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EDGES

NEW PLANETARY PATTERNS

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INFLUENTIAL THINKERS

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Woman
Tradition*

THE HEART BOND

Michael
Ventura

Cultural
Power
Surge

THE SCIENCE HERESY

Lynn
Margulis

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Fritjof
Capra

Willis
Harman

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Weed

Jean
Houston

Hazel
Henderson

William John
Thompson

*Who goes
to Quacks?*

VOLUME 4, NUMBER 3

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Applewood presents

Matthew Fox Jean Houston Robert Bly & Marion Woodman

Matthew Fox, a founding director of the Applewood Centre, will be in Toronto next year for an evening lecture on the theme "Creation Spirituality: Gifts of Awe, Gifts of Liberation" on Friday, April 3. He will also lead a workshop on Saturday, April 4 that is designed to "liberate the mystic in each of us."

Jean Houston will lead her first Applewood-sponsored program on the weekend of September 25-27, 1992. The workshop will be held in central Toronto.

"Bly & Woodman on Men and Women" is the working title of a six-episode television series produced as well for home video use. A \$1.8 million Applewood production, this ground-breaking series features Robert Bly and Marion Woodman in a conference setting, dealing in-depth with the critical issues facing men and women today as they seek to understand themselves and expand their capacities for intimacy.

Filmed in September 1991, the video cassettes will be available early in 1992.

For information on these and other up-coming events contact Applewood.

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Please send me more information about the following:

- ☐ Matthew Fox program, April 3-4, 1992
- ☐ Jean Houston program, September 25-27, 1992
- ☐ "Bly and Woodman on Men and Women" six-part video series

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TRAINER: Jo Nelson, a senior consultant with ICA Canada, is a highly skilled trainer and group facilitator. She is a graduate in education and anthropology. Her professional background includes 20 years in education and developing human resources with ICA in 6 nations.

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Values and the Future of Money

The global economy seems a gigantic, mechanistic force rearranging our world for better or worse. But money is a human creation which reflects our desires and values. Several writers show how people can take charge of money and the economy.

"Indebtedness is a form of interdependency by which certain people leverage themselves into being players in the game."

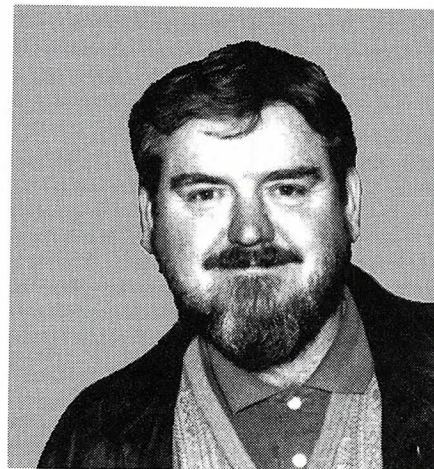
Betting on the Debtors

WILLIAM IRWIN THOMPSON

*Dr William Irwin Thompson is a cultural historian. He has taught at Cornell, M.I.T. and the Universities of Toronto, Hawaii and Syracuse. Born in Chicago, Dr Thompson received his PhD from Cornell University. In 1972 he established the Lindisfarne Institute in New York as a contemplative education centre devoted to the study and realization of a new planetary culture. Dr Thompson is the Lindisfarne Scholar of the Cathedral of St. John the Divine in New York City. He also participates in various seminars and conferences with the Lindisfarne Fellows at the Crestone Mountain Zen Centre in Colorado and the Chinook Learning Centre on Whidbey Island, Washington. Since 1967 he has published fourteen books, including one historical study, a novel, two books of poetry, two works of cultural philosophy, and several books on contemporary affairs, one of which, *At the Edge of History*, was nominated for the National Book Award in 1972. In 1986 he received the Oslo International Poetry Festival Award.*

*Dr. Thompson describes himself as a historian of cultures, but as one who finds walls between disciplines distasteful, he easily puts on the cap of the polymath to let his imagination range widely across the stage of history. His most recent book, *The American Replacement of Nature* (Doubleday, 1991), is another superb and entertaining example of his craft; another work, co-authored with David Spangler is also off the press, *Reimagination of the World: A Critique of the**

New Age, Science, and Popular Culture (Bear and Company, Santa Fe, 1991). The excerpt that follows interfaces the edges of many disciplines to cast an unusual light on contemporary affairs. As Thompson observes the phenomenon of planetization, he is as much concerned with "the dark side of the force" and its capacity for both global mischief and integration. As he describes the self-generating (autopoietic) play and flow of a planetary economy, he sees chaos dynamics creating quite unusual responses. What follows is an excerpt from "The Rise of an Autopoietic Economy," an extemporaneous talk given in Chicago. A fuller exposition of these ideas can be found in Thompson's essay in *Gaia: A New Way of Knowing* (Lindisfarne Press, 1987).



trist R.D. Laing. We were part of a beautiful conference on psychology, ecology and systems theory in 1980 at a monastery in Saragossa, Spain. He and I were involved in a series of very dramatic discussions in front of all the conference participants. Suddenly he attacked me in a dramatic, but not personal, way. He attacked the whole framework of science, the rational framework of quantification and measurement. He said, "With this framework that goes all the way back to Galileo we are killing the world in order to understand it." This short exchange caused me to reflect deeply on the reductionist perceptions of science. I was, at that time, working on the manuscript for my book *The Turning Point* and decided to incorporate it as a central point and theme throughout the book.

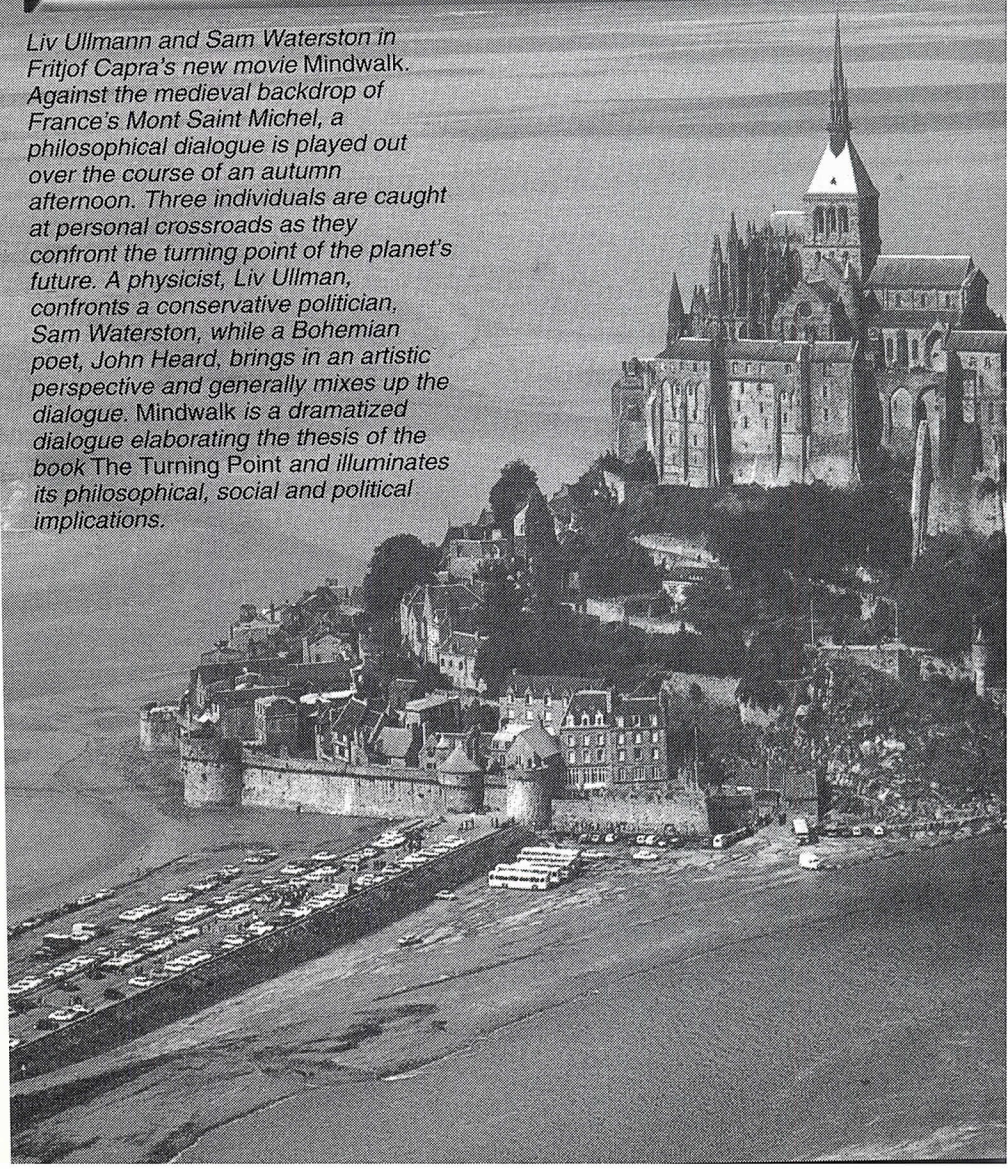
Half of my professional work is as a scientist and an author. The other half is as an activist. As an activist I try to change people's values and thinking through a sustained educational campaign. That part of me has become much stronger in the past few years especially since the birth of my daughter in 1986. When I used to lecture (before 1986), I would say, "We need to preserve nature and protect the environment for the sake of the future, for the sake of our children." I was trying to make a point, metaphorically, not having any children of my own. However, I can hardly make that same point any more in a lecture or public meeting without tears welling up in my eyes. The birth of my daughter has given my work a much stronger emotional charge.

The Elmwood Institute, which I founded nearly a decade ago, is currently designing a high school curriculum with an ecological focus, as a pilot project for the United States. This institute is an ecological think tank with 1500 members. We are also sponsoring an invitational symposium in San Francisco with 15 experts from all over the world to try to understand the population problem from a systemic perspective and try to envisage sustainable population growth. ♦

MINDWALK: a new perspective



Liv Ullmann and Sam Waterston in Fritjof Capra's new movie Mindwalk. Against the medieval backdrop of France's Mont Saint Michel, a philosophical dialogue is played out over the course of an autumn afternoon. Three individuals are caught at personal crossroads as they confront the turning point of the planet's future. A physicist, Liv Ullman, confronts a conservative politician, Sam Waterston, while a Bohemian poet, John Heard, brings in an artistic perspective and generally mixes up the dialogue. Mindwalk is a dramatized dialogue elaborating the thesis of the book The Turning Point and illuminates its philosophical, social and political implications.



Fritjof Capra's Turning Points

From a conversation with Bill Staples



Fritjof Capra's first book, *The Tao of Physics* (1975), an exploration of the parallels between modern physics and Eastern mysticism, became an underground bestseller with over one million copies sold in fifteen languages. In the international bestseller *The Turning Point* (1982) Capra showed how the revolution in modern physics foreshadows an imminent revolution in all sciences and a transformation of our worldview and values. He co-authored *Green Politics* in 1984 with Charlene Spretnak and founded the Elmwood Institute in Berkeley, California to launch practical and specific campaigns, symposia and dialogues to support the shift from the mechanical, reductionist worldview to one of holism and ecology. Capra's latest work was co-writing a full-length feature film, *Mindwalk*, starring Liv Ullman and Sam Waterston. This film version of *The Turning Point* drew large crowds at the Toronto Film Festival in 1990 and also played at Cannes in 1989.

Born in Austria, Capra received his PhD in theoretical physics from the University of Vienna, and has since done research at universities in France, England and the United States. During the course of his research he came to understand the broader implications of the key ideas of modern science and comprehend the relationship between analytical thinking and meditative experience, between quantum theory and Zen. In his view, the major problems of our time are all interconnected and interdependent facets of one single crisis, which is essentially a crisis of perception. This crisis is part of a "paradigm shift," a cultural shift from a mechanistic worldview to a holistic and ecological view, from a value system based on domination to one based on partnership. Such a change of paradigms is now crucial if we are going to survive and build a sustainable future.

Working with my brother to research and put together the movie *Mindwalk* has been an important and satisfying experience. But getting international stars like Liv Ullman to put across dramatically the complex points of science and philosophy raised by my book *The Turning*

Point has added tremendous excitement to the project. *The Turning Point* raised important questions about where we are heading as a society, but it was also a metaphor for the turning points in my own life.

Back in Austria, I was a conscientious objector and did not do my stint of military service after high school. When I moved to Santa Cruz, I still had those beliefs. One late afternoon in 1968, I was sitting on my couch with the sun coming through the shutters reading a little booklet called *Gandhi on Nonviolence*. I came across the line, "When you win a war, there is no reason to celebrate." You might get drawn into an unwanted war, but if you win you should be compassionate for all the people who died, instead of celebrating. I was really jolted by that line and my beliefs began to come together for me in new ways.

