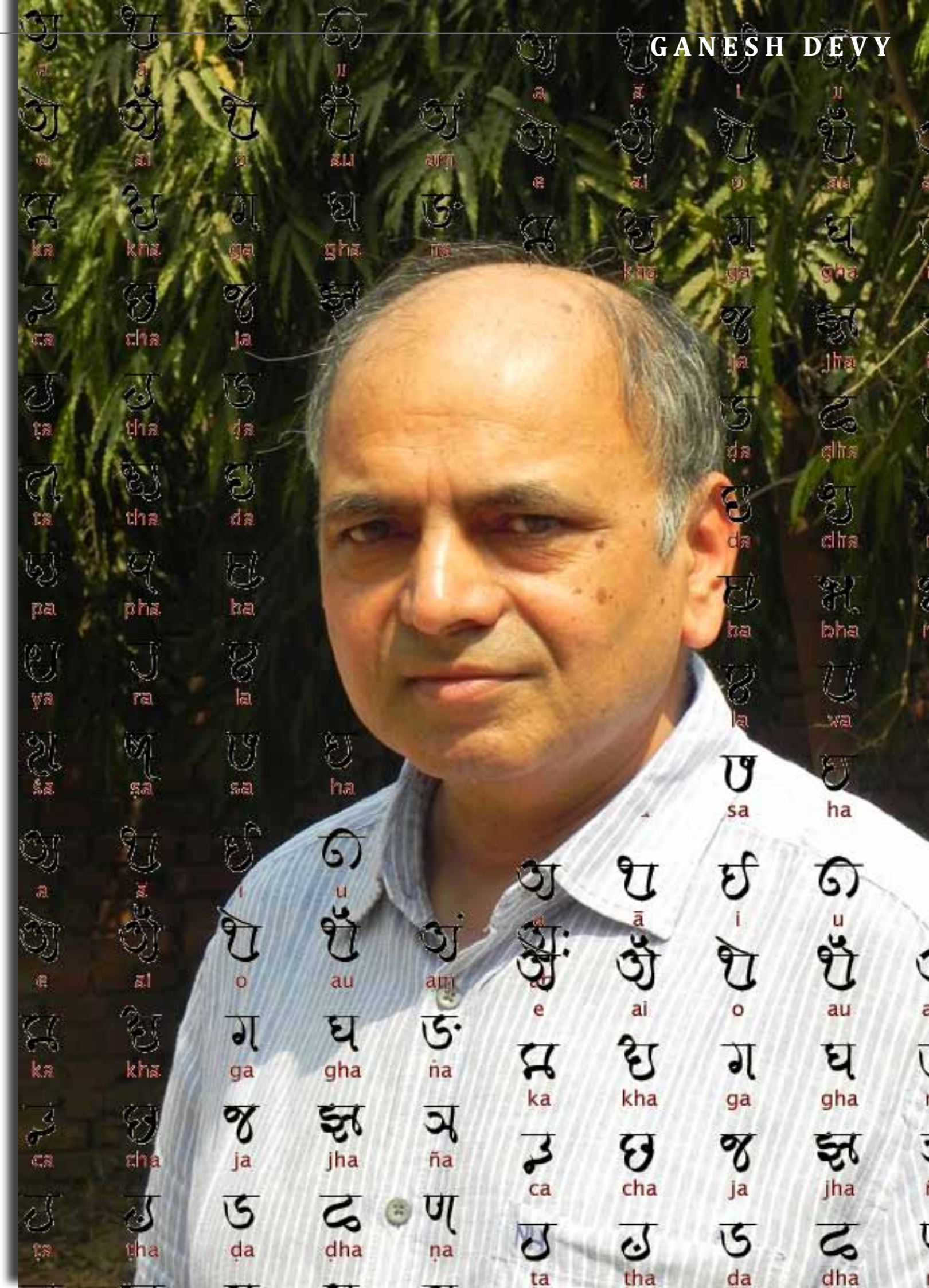
Professor G. N. Devy, was educated at Shivaji University, Kolhapur and the University of Leeds, UK. He has been professor of English at the Maharaja Sayajirao University of Baroda, a renowned literary critic, and a cultural activist, as well as founder of the Bhasha Research and Publication Centre at Baroda and the Adivasi Academy at Tejgadh. Among his many academic assignments, he has held the Commonwealth academic Exchange Fellowship, the Fulbright Fellowship, the T H B Symons Fellowship and the Jawaharlal Nehru Fellowship. He was awarded the Sahitya Akademi Award for *After Amnesia*, and the SAARC Writers' Foundation Award for his work with denotified tribals. His Marathi book *Vanaprasth* has received six awards including the Durga Bhagwat memorial Award and the Maharashtra Foundation Award. Similarly, his Gujarati book *Aadivaasi Jaane Chhe* was given the Bhasha Sanman Award. He won the reputed Prince Claus Award (2003) awarded by the Prince Claus Fund for his work for the conservation of craft and the Linguapax Award of UNESCO (2011) for his work on the conservation of threatened languages. In January 2014, he was given the *Padmashree* by the Government of India. He has worked as an advisor to UNESCO on Intangible Heritage and the Government of India on Denotified and Nomadic Communities as well as non-scheduled languages. He has been an executive member of the Indian Council for Social science Research (ICSSR), and Board Member of Lalit Kala Akademi and Sahitya Akademi. He is also advisor to several non-governmental organizations in France and India.

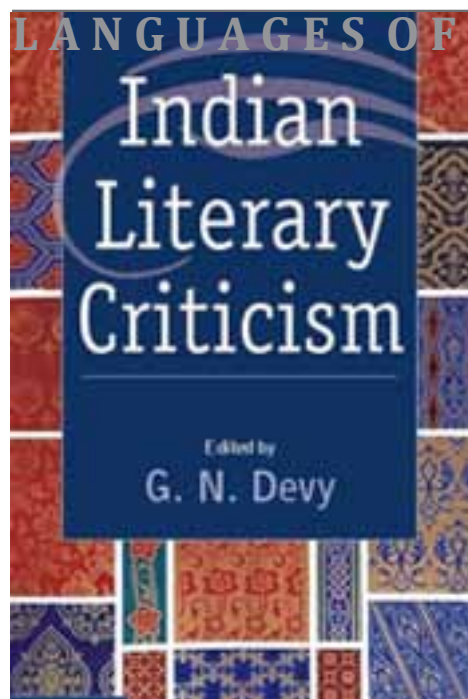
Recently, he carried out the first comprehensive linguistic survey since Independence, the *People's Linguistic Survey of India*, with a team of 3000 volunteers and covering 780 living languages, which is to be published in 50 volumes containing 35000 pages.

Davy's books are published by Oxford University Press, Orient Blackswan, Penguin, Routledge, Sage among other publishers. His works are translated in French, Arabic, Chinese, German, Italian, Marathi, Gujarati, Telugu and Bangla. He lives in Baroda, in the Indian State of Gujarat.

