



Content writing in English and in Hebrew כתיבת תוכן בעברית ובאנגלית

יואב גבאי כותב תוכן כובש ורהוט בעברית וגם באנגלית. נסיון רב-תחומי ובינלאומי קשר ודיבור עם מומחים במספר ארצות ובמגוון תחומים, תורמים לרוח דיאלוג עם הקורא ושיתוף בחוויה. בכתיבה, כמו גם בעיצוב גרפי ואיור, המטרה היא העברת מסר וקריאה לפועל כתגובה.

Yoav Gabbye writes capturing content and eloquently so in both English and Hebrew. International and interdisciplinary experience, contact and discourse with experts in a number of countries and a variety of fields, contribute to a spirit of dialogue with the reader and the sharing of experience. In literacy, as with graphic design and illustration, the purpose is getting a message across and calling for action in response.



SINGAPORE

The Far East offers great business opportunity serving great populations. A city-state on the Singapore Island, between Malasia and Indonesia, Singapore is a Successful economy cooperating to keep a well standing multi-cultural society continuously striving for excellence. Companies wishing to conduct business on the great Asian continent find Singapore an excellent business gateway into the East. Singapore is a modern advanced state with yet more development potential leaning on its free international trade and spirit of excellence. Many companies, using this successful business center as their doorway to the Asian market, intermingle and generate more business and far reaching trade in Asia.

Singapore, originally a fishermen's island, was a British Empire trade colony granted independence only decades ago. An independent state, Singapore's leadership had stated that excellence is the only way Singapore can exist in this competitive world. This recent British trade culture had received immigrants from neighboring Asian nationalities and became a multicultural population living in safety and good order. Singapore welcomes foreign business into Asia.



נוף חקלאות עירונית

חווית המוצר והירוק האסתטי היא אדירה, על אף מחירי החלל ושטח הגידול, וגם תודות לטכנולוגיה והאושר שבגידול לצריכה העצמית הבריאה. חקלאות עירונית (ח"ע) היא מגמה המכוונת לכסות את נוף העיר. והיא תכסה את הנוף גם היכן שהשמש אינה מאירה וגם אין אדמה לנטיעה. וזאת תודות למים ולחשמל הזורמים, הדאגה לצומח ולאיכות החיים.

דיירי הכרך אינם יכולים ממש לחיות רק על דיאטה העשויה ממוצרים שהם עצמם מגדלים, באופן סדיר. ואפילו אם יכלו, עלות הגידול בח"ע יחסית גבוהה: עם עלויות הטכנולוגיה, המים, החשמל, הבניה המגמתית וההתייחסות הסדירה, העלות המסתכמת תהייה גבוהה מזו של סתם קניית מצרכים בשוק. ונתון זה מתייחס גם לעלויות כלכליות וגם למימדי התפעול. התוסף העצמי להכנת ארוחות, יחד עם ההערכה של קציר הנוסף לצלחת באופן ישיר, הם לעומת זאת חלק עיקרי בהתהוותה של ח"ע בכרך העכשווי. זו פשוט החלפה של צמחים שנועדו עד כה רק לצרכים אסתטיים בכאלו לצריכה קולינרית. פרחים ותפרחות, זאת לומר, מוחלפים בירקות ופירות. הצמחים עדיין מספקים יופי לסביבה. אבל כעת מתווסף היופי שבתכליתם לצריכת מאכל.



Urban Agriculture Landscape

Aesthetic experience of greenery and produce, despite costs of space and cultivation and thanks to technology and joy in growing one's own fruit of consumption, Urban Agriculture (UA) is the trend aiming to cover the entire urban landscape. And cover the landscape even where no sun is shining and even not planted in soil. This is thanks to water, electricity and care for the plants.

Urban dwellers cannot live strictly on a diet of their own cultivation. And even if they could, the cost of UA is relatively high. With technology, water, electricity, construction and care it would far outweigh buying groceries at the market, both financially and physically. But as few parts of some meals, and appreciation of the process and harvesting straight to be served at dinner, may be reasons enough to manifest the UA trend around contemporary towns. And the naturally following replacements of aesthetic plants with produce growing vegetation, which is aesthetically pleasing in any event. And now with the added beauty in the function of consumption.