About a year later another turning point happened in my life on a beach in Santa Cruz. Like so many other people in the sixties I had become interested in Indian philosophy. My most detailed introduction was from a book called *The Dance of Shiva* by Ananda Coomaraswamy. I had an intimate knowledge of the interaction of subatomic particles which physicists had often called an energy dance, a dance of creation and destruction. I was sitting on the beach, looking out at the waves and I had a vision of a cosmic dance. It was a vision of the cosmic dance of particle physics related to the divine dance of Shiva. In an instant I had become aware of the link between quantum physics and the meditation systems of the east.

The vision was so impressive that I went back to my lab and designed a photomontage of the Shiva statue with particle tracks behind it.

It was at that time that the core idea for my book *The Tao of Physics* was formed. Today, over two decades later, I still have the montage of the energy patterns of the dancing Shiva behind my desk in my office.

Another turning point happened during a meeting with the famous psychia-

LETTERS

Iron John and Warrior Spirit

Regarding the furore caused by Robert Bly's *Iron John*, I would like to add my comments to the growing mountain of opinions within the arena of "men's consciousness."

I come from a Celtic society (Scotland) which is gradually rediscovering its cultural identity and tribal history—a history which has been subverted for hundreds of years and is only now beginning to re-establish itself in a positive way.

To access the warrior spirit within, battle re-enactments are organised using only hand-held weapons. As there are no firearms allowed, all "fighting" is restricted to an eye-to-eye basis. Both women and men take part in these battles (warrior spirit is not restricted to gender and Celtic women traditionally stood with their men during battle).

This may sound extremely violent to a North American audience, but it is far more stage-managed than brutal. Furthermore I think that a tragic confusion is occurring between violence and aggression in many people's minds.

To ignore, deny, or denigrate the dynamic of *yang* invalidates much of what is innate to human nature and can lead to an unnatural and unhealthy perspective. Aggression is a manifestation of that energy but the presence or experience of that energy does not (as so many seem to think) immediately lead to the presence and experience of violence.

There are some injuries sustained during these battles; but less in fact than those sustained in many contact sports.

Yet different than sport, the battles have no gender or skill requirement, and only a minimal age restriction. In addition, village fayres are set up, groups can meet within the context of cultural and period dress, crafts and skills are demonstrated, partnerships are formed and strangers become friends.

My current relationship was literally founded "in the heat of battle." As I fought alongside my (female) partner, I discovered a reliance and respect which has carried on into daily life.

Domestically, it appears to be an easy task for a male to dominate a female. It is an entirely different situation to attempt such domination when your partner may well be more skilled or experienced in a battle situation. Best of all, the experience emphasizes the appropriate use of aggressive energy in the proper situation and blesses the warrior spirit in all who access it with a pure intent.

When we leave the battlefield we often find that "peace has broken out between us."

Perhaps if we tried to live more towards that attitude, the world would be a better place.

Iain D. McDonald
Victoria, British Columbia

Congratulations

Congratulations on your efforts with *Edges*. It's wonderful. It keeps me going out here in the wastelands of Australian bureaucracy where I am planting a few seeds through my consulting work. I am working with mythic journeys and the skills from Jean Houston's Human Capacities Training, and spontaneous theatre as part of a leadership program for senior civil-service executives. It's revolutionary work here—one gets vertigo from being way out on a limb.

It is like a desert in Canberra in so many ways. And yet here and there I find a fellow traveller who knows about mythic journeys. And others who are at least willing to hear a good story. So thanks for the encouragement I get from the magazine. I rely on it.

Jane Murray
Canberra, ACT, Australia

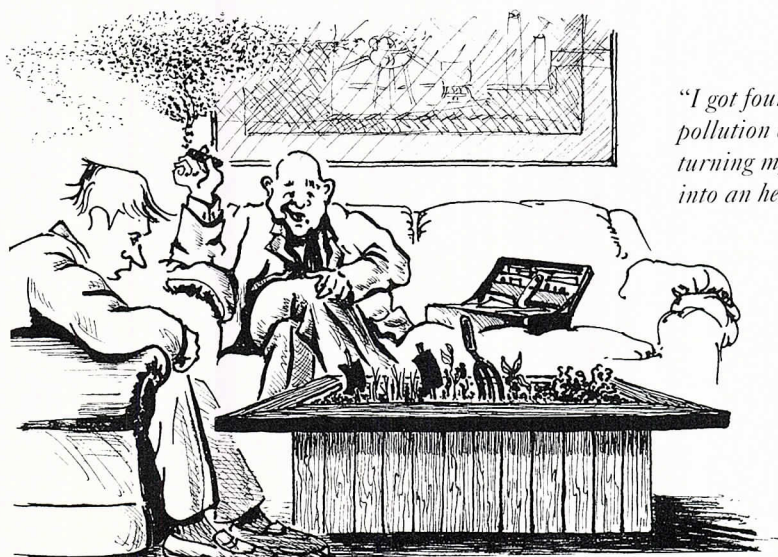
Fabulous!

I have just read my first issue of *Edges* cover to cover. It's fabulous! It's so good that you've extended your coverage in the US. Could you please send a list of back issues and purchase prices?

J. Donaldson
Nevada City, CA

APOLOGY

Edges regrets the oversight of not publishing the author of "Ode (Owed) to the Farmer," a poem which appeared in Vol. 3, No. 4 of Edges, March 1991. The author of the poem was Denise Smith, of Weston, Ontario. Thank you for your contribution, Denise, and our apologies for the oversight.



"I got four more pollution credits for turning my sandbox into an herb garden."

Nobody forecast these events. They were unpredictable. Later, with the vision of hindsight that is always 20-20, commentators pointed to many indicators that something was brewing, but the prophecies of media pundits proved to be wide of the mark. They predicted ten years for the two Germanys to reunite. In fact, it took but a few months. For several years the fall of Gorbachev has been "imminent," but he is still standing tall.

A second characteristic of this kind of change is that anything can trigger it. One is reminded of the "butterfly effect" by which, to quote scientist David Peat, a perturbation as delicate as the flutter of a butterfly's wings can flip a non-linear system from order into chaos. Some people are convinced that the impact of rock bands broadcasting from West Germany stirred the populist uprising in East Germany. The butterfly effect should comfort those overwhelmed individuals who wonder, "What can one person do?" Apparently small and insignificant actions can have a considerable ripple effect beyond our ken.

Another quality of this change is the cascade effect. What began in Poland cascaded through the rest of the Warsaw Pact. In the erstwhile USSR, diminutive Estonia started the ball rolling; the drive for autonomy then spread through the rest of the 15 republics.

Some attribute this suddenness to cosmic energy patterns and extra-historical forces. Others point to the slow, painfully patient, compassionate work of individuals and small groups over many years. When the exciting, rollercoaster ride of transition is over, it is individuals and small groups who will collaborate creatively and patiently on the more taxing work of building new societies out of the rubble.

The overt change in geographies and economies is complemented by shifts rippling through the disciplines. It is impossible to keep up with the worlds of artificial intelligence, genetic engineering, fifth and sixth generation computers, virtual reality, outer space and inner space. I suspect that as the germinations fully mature, we will know definitively that things are never

*When the rollercoaster ride
of transition is over,
individuals and small
groups will collaborate
creatively and patiently
on building new societies
out of the rubble.*

going to be the same. The strange phenomena appearing in *Star Trek* episodes could be extrapolations of work already in progress.

Still other transformations do not easily capture mainstream media attention, but feature in alternative or public media: the trends toward "groundfloor management" where decisions are made as low as possible in an organization; the popularization of the "myth factor" through people like Bill Moyers on Public Television; our increased sensitivity to the struggle of indigenous peoples and our interest in their myths, rites and icons; the sense that partnership works—from international corporations to local collaborations; the groundswell for a new kind of education that treats children as more than

units of future human production.

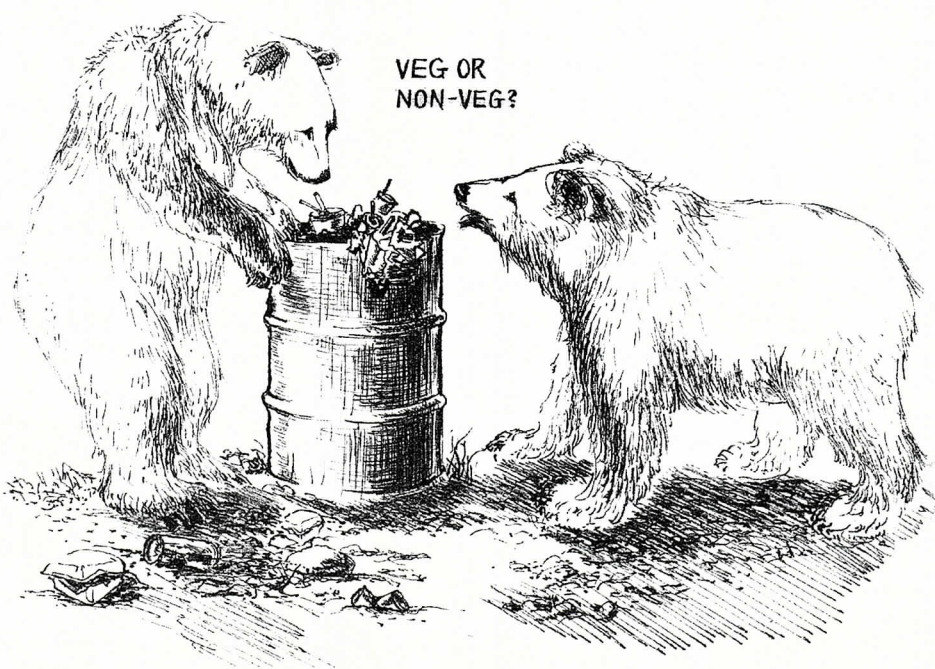
New Focus for Edges

For the last four years we have shared with our readers a sampling of some of the most influential thinking and practice in the "softer" disciplines of ecology, local economics, culture, mythology, wellness and education. New subscribers continually write for back issues, but most are sold out.

The Best of Edges attempts to capture the master images that are enlivening human imaginations today. It reframes some of the themes and contributions that have graced these pages, especially the early issues along with new material. You will find ideas and images that are changing how people think about the world and how they operate. We hope you enjoy *The Best of Edges* as much as we have enjoyed bringing it to you.

Beginning with the next issue, *Edges* will move from studying planetary patterns to surveying the dynamics of change. Global and local agents of change will be featured side by side. Articles will be shorter, and there will be more of them. *Edges* will continue to pique your imagination and, hopefully, your motivation.

We take this opportunity to wish our readers and our contributors the compliments of the Season. ♦



The BEST of EDGES

NEW PLANETARY PATTERNS

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Statement of Purpose A wave of change sweeping through societies has shaken the foundations of civilization. Every facet of existence is being challenged to evolve into new planetary patterns of knowing, doing and being. The Institute of Cultural Affairs weaves new relations between individuals, groups, organizations and communities. At the core of ICA's work is spirit, sustained by the myths and techniques of many cultures, moving to help shape social transformation. ICA's research, education, organizational change and international linking programs work together to elicit new planetary patterns.

The opinions in *Edges* articles do not necessarily represent the policies or views of ICA Canada.

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Editorial

Overheard in a Toronto streetcar on the way downtown: one women be-moaned two back-to-back bank robberies in the East End. Another fielded this complaint with an indirection, "Well, you know, there are so many changes in the world today." The complainant responded with a real world-stopper, "What changes?" The other looked stunned, as if she had just realized she was talking to an extraterrestrial. Her response was mild, "Well, so many people out of work, rolling strikes, Quebec and the Canadian constitution...you know."

Outside my window, a behemoth Hydroscopic Badger extends a giant claw to dig up the the roadway for new streetcar tracks. What that monster is doing to solid concrete and railway ties is unbelievable. It is a good image of the force of change moving through history today. This of change onrush is good fodder for the news media, but some of its aspects are giving map and atlas makers a hard time. The caption of one cartoon, depicting a press run of a new atlas, was "Stop the press! Another republic has declared independence!" Like the concrete on my local street, nations are breaking up, realigning and recombining in unforeseeable ways. Not since the decolonization of Africa when dozens of new nations appeared during the 1950s and 1960s have atlas publishers had to be so much on their toes.

