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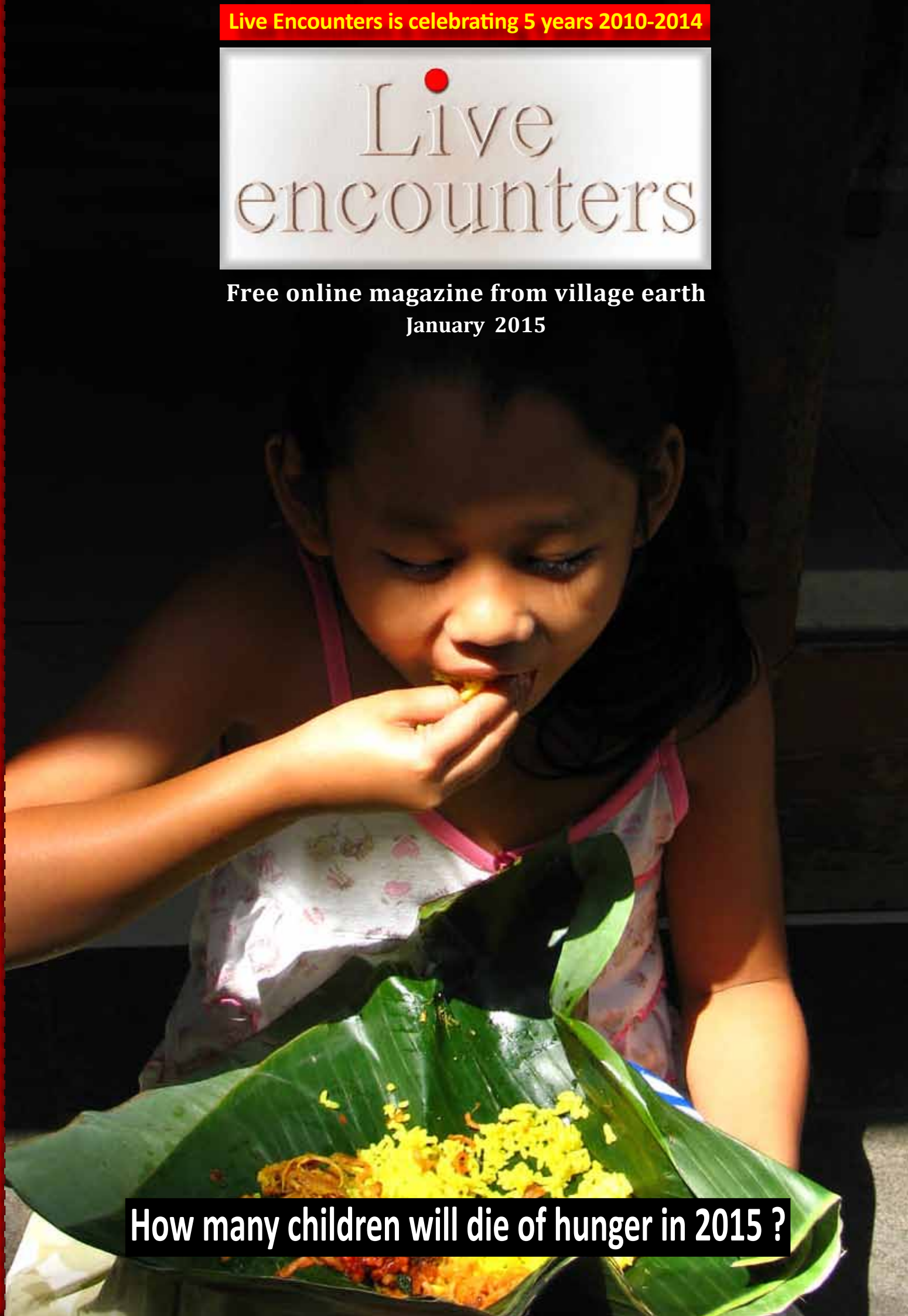
January 2015



How many children will die of hunger in 2015 ?

Photograph by 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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Celebrating 5 years 2010-2014

Live encounters

JANUARY 2015

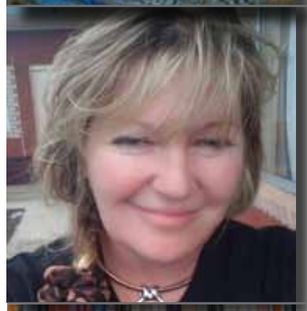
How many children will die of hunger in 2015?

Mark Ulyseas

One billion people are hungry. Millions of children die of hunger every year while the world discards nearly US$2 billion worth of fresh produce, annually. This is an ongoing silent genocide. In the words of Mother Teresa *"If you can't feed a hundred people, then feed just one".*

Fighting Government Surveillance with industry Transparency Reports **Dr Natasha Tusikov** *Regarding Rights*

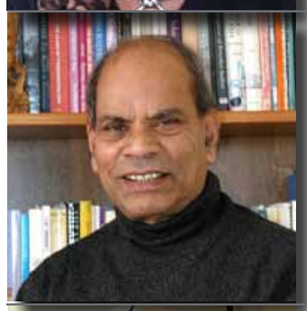
Tusikov is a research fellow at the Baldy Centre for Law and Social Policy at the State University of New York, Buffalo. A dual Canadian-Australian citizen, she received her Ph.D. in Sociology from the Regulatory Institutions Network at the Australian National University. Her research explores private (particularly corporate) regulation on the Internet and the interplay between law and technology. Prior to her work in academia, she was a researcher and intelligence analyst for federal law enforcement agencies in Canada.



Do We Care Enough?

Sybelle Foxcroft

Foxcroft is an Australian conservationist and Director of the non-profit organisation *Cee4life* (Conservation and Environmental Education4 Life) She has served in the Australian Army as a SGT Medic, holds double degree in wildlife conservation biology and environmental management, and has been investigated the wildlife trade and witnessed the brutal treatment of some of the world's most iconic animals. **www.cee4life.org**



Consciousness Quest, Where East Meets West

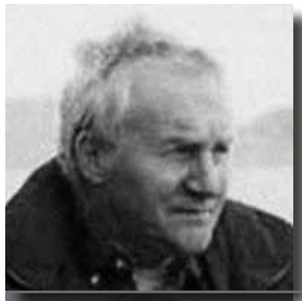
Professor J P Das *in an interview*

Professor Das is an Emeritus Director of the Centre on Developmental & Learning Disabilities (named after him) at the University of Alberta, Edmonton, Canada, and Emeritus Professor in Educational Psychology. He has authored and co-authored over many books and contributed over 300 research papers to international journals. Earlier published titles with SAGE include *Cognitive Planning: The Psychological Basis of Intelligent Behaviour* (1996, co-authored with Binod C. Kar and Rauno K. Parrila); *The Working Mind* (1998); *Reading Difficulties and Dyslexia: An Interpretation for Teachers* (2009); and *Consciousness Quest: East Meets West* (2014).

Anglo-Jewry's Social Revolution

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 where she continues to work, concentrating on creative writing. 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**



My Friend Jim

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 seven 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 due for publication in May/June 2013, Arlen House; next children's story, Michel the Merman, illustrated by Marc Barnes (NZ) to be published in September 2013. He lives in Hamburg and Ireland. **www.terry-mcdonagh.com**

Once Upon a Fairy Tale

Aryaa Naik

Aryaa is currently the Head, Creatives at Gyaan Adab Centre. Her educational qualifications include Bachelors in Philosophy from Ferguson College, Pune, Post Graduate diploma in Social Communications Media from Sophia College, Mumbai and Masters in Gender, Culture and Development Studies from the University of Pune. Her experience includes script writing and feature writing for publications such as Times of India, Femina, Life 365 and Maharashtra Herald. **www.gyaanadab.org**

Photo Gallery - Penang

Jill Gocher

Bali based international photographer has spent her life exploring and enjoying Asian cultures. Her work has appeared in National Geographic, Time, International Herald Tribune, Asia Spa, Discovery, Silver Kris and many more. Her books - Asia's legendary Hotels, Periplus, Bali- Island of Light -Marshall Cavendish, Indonesia - Islands of the Imagination. Periplus, Australia - the land down under - Times Editions, Singapore, Indonesia - the last paradise - Times Editions. She has held exhibitions in Singapore, Kathmandu, and Bali. **www.amazon.com/author/jillgocher**

Akun Charan - Thank you very much

Miss Kim

Miss Kim runs a small restaurant, No. 37, which is opposite the *Terrace of the Leper King (*not far from Bayon Temple, Siem Reap, Cambodia). Like many Cambodians she struggles to make ends meet. Working long hours and travelling long distances to the market and back. Yet she wears a smile, a pleasant disposition that hides the day to day fight for survival. She will be a mother again in the months to follow. But she has faith that her God will provide for her family.

One, Two, Three . . .

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

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How many children will die of hunger in 2015?

Decades ago when I worked for a short time at a charity I came face to face with death in all its gory details. The smell. The Sight. The hopelessness of existence. Hunger was all pervasive. It ate into the soul.

Today I watch half naked, filthy children roaming the streets and railways stations scavenging for food. Eating stale and sometimes rotting leftovers from hotels, restaurants and weddings thrown on the roadside. Often these children have to compete with dogs, rats and cows. It is an existence that reflects the disturbing callousness of humanity.

This is a replay across countries even though there is enough food in the world to feed everyone.

So why do children die of hunger?

It is claimed that around 3 million children die of hunger every year. It is claimed that in every minute of every day, four children die of hunger.

A little soul dies every 15 seconds.