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How does one define a language? What is the difference between a language and a dialect?

Language can be defined in terms of its functions – as ‘a system of signs’ – or in terms of its structural features – as ‘having a distinct grammar of its own’—or in terms of its lineage –as ‘a member of a given language family’. A given language can be described from all these perspectives.

‘Language’ can also be defined in terms of a binary as ‘being distinct from a dialect’. It can be defined in terms of the predictability of the elements that constitute a language, particularly the languages that are created for serving as specialised codes or signals.

Finally, languages can also be defined from the perspective of the speech communities. Here are numerous instances of ‘languages’ that are structurally and functionally almost identical and yet they come to be recognised by their respective speech communities as being distinct languages.

Some rather superficial feature – such as script – then comes to be seen as the ‘identity feature’ of such ‘the same but different’ languages. Hindi and Urdu can be cited as an instance. One unscientific way of defining language is to relate it to script. Most people think a language must have a script in order to be ‘a language’, and it is a mere dialect if it does not have a script.

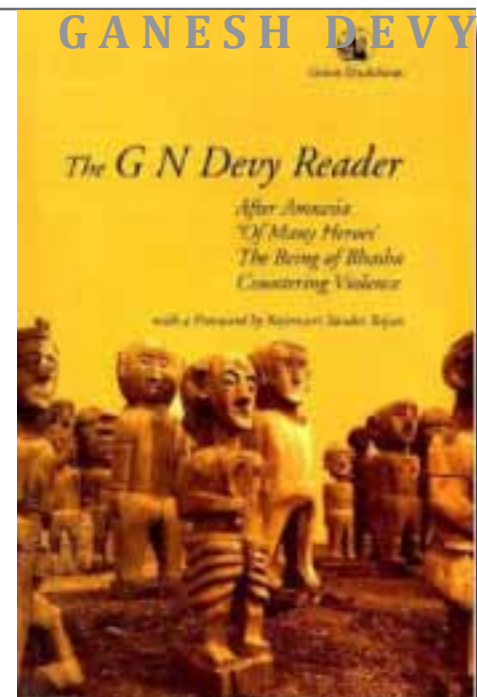
How many languages are there in India? And how many dialects?

It is difficult to answer this question with any degree of finality. In the past George Abraham Grierson had carried out a Linguistic Survey of India at the beginning of the twentieth century. He had described 189 languages and several hundred dialects. The map of India at Grierson’s time was different than the map of India as it is today.

The 1961 Census of India had a list of 1652 ‘Mother Tongues’. The Census, ten years later (in 1971), had a list of 108 ‘Mother Tongues’ (by leaving out ‘Mother Tongues’ spoken by less than 10,000 persons). In 2001, the Census came up with a list of 122 ‘Languages’.

The People’s Linguistic Survey of India carried out a comprehensive survey of the ‘living languages’ in India during the years 2011-12. The PLSI listed 780 ‘living languages’. It is likely that some languages escaped being counted in the PLSI. Therefore, the PLSI estimate of Indian languages is 850.

There are several technical and legal complications preventing one from giving a very final and clear figure of the number of languages in India at present.



Is Sanskrit the language of the Sanatan Dharma (Hinduism, Buddhism, Jainism), the oldest in the world? Or is Pali older than Sanskrit?

The term ‘dharma’ means several things, one of which is ‘religion’.

The ‘sanatan dharma’ – which is a Sanskrit expression – was used for the first time in the 9th century to describe a vast range of ideas, concepts, revelations and precepts. It was used to indicate the production of ideas and intuitions in ancient India, roughly from the 1500 BCE to 400 AD. This extensive period also includes those moments in history that gave rise to Buddhism and Jainism.

The philosophical corpus of Buddhism is primarily in Pali and that of Jainism in Prakrit and Ardhamagadhi. These were languages distinct from Sanskrit of the older times, which in turn was significantly different from the Sanskrit of the post-400 AD, or the Medieval times.

It is commonly accepted that in the Southern part of India, the Tamil language emerged several centuries before the Christian Era. Thus, if one were to return to the couple of centuries BCE, one would find that major philosophical schools had developed in Sanskrit, Pali, Ardhamagadhi and Tamil.

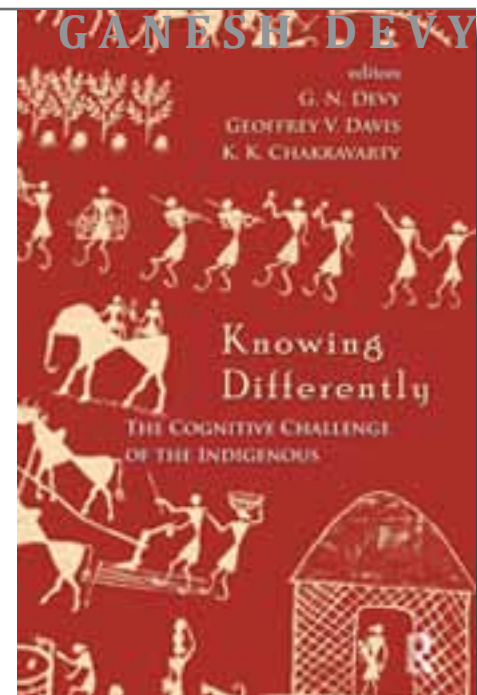
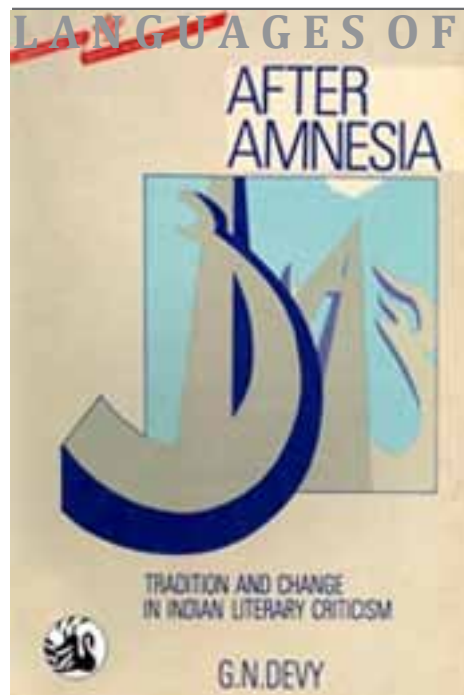
There were active exchanges –both, collaborations and conflicts--- between the Upanishadic teaching and Buddhism or Jainism. Thus any clear equation between the sanatan Dharma and the Sanskrit language fails to do full justice to either of these.

How did the Sanskrit script come about? And is Devanagari script the same as Sanskrit script?

There is no script called the Sanskrit Script just as there is no script called the English Script.

The Sanskrit language was written in various scripts such as Sharada, Modi, Nagari in different historical epochs and in various scripts such as Nagari, Kannada, Malayalam in various regions.