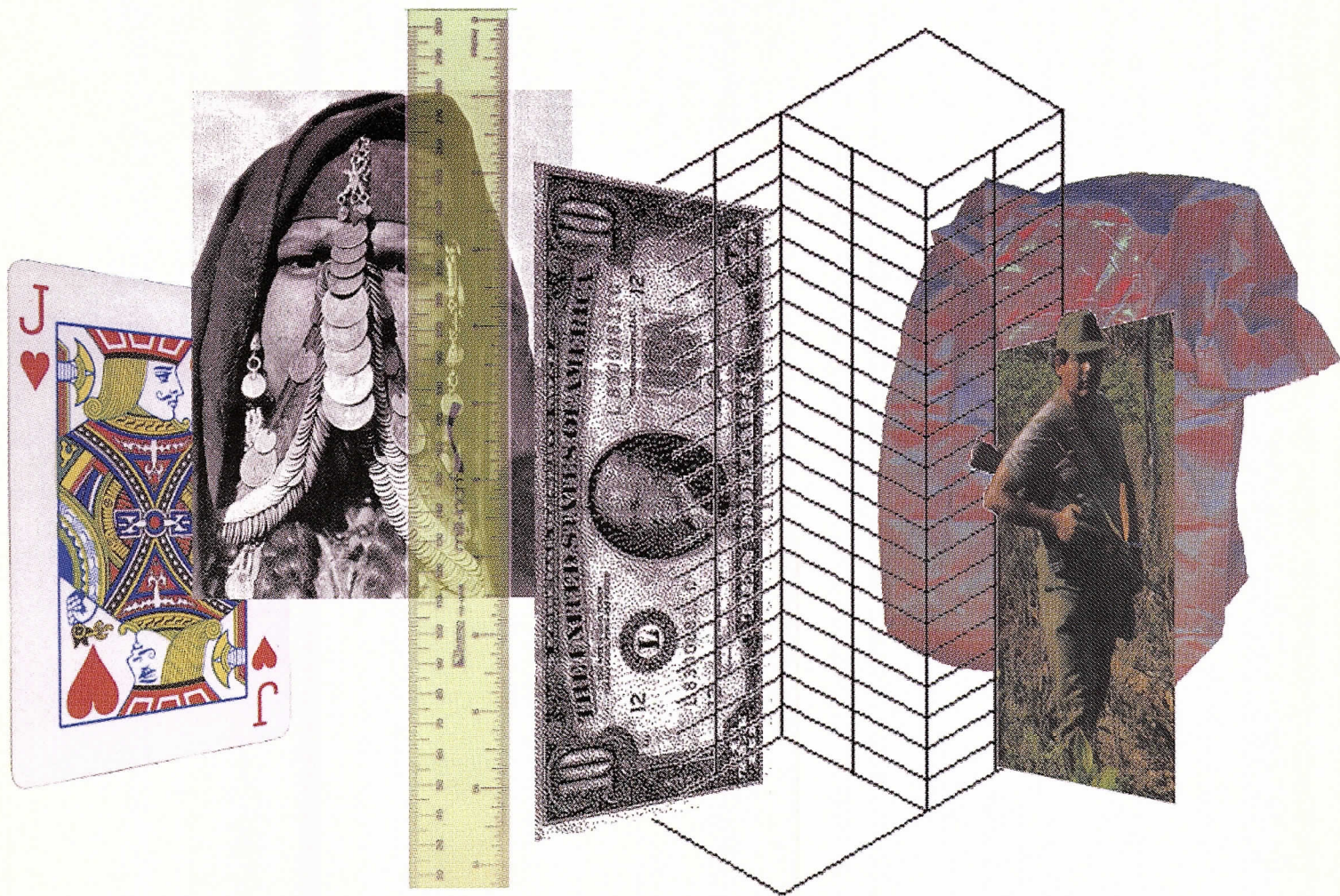
Jacques Attali, French professor, writer, president of the European Bank for Reconstruction and Development, and advisor to President Mitterand, writes in his latest book, *Millennium*: "What was beyond the grasp of imagination yesterday, except perhaps in the fertile minds of futurists and fiction writers, has already happened today. The Berlin Wall has crumbled; test-tube fertilization is routine, and a camel herder in sub-Saharan Africa can speak on a pocket-sized cellular phone to a suburban commuter in Los Angeles. Future shock is yesterday." History seems to have jammed its foot down hard on the accelerator. Evolutionary change was once measured in millions of years. William Irwin Thompson warns in his book *Pacific Shift* that "the acceleration of history will shortly bring about a situation in which major transformative events will begin to occur all at once, or within the time frame of months and weeks rather than decades and years."

We felt this "all-at-once" quality keenly in the second half of 1989. Our eyes were glued to TV sets as Eastern Europe tore itself away from the Communist bloc and went into the birth throes of national democracies. Just months ago we watched the Soviet Union withstand the tremors of a coup, declare an end to its Communist system, rip itself apart and tentatively to put itself back together again, all in the space of three weeks.

continued on next page



Edges magazine is now printed on Eco-Gloss, a paper which contains over 50% post-commercial and 5% post-consumer waste. The printing ink contains more than 60% pine resin or vegetable oils.



The stages of culture each have their own economies. First, there is the idea of value in currency. "I don't want to trade my pig for your bushel of corn because I don't know how many pigs equal a bushel of corn." We create an intermediary called "currency" or coinage and that is part of the rise of alphabetic thinking. This is all related to a radical change in sensibility.

When we move up from coinage and the alphabet in the 6th century BCE to print and paper currency, we have the rise of capitalism. As we begin to move into late industrialization even paper currency and bills of exchange are not enough to run a global economy. In his study of capitalism, Fernand Braudel says that the genius of the English, how they came to rule

the world and make London the dominant world city in the 18th and 19th centuries, was that they did two things: they created a national bank and they created a national debt. They never paid off the national debt. They did sell debt-service notes. This is equivalent to my saying, "I have a loan. I will sell you my loan, and you'll now get all the interest on it." This is just as if it were a bond with no one ever really intending to pay back the loan...or the national debt. The biggest bums in history were the crown heads of Europe, like Charles V and Prince Phillip II. They were massively in debt to the bankers of Europe and they never paid off their debts.

Today, in the same way, nothing is going on with Brazil and Argentina that is very different from what went on in

the formative game of capitalism. No one ever pays back their national debt. They just pay the debt service which allows the game to go forward, and this creates the volume of deficit spending that is enough to create a planetary economy. Braudel maintains that deficit spending was the real secret to England's power, while everybody in the 18th century was saying in the old-fashioned way, "We can't live beyond our means. We have to collect more money and save and be frugal. There's only a fixed amount." This is an example of the finite-box mentality in which money is an object, not a process and, like a volume of water, is a fixed thing. If you push here then it must rise up there, and everything is finite and closed.

This is not the case in chaos dynam-

New Players—Higher Stakes

If the United Nations, and not merely the United States sucking down some Buds and kicking some butt, can integrate the underdog Palestinians and Arabs into the new world civilization, then we will be able to take an enlightened step away from the cultural entropy of global religious warfare from Ireland to Indonesia to Idaho. If we take the high road and don't relive the Crusades or the Thirty Years' War all over again, then the second pulse of global transformation, around the turn of the millennium, would be "the Gaia Politique." [This would be] the reconstitution of the world economy in the biosphere in a rearticulation of the cultural relationships between the northern and southern hemispheres. Before, when we refused to extend participation in the expanding phase-space of the world economy, we experienced our contradictions as an economic depression and a world war. Now, as we are refusing to extend participation in the expanding phase-space of the global electronic economy, we are experiencing our contradictions in the form of planetary ecological damage and Third World participation in the global flow of currencies through the shadow economy of the drug traffic. The drug traffic is a shadow economy that outlines a real emergent form, the collapse of the post-war doctrine of development; it is noise that has to be transformed into information. We recognize that the Cold War is over, but we have not yet recognized that its related 1940s concept of Third World Development is also over. ♦

—William Irwin Thompson

From The American Replacement of Nature: The Everyday Acts and Outrageous Evolution of Economic Life. New York: Doubleday, 1991. Hardback, 160 pp.

ics, in topology and in autopoietic (self-generating) systems. Autopoietic systems create their own value in transaction. Indebtedness is a form of interdependency by which certain people leverage themselves into being players in the game. This can be seen with Argentina, Brazil and the US, the largest debtor nation.

This situation came out of systems of defence spending and deficit spending in World War II. We became addicted to the societal response of running our economy through the defence industries and of always trying to keep the population terrorized enough to constantly motivate itself enough to have massive investment in big science. Fear of the enemy terrorizes the population so that scientists are allowed by the public to be cast in the role of saviours of America, because they are going to rescue the American people from those Soviet scientists. However, if and when we can put all this behind us, the question will be this: How can we stimulate investment in science without a war economy?

The world system really has changed. The World War II system probably ended in 1984 with the doctrine of Nuclear Winter. The economy began to shift into a global flow of trillions of dollars a day. Only 15 percent of this flow is related to factories, goods and services. The other 85 percent is just the information flow playing on its own momentum. This is the rise of an autopoietic economy that has such massive volume that you just can't back it up with any goods. So, what is holding the economy up?

The answer is a totally irrational belief system. In the same way that after World War II we extended credit to the middle classes in order to create new markets, we are now extending credit to the nations and allowing Brazil and Argentina and the USA to be like na-

tional futures. Rather than buying stock in General Electric or Nestlé, we are really buying stocks in currencies, in treasury notes and bonds, and we're making a bet that America is going to make the transition from a civilian to a scientific economy. That belief structure (which could change overnight very easily in the US) is drawing European, Middle Eastern and Japanese capital into the United States.

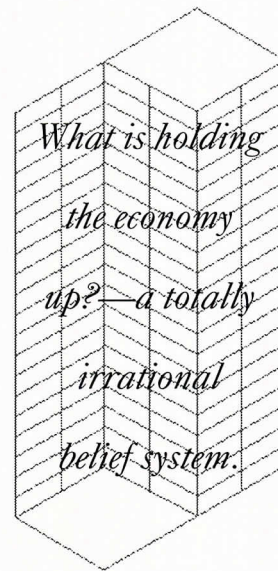
Will this be sufficient to create the capital formation to make the shift? It's very clear that there's nothing backing it up. We can't back it up with gold and we can't back it up with real estate be-

cause their values can be inflated only so far. Japan's real estate is now worth more than all of the continental United States. Switzerland is like the Beverly Hills of the planet. Most of the money in Swiss banks goes into insurance companies who are buying and securing it with real estate, because Switzerland is a secure place. But after a while it has to be backed up by something else. What we are now seeing is that it is being backed up by a na-

tion's capacity for scientific innovation. That capacity is based strictly on belief systems.

The big question is this: Will America make that transition or will there be a reaction? Will the reaction be, "America first! Aryan Nation! My country right or wrong! And get rid of the smart guys; let's go back to protectionism!"? That reaction would be the sign of the collapse of America as a world power and an implosion into the kind of Aryan nation that Margaret Atwood describes in her Canadian nightmare of a fundamentalist America in her book *The Handmaid's Tale*.

I think there's a good chance we're not going to go that way, and that's what all my Irish palaver about "planetary culture" is about. ♦



Should the Public Sector be Replaced?

BRIAN GRIFFITH

Democratic government has become the discredited "public sector."

Is this to be replaced, not by a military junta, but by market forces?

Brian Griffith is a freelance writer who has been featured regularly in Edges. He has studied history and done community development work in Canada, India and Kenya. As a writer, he is concerned with ethics and values in a planetary society. He seeks to combine inter-cultural studies with ethical reasoning in the discussion of current issues.

Imagine that the neo-conservative revolution is completely victorious. The rights and powers of private business are placed above meddlesome government control. The incompetent state withers away—along with its claim to represent "the public interest." In the new economic order, government bureaucrats must get out and make it in the real world. Step by progressive step, everything from postal service to libraries to water is privatized. In an "ever more competitive future," freeloaders can no longer claim a "right" to goods or services they don't have the power to get for themselves.

This sort of vision is commonly taken as "conservative" in North America. Many people even see it as the fulfillment of Judeo-Christian morality. As if it was Jesus Christ who said, "The cream always rises to the top." As if neo-conservatives were leading us back to the traditions of their ancestral farming communities.

Actually, in Western tradition until only a few years ago, governments were expected to regulate business. They tried to shelter local industries, prevent price-fixing, or decree wage rates. Of course, even now civil servants make feeble efforts to manage the economy. But their powers are slipping and their efforts are discredited. The political heads of the USA,

Canada and Britain accept that government should just move out of the way. A new for-profit world order has emerged, eclipsing the powers formerly given to elected governments.

Under old-fashioned democratic rule, each community elected its rep-

resentatives, and these people decided what kinds of schools, public health care, or roads to provide. They imposed taxes to support those things, "for the public good." Then, all businesses operating within the territory had no choice but to pay their share, or lose their licence. And no businesses

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from outside the territory could gain access to that market unless they also paid (at least) their share in duty-taxes. Governments could not allow their taxes to be undercut by foreign traders operating under lower taxes.

But now, with the drive for "free trade zones," the rules of the game have changed. Business people have won an additional option. If they do not like the taxes and regulations imposed by their government, they can, without penalty, leave. They can locate in another country (within their free trade zone) which has lower taxes and looser regulations. Then they can save on government-imposed expenses, yet still retain the same free access to their old country's market. And with this concession, governments have given up their main power to hold business accountable.