Municipal produce

references in body of text



Springdale Farm as seen from Springdale Road, Austin, TX

Urban agriculture is not quite as industrialized as out of the city farming has become. Regular farming had developed overcoming large areas, quantities and far delivery necessities. Farming industry has become very dependent on far distance transportation and long preservation periods, not to mention pesticide control of huge areas. It is located usually at distance from most of the population it serves, and has many reasons to keep at safe distance from populations. That is to satisfy a variety of demands like large fields, the means to work them and at a relatively controlled environment. And it is outside the city also because cities have always been developing in areas that facilitate living together to serve purposes other than working that very piece of land for produce we already have, conceptually. City agriculture and farming is actually growing and developing in conveniently close proximity with its consumers living in the city, in contemporary culture. It is like farming under a microscope, in terms of scale and close care. Preservation of produce for the short time interval between harvest and consumption allows for more traditional and relatively pre-chemical treatments. Less preserving chemicals in the fruit, while city dwellers enjoy continuous delivery of fresh produce from the local urban farms. Bringing farming into the city provides occupations of growing and harvesting to deliver fresh produce in, of and for the municipality residents and visitors of many cities.

Urban farmers routinely face issues of zoning, soil, water access, and profitability, as few examples. But the trend is for cities to develop zoning accommodations and generally promote agriculture endeavors within. The soil is processed and appropriated to culture, at the same time as such employment develops from local human resources. Architectural design and engineering solve water supply and drainage problems. And profitability is always an issue with a business, but produce is good and quality renders fine demand. This is simply another business running in the neighborhood and selling its fine produce. Regular country agriculture had traditionally been developing on large and larger areas of land as technology and investment allow. Fields are being worked outside the city, wherein farmers work their farms and produce for large portions of the consumer communities. A portion of this endeavor is taking place in cities too. Cities are developed about different industries which necessitate and accommodate large populations living close together. Many urban conditions and emissions of this populous had naturally left agriculture and farming at large away from the city. Municipal zoning does not specifically address the agriculture industry because it exists already in tact outside the city and to its full extent. There is no general need to bring agriculture fields into the city due to lack of produce. The need may be particular and addressing freshness of food harvested just nearby, alternatively. City dwellers are consuming also the produce of a farm just out of downtown, within city limits. Having an urban farm with its own specific produce enriches the city experience.

A number of cities in California, including San Francisco, Los Angeles, and San Diego have recently updated municipal policies to facilitate urban agriculture. That was in a response to strong community interests. Zoning is often the issue for farmers working in urban environments because of the sudden strange demands of agriculture from the city environment. But the latter is also interested in these farms because not only do they deliver yummy foods but they are at the same time creating more jobs in this dense populous. Agriculture boosts the economy of these urban communities. The University of California talks online about what urban agriculture is, its challenges and benefits (<http://u-canr.edu/sites/UrbanAg/>). This agricultural farming in urban environments, it reflects, can improve access to healthy food, promote community development, and create jobs. Well processed land shall produce within the city too. And there is solid demand from both businesses and individuals. People like being closer to and more involved with the food we eat. Even beyond preparation and knowledge of freshness in the food, there is the romanticized ideal of eating what grows on the very land where we live. Makes it feel like less of an import to the table.

Local chefs, professionals who care highly about quality and freshness in and of food they prepare, periodically stop at the local urban Farm to pick up fresh produce and herbs. Chefs are professionally interested in this type of agriculture. That is an industrial part of these cities and municipalities that indeed discover many interests in the growing of foods for urban dwellers within residentially zoned areas. University of Missouri online publication tells that "cities across the US and Canada were interested in seeing how regional food systems can be developed to bring together the interests of municipalities, advocates and practitioners" (<http://extension.missouri.edu/foodsystems/urbanagriculture.aspx>). Cities, farmers and consumers, therefore, are all clearly quite interested in the trend. Agriculture is a whole industry which not only delivers our consumption, but also necessitates cleaner environments; air, water and land. These are general interests shared by all dense populations. Cities are interested in cleaning up their natural settings, while adding a good contributing industry to the neighborhoods and city life.