However, the script that is most closely linked with the Sanskrit language is the Nagari or the Devanagari script. The Devanagari script as all other scripts in India have emerged out of the Brahmi script that was in use in the earliest known periods of Indian history,



Sanskrit is referred to as an Indo-Aryan language. But the advent of the Aryans in India has already been disapproved by historians. Could you kindly explain the discrepancy, if any?

I am not a historian or an archaeologist and, therefore, I am not fully competent to comment on the question of the language related migration of the people called 'Aryans' into or from India. However, there are very close connections between the language of the Zend- Avesta and the language variety used in the earliest parts of the Rig Veda. This kind of similarity required some intimate exchanges between the two areas.

The nomenclature of language families such as 'Indo-Iranian', Indo-Aryan', etc, by the 18th century European linguists is based on philological kinships and grammatical similarities between languages. These names given to language families are not 'historical' labels. Therefore, it is of not much use to move from linguistics to historiography with the help of these language-family-names.

Hindi has been compared to English because it is perceived as a 'bastardised' language. And therefore, is not a language in the true sense. Is this correct?

I have not come across the term 'bastardised' in the context of Hindi. I have also not come across the term in the context of English. This may perhaps reflect the limitations of my scholarship.

However, I find the term deeply offending and objectionable.

We need to remember that languages are not like animals. They are not born, nor do they die, as some living creature is born or as it dies. Languages are cultural products and they are social systems. This being the case, the genesis of a language cannot be seen in terms of the 'genetic history of an animal'.

However, if the question implies—and that is how I understand it—that the English language has grown to its present status by accepting words and language features from numerous languages and so has the Hindi language, my response is, 'yes, of course.' I have added 'of course' to the affirmation because all human languages are known to have received words and linguistic features from numerous other languages. Except for the languages of those communities living on some remote islands – such as the Andamans—all languages have been a composite of many other languages of the preceding ages.

By imposing Hindi as the language of communication across the Indian subcontinent has this impacted other languages of the country? For instance, the Tamils consider their language as the one true original language of India. Please explain.

The assumption in this question that Hindi has been 'imposed in all other parts of India' is not historically correct. India has a list of languages appended to its Constitution, the 8th Schedule, containing at present 22 languages. When the Constitution was drafted, the list had names of 14 languages. These are designated as the 'official Languages for Administration'. States are free to choose one or more of these 22 languages according to their own demographic profile.

The language for higher education is primarily English. The languages of administration for the Union Government (of the federal Government) are English and Hindi. As for the Tamil opposition to Hindi, which took the form of violent demonstration in 1965, arose out of the anger for giving Hindi an equal status with English in the administration of the Union Government. This agitation also arose in the context of the linguistic state formation, a process that occupied centre stage in Indian politics during the 1950s and 1960s.

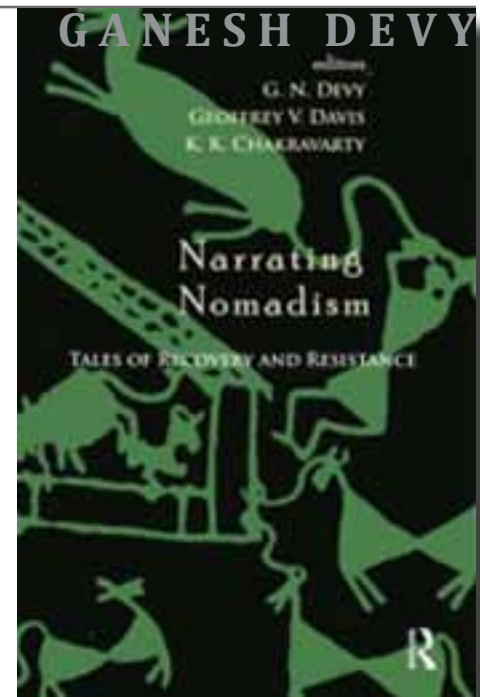
As for the spread of the Hindi language, it is true that many minor languages in the neighbouring areas, particularly in the states of Chhattisgarh, Rajasthan, Uttarakhand and Himachal Pradesh are being gradually assimilated by the Hindi languages, reducing the possibility of continuation of those languages. But this phenomenon has not affected the languages in Karnataka, Tamil Nadu, Kerala and Andhra Pradesh.

How can one preserve a language in this age of social media where the Net is all pervasive and people, including school going children, prefer handheld electronic devices to printed books?

The assumption in your question is that what books carry is languages but what the social media carry is a little different.

Actually, what books carry is only an image of language, a 're-presentation' of speech – which is language in its original form.

Social media are certainly replacing books. But they are not replacing language. They are using language too, and the technologies supporting the social media tools are predominantly language based.



Not long ago, in Indian Secondary Schools, German was part of the curriculum instead of Sanskrit. In fact Angela Merkel pressured PM Modi to resist attempts by Indians to replace it with Sanskrit. Why? Has language become an effective tool to impose an alien mindset?

It is true that the German language was being taught in some schools. These schools are called the Kendriya Vidyalayas, or the Central schools, meant to serve the children of government employees who are likely to move from one state to another state in the middle of an academic year. The total number of such schools in the country is less than a small fraction of 1 percent of the total number of schools in the country. Thus, the fact of the matter is that in more than 99 percent of the schools German was not available as an option for children. The German language option was available for the children in the Kendriya Vidyalayas. It is true that the government decided to create Sanskrit as an option in place of the German language. One feels sad that even the small percentage of children that were able to pick up some German at the school level will now be discouraged from pursuing it. It needs to be emphasised that next to English, the German language has been the most favourite of the foreign languages among Indian students.

The Government's decision to move German out for bringing in Sanskrit has met with criticism in the print and electronic media. But, it also must be noted that given the multiplicity of languages in the country, any language related decision can have both acceptance and rejection. In recent years, a large number of Indian language schools have started closing down giving rise to an equally large number of English medium schools. This is interpreted as a market-driven educational shift. In the process, though, Indian languages are getting weakened. Many educated Indians no longer can write in their mother tongue, though they can read it and speak it. On the other hand, the number of persons speaking and writing English has been going up.

What role does 'regional language' movies play in preserving a language?

The regional languages in India can in some cases be as large as some known international languages. The examples are Bangla (or Bengali), Telugu and Marathi. These three are spoken by over a 100 million each. They have – as several other regional languages – in them an extremely active cinema industry and theatre activity. They have for themselves numerous TV channels, newspapers and magazines and an extremely book publishing industry. Typically, the first print run of a Marathi book is 3000 to 5000 which sells in the first three to four months. As against this, an English language book in India is printed in 1000 to 1100 copies and takes about 3 years or longer to sell that much.

Some believe that English, the lingua franca of India, has played a vital role in 'overall' development of education and hence deserves to be kept as the language of preference instead of Hindi. Please comment.