In the old "welfare state," labour organized nationally to lobby for laws protecting workers' rights. The various national or regional governments of North America each enacted their differing minimum wage and maximum working-hour laws. Some passed requirements toward equal pay for women. But now, international business can do an end-run around such regulations. Businesses can go outside where the stricter rules apply and still sell everywhere in North America. In effect, business has risen above accountability to any particular community or electorate.

Under the new rules of free trade, business naturally gravitates to whatever nation offers the lowest taxes and labour rates. And the country with the lowest taxes must make itself "competitive" by setting lower standards for public services. Now, if a country's elected representatives try to upgrade their health or education systems or to raise their minimum wage, they must fear the additional expense will drive business away. Nations must now operate in fear of being deserted by their own business people.

Politicians, instead of asking themselves what social programs they want for their people, must ask which country will make the most sacrifices to attract business. Which nation will offer its labour for the lowest minimum wage? Which will do without equal pay for women? Which will offer the least restrictive pollution controls?

Of course very many businesses are looking more for skilled professionals than for cheap labour. And this could draw them to locate where people have high skills rather than where taxes and labour costs are low. But skilled labour requires education. And education, a government expense, is one of the costs being limited to control taxes. Robert B. Reich (in *The Work of Nations*) points out that some business leaders in North America now advocate freer immigration of skilled professionals. This would allow an almost unlimited supply of skilled people trained at foreign expense. And then the North American corporate elite would be even less dependent on the quality of public education in their own land.

"Free" trade seems to require reducing the public burden on business. We are even more familiar with the means of doing this: postponing payment on the public debt, privatizing health and education, assigning national expenses to local governments,

neglecting the roads and other public works, offering "tax holidays" to industry, or redistributing the tax burden from corporations to individuals.

In Canada, the free trade agreement involved largely replacing two major sources of government revenue—import duties paid by US corporations, and the manufacturers tax paid by Canadian corporations. These two taxes on corporations were replaced by a sales tax on each individual "consumer." The neo-conservatives claim to stand for each person paying their own way. In practice, they stand for the rights of corporations above the rights of individuals.

So how far will this go in an "ever more competitive future?" We seem to be in the bright hot mid-morning of an age ruled by multi-national corporations. Democratic government has become the discredited "public sector." And perhaps this is to be replaced, not by a military junta, but by market forces.

If this is "the trend," is there any countervailing force? *Should* there be?

The neo-conservative faith seems to be that there should not be any counter-force to international business interests. Nothing should stand in the way of market forces.

Of course traditionally, cultural and political institutions were meant to check and balance economic power.

And such a social balance could return. Maybe that would be more "conservative."

Already, the ecology movement is a rising cultural counterforce reaching across all ethnic and denominational boundaries. Perhaps some day soon we will elect political leaders who will resume searching for helpful regulation, rather than no regulation of the economy. Our governments could still take back their powers, and learn from past mistakes instead of giving up on the ever-elusive public interest. Business could be the last "sector" of society to rule over the others before a wider democracy of interests is built. ♦



The LETSYSTEM Takes Off

BRIAN STANFIELD

A lot of people (who didn't understand the concept) said that LETS (the Local Employment Trading System) simply couldn't work in a big city. But it looks like LETS in Toronto is here to stay. "With 130 accounts, ongoing trading and continuing enthusiasm, the LETS group in Toronto," says Dave Burman, one of its coordinators, "looks forward to the day when it is a model for the rest of the country."

The LETSystem first saw the light of day in the Comox Valley, British Columbia in 1983. It recorded trading worth \$350,000 in its first five years. Michael Linton, the founder of the LETSystem, has subsequently helped set up community currencies across North America. The sidebar shows how LETS works.

LETS is structured as follows. LETS is a not-for-profit organization whose rights and authority are vested in a trustee who acts as agent for the accountholders. The system simply provides an information exchange and recording service through which users can maintain accounts of their trading. The LETS agency maintains a system of accounts in a quasi-currency, "green dollars," the unit being related to the prevalent legal tender. All accounts start at zero; no money is deposited or issued. The agency acts only on the authority of an account holder in making a credit transfer from that account to another. There is never any obligation to trade and account holders may know each other's balance and turnover. No interest is charged or paid on bal-

How LETS works

Joe cuts firewood. Peter is a welder and he wants wood but has no money. Joe doesn't want any welding. This is where the pure barter system stops. However, if Joe and Peter are members of the LETSystem, then Joe delivers the wood and Peter picks up the phone and dials the LETS recording machine, "Hi, this is Peter, No. 48. Please acknowledge Joe, No. 83, for \$75 for firewood." In turn, Joe employs the carpenter, who has a haircut, gets some clothes made, buys food from the farmer. The farmer now can pay for a welder, so Peter gets to work again.

Margaret needs the brakes fixed on her car. She is billed for parts and taxes in national dollars, which represents the essential outgoing costs, and pays the balance—for the installation work—in green dollars.

The unit of exchange, the green dollar, remains where it is generated, providing continual liquidity. The community's ultimate resource, the productive time of its members, need never be limited by lack of money.

—Michael Linton

ances. Administrative costs are recovered in internal currency from accounts on a cost-of-service basis.

The whole idea of participation in the system is to move your account from a positive to a negative balance by giving and receiving goods and services. A positive balance is a credit position. A negative balance is not a debt but simply a commitment to future participation through trading services with other people and thus keeping the whole system active.

The Toronto LETS, launched in January 1990, offers services from acupuncture treatments, house painting, French language classes and organic foods to room rentals, PC software, haircuts and word processing

services. There are now six LETSystems in Ontario, and four more are in germination. A new LETS was recently launched in Muskoka. Says John Comeau, the Muskoka sytem trustee from Bracebridge, "There has been lots of informal trading in the region, so LETS is a natural."

In LETSPLAY, a game depicting how LETS actually operates, "Sandy" lauds the benefits of the trading system to "Jeff" who doubts he has anything to offer for trade:

"Everybody's got something. What do you like to do? You like cooking, right? You could offer cooking lessons, or even cook meals for people in their homes once a week, or whatever! That's really one of the best things about LETS—it lets people do what

they're good at and what they like to do. So you don't have to do whatever the market or the business world asks. And, you can get all sorts of things you wouldn't be able to afford normally. Just last week I got a massage for ten federal dollars because 60% of the cost was in green! I could never normally afford \$35 for a massage of all things."

Dave Burman comments: "People who hear the LETS story generally want to sign up for it eagerly. Some are slow to take the first step of making the phone call. Others want to participate, but wonder what they really have to offer. But once they begin trying it out, it becomes a lot of fun. People find they suddenly have access to consumer goods and services that normally wouldn't fit in their budget."

Across Canada there are LETSystems in operation in British Columbia, Winnipeg, and Charlottetown, and in Ontario in Ottawa, Toronto, Timmins, Muskoka, Uxbridge, Bracebridge and Elmvale. There are at least fifteen LETSystems operating in Australia all the way from Rockhampton in Queensland to Margaret River in Western Australia. At least five systems are operating in New Zealand, and five in the US. ♦

Michael Linton is with Landsman Community Services Ltd., 375 Johnstone Ave., Courtenay, B.C. V9N 2Y2. Copyright by Michael Linton. Contact addresses for LETS in Ottawa and Toronto are: Ottawa LETSystem, PO Box 1396, Stn "B," Ottawa, Ont., K1P 5R4. LETSystem Toronto, 28 Verbena Avenue, Toronto, Ont., M6S 1K1.

The Heart of Learning

Has your ability to learn new skills plateaued? Are you failing to meet the vast requirements for training? Visionary and compassionate educators point to new hope for people and for schools.

DR REUVEN FEUERSTEIN

For Dr Reuven Feuerstein, intelligence is far from a fixed, static, unalterable commodity. It can develop and it can change, and that change depends on the belief system of the subject. This eminent educator insists that if the need is great enough and the belief in possibility intense enough, and the teacher's intervention creative enough, miracles can happen in the learner, however disabled. Feuerstein's code name for this is "structural modifiability." In this excerpt from an article previously published in Edges, he tells of such a miracle.

Dr Feuerstein is the internationally respected Director of the Hadassah Wizo Canada Research Institute in Jerusalem, Israel. Working with child victims of the holocaust in the 1940s exposed Dr Feuerstein to learning disabilities caused by extreme cultural deprivation. Refusing to believe that IQ tests gave a realistic reading of children's intelligence, he created his own Learning Potential Assessment Device designed to pinpoint flaws in any child's learning ability. Then corrective measures could be taken. Key to Dr Feuerstein's idea of learning is the commitment of the mediator or teacher to the future of the student. His theory and practice of Structural and Cognitive Modifiability and Instrumental Enrichment have revolutionized learning and teaching for thousands of people. He conducts presentations and seminars internationally. At his institute, teachers from many nations are taught to intervene in problem-solving to guide students through basic thinking processes.

What do I mean by modifiability? And by structural change? Modifiability does not mean that the individual will learn something more. It does not refer to changes which are guaranteed by development. I am talking about unexpected changes, not a part of the development process but departures from the predicted course of development. When we speak of this kind of change, we are concerned with how the individual changes the course of its own life.

Let me give the example of Rabital. Rabital was a girl brought to me by her mother. Before she came there were a lot of letters pleading with me to help this girl; I asked why I needed so many letters, but when I saw the girl I understood. Everyone who had seen her said nothing could be done. This Rabital had a clear genetic condition which gave her a bird-like face with a big nose and squinting eyes with small pupils. She was mute—she had no voice; the best she could produce orally was a kind of shrill scream. And she was in a state of *abulia*—she could not initiate acts by herself. To get her to do something, you had to give her sensorial stimuli—then she would start, but if you did not push more, she would stop where she was in the middle of the act. This was not catatonia, but a similar condition—*abulia*.

When the girl was brought to me, I tried to do something. For three hours I kept at it, but it didn't work out; I was desperate; I told the mother I

had not been able to have any impact on the child. The mother was very depressed and said, "I see that you don't believe anything can be done." She started to cry, saying, "I came to the most optimistic man. To whom will I turn now?" Then, quite suddenly, she said, "Teach me how to do it and I will do it with her myself." The social workers had told me that the mother was just as pathological as the child because she

*"I will
never allow
my daughter
to be
an idiot!"*

lived in a totally unreal world—this mother believed that this child could be changed. The possibility of doing something for her seemed to me very unrealistic. At any rate, I took it upon myself to teach the mother what to do, how to mediate the world to the child.

I would see the mother two or three times a year. For quite a while the girl did not do much. About six years later the mother came to see me. I had been out of the country for quite a while. She said, "Rabital is reading, creating sentences, doing mathemat-

cal operations." My initial reaction was, "Well, another case of desperate thinking by a desperate mother." The mother picked up a magnetic tray with letters on it. She gave Rabital a word. Rabital picked out the letters slowly, put them on the tray, and there was the word. And then there was a sentence, and then there were mathematical operations, additions and subtractions. You can imagine how badly this made me feel; I felt that my disbelief must have kept back Rabital from developing. If I had used my belief, it would have made a greater difference.

Then Rabital started to learn the computer. Finding the letters was very painful for her; she had to look this way and that in order to locate them. Because of the *abulia*, the mother had to twist her arm a bit to get her to do it. Rabital was becoming a different person: on the computer, she was learning to write and answer questions. Every advance she made I experienced as a slap in the face for my unbelief. I asked her, "Rabital, why do you have to have your mother near you all the time?" So she wrote this answer on the computer: "Very Honourable Professor Feuerstein," (I felt this "honourable" was very ironic) "if you, like me, had lived all your life with people telling you that you would never be able to do better and with all these people believing that you can't do it, then you, honourable professor, would not give up your mother." I accepted this as a very strong slap.

The word that came out constantly was the word, "believe." This mother said to me, "I will never allow my daughter Rabital to be an idiot!" Her need was incredible. It was the need that changed Rabital's life. How did she do it? This mother imposed herself on Rabital—she didn't let Rabital fall into herself. She penetrated her system. I saw from time to time that this arm-twisting was a little bit painful. So I said, "Don't do this, please." The mother was clear about the moral choice she had made: she could have allowed Rabital the false freedom of letting things be—the freedom to be an imbecile, to live like an idiot; or she could twist Rabital's arm a bit, to take something from her freedom in order to allow her a higher quality of life.

So her mother would say, "Rabital, do you like me? Do you like your mother?"—"Yes." "Do you want to see her drop dead here?"—"No." "Well, if you don't want to see her drop dead, do it!" And this the mother does until today. I have a fifty-page biography that Rabital has written. You will understand what I mean when I describe structural modifiability as a departure from a predicted course of behaviour.