Photograph by Mark Ulyseas
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In developed countries millions of tons of food are thrown away or simply not harvested for reasons: Colour or size of the fruit or vegetable is not right. Excess food grains that cannot be sold as this would bring down 'secured prevalent market' prices. Milk, milk products that do not meet specifications but are perfectly edible. Of the millions of tons that is wasted in America each year, the U.S. Environmental Protection Agency (EPA) estimates 96 percent ends up in landfills. LINK

One billion people are hungry.

Millions of children die of hunger every year while the world discards nearly US$2 billion worth of fresh produce, annually.

This is an ongoing silent genocide.

In an age of over indulgence where obesity is now a recognised health issue, 66 million primary school-age children attend classes hungry across the developing world, with 23 million in Africa alone. LINK

Here are highlights from a report by Institution of Mechanical Engineers LINK

Major supermarkets, in meeting consumer expectations, will often reject entire crops of perfectly edible fruit and vegetables at the farm because they do not meet exacting marketing standards for their physical characteristics, such as size and appearance. For example, up to 30% of the UK's vegetable crop is never harvested as a result of such practices. Globally, retailers generate 1.6 million tonnes of food waste annually in this way.

Of the produce that does appear in the supermarket, commonly used sales promotions frequently encourage customers to purchase excessive quantities which, in the case of perishable food-stuffs, inevitably generate wastage in the home. Overall between 30% and 50% of what has been bought in developed countries is thrown away by the purchaser.

In less-developed countries, such as those of sub-Saharan Africa and South-East Asia, wastage tends to occur primarily at the farmer-producer end of the supply chain. Inefficient harvesting, inadequate local transportation and poor infrastructure mean that produce is frequently handled inappropriately and stored under unsuitable farm site conditions.

As much as half of all the food produced in the world – equivalent to 2bn tonnes – ends up as waste every year

In the UK as much as 30% of vegetable crops are not harvested due to their failure to meet retailers' exacting standards on physical appearance, while up to half of the food that is bought in Europe and the US is thrown away by consumers.

Asit K Biswas and Cecilia Tortajada on how India must tackle food waste LINK

What accounts for India's chronic food insecurity? Farm output has been setting new records in recent years, having increased output from 208 million tons in 2005-2006 to an estimated 263 million tons in 2013-2014. India needs 225-230 million tons of food per year; so, even accounting for recent population growth, food production is clearly not the main issue.

The most significant factor – one that policymakers have long ignored – is that a high proportion of the food that India produces never reaches consumers. Sharad Pawar, a former agriculture minister, has noted that food worth $8.3 billion, or nearly 40% of the total value of annual production, is wasted.

It is not only perishable food that is squandered. An estimated 21 million tons of wheat – equivalent to Australia's entire annual crop – rots or is eaten by insects, owing to inadequate storage and poor management at the government-run Food Corporation of India (FCI). Food-price inflation since 2008-2009 has been consistently above 10%, (except for 2010-2011, when it was "only" 6.2%); the poor, whose grocery bills typically account for 31% of the household budget, have suffered the most.

One-quarter of the world's undernourished people live in India, more than in all of Sub-Saharan Africa.

In India hunger kills 6,000 Indian kids every day. LINK

Some years back, a keynote speaker at the International Famine Centre at Cork, Ireland, detailed how maize was loaded on ships bound for Britain at the height of the great Irish potato famine that killed some 1.5 million people more than 150 years ago. He paused and then lamented: *"I wonder what kind of people lived at that time who were not even remotely offended at the sight of millions dying of hunger in the same village where the ships were being loaded."* LINK

A hundred years later, the same class of people were largely responsible for the great Bengal Famine in 1943, in which an estimated 1.5 million to 3 million people perished. As Nobel laureate Amartya Sen explains in his now well-known theory of entitlements, the Bengal famine was not the result of a drastic slump in food production but because the colonial masters had diverted food for other commercial purposes. And if you are wondering whether the same evil class of the elite decision-makers has perished with the collapse of the erstwhile colonies, hold your breath. LINK

One billion people are hungry. Millions of children die of hunger every year while the world discards nearly US$2 billion worth of fresh produce, annually.

This is an ongoing silent genocide.

I shall leave you with these words from Mother Teresa, *"If you can't feed a hundred people, then feed just one".*

Om Shanti Shanti Shanti Om

01 January 2015

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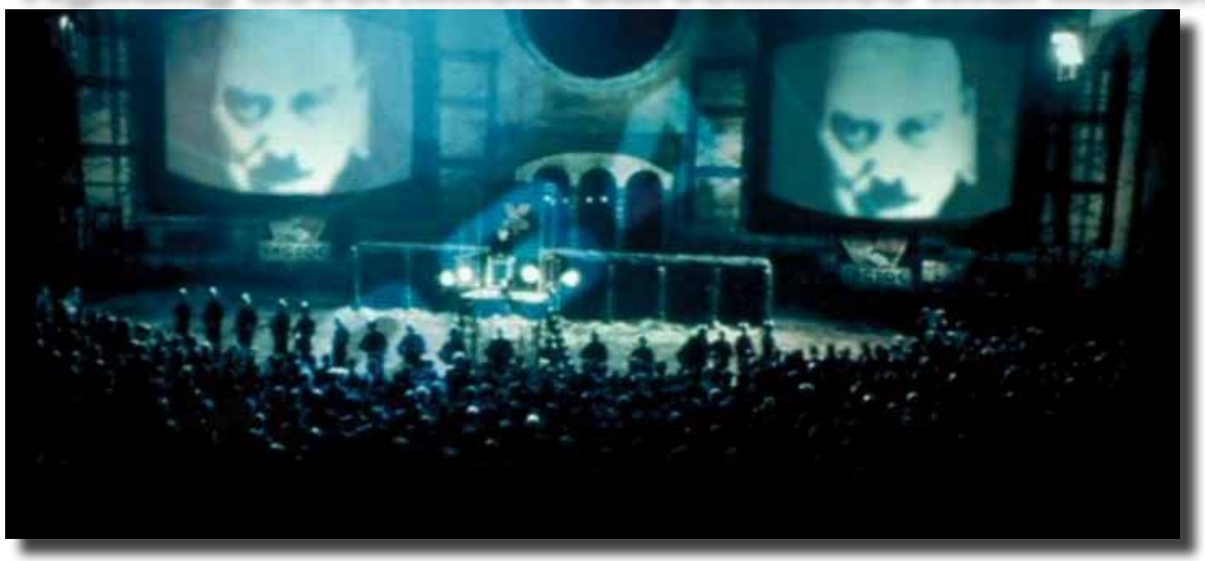
Fighting Government Surveillance with Industry Transparency Reports



Screenshot of Telescreens from the film Nineteen Eighty-Four. Copyright is held and reserved entirely by Atlantic Releasing, 1984 LINK

Dr Natasha Tusikov
Baldy Centre for Law and Social Policy, University of Buffalo, State University of New York.
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Classified files leaked by Edward Snowden reveal that the Internet surveillance programs operated by the U.S. National Security Agency (NSA) and its allies are heavily reliant upon data drawn from U.S.-based Internet firms like Google, Microsoft, Twitter, Apple and Facebook. Reaction to the Snowden files continues to reverberate worldwide with anger from political leaders and the public directed towards the NSA and companies that facilitate its surveillance programs. As part of their response to the public outcry and anger from their customers, a growing number of Internet firms are producing and publishing "transparency reports." In this context, transparency is a principle that enables the general public to gain information about the operations, structure and activities of a given entity, such as a company or government.[1]

Industry transparency reports are records published by companies that disclose certain data or information about the operation of and activities undertaken by a company. Companies may institute transparency reports for a variety of reasons, such as to demonstrate compliance with state laws, industry rules or non-governmental certification schemes. Some transparency mechanisms may be mandatory, such as food labeling requirements. Other disclosures are voluntary (for example, to repair or strengthen corporate reputations damaged by scandal). Google, Twitter and other technology companies voluntarily produce Internet transparency reports.

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Internet and telecommunications firms are legally constrained in the amount and type of information they can publish in relation to national security-related requests. In January 2014, Internet firms reached a deal with the U.S. Department of Justice (DOJ) in exchange for dropping their lawsuits related to publishing restrictions. [3] Twitter was the only firm to refuse the deal and, in October 2014, it filed a lawsuit in U.S. federal court declaring restrictions on publication unconstitutional.

These reports detail how and under what circumstances they divulge or remove information from their platforms, and track those activities over time.

There are two types of industry-produced Internet transparency reports. Most commonly, these reports disclose how Internet firms divulge their users' data to law enforcement agencies around the world in response to warrants or court orders. Internet firms also disclose national security-related requests they receive, particularly from the U.S. government. Additionally, some Internet firms also track requests from corporations for the removal of content, especially in connection with copyright-infringing material like unauthorised downloads of music, movie and software. Internet transparency reports are, in part, intended to reveal to the public the nature and scale of government surveillance and regulation on the Internet undertaken by Internet firms.

Google was the first Internet firm to institute a transparency report in 2010. The goal of Google's report is to inform people about government requests for user data and content removal in the hope that "greater transparency will lead to less censorship."[2] Following the negative publicity of the NSA's surveillance practices as revealed in the Snowden files, multiple U.S.-based Internet and telecommunications firms adopted transparency reports. Yahoo, Microsoft, Apple, Twitter, Facebook, LinkedIn, Tumblr, Pinterest and Dropbox each publish transparency reports. A number of telecommunications firms also publish transparency reports, including AT&T, Verizon, Telus, Telstra, and Vodafone, along with Comcast, Rogers, and Time Warner.