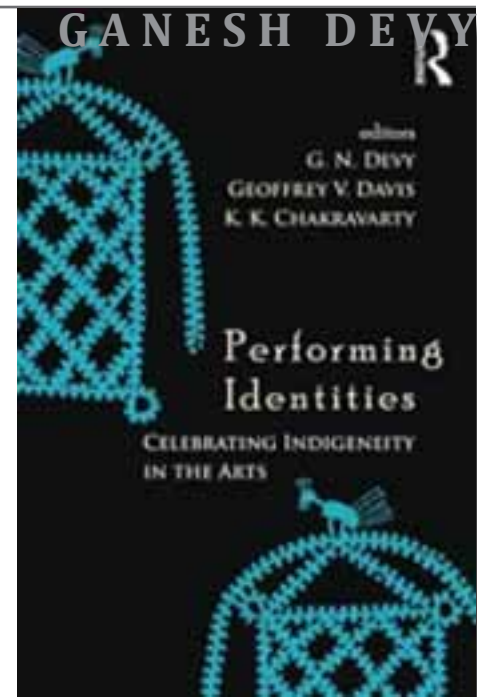
The question of 'keeping or not keeping' the English language in India is no longer valid as English has by now become very much an Indian language. If one looks at the demographics of the English language globally, one will notice that India is today the second country in order of the number of speakers for English, next to the USA. The amount of literature produced in the English language, written by Indians, published in India and read by Indians, is phenomenally large for anyone to imagine that some day in near future India will have said good-bye to English. But to imagine that a one-to-one tussle exists between English and Hindi is not realistic. Primarily, Indians have been bilingual or multilingual or pluri-lingual. They tend to use different languages for different social roles and in different spaces. While an Indian picks up English as a language for certain purposes, the same individual continues with her or his language for certain other purposes.

Do you agree that the death of a language results in the death of a culture – the rituals, the traditions and the oral history of a tribe? And what can one do to stop this?

Yes. The decline of a language is bound to result into the decline of the cultural memory contained in that language. The acquisition of a new language necessarily bring in a relatively new world-view for the person making such a shift.

However, the case of a language being entirely swept out and without a trace of its past being left over is of one kind. The case of a language which continues to exist even after a large number of individuals move over to another language for occupational needs is different. In the first case, everything that the language carries with it is lost. In the second case, people retain the possibility of returning to their roots and recovering at least in some measure their cultural moorings.

In any case, throughout the history of the human beings, languages have emerged and declined. And any given language is bound to decline after being used for a millennium or two owing to a variety of social and cultural reasons. However, in our time, the rate of language decline has shown an alarming increase. This may be so because of the natural process of evolution of the human brain. I may be so due to the coercive impact of the markets that encourage mono-lingualism. This may also be due to the apathy with which governments tend to treat language conservation. One of the reasons for the language decline could be the increasing incidence of Diaspora.



Do you agree that the death of a language results in the death of a culture – the rituals, the traditions and the oral history of a tribe? And what can one do to stop this? contd...

It can also be ascribed to the pressure generated by the communication media and information technology. It is also possible that we have so far not figured out what the reason for the decline of natural languages is. Whatever be the reason or reasons for this situation, it is time for all of us to think as to how we can conserve as much as we can the collective linguistic heritage that humans have created over the last 70,000 years, the time when we moved into language as a means of communication.

Why did you set up PSLI and what do you hope to achieve with it?

For nearly a century there has not been a comprehensive survey of Indian languages. A decade ago, the government of India made an attempt to initiate a New Linguistic Survey of India. That attempt, though backed by an appropriate level of funding, did not take off for certain institutional reasons within the government. I had seen a large number of languages of the nomadic communities, indigenous peoples, hill communities and the coastal segments of the Indian society being depleted over the last four decades. I felt that if a proper enumeration of these languages is made, it would become possible to plan for their conservation in a systematic way.

I had been working with these communities since 1995, and had held nearly 200 workshops and seminars to reflect on the situation and to draw up the necessary formats for a survey.

After preparing for it for a period of 14 years, I announced the People's Linguistic survey in 2010. It was carried out by a team of 3000 persons during 2010-11-12. The reports arising out of the survey are being published in a 50 volume series, first in English and then in a 50 volume translation in Hindi.

We carried out this work without looking for government funding. The reports were 'dedicated' to 'the people of India' on the 5th September 2013 in a quiet but public ceremony held in Delhi at the spot where Mahatma Gandhi had breathed his last breath.

The PLSI is not an institution. It is more like a movement, a campaign, a mission. The institution that supported the PLSI is the Bhasha Research and Publication Centre based in the Baroda city in western India. Bhasha was conceptualised and established by me in 1996.

Could you give a glimpse of your life and works?

I was born in a small village in the Maharashtra State. I studied in that village till the age of 10. The medium of instruction was Marathi. Later I moved to a district town for completing my high-school studies. I completed high-school at the age of 14 and moved to a university for studying Mathematics, History and Literature. I completed my doctoral work in English literature and then decided to go to a British university for more studies in literature.

I returned to India at 29 to teach Literature at the M. S. University of Baroda. Here I worked sequentially as a Lecturer, Reader and Professor till the age of 45. Then I decided to leave the university position and moved to a small tribal village called Tejgadh for taking up the work of language conservation. There I established the Adivasi Academy, and in Baroda the Bhasha Research Centre.

I write in three languages: Marathi, Gujarati and English. My works in all three languages have received several literary awards.

My publications include, apart from the 100 odd books of the PLSI, about 15 books on literature, 6 on ethnography

I now live in Baroda with my wife who is a scientist.

My hobby is to experiment with silence and to play with my dog.



by **Elizabeth Willmott-Harrop** who visited Nigeria with UNICEF for the EU-UNICEF *Breaking with Broken Systems* programme.

Following Sharon's Footsteps:

Difficult challenges but making strides in birth registration in Nigeria

"How many of you have had your births registered?" Sharon Oladiji, Child Protection Officer, UNICEF Nigeria asks a group of school children assembled in Millennium Park, Abuja.

Only one third of the 40 children put up their hands. Yet these children are fortunate enough to be in education (40% of Nigerian children aged 6-11 do not attend school), and so are more likely to have their births registered because a certificate is a mandatory requirement for some forms of education in Nigeria.

For children in hard to reach areas, such as rural communities in the North of the country, both education and a birth certificate are inaccessible to many. Other social indicators are poor including high levels of food insecurity and some of the highest rates of early marriage in the world. The percentage of births registered in these areas can be as low as 3%, as in Zamfara State.

A birth certificate is itself a human right – the right to identity – as well as being fundamental to the realization of a number of other rights such as providing access to education, healthcare, and voting rights for example. A birth certificate is also protective against the abuse of rights. If a child has a birth certificate then their life and age are documented; they must be accounted for by their family and communities, and they are less vulnerable to exploitation such as human trafficking and child marriage.

Data from birth registration and other aspects of the civil registration and vital statistics (CRVS) function such as death registration are also critical in government planning and accountability to populations.