These are obviously not agriculture fields just outside the city and spreading out to the country, to be perfectly clear. These fields are located within city limits and the consumer community. Driving from the Capitol building in Austin, Texas, as example, within about 20 minutes of driving through downtown, then eastward and not even past suburbia, you'll find a working farm. Small fields only adjacent to the neighborhood road. Cesar Chavez (1st) Street east from the busy downtown Austin, turning left on Springdale Road, and while keeping north for a minute, between houses in the neighborhood appears a farm. Its area stretches where you'd regularly expect just a few more dwelling structures or a school / community center in a residential zone. The Springdale Farm, Owned and farmed by Glenn and Paula Moore, is nevertheless living and working on city land, its market opens Wednesdays and Saturdays 9 AM to 1 PM. There you'll find a variety of fresh produce. This market is just a well lit indoor space with a cash register and a variety of fresh vegetables, eggs, fruit-jams, herbs, and every farm product you might imagine getting. Farm products are available to purchase and consume. Outside the market there's a divided area for parking. But beyond the market building stretch fields where the produce is fertilized and grown. These are small fields, as to agricultural scale. And the livestock area, where moms often take the kids to look at chickens and ducks. Duck eggs are sold at the farm market, too, and are attested to be rather tasty. Quite nice to have food that grows close by.



Central space about which this urban farm is organized

On the Springdale farm website (<http://www.springdalefarmaustin.com>) and Facebook page (<https://www.facebook.com/SpringdaleFarmATX>) you'll find information about produce and history bringing about this lovely urban farm: Glenn and Paula purchased the property in 1992 through the City of Austin's Economic Re-Development Program, that enticed small businesses to come to east Austin to hire employees from the east side community based on the Neighborhood Commercial Management Program and their Job Creation and Retention goals. The property served as home to the family's landscaping and lawn maintenance company, Texas Trees and Landscapes, until January of 2009, when Springdale Farm was formed. Seven long time employees, including three employed for more than a decade, work tirelessly in the day to day endeavors of farming. The farm is committed to growing produce for anyone in the area interested in eating fresh, local food and works daily to create a sustainable future "for ourselves and our community." (<http://www.springdalefarmaustin.com/about-us.html>) Other farms in the Austin city area alone are Boggy Creek Farm, Hausbar Farm, GuestHaus and Rain Lily Farm. All provide tours to the farm. Visitors may learn about farming and agriculture in urban environments, and at large. Large scale farms outside the city would neither have the need for such community contact and awareness, nor be bothered to provide the small scale setting to educate a community and visitors. And that certainly not conveniently within a dense urban community. Caring for and being part of the community is important to these urban farmers, Feeding the community is their pride and joy.

Growing and cultivating produce on fields that happen to be located in urban environment and then selling at a local and though more specific market, one might argue, is simply 'Agriculture'. With only this difference of scale, both these private enterprises and larger agriculture industry are delivering a near identical service. This is just a simple difference between employing a tailor and buying garments at a clothing department store. That may be so on a variety of levels, leaving the word Agriculture in both titles for the industry and urban product experience as one. Scale, however, and especially with its relationship to the human body, in our case, makes all the difference worth mentioning. Agriculture is itself a game with scale and a variety of possibilities where scale is manipulated.