Internet and telecommunications firms are legally constrained in the amount and type of information they can publish in relation to national security-related requests. In January 2014, Internet firms reached a deal with the U.S. Department of Justice (DOJ) in exchange for dropping their lawsuits related to publishing restrictions.[3] Twitter was the only firm to refuse the deal and, in October 2014, it filed a lawsuit in U.S. federal court declaring restrictions on publication unconstitutional. Under the deal, companies can only publish court orders received under the U.S. Foreign Intelligence Surveillance Act,[4] which authorizes much of the NSA's surveillance practice, in increments of 250 or 1,000. They must also institute a six-month time lag on the publication of orders they have received. These restrictions significantly limit the amount of detail companies can release. Yahoo, for example, reports receiving 0-999 requests from FISA for the disclosure of content in relation to 30,000 to 30,999 user accounts between January 1 and June 30, 2013.

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"People won't use technology they don't trust," explains Microsoft's general counsel Brad Smith. [10] Transparency reports also enable firms to distinguish their commercial activities from controversial state surveillance programs and let them critique surveillance practices, particularly by the U.S. government. Mark Zuckerberg, Facebook's CEO, argues that greater transparency by governments is "the only way to protect everyone's civil liberties and create the safe and free society we all want over the long term."

Only two Internet firms — Google and Twitter — disclose the requests they receive from rights holders, which are often large corporations like Sony Music, for the removal of copyright-infringing content from their platforms.[5] These companies record the number of requests they receive for the removal of content and the percentage of content removed in those requests. They also list the entities requesting the removal of infringing content, such as Walt Disney Company. Usefully, Google also records requests where it has taken no action in response to complaints of copyright infringement. Google receives the bulk of complaints from rights holders as the largest search engine globally. In 2013, Google removed 200 million search results that linked to copyright-infringing content.[6] As of August 2014, Google processes approximately one million complaints daily.[7]

For Internet companies transparency reports are a useful vehicle to begin to inform the public of the nature and scope of Internet regulation by governments and rights holders, particularly large corporate actors. Industry transparency reports can be effective public relations tools if they can convince users that the firms are trustworthy guardians of their data. Companies can use the voluntary disclosure of information not only to repair corporate reputations but also to generate ongoing goodwill among their users and business partners.[8] Yahoo's CEO Marissa Mayer observes that the Snowden revelations hurt Yahoo and the company wants "to be able to rebuild trust with our users."[9] Firms have a pragmatic motive for maintaining users' trust and loyalty. "People won't use technology they don't trust," explains Microsoft's general counsel Brad Smith.[10] Transparency reports also enable firms to distinguish their commercial activities from controversial state surveillance programs and let them critique surveillance practices, particularly by the U.S. government. Mark Zuckerberg, Facebook's CEO, argues that greater transparency by governments is "the only way to protect everyone's civil liberties and create the safe and free society we all want over the long term."

Internet firms are financially and ideologically motivated to disclose national security-related requests given the anger of their customers and business clients over the NSA's surveillance. However, the firms have fewer incentives to track the enforcement efforts they undertake on behalf of rights holders. In contrast to the NSA scandal, there was no equivalent public pressure on companies to divulge the regulatory efforts they undertake for rights holders like Nike, Sony or Disney. Companies can be reluctant to adopt policies of information disclosure, particularly in the absence of other companies doing the same; they may perceive that the release of information could undercut their competitive position in the marketplace.[11]

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Kevin Bankston, Senior Counsel and Director of Free Expression for the digital advocacy group Centre for Democracy and Technology, argues that “we cannot have a meaningful debate about the scope of the government’s surveillance authority until we have an informed public.” Internet transparency reports are a necessary component of a larger project to shine a much-needed light on state and corporate regulatory activities on the Internet.

Overall, Internet firms’ voluntary disclosure of information is a relatively weak form of transparency. The reports provide only partial accounts of the firms’ regulatory activities, as they are not permitted to publish detailed information about government requests for data, particularly in relation to national security. Jeremy Kessel, Twitter’s manager of global legal policy, argues that restricting disclosures to “an overly broad range seriously undermines the objective of transparency.”[12] Further, most Internet firms do not track their enforcement efforts on behalf of rights holders and thus under-report rapidly growing corporate regulatory efforts. Internet firms’ business models are typically built upon collecting and data-mining information from their users. These firms thus have strong financial incentives to expand their own surveillance capacities while, at the same time, strategically separating their efforts from controversial state surveillance programs.

Discussions of transparency inevitably raise two important questions: transparency for whom and for what purposes? In relation to Internet surveillance and regulation, transparency is intended to raise public awareness of government and, to a lesser extent, corporate governance practices. Transparency in itself, however, is not a catalyst for change.[13] Nevertheless, corporate information disclosure can be a valuable tool to strengthen accountability and improve democratic oversight. Kevin Bankston, Senior Counsel and Director of Free Expression for the digital advocacy group Centre for Democracy and Technology, argues that “we cannot have a meaningful debate about the scope of the government’s surveillance authority until we have an informed public.” Internet transparency reports are a necessary component of a larger project to shine a much-needed light on state and corporate regulatory activities on the Internet.

With greater public knowledge of corporate-governance regulatory practices, we can further engage in debates over the changing nature of regulation on the Internet – by governments and corporations – and explore implications for digital rights, particularly privacy.

In an era of mass surveillance by both states and corporations, we must fully debate fundamental questions related to how we access and use the Internet. Who owns our data, what rights do we have to control how states and corporations use our digital footprints, and what are (and should be) their roles and responsibilities regarding data disclosure and protection?

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[1] Etzioni, Amitai. 2010. “Is Transparency the Best Disinfectant?” The Journal of Political Philosophy 18(4): 389-404; Heald, David. (2006) “Varieties of transparency.” Transparency: The Key to Better Governance? eds. Christopher Hood and David Heald, Oxford: Oxford University Press, 23–45.
[2] Drummond, David. 2010. “Greater transparency around government requests.” Google Official Blog. April 2010. Retrieved 14 September 2013 http://googleblog.blogspot.com.au/2010/04/greater-transparency-around-government.html
[3] Department of Justice. 2014. “Letter to General Counsels of Internet Firms.” Office of the Deputy Attorney General, Washington, D.C. 27 January 2014. Retrieved 19 March 2014 http://www.justice.gov/iso/opa/resources/366201412716018407143.pdf
[4] The Foreign Intelligence Surveillance Act, introduced in 1978 and repeatedly amended since 2001, allows the NSA to work with companies to copy, collect and analyse Internet and phone traffic (including emails and voice-over-Internet calls). See: https://it.ojp.gov/default.aspx?area=privacy&page=1286.
[5] Internet companies are required by law in most jurisdictions around the world to remove copyright-infringing content. Companies operating in the United States, for example, must comply with the 1998 Digital Millennium Copyright Act (DCMA). Under the DMCA and similar legislation, companies must remove content upon receiving legitimate complaints from the rights holders that own the copyright in question. There is no requirement in the DMCA for companies to disclose their enforcement efforts. See: Digital Millennium Copyright Act (Pub. L. 105-304, October 28, 1998), 105th Congress, 1997–1998, Retrieved November 13, 2012(https://www.govtrack.us/congress/bills/105/hr2281).
[6] Ernesto. 2013. “Google Deleted 200 Million ‘Pirate’ Search Results in 2013.” TorrentFreak 12 November 2013, Retrieved 14 January 2014
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[7] Ernesto. 2014. “Google Asked to Remove 1 Million Pirate Links Per Day.” TorrentFreak 20 August 2014, Retrieved 13 September 2014
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[10] Smith, Brad. 2014. “Unfinished business on government surveillance reform.” Microsoft on the Issues – blog 4 June 2014, Retrieved 23 August 2014 http://blogs.microsoft.com/on-the-issues/2014/06/04/unfinished-business-on-government-surveillance-reform/
[11] Haufler, Virginia. 2010. “Disclosure as Governance: The Extractive Industries Transparency Initiative and Resource Management in the Developing World.” Global Environmental Politics 10(3): 53-73.
[12] Kessel, Jeremy. 2014. “Fighting for more #transparency.” Twitter Blog 6 February 2014, Retrieved 22 August 2014 https://blog.twitter.com/2014/fighting-for-more-transparency
[13] Ibid 11.