After leaving Millennium Park, Sharon heads for the radio station Nigeria Info Abuja for an on-air discussion about child rights. Sharon explains the importance of a birth certificate in promoting good governance:



Sharon Oladiji, Child Protection Officer, UNICEF Nigeria at radio station Nigeria Info Abuja and with school children assembled in Millennium Park, Abuja. Photos © Elizabeth Willmott-Harrop

"Issuing birth certificates enables planning for the future of our young ones. A birth certificate determines when you will be in school, when you will be out of school, when you will work, get married, when you should retire. Some of the problems we have in Nigeria are about planning. Graduates today were born 21 or 22 years ago. We should have known that 22 years down the line, these young people would be ready for work. They should have a means of a livelihood, jobs to do. So we should plan ahead. But if we do not know the number of children that are born today, how are we going to plan 10 years down the line, 20 years down the line? That is one reason why birth registration is so important."

Sharon is dedicated to increasing birth registration in Nigeria, along with other members of UNICEF's child protection team, headed by Rachel Harvey. An EU-UNICEF initiative *Breaking with Broken Systems* which ran in Nigeria during 2013 and 2014, supported the National Population Commission of Nigeria (NPopC) to significantly increase birth registrations.

During that period 6,435,104 under-fives were registered by NPopC – an increase of over two million from the number of registrations recorded in 2011 and 2012. Targeting registration of children aged under one through partnerships with the health sector, resulted in 3,947,047 under-ones being registered during the programme period, an increase of over 500,000 from 2011-2012.

This was no mean feat in a country which was hit by conflict in the North East. Sharon explains:

"Instability in the North East has created barriers to accessing birth registration. However at the same time, it has made birth registration even more compelling, as large communities of internally displaced persons (IDPs) desperately need identity documents in order to access basic services and eventually return to their communities".

Sharon leaves the radio station, and heads straight to a meeting with NPopC and the National Identity Management Commission (NIMC), where plans are being discussed for a centrally managed population database as part of the country's reform of its CRVS system.

UNICEF's Generation 2030/Africa report predicts that Nigeria will be responsible for 10% of the world's births by 2050. It is therefore vital that the country has a functioning CRVS system to both count and account to its growing population. Step by step, UNICEF and partners are helping to make this happen.



Sugar Cones and Salt Men

“Dance ti’ thy daddy, ti’ thy mammy sing;
Thou shall hev a fishy on a little dishy,
Thou shall hev a salmon when the boat comes in.”

In those years, time ran so fast, it was like reliving the Creation:

‘And God called the light Day, and the darkness He called Night.
And there was evening and there was morning, one day’.

That’s how it was; over and done. First the boat chugged in, spluttered to an asthmatic halt and spat me out like phlegm onto Grimsby Docks.

There, I – Azriel Selig ben Judah Arye Saltzberg the Lithuanian – was left to flounder, a skinny Yiddish-speaking fish, ready to be chopped, fried, then swallowed whole by the rapacious currents of the merciless North Sea. Yet I lived. Somehow. But it was always dark. Forever wet. Nightfall. Rainfall. A vicious, sodden, black, ever-tightening circle. Back and forth. Round and round. No sooner did a craven sun crawl timidly from behind a massive cloud, than it scuttled back inside, giving way to inundations hard and heavy enough to drown me. But named as one whom God would help, I fast learnt that heaven aids those who shift for themselves.

“To think”, I told the family later, “I’d sailed from home to find the Goldener Medinda – the ‘golden state’ of America - land of the free.

“But I’d been duped; snapped on a fisherman’s hook; reeled in on a three-ply yarn; caught by a brazen liar who snatched my money and stole my trust”.

Huh! I shrugged it off. It was sink or swim. So I stayed here on this short stretch of blustered north-eastern coast; remained true to God but accepted British ways, suffering the tides to swirl their murky waters about me. Still, the bewildering ache of semi-bereavement lingered. I became sluggish; a stick-in-the-sea-mud, seemingly with nothing to do and no place to live. At last, for want of decent kosher food and a warm bed, I turned inland to work as a glazier, with the world now reflected through the plaintive screech of wheeling seagulls and the mournful wail of foghorns.

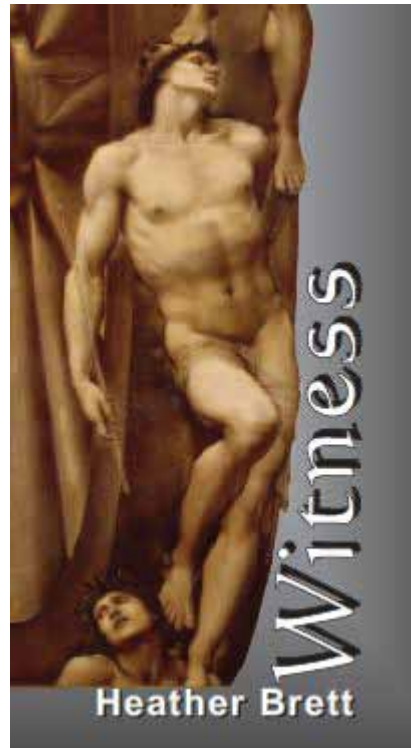
“Finally”, I said, “the new became old; the foreign, familiar and together with the freezing damp, the whole wrapped a peculiar coarse blanket of consolation around me.



The unceasing clash of metal on metal - the stench of fish - the unyielding ugliness - they all helped to form a backdrop to the drudgery of a life enlivened only by my trips to recite daily and Sabbath prayers at the synagogue where I was elected secretary. At intervals, the days would lengthen; become brighter. But all too soon, the cycle of brooding twilights would start to turn. Then my walks were sad, my footsteps slow. I’d wander back to the quayside where I’d first run aground to gaze at the battered trawlers bobbing on the spume, pleading silently for the return of something I had never quite owned. In my last years, my family said the untimely passing of my dear Esther Rivka had turned me funny; that I should have re-married. But I didn’t want to start with another woman. It would have meant too much change. Then they announced as I grew older that I needed personal care. By then, I felt too weak to argue. So first I lived with my eldest son, Harry and then his youngest brother, Sammy. But their wives didn’t want me under their feet and both got rid of me. They complained that I’d become an old man with unpleasant habits; that it wasn’t fair. It was one thing performing a family duty. But I was an inconvenience and my presence, an embarrassing imposition. Could I be placed in a hospital?

Instead, I struggled to get back to my own house; the one I’d rented all my married life and that had somehow remained vacant. Sometimes, I received polite invitations for Sabbath and holiday meals but still, I felt abandoned and looked for new friends. So I bought a sugarloaf from the grocer, found the miniature hammer Esther had used to smash the sheets of kosher salt we used at Passover and broke the sugar into tidy lumps. This is how and why Police Constable Colin Jennings found me wandering between Duke Street and Grafton Street handing out the sugar lumps to children who were playing hopscotch outside their homes.