Before agriculture, ancient man was beside himself with rejoice over those little, hard and stale ancestors of corn or banana, or the tough meat of a skinny cow ancestor or kangaroo, if he won the match. A bad hunter / gatherer would himself be hunted and gathered, with his own fruit of target acting simply as bait. A good man would dine with care, and paying heed to the most immediate environment. Those evenings could not occur very often. The savannah was rich with fruit and game. But also with predators and dangers occupying vast areas, completely out of man's human scale. He was very early to realize that chasing after his dream bush daily in a mostly unfamiliar jungle sometimes works well, sometimes not, but never holds anything particular for which to be looking forward. Cultivating nature's crops by simply copying what nature does on its own anyway, at concentration and more to human scale and diction, was then the outbreak of agriculture on earth. A behavior of the human species on our planet ever since - agriculture had become a clear phenotype of human genetic replication; the human gene's ability, that is, to construct not just the individual human being but also his immediate environment. Immediate environment because early man's simple technologies had allowed him strictly manual labor at human scale, and so as to feed a small community.



This urban farm's common area for visitors interested in learning about and enjoying country atmosphere in the city

The early beginning of agriculture shares scale with today's urban agriculture, though clearly for opposite reasoning. Early man lacked the technology to work more land, and to preserve its produce if he could. Urban farmers, on the other hand, apply top of the line technologies to grow fitting in residentially planned districts, to-scale. Both came to terms with remaining at human scale, and this smaller production scale is renowned to make all the difference. scales have grown too with occupation becoming industry. This, while allowing for great varieties in human occupations, had also impacted the resulting varied produce. Industrial produce is clearly of lesser quality than the more personally cultivated one for many more conventionally accepted reasons that would be worth mentioning here. The question here is how, where, when and why the difference should equate or maybe even outweigh the investment into growing one's own.

With technology constantly growing the scope and scale of human focused intervention, like agriculture and transporting produce preservation, and with local land work becoming crop-growing enterprises for global distribution, come two main phenomena to note. One is the loss of quality associated with a move from the more personal human scale to the more general larger industry and global scale. The other is man's natural need to feel more involved and closer related to the body producing the food he is consuming. We are mostly very conscious and educated, people. But our most important decisions are made behind the scenes of our conscious minds, incognito (David Eagleman Phd.). This is somewhat due to our evolutionary gap, the fact that we are well adapted and evolved to live in our environment as it was the order of 2000 years ago. Instincts must still or even especially now push us to attempt our best work of local land; contemporary urban agriculture. Calculated both ahead of and behind the scenes of our conscious minds is a strong tendency to grow on local land anywhere possible. Results of these calculations are served to our consciousness as mere decisions to work lands we dwell on because of this, that and the other simple reasons, say, quality, freshness and locality. Many true reasons for the endeavor are indeed quality of food and life. Reasoning may well arise as simple cognitive dissonance fighting narratives to simply support this agriculture undertaking. This undertaking may really be just an instinct we still exercise. An instinct we were needing daily in our older environment, the one we've adapted to, and which only now we've fully mustered.



Urban farm market, convenience and lovely produce

Urban human dwellings originated with rising industries' preference to have locally concentrated man power at its disposal. And was quite evident in the dawn of cities that people's actual quality of living was addressed far down the urban-life agenda. Modern times have lifted quality of life to rather the top of urban life's mission quest - bettering local environments to address our living environment. These new and better local urban environments naturally allow and hence call for land produce, technology depending. And technology is plentiful and working very symbiotically with new relatively clean urban environments to render great produce from the land. Urban farming is offering better quality of life for urban dwellers on many levels. Food freshness and quality are one level while less polluted and oxygen rich living environments are another. The mere psychological aspect of living where good fresh food grows may offer yet another level of lifestyle improvement.

Distinction is often outlined between nature and industry; the natural VS artificial. Interaction with our environment, however, renders industry as a natural human gene's phenotype. Having created our industrial society for the promotion of our species is as valid a solution for continuous replication of our genes in human DNA as does directing growth of arms and legs and livers, brains and all other systems our bodies naturally grow to survive. That is considering contribution of all our body parts and functions as survival machines and strategies for our (selfish) genes - as evolution's currency (Dawkins, Richard Phd). All our body parts, that is, exist so as to allow for ongoing replication of our genes, in purpose, as does the environment we develop and manipulate. Industry is a natural phenomena, where actively replicating human DNA is present. This is the natural way of the world and following the universal law of evolution. Agriculture arrives in our society as a way to replicate nature's own fertile manipulations, at an enclosed and controlled environment, for ease of harvest. Early man was copying nature's behavior in his controlled environment and developed agriculture. Much of nature's true ways in contemporary culture is industry itself, generally, and the agriculture industry in particular. Our landscapes often reflect this. Lay and simple men and women, many of whom live in urban environments, most naturally still express some of their ancestral instincts. Where early man was copying nature's produce onto his own fields of reign, that is, contemporary man now copies the agriculture industry's spirit into his urban dwelling environments. A symbiosis of tradition and technology in contemporary society is now developing urban agriculture.