Now she has attained a certain purpose, God knows what other purposes she can fulfill. She has learned how to learn, not merely how to add on facts and techniques; she has learned how to continue learning into realms far beyond.❖



*Intellect alone has
never changed anyone.*

The HEART Bond

JOSEPH CHILTON PEARCE

Joseph Chilton Pearce, MA, is an internationally recognized lecturer in human development. He is the author of the 1960s bestseller, Crack in the Cosmic Egg, The Magical Child, which received worldwide attention as a study of the development of intelligence in children, and The Magical Child Matures, which takes this journey further. He presents his theory of human development to 15,000 people a year across the world. His work draws together the work of Piaget, current brain research, quantum theory, and the psychology of meditation. He postulated the need for a major shift in learning theory and in parent-child and teacher-student relationships. His ideas form the beginning of a way to heal our often fragmented lives and to tap our unrecognized potential. Recently he has been concentrating on problems of adolescence and adult life, recognizing that only as we change the models our children follow can breakdowns such as teenage illiteracy and crime be healed.

This passage is from a seminar given by Joseph Chilton Pearce at The Possible Society's National Invitation Training Seminar held in New Paltz, New York in 1987. Copyright © Joseph Chilton Pearce. He attests to his experience of the need for both head and heart energy in any attempt to teach or communicate.

.....
Recently I addressed an international conference of obstetricians at Oxford University in England. Obstetricians had been my *bête noir*, the target of my

wrath for years. Through Siddha meditation, however, that animosity had been removed. I stood before 225 obstetricians, showed them slides explaining why obstetrical practice was the most destructive force today, and was received with sincere warmth and enthusiasm. For within me my own heart had opened and flooded the hearts of everyone there. The bond of the heart is a universal, transpersonal bridge over which I could then run all my intellectual trucks, and those doctors could accept it because the heart made it all right to do so. The heart bond had given them a safe ambience in which they did not feel attacked. Then they could objectively look at their own activities from a new perspective. I have been told that real change took place that day, not from my intellectual prowess, nor from my information; but that something else took place which changed things. Intellect alone has never changed anyone. All change generates from the heart.

We always communicate on two levels. One level is from the heart, and if that communication takes place first, then our intellectual communication can be heard because the listener is in a safe place for listening.

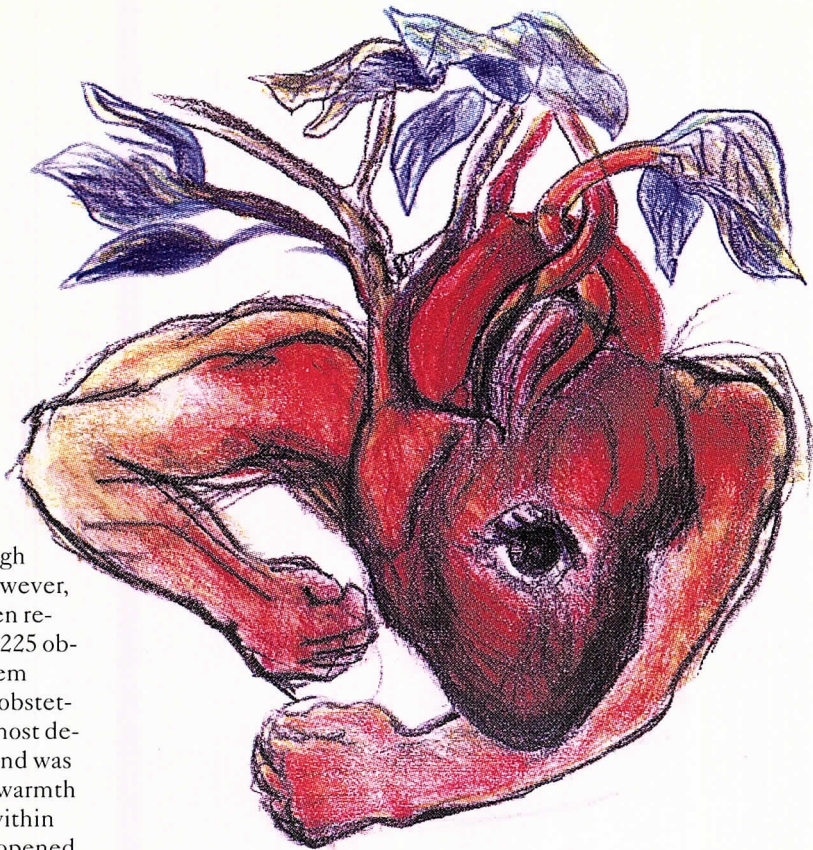
I think of friends in the nuclear disarmament movement. They are driven with a great passion, but are also very

angry people. A brilliant woman medical doctor campaigned against nuclear arms but with such anger one couldn't hear what she had to say. If people working for disarmament would turn within and get in touch with their hearts, and use that bond as the core of their message, things would happen.

I had been trying to change everything, to "bring the bad guys down," but my meditation teacher, Gurumayi said, "We're not here to change things, but to serve the world in love." That service brings about change. People working with dysfunctional children are bent on changing the behaviour of those kids. If the helpers would make the simple shift to the heart, and think of serving those kids rather than changing them, the children would be helped *and* changed. We must become aware of the signals, rather than drowning such signals from the child with our intellectual ideas of behavioural change.

Public school teachers feel caught between the grind-

stones of parents, administrators and unhappy dysfunctional children. But any teacher has the great opportunity to give those children the love of the heart. Our children are the most emotionally deprived children on earth, and the teacher could give them this one thing they need the most. Teachers could give this in spite of administrators, if they had that love to give. You can't give something you don't have. You can't love until you have first been loved. Only our own hearts within us can give us that love, but no intelligence can unfold until we come across a person who has developed that intelligence to a functional level. Our love can't be awakened until we come across one who has developed their own heart. If we are to give this power and love of the heart to children, we must first find it in ourselves. To find it in ourselves we must first find someone who has developed it in themselves. I found this awakening through Gurumayi and nothing has been the same since. ♦



*A radically expanded
view of intelligence
requires new methods
of learning.*



Cooperative learning in action: young math students learn fractions experientially by creating a team pizza in Northview Elementary School, Manhattan, Kansas.

FROM SCHOOLS TO Learning Centres

DEE DICKINSON

In a world of whirlwind change and mind-boggling challenges, Dee Dickinson insists on the power of education for turning challenges into opportunities. But her vision of education—"the creative, rational, flexible, perceptive, insightful, fully intelligent use of the human mind, body and spirit"—is the exact opposite of the conventional mode of pumping facts into the "receptacle" of the brain and then testing the holding power of the container—a worldview and a pedagogical method that should have faded long ago but is, alas, still with us. For Dee Dickinson, education is a total process involving not only the body, mind and spirit of the student, but a close partnership between teachers, students, school administrators, parents and the community. The extract that follows is from her Distinguished Scholar address at the conference of the Association of Supervision and Curriculum Development.

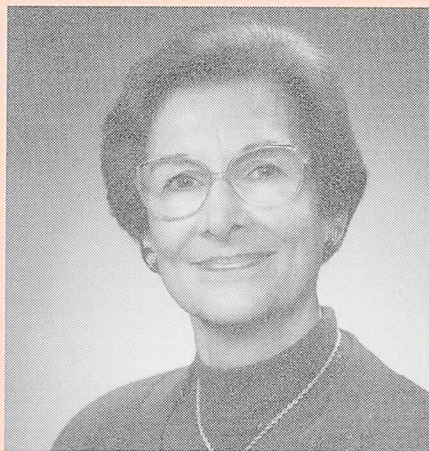
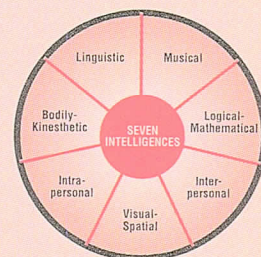
Dee Dickinson is President and Founder of New Horizons for Learning, an international education network, and edits its newsletter, On The Beam. She has taught at all levels from preschool to university, directed the Seattle Creative Activities Centre, produced a number of series for educational television and served on the White House Task Force on Innovative Learning and is chairperson of the Education Advisory Board of the National Learning Foundation. Her book, Creating the Future: Perspectives in Educational Change was published by Accelerated Learning Systems in London. She is co-authoring Learning Works with Linda MacRae Campbell and Bruce Campbell.

Scientists are proving that human beings can continue to grow and develop and learn and become more intelligent as long as they live—if they remain in positive, nurturing and stimulating environments that are responsive and offer opportunities for interaction. Furthermore, an increasing number of studies show that physical, emotional and mental health are interdependent.

Belief systems about what is possible in human development are of crucial importance, but beyond that, the tools for teaching and learning are essential. A radically expanded view of intelligence requires new methods, based on activating often passive or rote systems of learning. Dr Howard Gardner, for example, suggests that, in addition to verbal and

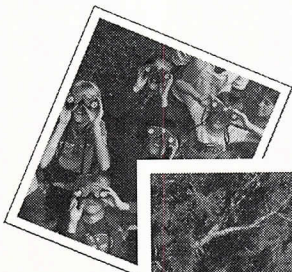
logical-mathematical intelligence, there are at least five other kinds—visual-spatial, bodily-kinesthetic, musical, interpersonal and intrapersonal intelligences. These are truly languages in which many people communicate more effectively than through words, and they can be entry points for learning. They are tools for problem-solving and self-expression. They can be developed in each individual but often lie latent, as students are limited by how their intelligence and achievement are measured.

Teaching and learning strategies that meet diverse needs include all of the visual arts, music, dance, drama and improvisational theatre, different kinds of thinking skills, cooperative learning, imagery and various kinds of interactive technology. Many schools that are meeting the needs of students with different kinds of intelligence are incorporating such teaching strategies in every subject. Teachers find that the time is well spent as students learn faster, demonstrate greater retention, and develop high-order thinking processes. In order to develop the fullest human possibilities, more emphasis must now be placed on helping students to learn how to learn and apply what they have learned in creative or just plain practical ways. We cannot expect teachers to plan time for developing these crucial skills, however, as long as we evaluate students primarily

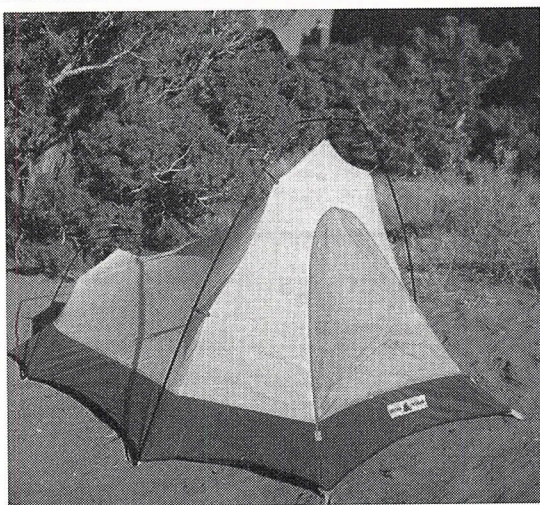


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Memories for a Lifetime RITES OF PASSAGE JOURNEY



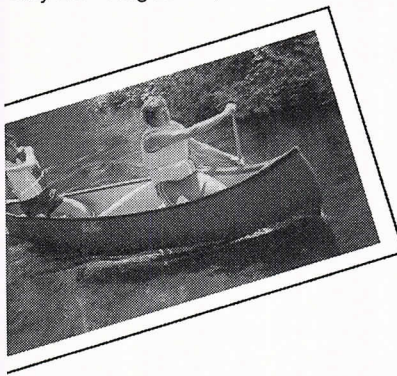
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Each student has a job in the Microsociety, a daily curriculum activity at Clement Gregory McDonough Magnet School, Lowell, Massachusetts. This budding banker handles a range of transactions generated by in-school business ventures.



Once barren hallways at Columbia Park Elementary, Prince George County, Maryland, are now used to affirm students and communicate the message, "This is not an institution."



Principal Maggie Ramirez of Lozano Special Emphasis School, Corpus Christi, Texas, makes announcements on Spanish radio and visits parents at home to encourage them to send their children to school.

Above: scenes from the PBS television series "Learning in America."

LEARNING CENTRES

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on the content they have memorized.

As knowledge in the world is estimated to be doubling every two years, managing information will be at least as important as memorizing it. Knowing how to discriminate, analyze, synthesize, infer and make decisions based on information and good judgment become basic skills for our time.

Today, information is available that will bring about profound effects in educational planning and practice. Many community learning centres are implementing strategies related to the following principles:

- It is essential to change belief systems about what is possible in human development at every age and every ability level.

- Effective educators have a profound respect for individual differences as strengths through which to learn.

- Integrative educational systems which incorporate new understandings of how learning takes place most efficiently and profoundly, integrate people, cultures, subject matter, process and content in meaningful ways.