I didn’t mean to frighten them and on the day it happened, I’d popped the hammer inside my overcoat pocket at the last minute as I’d left home, just in case I’d needed it. But one little mite ran indoors to tell her mam about me. After that, everything became blurred; I felt dazed and never quite worked out where I was taken. I didn’t like it there and was glad that soon after, I shut my eyes for the last time in the ‘real’ world and didn’t wake up again. In one way I never did much after leaving my birthplace of Kruky in Lithuania. But I did father six children and so helped the continuation of the Jewish people. As a religious man, I like that idea and also how newer generations visit me now and then and read the inscription on my tombstone. This will always be a comfort.



Heather Brett is an important contemporary Irish poet.

“Witness” is an absorbing fourth collection where the everyday is raised to a higher plane and skilfully interspersed with a variety of tone and pace.

Brett’s “Witness” is poetry of resilience and endurance to outshine the darkness.

Noel Monahan

'In something approaching alchemy, her unflinching eye weaves personal tragedy with the intimacies and scale of nature in such a way that it brings a measure of peace and can be borne.'

Philip Casey

Witness

for Anne Marie

Bay-willow on the turn;
the leaves levitate
ablaze within their redness:
the flowers spent, soft pods split,
yield a froth of silk to whiteness,
to tiny spiders,
to the sharpening wind.

I take my grief to the stones,
lay down my sorrow on timeless grass
ease this weight of loss;
address the leaves in the listening trees,
submit to the waiting green,
enfold a shadowed expanse of sky,
burrow, in cool and porous rock.

Stone remembers: holds tight within
the scent of coming rain,
the frivolous and fickle winds
layer after layer laid, bone on shell on skin:
Fireweed and forest: longing, loss and give
cellular ages of existence
under a ceaseless and alabaster moon.

Bankrupt

I eat the last of the white peaches from Sedona.
Delicate inlay of texture and taste.
The sun hasn't quite reached my window yet
but the patio is alive; tiny prehistoric,
long-thin-tailed lizards that jack
and pump themselves on the brickwork;
bees hover and burrow in the lemon rose of the cacti
and stripped agave amid the creosote
push its spikes skyward,
pierce the shadow of a turkey vulture,
wings outstretched, feathers spread,
rifling the sizzling air.
Glint of blue-green-black butterfly flap,
crickets that pulse and trill from the milkweed.
I think of that particular point where one stops
watching, stops listening,
folds back the formed word on the tongue, stops feeling:
and I wonder how long I've been sitting here
a study in loss, but breathing.

Oh Ireland

for Katie and Margaret McAleese

The second leaving,
a Spring day in March
and a railway station in the north.
and the very last time you see your sister.
She gets an hour off from the mill
to say goodbye forever.
Then Belfast, the docks, the pier awash with tears.
A boat to Southampton
for the liner out.
You're on your own now,
the first leaving back
when you fell for the protestant,
threw your hat in with the other crowd,
broke free from every sort of rope
that bound convention.

March sea, the cheaper fare.
A full week moored to your cabin
while the ocean swells,
falls back,
waves tilt and thicken with ice.
Ireland behind you,
the Atlantic below
and a new found coastline beckons.
Those were the years of telegraphs and distance
thin airmails and funerals,
snow drifts, and lamps for the darkness.
All the leaving and the waiting,
to go or get there or even return,
two sides of the same tossed coin
a silver bright half-crown,
or perhaps, that unfamiliar dollar.

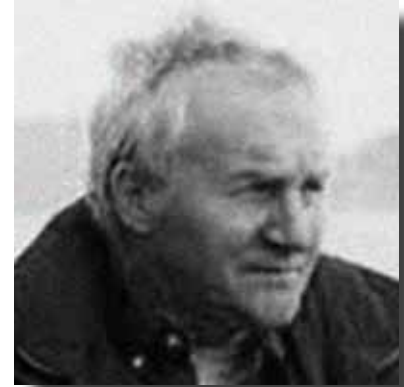
**STONE-BREAKER**

(after the saxifraga flower)

We survived the last ice age, huddling
Eye-to-eye in a land of clouds, skylight of open air
Looking down on distant hills of ice, pillows of snow.
We are the unsung song of the Cuilcagh Mountains,
In tune with the howls of the wind
Constant crunch and crackle of ice chunks.
We are the dream catchers

Flowers growing for ghosts,
We are outlaws revelling on our own
Hanging on to arteries of stone.
We are fossil flowers, a blizzard of bloom,
Tough and tender, bent on growing into seed.
Our only prayers that some seeds may fly
With the winds of chance
Into the open mouths of years to come.





IN HAMBURG is a poem dedicated to Wolfgang Borchert, a German resistance fighter who was tortured for his non-conformity during the war. His health suffered as a consequence and he died of pneumonia, a very young man of twenty-seven, in 1947 in Switzerland. Despite his suffering and tender years he has left us a wonderful legacy of drama, stories and poetry. I like one of his poems, In Hamburg, so I decided to write my own 'In Hamburg' as I've lived here for longer than he did.

IN HAMBURG

to the memory of Wolfgang Borchert.

In Hamburg is the Elbe. Every morning Heinz will go down to the river to work and he will hardly see the water, but he knows it's there, and when he crosses over in a boat, he knows that fresh and salt water collude in a sweet and sour tangle, a bit like the dream and reality in his heart.

In Hamburg is the Alster. Every spring longboats, yachts, masts and flags will be freed from winter sleep, and they cannot sense the water, but it is there because Heinz and his wife will pull lines and sails between the city and Winterhude, a bit like taking tears away in summer months.

In Hamburg is the light. Every day the sun will come up to some degree as if it did and didn't care, but Heinz's wife knows from the ship's sirens and Heinz at the front door, it is there. Later she will walk by a closed up Russian bookshop, a bit like a bunch of broken roses from the Volga.

In Hamburg is the dark. Every night the day will be freed of rules and regulations and the open spaces will close up to leave room for unbridled whispering alongside the foot-tramp of the solitary, while Heinz and his wife buy two bus tickets, a bit like two words trying to find the right poem.



Professor Daya Somasundaram
University of Jaffna

Ecological Disaster in Vallikamam, North Sri Lanka

There is an ecological disaster of serious proportions taking shape over the last few years with the effects already showing in the Vallikamam area of Northern Sri Lanka. It is being realized by the more than quarter million people living in Vallikamam that their ground water is polluted by oil waste. According to samples of well water from a 1.5 km diameter area surrounding the Chunnakam power station taken during 2013 – 2014, the great majority of wells (73%) were contaminated with oil levels above the acceptable level (1 mg of oil/ L of water). Since then, from observations reported by residents, the oil contamination appears to have spread to contaminate wells to an area of over 4km in diameter. The health, ecological and other long term impacts of the oil pollution is not known. The recent National Water Supply & Drainage Board reports says “long term expose of the contamination may cause cancer, miscarriages and detriment to Early Childhood Development, Skin and mental health”. However, though there is already widespread alarm, apprehension, anxiety, panic and confusion among the general public, they have not been informed of what the risks are, what they have to do; and, what the government needs to do or will do to contain the disaster. Instead, with the lack of authoritative, authentic and clear information, there are unsubstantiated rumours, misinformation, conjectures, theories, fear and unrest. For example, recently (28 Feb. 2015), at a public meeting arranged by Transparency International on Good Governance held in Jaffna, representatives of civil society organization claimed that Lead has been found to be contaminating the water source. However, the Water Resources Board Report found no heavy metal contamination in their samples.