This farm is located within Austin city limits



Urban dwellers enjoying this farm's attractions with their kids

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Urban dwellers cannot live strictly on a diet of their own cultivation. And even if they could, the cost of UA is relatively high. With technology, water, electricity, construction and care it would far outweigh buying groceries at the market, both financially and physically. But as few parts of some meals, and appreciation of the process and harvesting straight to be served at dinner, may be reasons enough to manifest the UA trend around contemporary towns. And the naturally following replacements of aesthetic plants with produce growing vegetation, which is aesthetically pleasing in any event, and now with the added beauty in the function of consumption.

Urban farms are not the agriculture industry and can't compete with large scale farms production. They hold, however, a placement of high organic quality, freshness, flavor and relative scarcity. These urban farms, producing market valued food and selling it at small local farm markets, are naturally located at outskirts. They are positioned where or beyond where the urban environment borders suburbia. There you'll find actual pseudo-industrial organic agriculture fields where small yet still market quantities are grown for sale on location.

Agriculture grows and is operated on deeper into the well - built urban setting. Buildings, business and residential, offer flat surfaces where ornament plants grow in good sun, in any event. And even indoors and away from the sun and the Earth, vegetation may be cultivated under special conditions. Electric lighting over the hydroponic system does away with need for ground or the sun. Soil is hard to move upstairs, store, maintain and work. And water runs relatively free up buildings through city water systems.

City dwellers, therefore, cultivate many fruitful and edible plants now. Harvest is really delicious and indeed there is a tasty difference between vegetable bought at markets and ones grown at home. Picked up and set into a salad within hours or minutes of harvest. That is, versus stored, delivered, displayed, purchased, brought home, refrigerated and only then consumed. The difference is clear, and not only a placebo effect, which nevertheless is as real an experience component as one can be.

Homegrown food is great, healthy, delicious and self - made. But it's not free, nor does it normally cover your diet. Cultivating food even at home naturally has expenses. And also, we consume more than what we might grow and / or at a higher rate. It is not a necessarily cheaper or all around healthier lifestyle. Homegrown agriculture is a fun activity, a hobby, and with culinary bonus. Also, it is not at all less beautiful than the

regular flowers in a garden or at an indoors location. Architecture teaches us how monumental buildings were made far ornamental and in time became very simple looking, when we learned to appreciate beauty in function. In a similar way we are witnessing a trend of home and business owners replacing the regular aesthetically designated vegetation with culinary consumption UA even further in. Agriculture is cultivated even on many built flat surfaces on multiple levels inside buildings. This trend is recently picking up, though has always had some form of however small and far apart manifest. This is a new trend in towns on many levels, literally.

It is possible that in the near future and soon enough the trend would pick up very massively with urban populations. Then UA's gain shall become market sized. And with all kinds of exchange and barter systems it will then become realistic in use as to give up need for rural areas other than designated to recreation and waste. Built environments offer much more surface than appears. A fictional UA planet, otherwise like this one, could easily have agriculture cultivated only in urban and suburban locations. Cities would still work as well as ours do, where rural areas are left uncultivated. That world would probably be mostly built. This is not too far - fetched. Might be looking approximately so in our lifetime and on this very planet.