- Skills in the arts, in thinking and in technology are of the greatest value when they are taught independently as well as integrated into the curriculum.

- Collaboration among students, teachers, administrators, parents and other members of the community is key to the success of any education program today.

- Effective educational leaders hold and communicate a clear vision of what is possible and rely on school-based management which is responsive to the needs

of the individual, school and community.

- Change in the learning process involves a plan for restructuring the curriculum, time and the physical environment according to the needs of specific institutions and their community.

- A global perspective, relating education to the community, country and the world, is of major importance as international interdependence grows.

Schools and training programs which apply the above principles are experiencing unprecedented success. Students learn faster, retention is better, high-order thinking skills are developed, morale is stronger, altruism develops, and the atmosphere is more positive. In the last few years, an exponentially increasing number of classrooms and schools are moving in this direction in order to equip students to survive and thrive in our rapidly changing world. ♦

Keeping the Wrong Ship Afloat

*Two parents wonder:
Are the 3Rs really the answer?*

John Gatto, New York City Teacher of the Year for three years running, writes in the May issue of the literary magazine *The Sun* that the role of education is to foster "the ability to locate meaning where it genuinely resides—in families, in friends, in the passage of seasons, in

nature, in simple ceremonies and ritual, in curiosity, generosity, compassion, and service to others, in independence and privacy, in all the free and inexpensive things out of which real families, real friends, and real communities are built."

Those who judge our schools' failure to instill the work ethic and predict a future inability to compete in the world marketplace or pay the bills at home, fail to see, as Gatto says, that "global economics does not speak to the public need for jobs, affordable homes...a clean environment, honest and accountable government, social and cultural renewal, or

simple justice."

Those who wish to doctor our ailing education system often prescribe the introduction of reading earlier into the curriculum. But this is an intrusion into the world of early childhood by limited adult conceptions of intelligence. One might ask what "kind" of intelligence needs developing in our time?

Because children are perhaps capable of reading at three doesn't mean they should. Just as a twelve-year-old may be able, physiologically, to become pregnant, few would say she ought to.

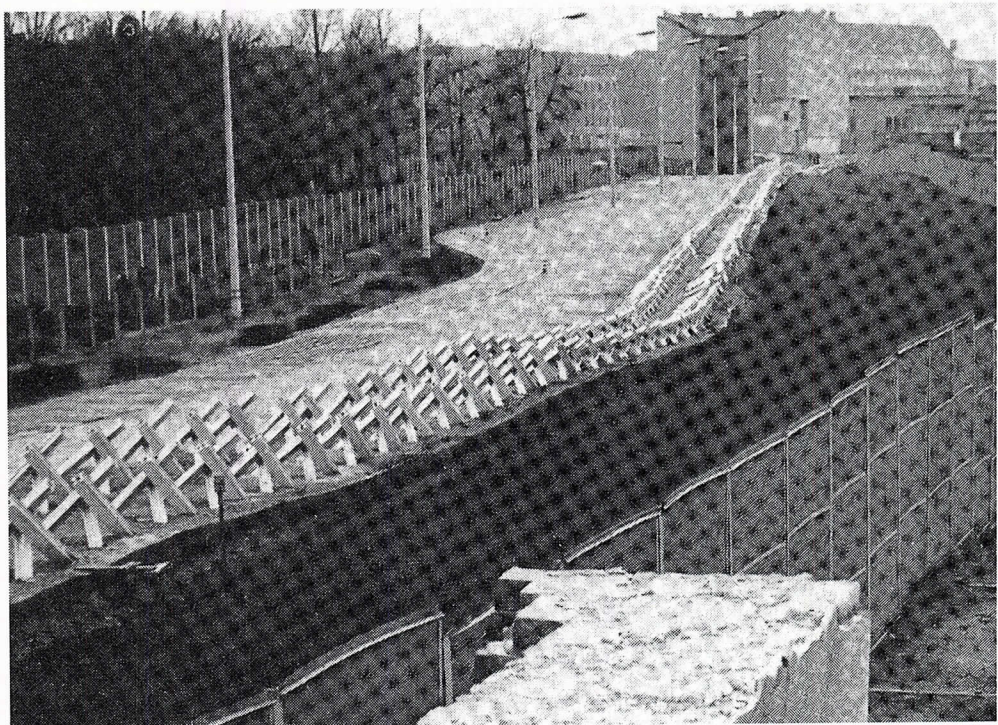
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Cultural Power Surge

Ethnic heritage and cultural creativity are boiling up, transforming the meaning and direction of our lives. In this section, three writers discuss the resulting explosions, excitement and energy.

Stretched Tight to Breaking

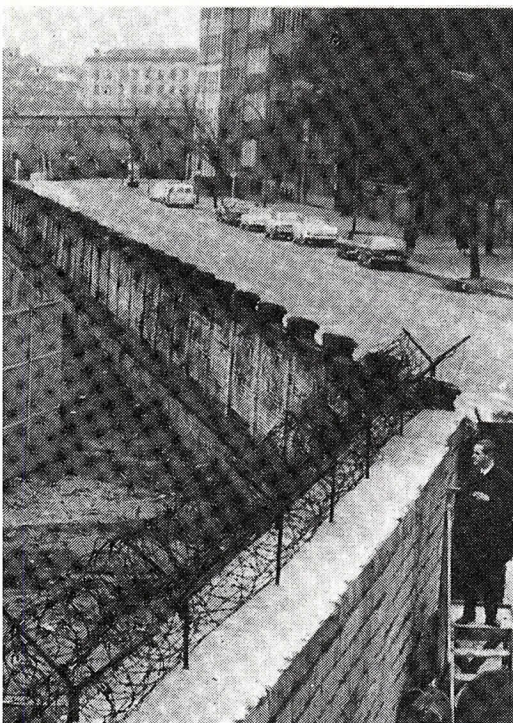
JEAN HOUSTON



As a teacher, Jean Houston's professed aim is to school people in their own depths. For Dr Houston, space and time are coded with mysteries, which, if explored, can yield perspectives on human possibilities that can literally re-enchant the world. Her favoured tool to this end is mythology. Her selection of myths extends across cultures, but draws also from contemporary scientific discoveries, such as the work of Dr Bruce Lipton on cellular organisms from which Jean Houston draws some compelling conclusions about the way of human beings in the late 20th century. The reader will notice some resonances between images in this article and that of Lyn Margulis. What follows is from "Membranes and Myth," which appeared in the December

1989 issue of Edges.

Dr Houston is an internationally known psychologist, scholar, philosopher and teacher. She has served on the faculties of religion, psychology and philosophy at Columbia, Hunter, Marymount, the University of California, the New School for Social Research and the Human Capacities Training Program. She is co-director of the Foundation for Mind Research, director of an annual Mystery School, and the author of eleven books on the journey of consciousness including *The Possible Human*, *Life Force*, *Godseed*, and *The Search for the Beloved*. She has conducted seminars and worked in human and cultural development in over 35 countries.



*In a time of high
cultural permeability,
we can learn
extraordinary lessons
from the simple cell.*

Herman Hesse's novel *Magister Ludi* offers a remarkable prophetic vision of future society, in which the World Game is a basic spiritual and intellectual structure of that society. The masters of the game are the ones who orchestrate the knowledge and, hopefully, the deployment of its resources. I believe we are moving into a 21st century society that is essentially a world game in which the politicians are not politicians but are *magistri et magistrae*, masters and mistresses of the high game.

The underlying structure, passion and motivation which is forming such a world spirituality and a world politique, is systemic transition. How do systems break down and how do systems transform or transduce themselves? To understand that we have to look at some of the most important new thinking on the nature of biological structure. Dr Bruce Lipton has done some of the most coherent thinking about the nature of cellular organisms.

The genetic code was broken in the 1950s by Watson and Crick. Since that time biological scientists have been fascinated, indeed obsessed, with the nucleus and the DNA structure, so much so that DNA has taken on a mythic importance in our time. However, a great deal of cellular investigation shows that genes may not be where the action is, because DNA is one of the last of the molecular species to arise and DNA's incredible instability would not make it a good candidate as the ruling dominant force. Instead of directing our attention to the nucleus and the genes as the direct seat of



behaviour, we should rather direct our attention to the first and foremost biological structures to arise: the cell membrane. The dominant force is all—or a great deal of it—in the membrane.

Now any membrane defines the boundaries between the self and the not-self. That membrane, defining me and not-me, became a basis of distinction between mind and nature, mind and body, self and other, and all the distinctions in the molecular structure of the body. I've been saying for many years now that one's behaviour arose from that protoplasmic globule in the ocean. The globule and the ocean were separated by a membrane.

The membrane is very simple. It is composed of lipids (fats) and glycopro-

teins (sugar-based proteins). The regularity of the molecular organization and the resulting membrane constitutes, in the words of Lipton, a dynamic physical barrier that is flexible enough to accommodate the processes of cellular growth and mobility. At the same time, this membrane is an electrical non-conductor that allows an inherent negative voltage to build up within the cell. That negative voltage empowers biological functions within the cell. The problem is that it doesn't provide for communication between the external and the internal environment. It's essentially an immune response and keeps the environmental structure going.

What does allow the biological structure to communicate with external things is the action of the glycoproteins. Upon receipt of a specific frequency pattern or electrical impulse from the environment, that energy is

*Now our membrane
is getting so thinned
out that we are about
to join into one
collective organism.*

transferred through the membrane to the surface of the cell and is picked up by the glycoprotein, a tremendous communication agent, allowing the cell to regularize itself or transform itself.

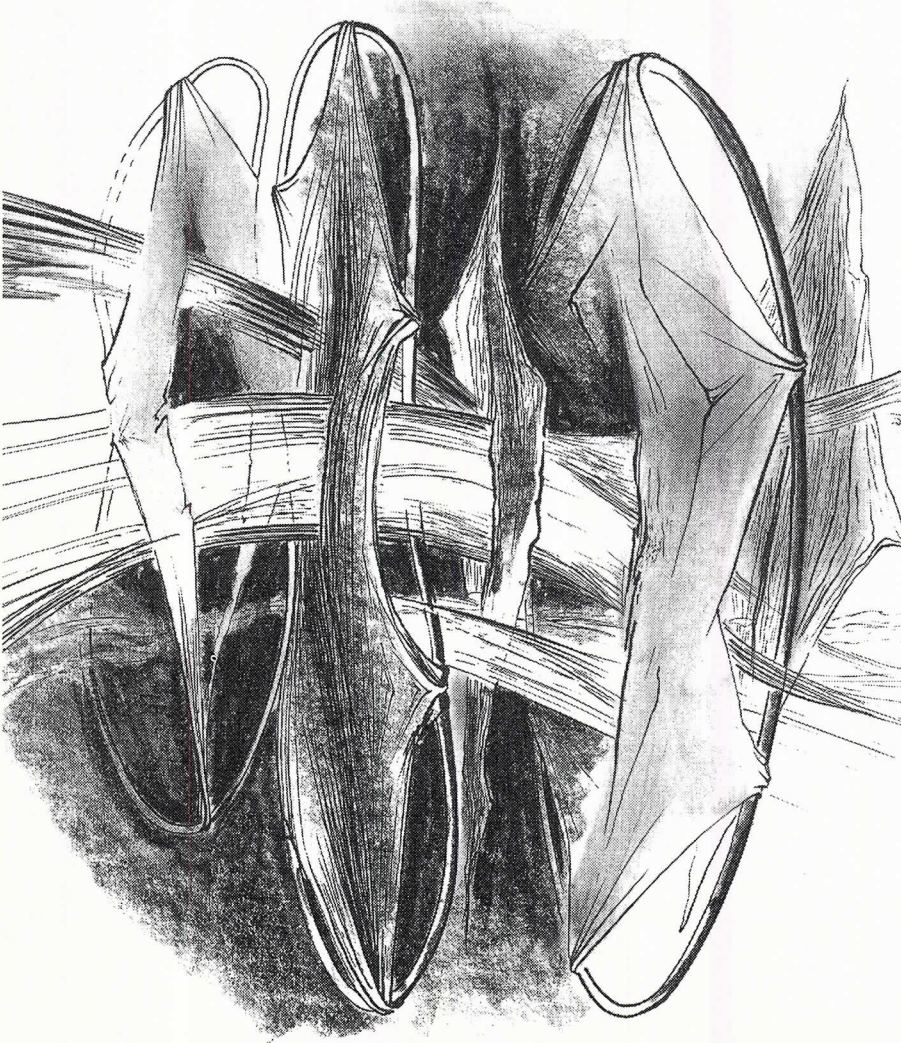
This glycoprotein cell membrane could be considered as a kind of biological chip. It keeps the information coming in. When the cell membrane,

which has a great many chips (glycoproteins) on it, gets too large, the cell ruptures and the contents stream out. Sometimes, however, the cellular wall is reinforced—in the manner of civilizations building fortresses—so that nothing much can get out and nothing much can get in, with the result that the cell (or the civilization) dies.