The Water Resources Board Report has identified the Chunnakam Fossil Fuel Power Station area as the possible source of contamination. From a detailed analysis and mapping of their data, the ‘oil spreading pattern’ showed that there were ‘high oil and grease concentration layers’ surrounding the Chunnakam Power Station with gradients of diminishing concentration outwards from the power station. By 2015, the contamination appears to have spread further. Apparently, testing of samples from the wells have been done before by government and private organizations but the results have not been made public. It is suspected that the waste (lubrication oil from generation of electricity from fossil fuel during periods when the Jaffna Peninsula did not receive power directly from the National Grid (Laxapana)) had been disposed into the surrounding land by pumping it under pressure through drill holes. It is possible this process may have been practiced during the war years when electric supply was cut off. Initially Agri Co and then Northern Power Company were contracted to provide electricity supply using generators until 2012 when Jaffna again regained connection to the national grid. It is estimated for that the Northern Power Company may have had to dispose of around 100,000 to 200,000 Litres (@2,000 L per 5 generators three times a year for six years) of lubrication oil.

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The alarm was raised in 2010 by farmer's associations of Chunnakam South, who wrote to the Government Agent (GA), Jaffna when they noted the water they were using was polluted with oil. No action was taken. Shortly after, the Kalaivani Community Centre in the area complained of foul smells and oil contamination in their water. Subsequently, the National Water Supply & Drainage Board had stopped taking water for distribution from the Chunnakam Intake site. A warning in 2012 by the head of the Water Resources Board on the dire ecological consequences of the spreading oil pollution was ignored and he was removed from office instead.

During the war years, the power station at Chunnakam was tightly guarded by the military and public did not know what was going on inside the more than 20 acres of land. After over a decade without electricity, people were more than happy to have some irregular supply, than to ask any questions. Now with the end of the war, and the emerging awareness about the contamination of the ground water, the state, considering the high risk to public health and ecology, has a grave responsibility to investigate the source of contamination and take remedial action. The organization(s) involved should be compelled by law to disclose what they have done and where. The possible area of contamination should be dug up or at a minimum bore drilling done to locate the source of contamination, so that it would be removed to prevent further contamination and spread of the pollutants. However, it is said that powerful and influential parties are preventing the release of vital information that is if of public interest.

Although the government institutions and organizations tasked with responsibility of first approving these procedures and monitoring for environmental protection and safety such as the National Environmental Authority, Ceylon Electricity Board and the various governmental bodies, local and national, had not done their duties, the alarm was raised in 2010 by farmer's associations of Chunnakam South, who wrote to the Government Agent (GA), Jaffna when they noted the water they were using was polluted with oil. No action was taken. Shortly after, the Kalaivani Community Centre in the area complained of foul smells and oil contamination in their water. Subsequently, the National Water Supply & Drainage Board had stopped taking water for distribution from the Chunnakam Intake site. A warning in 2012 by the head of the Water Resources Board on the dire ecological consequences of the spreading oil pollution was ignored and he was removed from office instead.

It was only after legal action instituted by the local civil society, Nature and Environment Protection Association, that further contamination has been stopped with the courts ordering the Northern Power Company to stop functioning. It is welcome news (26.02.2015) that even belatedly, after the civil society agitation, the authorities have asked Norwegian experts and Nation Building Research Organization to use radar to locate the source of contamination. Further an expert committee of the various national universities has been formed to investigate and report on the issue. They are reported to consult appropriate national and international experts on how to remedy the pollution. People have been living in the Valikamam area for centuries as evidenced by the historical Kantharodai archeological site, using the high quality pristine and perennial ground water resource for drinking, agriculture and other uses. The National Water Supply & Drainage Board describes four aquifers in the Jaffna peninsula. The Chunnakam aquifer had the highest capacity with a thick lens of fresh water floating over sea water. That this historical source of water is now polluted is a calamity of great proportion. If drinking and using this polluted water is going to pose a risk to the population and all living organisms, what is going to be the future of this land?

Regular testing and monitoring with well equipped laboratories with the greater sensitivity and speed the contaminations levels, perhaps even mobile laboratories that go to affected sites are needed. Adequate arrangements for regular supply of clean water to the population, possibly pipe born supply from other unaffected areas or bowzers is needed. Research on the impact on human and other living organisms, on the ecological system and food chain will need to be carried out with remedial or precautionary action based on the findings.

If wells in the surrounding area of the Chunnakam Power Station and further afield are contaminated by a visible, thick layer of floating oil, could it be that microscopically, the contamination has spread to affect the whole aquifer? It is noteworthy that the same National Water Supply & Drainage Board Report also incidentally found unacceptable high level of nitrate (above 0.01mg/L) in some wells as a result of the excess use of synthetic fertilizer for agricultural purpose. The risks to health of high levels of nitrates, including blood disorders, is well known unlike the risks from oil pollution of ground water. Manmade disasters are becoming far too common in the modern world of aggressive and unsustainable development and exploitation of nature.

Would the people have to be displaced to some other safer environment as has happened in other ecological disasters like the Fukushima and Chernobyl nuclear disasters, Bhopal gas leaks or the droughts in Sudan and Somalia? The manmade disaster of this rich water resource can spell the doom of this hospitable land that has supported life for years. As in Weliveriya in the Gampaha district of the South, the people from the Valikamam area have started to protest the pollution of their water, demanding urgent action by peaceful means. It is the responsibility of the authorities to take the necessary step and action to reverse the process of pollution and find immediate and long term solutions to the problems threatening the people of the area. It is a positive sign that some of the more affected rural areas are now been provided regular clear water through bowzers. However, this has to be expanded to all affected areas. Along with the supply of clean water, people need to be provided with proper information and warning about the risk and implications of drinking and/or using the water for cleaning, bathing, cooking, and the risk for other living organisms. Compensation will have to be paid for the losses people have suffered and risks they have been exposed to.

But more important and urgent are preliminary steps towards short and long term strategies to prevent further spread, remedies and a recovery process initiated to return the water to its original state. Perhaps a useful step to garner all available resources, plan and implement interventions towards recovery, and attract international aid and expertise would be to declare a disaster situation which it is. For example, regular testing and monitoring with well equipped laboratories with the greater sensitivity and speed the contaminations levels, perhaps even mobile laboratories that go to affected sites are needed. Adequate arrangements for regular supply of clean water to the population, possibly pipe born supply from other unaffected areas or bowzers is needed. Research on the impact on human and other living organisms, on the ecological system and food chain will need to be carried out with remedial or precautionary action based on the findings.