Cities and even buildings provide a variety of nature's and recreation experiences. Cities are growing bigger all the time, and technology allows us now to cultivate fine agricultural produce in town. Urban society still today needs rural farms' produce. With disregard to the market value the endeavor delivers, cities and towns are already manifesting the trend with great success and aesthetic values. UA is indeed a growing trend in contemporary cities everywhere. And with technology and running water you may grow everything you wish nearly anywhere you'd wish it. The urban landscape is fertile and productive. UA is covering the city landscape and urban experience.



Thinking Up Reality

Fully controlled by the human mind, thoughts in fact manifest reality. Beyond the tangible universe (or even multiverse- Deutsch, David- the sum of parallel universes), realm of 'external' reality, there is the thoughts, ideas, theories and paradigms- realm of the inner mind, with imagination. Not brain- that is physically tangible and therefore external (Dr. Dyer, Wayne W. NY 2001). Reality is then called 'external', because ideas about its behavior are within the internal, relatively independent mind (the self). A fuzzy line is between external reality and its mostly comprehending mind, made up of senses signal messages and perception. All are thoughts eventually (and initially). Despite the external quality reality transmits quite convincingly, all we receive is but imagery for thoughts to cosmetically fit a paradigm, only then to be defined as reality - external too. This is the only knowledge available of reality. Thoughts, however, are not random entities - they are within the control of the mind thinking them. Thoughts in fact build up reality, and should be cared for and after accordingly.

Psychology of perception speaks of the reconstructive power of a mind in defining reality. Physical scientific investigation, around the modern field of quantum mechanics, leads further to ideas about thoughts and the importance of explanation and knowledge. An event may indeed be happening outside of thoughts, but it is never clear cut how much external, as the one for whom it is clear, or not, has always been a part of the very system in question. Religion is far too wide a subject to cover here, though many of these topics may seemingly be directing to spiritual thoughts of faith. Spiritual issues will be touched, indeed, but not religious ones. Reality is dominantly within thoughts, which are controlled by minds. Thoughts should be controlled and cared for, as they are within the mind's controllable assets and reality's physical deterrents.

Man develops philosophical mind and spirit ideas, and some religions as well, to be able to live with the apparent order of things, or non thereof. Control over thoughts can empirically become evident. Experiments show that one can not be focused on more than one thought at a time- a thought which continuously can be changed to another- at will. "Thoughts are vital, living things, little bundles of energy, if you will." (Sharma, Robin S. London 1997). The main idea is to activate imagination in positive directions, as it seems to be somewhat of a determinator in terms of reality. "... begin to live out the glory of your imagination, not your memory." (ibid). Thoughts can be controlled, and are real entities of reality, making it. 'External' events are never registered before they pass through this inner 'cosmetics department'. Reality always ends up looking how one makes it look.

Perception is a concept of psychology, studying behavior within our reconstructed notions of reality, to show, define and demonstrate understanding. When a sense signals an image, we "... may be able to utilize information coming ... from senses other than the....." sense we might describe (Vernon, M.D. Harmondsworth, 1962). The mind is able to reconstruct information, regardless quality of sensation signals, and we enjoy a concrete reality. Descartes: "I know there is a reality thanks to signals from my senses. I know that my senses have deceived me at times. My senses may always have deceived me. I may know not of reality at all. I may have no senses." (ibid).

"It might be argued that the process of perceiving in older children and adults is as rapid and accurate as to be quite dissimilar to that of little children" (ibid). A respective look at children is so as to clarify how much of reality is in fact due to thought manipulation. "It is generally assumed that children's structure of subjective reality substantially differs from adults'. Thus... the subjective world of a newborn child for the most

part is the product of the ego, the dependent reality (tableaux) which exists only thanks to the continuous effort in the child's mind (soliptic world)." (Subbotsky, EV. Hertfordshire 1992). Solipsism is all about the mind's power of constructing reality to seem as convincing as sensual data. This is an ultimately totalitarian form of the psychological cognitive dissonance. The belief is that only one mind exists with inner thoughts, necessarily yours (mine), creating the experience of reality and everyone else in it, including me (you), through a convincing dream like mechanism (Deutsch, David. London, 1997). This theory can be neither proved nor refuted, and it is dramatically radical for this discussion. The mere existence of such a theory, though, goes to clearly express the power of the intangible self, within the mind, to create all of reality.