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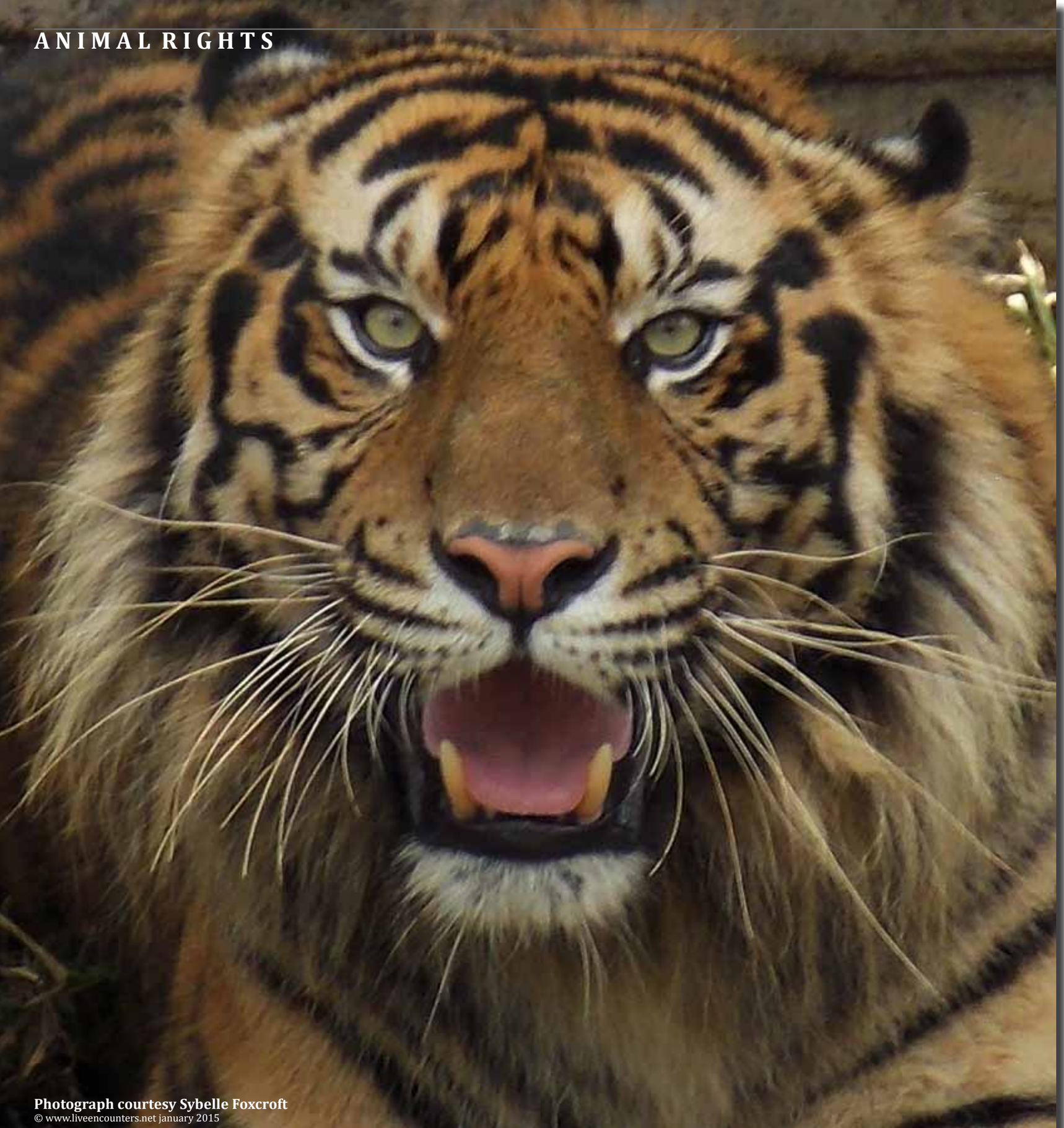
SYBELLE FOXCROFT



Photograph courtesy Sybelle Foxcroft
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Bima is a rescued wild male Sumatran Tiger. He was caught in human/animal conflict. When he was captured and held in a special enclosure in the deep forests of Sumatra waiting to be released into a new area poachers found out he was there and poisoned him during the night. They wanted his fur and bones. Bima was rushed to a veterinary hospital on the island of Java where he underwent emergency procedures. His life was spared but he will remain in captivity for the rest of his life. Photograph by Sybelle Foxcroft

Do We Care Enough?

by Sybelle Foxcroft
Director of Conservation & Environmental Education 4 Life (CEE4Life)

What is the core reason for why we continue to watch species decline all over the world? Are we doing enoughto protect nature and the environment? Are we truly aware of the savage destruction that is occurring around the earth which see's vast tracts of forests destroyed for infrastructure or other human wants, that see's species being hunted/poached to extinction, that pollutes and destroys the ocean and marine life? The list goes on and on.

Yes, there are many people who have been trying to stem the decline, but no matter what scientific, statistical facts are presented as the causes of diminishing wildlife and environment, numerous species are still plummeting to extinction, the atmosphere continues to be polluted, and the oceans continue to be used as a dumping ground. The simple fact is without our environments' biological diversity and health there will be disastrous impacts on all life forms, including human beings.

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Do'a Nov 2014 - This Asian Elephant has been kept locked up in this cage for nearly one year. When he see's people, he grabs hold of the chain on his door and shakes it and then points at you with his trunk. He is speaking in the only way he can. He is saying "let me out". - Photo taken by Irham Abdul Ghahar for Cee4life

There are five main human created stresses which have been identified; they are physical restructuring, overharvesting, waste residuals, introduction of exotic species, and global change (climate change). However, a subject matter that is continually thought of as too controversial to talk about is human over population. The controversy is mainly due to historical, cultural and human rights beliefs, but the fact remains that the human species has multiplied so much, that the earth is fast reaching its carrying capacity. In some countries, such as China with a 1.6 billion population, a population control policy is now enforced.

We do not have infinite resources on our planet and depleting core components within Mother Nature causes imbalance in the ecosystems, which leads directly down the path of catastrophic consequences. Just one example of earths finite resources is the frightening vision from the USA's National Intelligence Estimate report released in 2012 which states "rising human populations will increase demand for water even as they more rapidly deplete the aquifers that supply it" and "even as water shortages become more acute beyond the next 10 years, water in shared basins will increasingly be used as leverage". A war for water, what a tragic vision that is.

If you track the movements of humans across earth over the last 200 years, we move very much the same as pathogenic bacteria. Cell by cell the bacteria takes over, until all cells succumb to the pathogens. And like pathogenic bacteria, unless a remedy is found, the life force will be over powered and decline in health until death. In other words, an understanding of the management of our earth's health must be agreed upon at a world wide scale, or we will continue to see areas of earth become over populated and then void of the ability to sustain life. I refer to this as the pathogen effect.

But nature will always find a way. Nature does not need human beings and when we are gone, nature will return and fix all of our mistakes. So we have the knowledge that many vital species are declining by the hand of humans, that resources are being depleted by the hand of humans that forests and rivers are disappearing by the hand of humans, it is fairly clear to see what the core problem is. It's the human race and the incessant urge to own un necessary material things, to have multi millions of dollars, to live a life of luxury at the expense of our one and only home, planet earth. We need the animals on earth to survive ourselves, and they need their habitat to live. There is nothing so complex about this that a person could not understand. Yet, there are enormous complexities that arise from humans with agendas in positions of authority or power, who only see the dollar values.

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Photo taken by Irham Abdul Ghahar for Cee4life

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*01. Photograph courtesy Sybelle Foxcroft**

For the last 3000 beloved wild tigers left on earth, who are being poached to extinction for scientifically proven fake medicines and status, losing their habit and prey species at an alarming rate, and who are one of the most in demand animals on earth for monetary reasons (both corrupt and legitimate), there is a simple model that I use for demonstrating how important these Apex predators are in their ecosystems, and what occurs when they are removed or severely decline in population.

The Model

The Tiger – Is classed as an umbrella species, meaning that protecting these species indirectly protects the many other species that make up the ecological community of its habitat.

The Herbivores – The Tiger is an incredible hunter but it only takes what it needs. By doing this the Tiger keeps the herbivore populations in check, therefore a guard to ensure that there is enough food sources for all.

Taking the Tiger Out of an Ecosystem – If you take a Tiger out of the ecosystem of its environment, a series of chain reactions occur. As there is no Apex predator, or not enough Apex predators to keep the herbivore population in check, the herbivores become abundant requiring more plant food sources. Sooner or later, the area reaches its carrying capacity for herbivore species and there is not enough food. Multiple herbivores begin to die.

Some herbivores eat the plants right down to the water line and into the plant root systems and therefore the plant cannot regenerate. Weed species often take over, which is not a food source of herbivores. Plants act as a filtration system for aquatic environments, straining out many pollutants. But now there is no serious amount of plants left to do this filtration for the aquatic environment.

With the removal of the Apex predator, we have now possibly changed the ph balance of the aquatic environment. In that aquatic environment there may have been species that required that specific pH balance, they begin to die out because of this imbalance. The chain reaction is nearly complete.

But let us take this scenario one more step.

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*02. Photograph courtesy Irham Abdul Ghahar for Cee4life**

Down the river, there were villagers that relied on those aquatic species, but now they are gone. The humans are depleted of a staple part of their diet.

From the removal of the Apex predator, the human beings sooner or later become affected. This is just one scenario of literally thousands of varying scenarios with other species. You can use this scenario on all of the Apex predators, or you can remove any level of this scenario and it will end with similar results, which is the avoidable death of an ecosystem and the resulting negative impact on humans.

It is just one example of what we already know occurs with mismanagement (or complacency) and plundering of wildlife habitat and the environment.

The evidence is crystal clear as to what we must strive to do to ensure environmental health and resources remain sustainable. If this is not important to you, then it would be wise to think about the future of your children.

From Authorities, Governments, Law Enforcement, Corporations, the General Public, Conservationists, Biologists, Animal Advocates etc, there is only one question we all must answer , "Do we care enough to make the necessary changes?"

01. The elephants in this picture have been rescued from logging, phajaarn and tourism. They wander free in a massive sanctuary in Thailand now. I was swimming in the river as it was so hot and then a little baby elephant saw me and came running into play. Mum and the Aunties all came running to. I had no idea what was going to happen. But what did happen was that the little elephant just wanted to play. The amazing thing is the mother who is looking over this was abused for 35 years. Her previous baby 15 years before this picture was taken from her and lost into the tourism industry and she continued to be abused until her rescue to the sanctuary. This is her previous little one and there she is allowing me, a human the very species that abused her for so long, happily play with her precious baby.