Damsel in Distress and Victim Archetype



Standing at the corner of third and vine, rocking gently in the arms of her new love, she was ecstatic. The sun had set and it was eerie the way the city lights exposed the gray historic buildings. Dinner at the little corner restaurant where they first met was delectable. Dylan commented on the workmanship of the marble and the wood carved tables. Julia treasured the soft Italian music playing in the background. The setting was intimate with wine, flowers and seductive dripping wax candles.

Julia was dreamily thinking of the night ahead and the intimacy they would share. All of the sudden a woman came running up, grabbing Dylan's arm and whimpering for help. As she cried and waived her arms about, it took a few minutes for him to understand what she was saying. She looked dressed up, despite being unkempt. He noticed her wearing a stained, low-cut blouse and scuffed shoes. He finally understood she was saying someone had syphoned gas from her car. Dylan responded with concern and then took a look at her dented and rusty blue Ford Escort. She was spewing chaos about getting home, being left alone by a friend, not sure how she would get to work and the damsel went on and on.

As Julia watched the scenario, all of the romance drained from her body and she found herself in disbelief. She was astounded how rudely this woman interrupted their magical evening. She was infuriated that Dylan responded to her hysteria. As Dylan moved into rescue mode and contemplated giving the woman a ride, Julia's body tingled with fear and she could barely speak. She continued to breath and watch the situation play out. Eventually Dylan's decision was to give the young woman fifty dollars to solve the situation and send her on her way.

He returned to Julia's side somewhat shaken and shared his thoughts about the situation. Julia continued to breath, feeling outraged, and reluctant to speak. She smiled at him and calmly said that she was happy it was over. They had planned to spend sacred time together at her place, but she decided that she was done for the evening and wanted to be alone. Julia, a successful attorney and published author on Women's Empowerment was devastated. She witnessed her evening disrupted by a woman who was acting as a Damsel in Distress. Her lover, her partner was entrapped in the situation by the very nature of his kindness, but Julia was enraged and saw the situation differently. She went home alone, took a long, hot bath with lavender and replayed the scenario in her mind. Although the evening did not play out the way she had wished, she reflected on the wonderful time they had, released the reaction to the interruption and called Dylan. She reconnected with him through tender words of love.

The creativity of your subconscious mind not only shows up in dreams, but also shows up as archetypes in your life. Archetypes are overlying patterns that show up in all cultures that are seeded in the psyche. Some examples of archetypes are mother, judge, teacher and healer. When you begin to look at these patterns in your life, you can unleash your creative energy. You can access your natural path, heal your wounds and move toward your Divine Soul purpose.

So what happened in this situation? Was this truly the Damsel archetype or was it the Victim showing up?

“The woman” we will call Janie. Her backstory is she is a single mother who has few social skills, or parenting skills for that matter. She tends to be flighty and has difficulty staying on track with anything. Her responses are generally reactive and so she goes round and round in crisis. She doesn’t take time to stop, reflect, plan and make positive choices.

In this scenario, she presented as a Damsel, but with further exploration, this may also be her Victim archetype showing up. The Damsel archetype is strongly related to the Princess. As a Damsel, in this case Janie would have been beautiful, truly helpless or feigning helplessness and pining for a Prince or Knight to rescue her. On the other hand, if she was acting out of the shadow side of the Damsel, she could be creating situations where she is rescued, not with her beauty and with the delight of the rescuer, but from dysfunction and manipulation. The shadow side of an archetype is the part that the conscious mind does not integrate, relegating it to the unconscious. This is the ego rejecting the undesirable aspect of the personality.

In this case, Janie was functioning in a chaotic and helpless manner. Other than the immediate rescue by Dylan, which may have been manipulative and pre-planned on her part, what she really needed was to become aware of her shadow Damsel and her Victim archetype and begin a process of healing. So what does that mean? First, let’s understand the meaning of archetype.

The creativity of your subconscious mind not only shows up in dreams, but also shows up as archetypes in your life. Archetypes are overlying patterns that show up in all cultures that are seeded in the psyche. Some examples of archetypes are mother, judge, teacher and healer. When you begin to look at these patterns in your life, you can unleash your creative energy. You can access your natural path, heal your wounds and move toward your Divine Soul purpose.

My work with archetypes began in the 1980s and more recently I have been a student of Carolyn Myss’s work. This scenario exposed two archetypes - the Damsel and the Victim. We will explore the Victim here and you can see how well it fits in with the Damsel archetype. When exploring the Damsel itself, I will include more about the Princess, true and modern day. According to Myss, the core issue of the Victim Archetype is whether it is worth giving up your own sense of empowerment to avoid taking responsibility for your independence. In reference to the Victim archetype, the issue under the victim is lack of self-esteem. The primary objective of healing the Victim is to establish personal power.

Like the Lion in The Wizard of Oz, once you have the Courage to look at your life and your behaviors with honesty and integrity, you can make changes. Notice your own chaotic and dramatic behavior. Inventory your reactions and empower yourself. You can gain control and raise your self-esteem. When you are empowered, others will treat you with respect.

So in the situation with Janie, it appears she identified her Damsel and her Victim and used these behaviors to get what she wanted (attention and money) but in doing so gave up her personal power. She is stuck in a pattern of reaching out to others in a helpless or manipulative way to make it in the world. An alternative for her or anyone examining their Victim archetype would be to identify the victim behaviors and transform them into empowered behaviors. It is interesting how Julia reacted as a victim in this situation as well, but was able to think through the situation, make a choice to spend time alone, nurture herself and return to her relationship with Dylan with a loving phone call to reconnect.

Some of the ways the Victim Archetype shows up in your life is when you -

1. Stop standing up for yourself.
2. Give up your power to and stop making choices for yourself.
3. Lose personal boundaries and allow others to control you.
4. Feel sorry for yourself.
5. Blame others for your choices.
6. Make up stories in your head and react to your own thoughts.
7. Behave for sympathy or pity.
8. Victimize others for personal gain.
9. Draw others into your drama in an attempt at having control.

Like the Lion in The Wizard of Oz, once you have the Courage to look at your life and your behaviors with honesty and integrity, you can make changes. Notice your own chaotic and dramatic behavior. Inventory your reactions and empower yourself. You can gain control and raise your self-esteem. When you are empowered, others will treat you with respect. Identifying your resentments may be a good place to start. Write out with whom you are angry. Take a look at where you were involved in a situation, and without “making the other person wrong,” what you could have done differently. When you pull out of the situation and look at it from many points of view, it is easier to see how your own reactivity controls you. You notice the characteristics of your own Archetypal patterns show up. You can shift how you think about a situation and therefore change how you feel.

As you reflect on this article, take notes on how you see the Damsel and the Victim in your own life or the lives of others around you. What other archetypes do you identify with? Notice what thoughts, feelings, and memories have surfaced for you when reading this article. Think about how others see you. Is your Victim or Damsel blocking you from your Divine Soul Purpose?

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