Glycoprotein expansion, however, is limited. In fact the evolutionary endpoint for the cell is the amoeba. When evolution can no longer expand the membrane surface of a single cell, the evolution stops, as it stopped with the amoeba, unless there is a paradigm jump or a membranal jump. Evolution of the cell will not continue without a membranal jump which puts it in a new mode.

Further evolution occurs through the assembly and electrical integration of single cells into multicellular communities. The amoeba or single cell says, "All right, I'm not going to get much bigger; therefore I have to multicell. My glycoproteins have to join antennae with other glycoproteins." Then we get multiple cellular communities which can become even more complex. In a community of cells, the vision of each cell can be communicated to all other cells in the system. A successful cellular community with the membranes interpenetrating and exchanging information creates plants, animals, dolphin, and humans, which are all community organisms. We humans like to think we are the most successful of these colonial organisms. Indeed we regard ourselves as that multicellular life form which is most successful in manipulating its environment—an event that is paralleled only by the development of the amoeba.

The product of this collective amoeba consciousness is a series of trillions of amoebas all joined—a vehicle that can orchestrate and sustain consciousness because there is sufficient complexity to allow for consciousness. It is unfortunate that we individual human beings, in our multicellular structure, represent an evolutionary endpoint. Even if we grew new appendages they would only be redundant. We are endpoints—so now our



cellular vision and our consciousness leap to the next stage. Our membrane thins out and we create families; then from families we make another leap to tribes; then comes another leap to nations. Now we are at that point in which our membrane is getting so thinned out that we are about to join into one collective organism—planetary humankind, or what Teilhard de Chardin called “the noosphere.” We have allowed our complexity to create another form, culture.

Because we live in one culture and in conjunction with other cultures, we have become like biological chips. We are the receptors and effectors capable of responding to the universe’s signals, effecting change in the total organism called earth and changing earth’s behaviour. We are at that critical, violent, dangerous point of evolutionary jump. In other words, relative to opening the membrane to the next jump stage, where we are in evolution now—is as critical as when amoebas stopped being limited by single cells and began to jump into multicellular organisms.

When an organism becomes complex enough, when its surface becomes strained enough, the membrane becomes very permeable, so that the field around that organism, the archetypal template of the great patterning, can enter in. We are living in a time of paradigm jump, a time of extreme permeability. Today two of the most overt aspects of this extreme permeability are pollution and electronic signalling, through television and information processing. Another aspect is the rapid migration of population such as the world has never seen, not only through travel but through massive illegal immigration. In immigration, cultures lift their walls and the contents stream to form new multicultural units.

If we can compare civilizations to cells, then what is happening to the nucleus of civilization? Increasingly, nucleate messages—the messages represented by the powers of the status quo, standard-brand governments, institutions, education—are becoming atavistic and parched, because virtually all nucleate information tries to en-



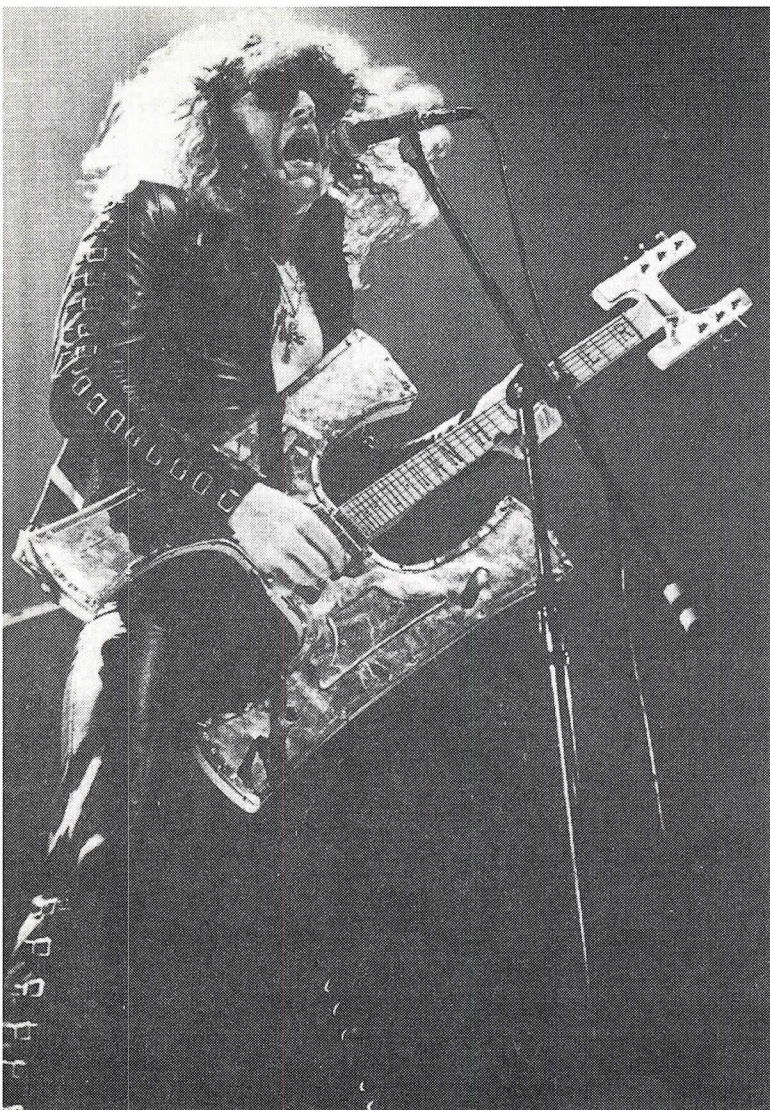
Lucio Fontana (1899-1968), *La Fine di dio* [The End of god].

sure the replication of the past and the state of homeostasis, whether in a cell or a whole culture.

The microbiologist Lynn Margulis, with Dorion Sagan, wrote a magnificent book called *Microcosmos*. She suggested that cooperation has much more to do with evolution than does competition. Evolution starts with challenge which can evoke either cooperation or competition. The way in which cellular structures become per-

meable to each other has much more to do with cooperation than competition. Darwin’s “survival of the fittest” does not work on the cellular level.

Competition is dead as a form because in jump time—such as we are in right now—limited space no longer has much meaning because space now is jump space. What has meaning now is process and cooperative forms with the energy of challenge behind them.❖



Michael Ventura wrote and directed a prize-winning documentary about John Cassavetes, wrote the film *Echo Park*, and was the co-writer of *Roadie*. He is the author of the novel *Night Time Losing Time* (1989) and of a collection of essays, *Shadow Dancing in the USA* (1985).

Music has been important to Michael Ventura all his life—rock 'n roll when he was eight, Elvis when he was ten. When he moved to the South in the early 1970s to write for *The Austin Sun*, he says he began to sense where the music was coming from. He heard expressed in the new jazz a depth of thought expressed musically that was fully the equal of European musical thought but with the intensity, rhythm and constellations of meaning that had come out of Africa. He heard "a true metaphysic of music." In this excerpt from the central essay of

Music as Sedition

MICHAEL
VENTURA



Shadow Dancing in the USA, Ventura highlights the connection between the African metaphysic, the Haitian rite of possession by the god, and the popularity of jazz and rock 'n roll. He also underscores the contribution this music has made to breaking down the walls between body, mind and spirit.

When whites started playing rock 'n roll, the whole aesthetic of Western performance changed. Wrote Alfred Metraux of Haitian Voodoo dancing: "Spurred by the god within him, the devotee... throws himself into a series of brilliant improvisations and shows a suppleness, a grace and imagination which often did not seem possible. The audiences is not taken in: it is to the *loa* and not the *loa*'s servant that their admiration goes out."

In American culture, we've mistaken the *loa*'s servant for the *loa*, the horse for the rider, but only on the surface. We may have worshipped the horse, the singer-dancer, but we did so because we felt the present of the rider, the spirit. John Sebastian of the Lovin' Spoonful said it succinctly in one of his lyrics:

And we'll go dancin'
And then you'll see
That the magic's in the music
And the music's in me.

The Voodoo rite of possession by the god *became the standard of American performance in rock 'n roll*. Elvis Presley, Little Richard, Jerry Lee Lewis, James Morrison, Johnny Rotten, Prince—they let themselves be possessed not by any god they could name but by the spirit they felt in the music. Their behaviour in

this possession was something Western society had never before tolerated. And the way a possessed devotee in a Voodoo ceremony will often transmit his state of possession to someone else by merely touching the hand, they transmitted their possession through their voice and their dance to their audience, even through their records. We feel a charge of energy from within us, but it is felt as something infectious that we seem and catch and live. Anyone who has felt it knows it has shaped them, changed them, given them moments they could not have had otherwise, moments of heightened clarity or frightening intensity or both, moments of love and bursts of release. And perhaps most importantly, we could experience this in a medium that met the twentieth century on its own terms. So we didn't have to isolate ourselves from our century (as the "higher" art forms often demanded) in order to experience these epiphanies.

Elvis was a flesh-and-blood rent in white reality. A gash in the nature of Western things. Through him, or through his image, a whole culture started to pass from its most stric-tured, fearful years to our unpredictably fermentive age—a jangled, discordant feeling, at once ultramodern and primitive, modes which have blended to become the mood of our time. It is not too much to say that, for a short time, Elvis was our "Teacher" in the most profound, Eastern sense of that word.

Elvis was the first product of African metaphysics in America which the official cul-

The music is a challenge to the old Western mind-body split.

ture could not ignore. And they were never going to be able to ignore American music again. They could co-opt Elvis, as they finally did, but they couldn't rationalize him. And they couldn't stop him. Within months of his first hit, black artists as wild as Little Richard, Fats Domino and Chuck Berry would be heard on white radio stations for the first time, due to the demand Elvis had created for their music. Rock 'n roll preserves qualities of the African metaphysic intact so strongly that it unconsciously generates the same dances, acts as a major antidote to the mind-body split, and uses a derivative of Voodoo's tech-

niques of possession as a source, for performers and audiences alike, of tremendous personal energy.

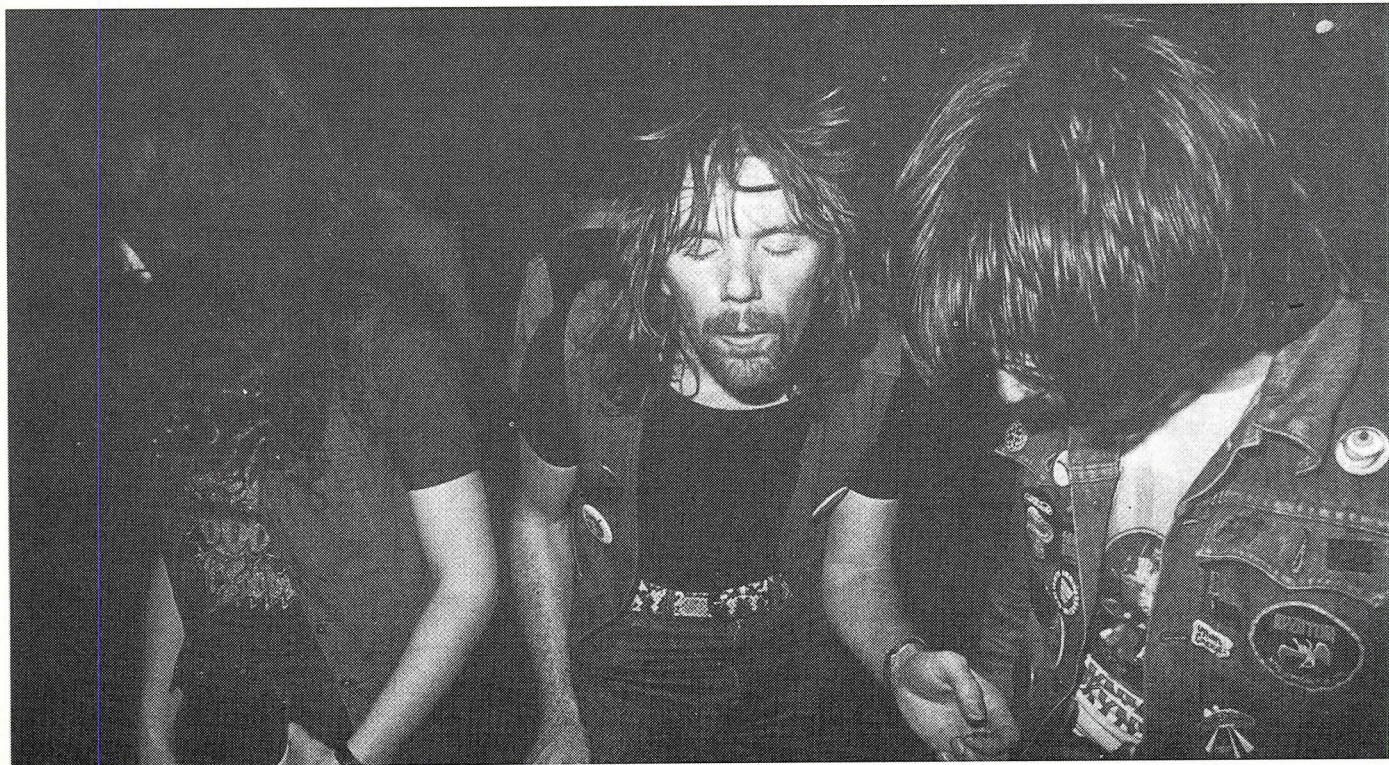
When Elvis Presley hit the charts in 1956 there was no such thing as a youth market. By 1957, almost solely through the demand for his recordings, there was. It was a fundamental structural change in American society. In a few years we would learn *how* fundamental as that "market" revealed itself also to have qualities of a community, one that had the power to initiate far-reaching social changes that seemed unimaginable in 1955. The antiwar movement, the second wave

of the civil rights movement, feminism, ecology and the higher consciousness movement—and there was little distinction between them all when they were beginning at roughly the same time—got their impetus from the excitement of people who felt strong because they felt they were part of a national community of youth, a community that had been first defined, and then often inspired, by its affinity for this music. *That* was the public, historical result of those private epiphanies of personal energy we'd felt through the music's form of possession.