02. SZ Turtles - Highly unethical care and enclosure for these sea turtles. The shells have a type of fungus growing on them in the near stagnant water. Photo taken by Irham Abdul Ghahar for Cee4life

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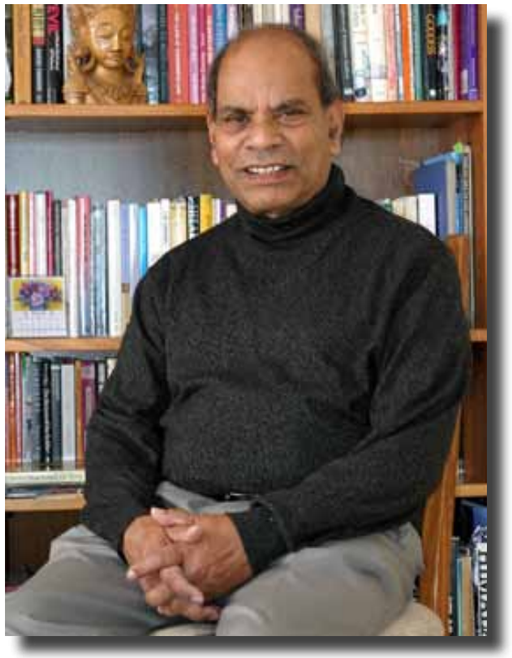

Professor J.P. Das

Author of Consciousness Quest - Where East Meets West
Emeritus Professor in Educational Psychology, and Emeritus Director,
Developmental & Learning Disabilities Centre, University of Alberta, Canada
speaks to Mark Ulyseas

Why did I write this book?

As a child, I sometimes wet my bed although I was 6 years old. Just before I did that in my sleep I was dreaming that I was out in the wash room and urinating. I was also sleep-walking now and then—I would leave my bed and go look for a shirt in the ward robe. My mother would usually bring me back to my bed. I had no recollection of it.

Later, much later, I read psychology and wanted an explanation of dreams—Freud's wish fulfillment explained it all. I also studied hypnosis as a grad student at the Institute of Psychiatry, University of London, learnt to hypnotize, and was amazed to produce 'sleep-walking' in some of my subjects who were college students.

Then later I have seen people patients in coma, some of them recovered after a month, some stayed in coma for 3 years and died. How could I understand these altered states of consciousness?

Even during waking, a kid in the class would be intently attending to my lecture, making eye-contact, but really may not be attending to the content of my talk at all for periods of time.

I got interested in neuropsychology. I remember in one instance, I watched the neurosurgeon freeze the left half of the brain to ensure that the language area is indeed located in her left brain—she had a tumor on the right half that the surgeon was going to remove. It was the typical Wada test. Years before, Penfield had begun doing brain surgery in the same institute, albeit on an older table. Where did consciousness go during surgery? How was it stored in the left brain during freezing?

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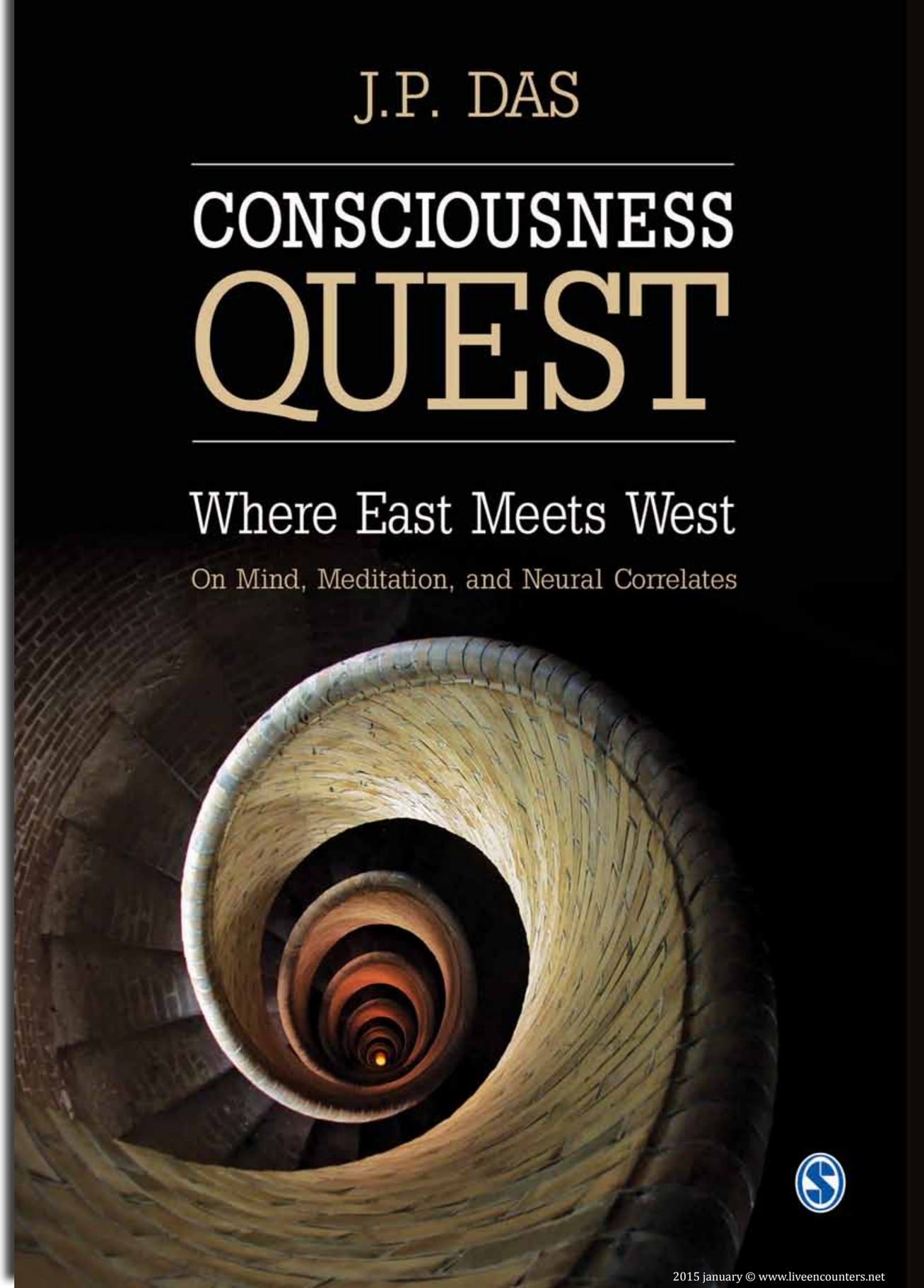

Why are we as human beings conscious? Why do we have such an excessive respect for the ability of reflecting on consciousness that seems to be unique to our species? Must consciousness remain a mystery? These are some of the questions that are considered in this book.

Why did I write this book? *contd...* - Consciousness was a mystery for me. Specially growing up in rural India, I would witness people getting into a trance in a village fair, walk on live coal. Once I had my grand uncle turned a yogi, stay in our home for a few weeks—He was practicing during that time sleeplessness as a sort of penance—not sleep for several days and nights in a row. He would be perfectly awake as we two little brothers would sneak out of our beds in the early hours of the morning to check if he was asleep! He would look at us and simply give us a smile! Eternal vigilance, opposite of coma? I have enough reason to be curious about consciousness, and courageous enough to write an entire book that explores where the Eastern contemplative tradition meets the neuropsychological and neural correlates of consciousness. Courageous, not erudite; for my objective is merely to begin a conversation, ask questions, and try to answer some that I had not even intended to ask.

A detailed overview of the book: Consciousness Quest where East meets West. - Why are we as human beings conscious? Why do we have such an excessive respect for the ability of reflecting on consciousness that seems to be unique to our species? Must consciousness remain a mystery? These are some of the questions that are considered in this book. A list of the broad topics of discussion in the 15 chapters of the book is given in the preface to the book which I cite:

(a) If consciousness is a product of the brain with its neural connections, are we to believe that we are nothing but this, that our thoughts and feelings are completely describable in terms of neural correlates?

(b) Why are we conscious at all? Need we be while a vast number of functions are outside the control of consciousness? “What is consciousness for?” Chris Frith in his book, *Making of the Mind: How the brain creates the mental world* provides reasoned answers to the ‘consciousness for question that are discussed in the present book: Consciousness is for creating the experience of agency and responsibility of self and others. Consciousness is for permitting the sharing of experience and the generation of shared reality. It encourages metacognition. Eastern philosophies have a lot to say about the origin and purpose of consciousness and why has it been given to us.

(c) But in a scientific study of consciousness, is not introspection, which is to review ones thoughts, an important method for investigating consciousness? However, is it not an unreliable instrument to probe conscious experience? Yes, and that is the main reason why those who advocate the study of introspection are ignored by strict behaviourists. Is it then at all possible to have a ‘science’ of *self-reflection*, or *meditation* that uses introspection as an indispensable tool? There are now several objective methods, specially for brain-imaging that are used .However, we cannot avoid while studying consciousness as a first-person experience. The book discusses the findings from both of the methods, from both perspectives--contemplative traditions and neural correlates.

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Theory of mind in Indian philosophy of Vedanta is worthy of consideration. The concept of consciousness as it pertains to objects comes into question: Is there a necessity of having an object or can a stage of awareness exist beyond consciousness of the object? Also, awareness does not relate to an object, but rather the experience of the object.

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(d) What are these different perspectives? To view consciousness as neurons firing in unison at specific frequency, for example, is a third-person view. A first-person perspective is phenomenal experience, consciousness as the individual experiences it. There is a second person perspective as well—the influence of culture and gene co-evolution that shapes our consciousness.

An overview of the chapters - ‘Self’ and the quest for true knowledge of Self: This knowledge is achieved through realization and thus must be personally experienced. Theory of mind in Indian philosophy of Vedanta is worthy of consideration. The concept of consciousness as it pertains to objects comes into question: Is there a necessity of having an object or can a stage of awareness exist beyond consciousness of the object? Also, awareness does not relate to an object, but rather the experience of the object.