The Fabric of Reality is a modern science philosophy book, refuting solipsism for not being a serious enough explanation for anything, but only a way to dismiss ourselves from the need of explanations. "We realists take the view that reality is out there: objective, physical and independent of what we believe about it. But we never experience that reality directly. Every last scrap of our external experience is of virtual reality." (Deutsch, David. London 1997). Our only perception of reality is, as far as we know, a virtual reality generation- screening all our knowledge with some sensual input, lacking or superfluous, to build up an existence image we call reality. Examining the known realm of absolute truth, one may investigate mathematics. But "The comprehensible mathematical truths are precisely the infinitesimal minority which can be rendered in virtual reality." (ibid). Familiarity is what the mind allows be reality. "Arthur C. Clarke once remarked that 'any sufficiently advanced technology is indistinguishable from magic'" (ibid). "... there is no logical way to prove true existence. True existence is what appears to an ordinary, untrained consciousness. But when it comes under logical scrutiny, true existence cannot be found. .. We often find contradictions between the way certain things appear and their actual mode of existence..." (His Holiness, the Dalai Lama. USA 2001). How much of what we know do we know and how deep are illusions. "Disillusionment arises due to a discrepancy between the way a situation appears to be and the way it actually is." (ibid). Consciousness is clearer when it sees how closely we can predict the behavior of events in reality, though still a consciousness biased perspective.

Modern physics' quantum mechanics, further pondering the very fabric of reality, is a theory of probabilities. This theory in fact leaves the actual existence of reality up to they who ponder it. "There is no out there out there, independent of what's going on in here (the mind)." (Wolf, Fred Alan, Ph.D. Washington, 2004). Although reality is discussed in mainly tangible terms, how tangible is this reality is highly in debate, as nobody knows of a tangible component in the brain playing the true self. "How can we continue to see the world as real, if the self that is determining it to be real is intangible?" (Ramtha. ibid). "... quantum mechanics gives responsibility straight in your lap" (Newberg, Andrew B. M.D. ibid). It is still within the human mind to decide what is real, choosing alternatives out of what is only probable. Or rather probable, as "... we only see what we believe is possible." (Pert, Candace, Ph.D. ibid).

We have power over our virtual reality generators, demonstrating an optimistic look on reality. That is by following optimistic thoughts. Not alone does perceptual psychology show that we think up our reality at the many stages and walks of life, but as legibly does a modern physics scientific look on the very fabric of reality- mainly to glorify knowledge (explicitly relative genetics and evolution) and explanations. All are a realm of thought majority. Clear focus can only be directed at a thought at a time. Thoughts do create reality, while they are within humble human control. Be mindful of thinking, thoughts are reality.

Improvisation

Music is a dialogue of improvisation between all its participants- *composers, performers and listeners* (Benson, Bruce Ellis. Cambridge, 2003.). "Each improvisation is a one time experience...", but one about improvisational dialogue [of freedom] (Schneer, Georgette. New York, 1994.). Active participation is normally suggested by music, as stated (linguistics philosopher) "Theodor Adorno: Interpreting language means: understanding language; interpreting music means: *making music*." (Benson, Bruce Ellis. Cambridge, 2003.). Even in regular spoken language- sentences, phrases or even just words are used freely, rather than mere letters or vocal expressions. With musical improvisation, too, phrases and ideas are expressed, rather than mere notes- though *free from textual dictation*.