Wakefulness, dream and sleep - An interest in the three states of awareness or consciousness is found in all civilizations in all ages and regions of the world. Traditional writings of many societies uphold the view that there is a world beyond what we see and observe, and in which our actions are located. Even in the waking state, common experiences of illusion and hallucination signal the existence of this other world, the world of thoughts and images that may completely supplant the perceptual world. Unawareness is seen in several activities including hypnosis and meditation, and dreaming. These have major roots also in the frontal lobes. In hypnosis, only certain parts of the frontal lobes are selectively excited whereas there may be a state of inhibition in the rest. In both the Upanishad view of self and consciousness, and the Western systems, dream represents the image-self; consciousness is inward moving. Dreamless sleep may be associated with the conceptual self; there are no perceptions. Waking involves the perceptual self; consciousness is outward moving. Dreams retain some ability for perception. For example, if a bee is buzzing during your sleep, it may produce a dream that the bees are swarming around a fruit beside an unclad woman, tigers hovering above her (a painting by Salvador Dali). Dreams protect sleep as Freud had observed.

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The source book of mindfulness, **Maha-satipatthana Sutta**, has been considered both as the foundation of mindfulness (pattana) and as an introduction or presentation of mindfulness (upasthana). The first interpretation focuses on the objects of the meditation practice, the focal points that provide mindfulness with a foundation — or, to use the more idiomatic English phrase adopted here, a frame of reference. Altogether there are four: the *body* in and of itself; *feelings* in and of themselves; *mind* in and of itself; and *mental qualities* in and of themselves.

Neither mentalism nor materialism is the way to understand the world or the human mind. The two related questions that remain to be answered are posed by Mohanty (2004): “what makes it possible that human consciousness, can, through science and philosophy, venture to articulate the structure of reality? What justifies the possibility of success here – if human mind and reality were completely disjoined?”

How do the brain areas distinguish between Wakefulness & Dream? In the waking state the thinking part of front part of the brain, DLPFC is on, and the amygdala is off. In the dream state, this is reversed. That is, DLPFC is OFF; Amygdala is ON

Mindfulness: Foundations - “Meditative styles can be usefully classified into two types—mindfulness and concentrative—depending on how the attentional processes are directed.” Mindfulness meditation is referred to by another name, Insightful meditation. The source book of mindfulness, **Maha-satipatthana Sutta**, has been considered both as the foundation of mindfulness (pattana) and as an introduction or presentation of mindfulness (upasthana). The first interpretation focuses on the objects of the meditation practice, the focal points that provide mindfulness with a foundation — or, to use the more idiomatic English phrase adopted here, a frame of reference. Altogether there are four: the *body* in and of itself; *feelings* in and of themselves; *mind* in and of itself; and *mental qualities* in and of themselves. The “in and of itself” here is crucial. In the case of the *body*, for instance, it means viewing the body on its own terms rather than in terms of its function in the context of the world (for in that case the world would be the frame of reference). Dropping any concern for how the body’s beauty, agility, or strength fits into the world, the meditator simply stays with the direct experience of its breathing, its movements, its postures, its elementary properties, and its inevitable decay. A similar principle applies to the other frames of reference.

Mindfulness—Western reinterpretation - Langer defined her version of mindfulness as a heightened sense of situational awareness and a conscious control over one’s thought and behavior. She also refers to the attuned mind, a mind that is in tune with what is happening at the moment. The individual’s thoughts and actions impact on the neural, as the neural system influences thoughts and actions. The obstacles to mindfulness include sensual desires, sloth, drowsiness, and anxiety. Even if the neural basis of each one of these may be discovered in synaptic activities and mirror neurons, the hard question still remains: How are these neural changes experienced, for example, as desire or sloth?

Deep into neurological basis of consciousness - Gerald Edelman’s theories are rooted in neurology. The structure of the brain is accordingly a key factor. The principle, which makes this structure work, is Neuronal Group Selection, or Neural Darwinism. Edelman attached great importance to higher-order processes. Concepts by themselves only constitute primary (first order) consciousness: human consciousness also features secondary consciousness, language, and a concept of the self. Luria, a pioneer neuropsychologist, would certainly approve this as he distinguishes a functional system from a static notion of abilities.

But does the brain create consciousness? It is not clear. Consider Eckhart Tolle’s popular views: ‘the brain’ with its innumerable neurons, does not create consciousness, rather it is the other way around. Such a top-down notion of consciousness has been advocated by some Eastern philosophical systems.

But can mind be reduced to matter? - Self-knowledge, and the knowledge about self are the central topics about consciousness that two recent Indian philosophers, Krishnamurti and Sri Aurobindo adumbrate. Consciousness approached from a neuroscience point of view need not alienate itself from Eastern philosophy. Mind and matter are complimentary aspects of the same reality according to Pauli. Consciousness is a mental even; therefore, it is awareness of the present. The tense less domain, in contrast, refers to matter and physical energy. Because of their two contrasting categories, one for the mind and the other for matter, mind cannot be reduced to matter, and by the same token, matter cannot be reduced to mind

Neither mentalism nor materialism is the way to understand the world or the human mind. The two related questions that remain to be answered are posed by Mohanty (2004): “what makes it possible that human consciousness, can, through science and philosophy, venture to articulate the structure of reality? What justifies the possibility of success here – if human mind and reality were completely disjoined?”

What is a neural correlate of consciousness? A neural system is defined as NCC if the system correlates directly with states of consciousness.

What causes consciousness? Its Neural Correlates? An NCC (Neural Correlates of Consciousness) is a neural system that correlates directly with states of consciousness. That means experience of consciousness. The robot does not have such experience. It does not have intentionality. NCC may bridge the gap between subjective and objective, and thereby establish a connection between first person experience and third person concept of consciousness that is objective.

Chalmers cites Penfield’s old work; it suggested that the location of consciousness is outside the cerebral cortex. According to Searle, a respected authority on consciousness, brain processes at the neural level cause conscious states. This accords well with Chalmer’s NCC describing consciousness as an emergent property of brain processes. How the brain generates consciousness is the big question.

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True knowledge comes from one's own experiences, not through indirect sources such as listening to others.

What consciousness is for? Chris Frith's (2007) book, *Making up the Mind: How the Brain Creates our Mental World*, gives us a readable account of stunning illusions that can be framed in very clever experiments on consciousness. The last part of the book concerns culture and the brain. It is in this part we find Frith's answer to the question, "What is consciousness for?" In as much as he delves into the social-cultural aspects of consciousness, we find that he has been anticipated by Vygotsky some 75 years back.

- "What is consciousness for?" Consciousness is for creating the experience of agency and responsibility of self and others. It is for awareness of action.

- Consciousness is for permitting the discussion of motivations and strategies for decisions. It is for awareness of choice.

- Consciousness is for permitting the sharing of experience and the generation of shared reality. It is awareness of sensation.

- Consciousness is for allowing us to create group knowledge and optimize group decision making. Consciousness is fundamentally social.

Frith extends its connotation to include the reflection of one's personal thoughts as well as the reflections of others' thoughts. He uses a metacognition framework to elaborate upon the social value of consciousness.

Wisdom of the East: What's knowledge? What should we know? Through reflection, we focus on consciousness to acquire the following attitudes: Humility, patience, sincerity, nonviolence, uprightness, purity, devotion to one's spiritual teacher, constancy, self-control, dispassion towards objects of the senses, freedom from I-ness, wholehearted intent to abandon vain relations with people, self-sufficiency, constancy in spiritual search, and desire to gain the true wisdom. These describe the person who understands his or her true self according to Bhagabadgita.

How do we know? What should we know? : Eastern contemplations - True knowledge comes from one's own experiences, not through indirect sources such as listening to others. Ultimately, though, there should be agreement among three sources of knowledge: (a) what we have heard from scriptures; (b) what we have thought (that is, resulting from thinking); and (c) what is realized through service for others and through meditation. Otherwise, we will be like the spoon used in eating soup — it does not taste the soup! Great learning brings great humility; only when we light a candle are we aware of encircling darkness. Humility or discipline is opposite of pride or insolence.

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K. Ramakrishna Rao: What he wrote at the end is foreshadowed by his preface to this book. "Prof. J.P. Das in his Consciousness Quest makes a persuasive case that the hard problems of consciousness continue to be the conundrums causing much confusion and giving little hope of solving these riddles and paradoxes within the physical, neuropsychological frameworks. This may be sufficient reason to persuade ourselves to turn to the notion of consciousness as an irreducible principle that has an important role to play with human destiny. Whether this is a matter that can be investigated by using the so-called objective and quantitative methods is a different matter. …..May we hope that the next book of Prof. Das would address these issues.

To sum up, at the end is its beginning - Human consciousness is a work in progress. Thus at the end of this chapter, we can see that consciousness is still evolving. Perhaps the neural correlates of consciousness will still continue to evolve, and raise the self-conscious mind to a higher level of consciousness as Sri Aurobindo suggested. Since consciousness is a social product, humankind will evolve to have a consciousness that will make it easier for us to cut through the confusions and agitations and the afflictive emotions that harm societal growth, thus making our lives more fulfilling.

In the last chapter, Hard Problems: Legacy of ancient times four scholars (the author included) have given their opinions on and solutions to the following "hard problems" about consciousness:

- Is there a self?
- Does consciousness exist outside the body?
- Do we have free will?
- Can we separate emotion from reasoning?

Does consciousness exist outside the body? No. If we do, we have to go against scientific research and accept that consciousness survives after we are dead. We cannot justify a nonphysical mind.

Is there freewill? I agree with Wenger that it is a feeling, not a power that moves us to action.. For there are three prerequisites: One, the thought must come before the action; two, the thought must be consistent with the action; and three, it must not be accompanied by other causes. I think like many others that even if I may not be aware of my action immediately at the moment is initiated in the brain, do we have some control over it after we become aware and become responsible for it? Yes, we do.

Can we separate emotion from reasoning? This is a revival of the notion that cognition and emotion, or intelligence and temperament are intertwined. Legitimacy to link emotion and cognition in an integrated framework has been given by providing an anatomical location in the brain. Emotion-cognition interactions are not only theoretically important, but imply interactions at several levels.

At the end is the beginning

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Anglo-Jewry's Social Revolution

Israel's recent campaign in Gaza has highlighted not only an unprecedented surge in modern global antisemitism but a seismic shift within Anglo-Jewish politics.

As if out of nowhere, ordinary members of the community have seized the new democracy afforded by the Internet to organise pro-Israel, anti-Jewish-hate demonstrations in areas of London and Manchester densely populated by Jewish people.

The backlash follows their weary frustration with the slow, silent, covert tactics favoured by generations of established leaders working in the mould shaped by leisured grandees from an earlier age.

It is no surprise that those fronting the current social revolution include the child of a successful provincial Jewish politician. The spirit of public service surely courses through her veins. But most of her colleagues, for example those living in Manchester, are ordinary citizens spurred to action by the menacing anti-Israel – really anti-Jewish – demonstrations being held regularly in the city-centre. These continue even as I write.

The Manchester-based grass roots activists have now experienced many months of often ugly confrontation at Kedem, an Israeli-owned cosmetics shop and also at the city's main branch of the international retailer, Marks and Spencer, which is a prime target because the company (whose founders were famous early modern Zionists) still has strong links with Israel.

Although not Manchester-born, I lived and worked there for many years before emigrating to Israel. Now, from the vantage point of objective distance, I fear that the campaigners' over-simplification of the problems they face could end in disaster.

I appreciate that they are mostly mature adults, not naive youngsters and I agree that their 'robust but restrained' form of counter-protest has most likely won them and Israel many friends.

However they face a hidden danger along with the obvious threat of verbal and physical assault: Their opponents include professional thuggish protestors - the sort who appear at many other politically-motivated and cleverly planned demonstrations that have no reference to Jews or to Israel. Such people are paid handsomely by the extreme left to act as they do - all as part of a long-term concerted plan to break down international law and order.

These are the real villains with whom pro-Israel activists must contend. They, too, use the immediacy and impact of social networking and they are known to the police. But the law is a tricky place – even for trained lawyers - and there are regular arguments as to whether the British police (mis) use their authority when employing Section 14 of the Public Order Act 1986 to limit peaceful protests.

Certainly, human and civil rights experts have advised members of Manchester Palestine Action about their rights. But this does not explain satisfactorily, for example, why members of a Community Police patrol present at an anti-Israel demonstration at Marks and Spencer during the summer simply stood inside the premises, doing nothing to stop the protestors. Some of us could not understand their motive as on other occasions, so pro-Israel activists claim, when demonstrators have been placed in restrictive areas or moved on, the courts have upheld the right of the police to do so. Answers to such conundrums are needed.

We may have progressed in technology since 1936 and the infamous Battle of Cable Street, when rank and file members of the Jewish community ignored the request of their leaders to stay away. But the fight for justice, both in Israel and abroad, must continue without cease.

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As I write a lot for young people and visit schools as often as I can, I can't help but notice how background and perceived status influence behaviour and attitudes towards others. Travellers/gypsies and their children don't have it easy in Ireland. This poem, *My Friend Jim*, tries to highlight the differences.

My Friend Jim

My friend, Jim, rides to school on his pony.
He doesn't use a saddle. While other kids
are getting out of cars, he is tethering Starkey
to a tree by the stream.

Jim hasn't been with us long and
he won't be staying – he's a traveller
from all over.

He dreams he's going to build a big top
with strings to the stars and
he'll comb galaxies for a lightening steed
more elegant than thoroughbred
in the land of Ireland.

My dad doesn't want Jim coming round
our way – travellers steal, he says –
Jim's my friend.
One day he gave me a piece of glass from
his mother to bring me luck. Another time
he gave me stones in different colours.

I keep them out of sight under my mattress
and only take them out when
the moon fills my bedroom – they glow
like singing in the copper corner. I feel
strong and grateful to my friend, Jim.

One day, we'll share the roads of this country.
I just know we will.

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ARYAA NAIK

Once Upon A Fairy Tale

They tell of child slaves, buying and selling women, abduction, tyranny, poverty, hunger and family conflicts. There is jealousy and greed and brutal, power-mad despots - These are some of the common accusations on fairy tales. Recently, evolutionary biologist Richard Dawkins said that it was 'pernicious' to teach children about facts that were 'statistically improbable' such as a frog turning into a prince and that parents should not read fairy stories to their children as they are harmful to their education because they instill a false belief in the supernatural.

Look up the opinions of popular and influential figures in the literary, even scientific world, and you will find that they beg to differ. When Albert Einstein was asked by a concerned mother to give her advice on which books to give her little boy to read so that he grows up to be a good scientist, he had simply answered, "Fairy tales." Perplexed, when the mother persisted "What else should I read him after that?" Einstein had promptly replied "More fairy tales." "Fairy Tales are more than true; not because they tell us that dragons exist," English writer G.K. Chesterton has said, "but because they tell us that dragons can be beaten." American author Susan Wiggs is of the opinion that, "At the center of every fairy tale lay a truth that gave the story its power."

In his book The Uses of Enchantment – The Meaning and Importance of Fairy Tales, psychoanalyst Bruno Bettelheim has put forth a very convincing account in favor of fairy tales. He writes, 'To enrich a child's life a story must stimulate his imagination; help him to develop his intellect and to clarify his emotions; be attuned to his anxieties and aspirations; give full recognition to his difficulties, while at the same time suggesting solutions to the problems that perturb him. Nothing can be as enriching and satisfying to child and adult alike as the folk fairy tale.'

The fairy tale follows a quintessential formula. Once upon a time, an orphan, a quest, a damsel in distress, a charming prince on a white stallion, a fortress guarded by a fire breathing dragon, an evil cunning witch, the valor of the hero, the triumph of good and a happily ever after. These make the perfect ingredients for a concoction of a fairy tale. With slight alteration in ingredients and minor differences in flavor the fairy tale more or less appears the same to the palate. Bettelheim in his book uncovers the seemingly simplistic layers of a fairy tale to reveal the deep impact it can have on the developing mind of a child.

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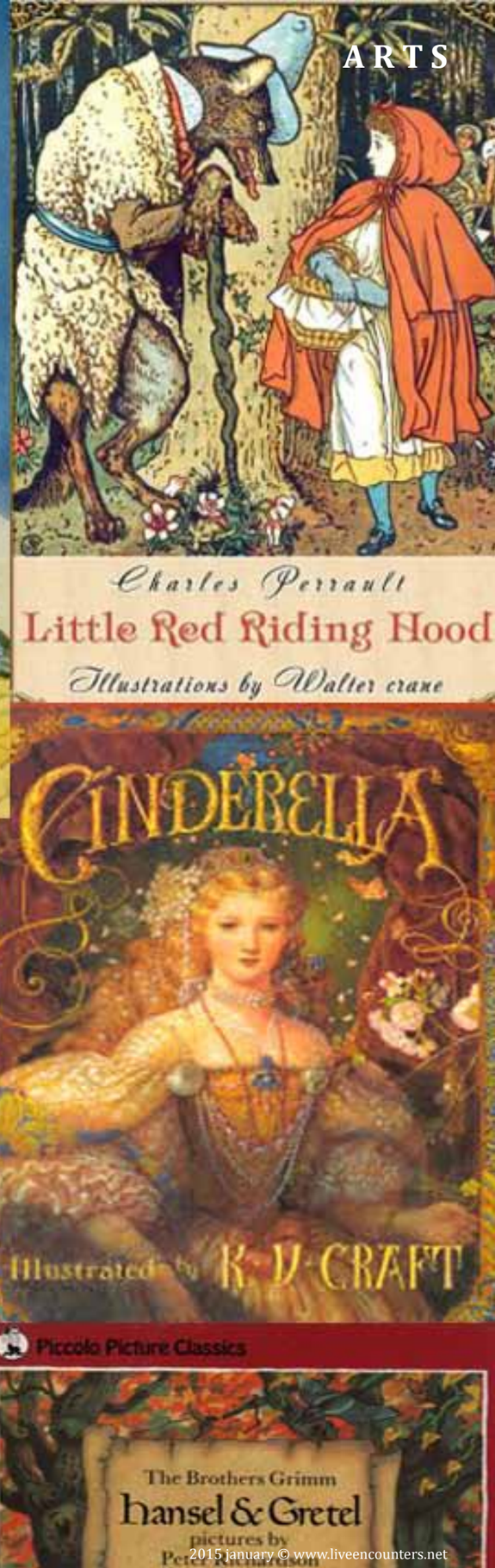

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Many fairy tales begin with the death of a mother or father; in these tales the death of the parent create the most agonizing problems, as it (or the fear of it) does in real life. It is characteristic of a fairy tale to state an existential dilemma briefly and pointedly. This helps a child to come to grips with the problem in its most essential form, where a more complex plot would confuse matters for him.

Rationalists might argue that fairy tales show children a promise of places that don't exist. It is true that fairy tales do not describe the world as it is, but the unrealistic nature of these fairy tales is an important device, because it makes obvious that the fairy tales concern is not useful information about the external world but the inner processes taking place in an individual.

Why Cinderella and Snow White lose their respective fathers at the beginning of the tale.

Modern stories written for children tend to play "safe". They do not address existential problems that's conform human life. There is no mention of death, aging, and the limit to our existence, instead they paint a very positive picture, a picture which tends to disappoint when the child grows up to realizes the falsity of its claim. Fairy tales on the other hand deal with existential issues. German poet Schiller has said, "Deeper meaning resides in the fairy tales told to me in my childhood than in the truth that is taught by life." Many fairy tales begin with the death of a mother or father; in these tales the death of the parent create the most agonizing problems, as it (or the fear of it) does in real life. It is characteristic of a fairy tale to state an existential dilemma briefly and pointedly. This helps a child to come to grips with the problem in its most essential form, where a more complex plot would confuse matters for him.