Research will start off with *musical therapy* issues, as it is momentarily dependent on real time patient participative reactions. But it would also be reflecting on *music-performance and composition* issues (Houde, Marc. The Sacredness of Improvisation and its Role in Music Therapy, Ontario, 2006. And Nordoff, Paul, and Robbins, Clive. Improvisation as tool for therapy, the John Day Company, New York, 1977). The video will express an improvising guitar as effector on a dancer's moves, so *body movement improvisation* shall be looked at, as well (Schneer, Georgette. Movement Improvisation, Human Kinetics, New York, 1994). This would already be a *dialogue*, an interesting component of music (Benson, Bruce Ellis. The Improvisation of Musical Dialogue, A Phenomenology of Music, Cambridge, 2003). I will also look at Dr David Robertson's ideas of the *mind and music's meditation* affect on it, and even at the component of *improvisation in comedy* (David, Larry. Curb Your Enthusiasm, Warner Bros, Los Angeles, 2003).

Improvisation is *working the moment*, but is dependent on actual *ideas* to be driven. "... Improvisation is (to me) having an idea (or a feeling) and expressing it nonverbally... we all live by practicing the recognition and performance of nonverbal cues." (Schneer, Georgette. New York, 1994.). With no textual entities to recite from, *ideas of the individual's spirit* are with expression out of the body. We don't know what physical component is responsible for the human spirit, probably in the brain. But getting in touch with our ancestral mind through non-verbal expression helps bring out the spirit, even if not define it (Robertson, David, ph.d. Brisbane, 2007.). This meditation form of improvisation is used to get in touch with our *ancestral mind- away from the neo-cortex thinking one*, so as to relieve the stress of past reflections and future projections- getting in touch with the mind of only the present, that which is about *just being*.

The improvisation I am concerned with, hence, is not just musical but rather *interdisciplinary*. This is about improvisation of musical sound, body movement and their fusion in dance and even Human Body Flight. Flight is a concept to be thought of as ideas for both musical and movement expressions while improvising *guitar and dance dialogues*, and the video will also present my experience- using improvisation as *creative choreography technique* for a Free-Flight competition in Arizona, 2000.

<https://www.youtube.com/watch?v=tp-1APktrGO> - Dance & guitar improv, Australia 2007

<https://www.youtube.com/watch?v=ujjpSz4B6i4> - Human body flight improv

The Planets

Florentine and Rufus were sitting in the backyard listening to *The Planets* (by Gustav Holst, 1874-1934), having hired it recently from the university's library, to follow recommending reputation. On second hearing, not yet familiar enough with the piece to know who composed it and with what impressed expression, for every musical piece Florentine calls the name of a planet from our solar system- as if demonstrating a familiarity with the work. Rufus, though somewhat confused and impressed with the appearing knowledge, despite casual disbelief, cannot shake a called out planet's imagery in his mind's eye from the music heard. Never so once the planet is named by Florentine. Asked how she knows so convincingly to name which piece which planet, she was recalling a book by Carl Sagan, *The Cosmos* (1985), wherein lengthy descriptions of the planets impressed her to name the music as she did.

Was Carl Sagan listening to *The Planets*, being impressed to write *The Cosmos*, or was *The Planets*' composer moved by Carl Sagan's words to compose music with relevance, they were wondering. A sense of ignorance held them down softly. Which is older, they could easily read on the cd case, and find the book online for publication dates. But chilling in the backyard as they do, who could be bothered.

Chilling on with reflection about it, Rufus was swept to wonder about the nature of interest. Rufus does not believe in 'talent', per se, as example. Instead, he is convinced people do well in what they are more experienced, alone- due to pure interest. 'Interest in...' is what Rufus likes to call what people regularly define as 'talented', in compliment. That evening Florentine and Rufus were left in the back yard, chilling as they enjoy the evening, dealing with a pure dose of quality interest, sparking up their minds. they were appreciating a choking spark to the fire of excellence not, and Florentine did seem very smart and convincing giving musical pieces relevant sounding names, off hand. There's no reason to know the pieces' names and composer to enjoy music, Rufus just really wanted to, nonetheless.

When the situation was becoming conveniently practical they both got straight down with informing themselves about the music and literature. Research is quick and easy in the digital and digitizing culture and society. Informed they are. But not the particular knowledge, rather a fusion of perspectives' imagery, has directed them both to grow constantly and consistently knowledgeable about those which move personally. In this new digital world execution of this strategy proves not to be so much of a bother after all.