Why the Wicked Witch of the West is so wicked.

Every fairy tale personifies evil in the form of a witch, an ogre, a giant, a dragon and so on and the good in form of the protagonist and their actions, as good and evil are omnipresent in life and the propensities for both are present in every man. It is this duality that poses the moral problem and requires the struggle to solve it. The more simple and straightforward a character the easier it is for a child to identify with it and reject the bad one. The child usually tends to identify with the hero not because of his goodness but because of his appeal to him. The child doesn't reason that he or she wants to be good but goes with the general gut feeling that he would like to be more the prince who rescues Sleeping Beauty or the she would like to be more like Dorothy who vanquished the Wicked Witch. The child projects himself or herself wholeheartedly into one character and decides to be like that character. So if a child projects himself in Harry Potter then he decides to be good, but God forbid he decides to project himself in Harry's unscrupulous nemesis Malfoly, then there is surely a problem.

The reason Cinderella is virtuous and industrious and her steps sisters vile and lazy.

Since polarization dominates a child's mind, it also dominates the fairy tales. Alice is sweet and innocent whereas the Queen of Hearts is ready to chop people's heads off at the drop of a hat. Belle, from Beauty and the Beast is beautiful, kind and pure of heart while the Beast is ugly and ill-tempered. The purpose of this juxtaposition might seem like to stress implications of the right and wrong behavior, however that is not all. Presenting the polarities of character permits the child to comprehend easily the difference between the two, which he could not do readily were the figures drawn more to life, with all the complexities that characterize real people. The child has a basis for understanding that there are great differences between people, and that therefore one has to make choices about who one wants to be.

The thorny path to reward and glory

The prince in Sleeping Beauty braves tall trees, brambles and thorns to find his true love. Rapunzel lives in seclusion and isolation but never gives up hope, and her patience finally pays off when she is rescued by a handsome prince. Fairy tales direct the child to discover his identity and they suggest what experiences are needed to develop his character further. Fairy tales intimate that a rewarding good life is within one's reach despite adversity, but only if one does not shy away from the hazardous struggles without which one can never achieve true identity. These stories promise that if a child dares to engage in this fearsome and taxing search, benevolent powers will come to his aid, and he will succeed. The stories also warn that those who are too timorous and narrow minded to risk themselves in finding themselves must settle down to a humdrum existence, much like the grasshopper who dances in summer and is left starving in winter.

Why Neverland, Narnia, and Wonderland are so far from reality.

Rationalists might argue that fairy tales show children a promise of places that don't exist. It is true that fairy tales do not describe the world as it is, but the unrealistic nature of these fairy tales is an important device, because it makes obvious that the fairy tales concern is not useful information about the external world but the inner processes taking place in an individual. The figures and events of fairytales personify and illustrate inner conflicts and subtly illustrate how these conflicts can be resolved.

The reason Hansel and Gretel managed to kill the evil witch

It would be stating the obvious if one was to say that the evil doer is punished in the end to make fairy stories an experience in moral education, but that is not all. The conviction that crime does not pay is a much more effective deterrent, and that is why in fairy tales the bad person always loses out. It is not the fact that virtue wins in the end which promotes morality, but the hero is the most attractive to the child, who identifies with the hero in all his struggles. Because of this identification the child imagines that he suffers with the hero his trials and tribulations and triumphs with him as virtue is victorious and the inner and outer struggles of the hero imprint morality on him.

Though fairy tales seem to follow certain similar patterns, they are unique as not just a form of literature but also as a work of art which is incredibly crafted to enable us to experience delight and enchantment. As is with all great art, the fairy tales deepest meanings differ for each person and also differ for the same person in different stages of life.

So, visit your old book of fairy tales, you might read it differently today.

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PENANG

This gorgeous little island, which lies just west of peninsular Malaysia, is really one of a kind. A jungled mountain interior leads down to silvery beaches and small fishing villages. Closer to the mainland, the eastern side is well developed with beaches and fancy resorts, countless condominiums, and the UNESCO World Heritage city of Georgetown.

Heritage is the buzzword in town and this town of winding roads and fabulous Straits Chinese eclectic architecture is a joy to discover. Until just a few years ago Georgetown was filled with craftsmen and Chinese families. Many have moved out leaving the houses to be lovingly recreated by their new owners.

The results are gratifyingly fabulous. Whole streets, such has Armenian Street take on a new mantle of glossiness, almost in danger of being *Disneyfied* but just managing to stay within the boundaries of good taste.

And speaking of taste, Penang is probably most famous for her food.

A popular topic of conversation is always where to get the best Char Kway Teow, the best Masala Dosa or Chicken Rice Porridge or Chee Kwai.

Jill Gocher
Photographer, Bali, Indonesia

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Temple joss sticks decorated with dragons

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Indian fortune tellers still roam the streets in Little India

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Outside Peranakan Museum stand two old Chinese rickshaws

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Chinese man sitting outside the yellow temple walls

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Chinoiserie-Penang's old shophouses are decorated with old Chinese screens

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Table lamp - a candelabra and a view on to the street below

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Ancient rickshaws sit outside the bright purple Cheong Fatt Tze Mansion

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One, Two, Three . . .

Too often, when I talk with clients, they share with me that they are stuck. They say they are living a life that was not at all what they had planned. Somehow, this situation lead to that and then all of the sudden, they were either on a roller coaster hoping to become stable or on a conveyor belt ready to jump off!

What I suggest is for them to go back to when they were about 10 years old. That seems to be the magical age when you are clear on how you want to live your life. At that age you seem to understand the impact you want to make in the world. With the Internet and the acceleration of information, if you were born after 1980, you may want to access the seven year old within rather than the 10 year old. It seems your dreams of being an astronaut, a doctor, or a rock star got buried under feelings of being powerless. You made decisions to please your parents or accepted the first opportunity that showed up and now you have climbed to the top of the ladder, but found it is on the wrong building.

You may have realized you wanted to make a change, but rather than one, two, three – GO, it is one, two, three, one, two, three . . .

Your inner flame burns low and your fire is about to burn out. This is the time to access the information and vibrational energy of your creative, playful, and lively inner child-self. At this time in your life becoming an astronaut, a doctor, or a rock star may not be your desire, but what is more important is what the drive was toward that goal. Think about what was important to you when you were young and identify what interested you.

Let's look at being an astronaut first. What motivated you and what did you value?

- Were you excited about science and wanted to make a contribution?
- Were you a dreamer and laid in the yard looking into space and wanted to leave your song to future generations.
- Were you curious at what was beyond earth and felt drawn to a Spiritual path?

If you dreamed about being a doctor, then what motivated you and what did you value?

- Were you curious about health and want to help people?
- Were you encouraged by your family to go into medicine and so you wanted to please them?
- Did you see yourself wanting to be successful and financially secure?

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The dreams you had, as a young person, may be similar to what will re-activate your passion and bring meaning into your life at this time. 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. 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 get back on your natural path and move toward your soul purpose.

This year I will be educating you about Archetypal Energies. The positive attribute of these archetypes can rekindle your fire, direct your path, unleash your potential, and bring you deeply into your soul for nurturing, comfort and expansive creativity. You no longer will be doing the one, two, three, one, two, three dance. You can move into one, two, three, GO!

It is helpful to have a notebook or journal to support your process. Take some time to answer these questions.

1. What patterns have come up in your life that relate to an occupation? (Nurse, teacher, athlete, poet)

2. What are some of your characteristics that are positive? (Angel, saint, storyteller, sage)

3. What are some negative characteristics that haunt you? (Gossip, thief, tyrant, slave)

Each Archetype has a positive Sun side and a darker Shadow side. For instance the Rescuer (one who rescues others) is a highly revered person. The Rescuer in the shadow though can become Codependent and ultimately be destructive to himself and the person he attempted to rescue. The Judge is a much-needed role in society. The shadow side of the Judge though can wreak havoc in a family or at work. No one wants to feel judged.

Look within and explore some of your Archetypal patterns. Also, look at how you live your life, how you spend your free time, and what you talk about. You can also ask your friends what they see as your patterns. It can be fun to explore your subconscious as it manifests in your outer life.

Come along on this Archetypal journey.

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Miss Kim runs a small restaurant, No. 37, which is opposite the *Terrace of the Leper King* (not far from Bayon Temple, Siem Reap, Cambodia). Like many Cambodians she struggles to make ends meet. Working long hours and travelling long distances to the market and back. Yet she wears a smile, a pleasant disposition that hides the day to day fight for survival. She will be a mother again in the months to follow. But she has faith that her God will provide for her family. These are some of her signature dishes. Lovingly made and served piping hot with rice (Baiso).

The names of the dishes have been phonetically translated into English and could be inaccurate.

Amok - Fish Curry made with Snakehead fish. Photograph © Mark Ulyseas

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Mixed vegetable with prawns (Chhang Banlai Krup Mukh) Photograph ©Mark Ulyseas

Stir Fried Beef (Bai Saiko Krin) Photograph © Mark Ulyseas

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Noodle soup with chopped beef and beef balls (Koitee Chee/Prohet Seko)
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Sour Soup Fish made with Snakehead fish (Somlo Snau Churu Trai)
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Spicy Fried Beef (Khakrin Saiko) Photograph ©Mark Ulyseas

Sauteed Chicken with boiled cabbage (Mundot Spekadoup) Photograph © Mark Ulyseas

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