The thread that ran through

all those movements of the sixties, and continues in their derivatives now, is a fundamental challenge to the old Western split between the mind and the body. More than any other single concern, this challenge defined the *mood*, if not always the issues, of the sixties. As William Irwin Thompson once put it, "The rock music of the sixties came close to being so powerful as to uproot a whole generation from one culture and socialize it completely in the new [New Age] one." The socially furious music of the punks, the sexually explicit music of Prince and his contemporaries, carry that

continued on page 28



*Can individual people
transcend themselves
to be contributing partners
in earth's crowded future?*

LIFE after COMPETITION

LYNN MARGULIS & DORION SAGAN



Dr Lynn Margulis, Distinguished University Professor at the University of Massachusetts at Amherst, has published widely and has co-authored science teaching materials at levels from elementary to graduate school. She is co-author with James Lovelock, of the theory that the earth is a self-regulating cybernetic organism, known popularly as the Gaia Hypothesis. Dr Margulis' research has focussed particularly on symbiosis, evolution, spirochetes, cell motility and the origin of eukaryotic cells. Dorion Sagan, a BA from the same university, has written numerous articles, co-authored several books, and is a skilled sleight-of-hand magician.



Paul Hogan, Coco and Cocteau, 1990.

Margulis' fascination with the magic of symbiosis meshes well with her understanding of life's control over the environment, following the Gaian theme. Contrary to the conventional evolutionary theory of organisms exploiting their environment in the pursuit of self-interest, Margulis believes that plants, animals and micro-organisms have worked individually and collectively to make their home areas more livable. As a result of her work with Canadian colleagues Sorin Sonea and Maurice Panisset (authors of *A New Bacteriology*), Margulis is the focus for a new school of biology specializing in the study of mutually beneficial close associations. In this short excerpt from a chapter called "The Future Supercosm," in the book, *Microcosmos: Four Billion Years of Microbial Evolution*, by Lynn Margulis and Dorion Sagan (Summit Books, 1986), Dr Margulis concludes that if the microbes can cooperate, so can humans. Reprinted with permission. *Microcosmos* is now available in paperback in the US for US\$13.95 from Summit Books, 1230 Avenue of the Americas, New York, New York, tel. (212) 698-7000, and in Canada from General Publishing, 30 Lesmill Rd., Don Mills, Ontario M3B 2TS, tel. (416) 445-3333, or in bookstores.

The ancestors to the mitochondria of our cells were probably vicious bacteria that invaded and killed their prey. But we are living examples that such destructive tactics do not work in the long run: mitochondria peacefully inhabit our cells, providing us with energy in return for a place to live. While destructive species may come and go, cooperation itself increases through time. People may expand, plundering and pillaging the Amazon, ignoring most of the biosphere, but the history of cells says we cannot keep it up for long. To survive even a small fraction of the time of the symbiotic bacterial settlers of the oceans and earth, people will have to change. Whether we move into space or not, we will have to dampen our aggressive instincts, limit our rapacious growth, and become far more conciliatory if we are to survive, in the long term, with the rest of the biosphere.

It took a thousand hectares during the last interglacial period to support a

single old-stone-age hunter. It takes over 10,000 times less space, about a quarter of an acre, to support a modern Japanese rice farmer. Thus for every hunter that once roamed the island of Honshu there can now exist over 10,000 inhabitants in a Tokyo suburb. Like the cells of the microcosm before us, human beings must coevolve with plants, animals and microbes.

Eventually, we will probably aggregate into cohesive, technology-supported communities that are far more tightly organized than simple or extended families, or even nation-states or the governments and subjects of superpowers. Inconspicuous seeds of the coming supercosm in space paralleling the fleshy-finned fish that gave rise to all land vertebrates, or the quirky system of meiotic sexuality that we have inherited from certain protists—may already be present on earth. Such seedling systems could in-



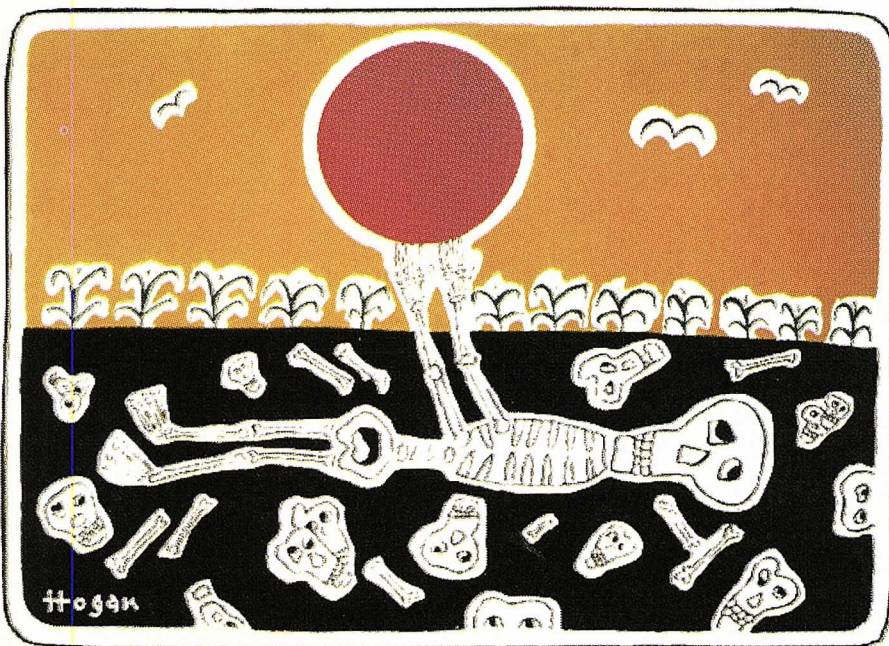
Paul Hogan, *Moon Milk*, 1987.

clude various forms of political, economic and technological organization. Groups of organisms form new beings at higher levels of organization. Societies and populations are groups of organisms formed of members of different species. Symbionts under certain pressures behave as single wholes. "Individuals" trillions of times their size, but whose components are also individual beings—have been called "super-organisms."

Since symbiosis is the rule in evolution and organisms are always organized into communities of different species, no one species could make the transition to space alone. Humans seem well suited to help disperse the Earth-based biota, and they may occupy a prominent place in the supercosm—just as mitochondria, using oxygen inside the cells of plants and animals, helped such organisms settle the dry land. But for humans to play such a prominent role in the expansion of life into space, they must learn from the successful species of the microcosm.

Humans must move more rapidly from antagonism to cooperation, and generally treat all species as fairly as a small farmer does his egg-laying chickens and milk cows. Unlike poaching rare animals for their pelts, or garishly displaying horned heads over a mantelpiece, or shooting birds for sport, or bulldozing rain forests, such fair treatment means living with other organisms. It means gradually forming super-organisms. Contrary to his hunting ancestors, the small farmer of today does not destroy a chicken or cow for a single feast, but cares for the animals, consuming their milk and eggs.

This sort of change from killing nearby organisms for food to helping them live while eating their dispensable parts is a mark of species maturity. It is why agriculture, in which grains and vegetables are eaten but their seeds always stored, is a more effective strategy than the simple gathering of plants. The trip from greedy gluttony, from instant satisfaction to long-term mutualism, has been made many times in the microcosm. Indeed, it does not even take foresight or intelligence to make it: the brutal destroyers always end up destroying themselves—automatically leaving those who get along better with others to inherit the living world. ♦



Paul Hogan, *Spring Corn*, 1990. The artist is also co-founder of the Spiral Garden, an integrated art program for children at the Hugh MacMillan Rehabilitation Centre and neighbourhood, Toronto.

MUSIC AS SEDITION

continued from page 25

on. And all this was implied in the music's African roots from the beginning.

As Duke Ellington put it in his libretto to *A Drum Is a Woman* (a libretto in which he makes clear that he means "a drum is a goddess"):

Rhythm came from Africa
to America.

Do you know what it does
to you?

Exactly what it's supposed to do.

Jazz and rock 'n roll are
both faces of the same music.
Within each is the holy drum.
Rock takes the stand and
recreates every night the
terms of our survival, part cer-
emony, part cavalry charge.

*It is not too much
to say that,
for a short time,
Elvis was our
"Teacher" in the
most profound,
Eastern sense
of that word.*

Jazz also must take the stand every night, recreating and regenerating its forms, but contemporary jazz comes after what's lost has been discovered again. Jazz is the subtlety of feeling, the swiftness of thought, always implicit in the true freedom that we all say we seek. It's the suppleness of existence. Itself. It is change itself, flux itself, and the intelligence that seeks both to remain true to its source and to change. Even jazz at its wildest suggests a focused inner meditation that rock knows nothing about. Jazz mothered rock and yet rock is earlier, more primitive. If rock is ceremony, jazz is

knowledge. It is the initiate's knowledge that the ceremony exists both to celebrate and, in distilled form, to preserve. We must remember Coomaraswamy's thought that "so long as the material of folklore is transmitted, so long is the ground available on which the superstructure of full initiatory understanding can be built."

Music can be understood by the body instantly—it carries so much history within it that we don't need history to understand it. But a culture as a whole, a country as a whole, cannot be understood by the body alone—at least not any more. The history of America is, as much as it is anything, the history of the American body as it sought to unite with its spirit, with its consciousness, to heal itself and to stand against the enormous forces that work to destroy a Westerner's relationship to his, to her, own flesh.

From the first the music has felt like an attack on the institutions—actual and conceptual—that it was, in fact, attacking. From the first it moaned and groaned furiously all the length of its great long snake, and has never been afraid of venting its own fury—often resulting in its own destruction.

"If I told you what our music is really about we'd probably all get arrested," Bob Dylan told an interviewer in 1965. Angry enough, often enough, the music has frightened its very dancers, so that many don't want to be challenged in that way for very long and they let the music become merely a memory of their youth. But it is a music that won't stop and that will not leave us alone. It speaks through the body and invokes the spirit. And some of us have felt, since the first day we heard it, that this is the aesthetic we have to live up to. No matter how the deal goes down. ♦



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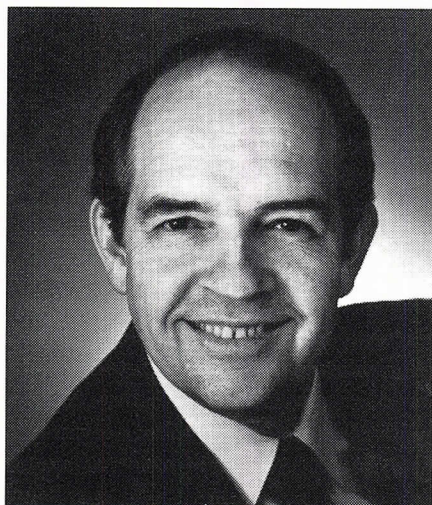
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Rebalancing Medical Practice

The soaring cost of hospital care is only one factor forcing a new and thoughtful look at other medical traditions. The big winner in this re-examination could be... everybody.



Natural healing methods and practitioners are often dismissed as "quackery." Dr Dean Black calls on the results of a lifelong study of natural healing principles and methods to make an argument not for the abolition of standard medical practice, but for the restoring of a necessary balance between natural



healing and conventional medicine and the recognition of their different but essential functions. His highly readable book, Health at the Crossroads, (Tapestry Press, Springville, Utah), explores the conflict between the two health systems in detail. This article was adapted from a talk delivered in Toronto at the Conference on Alternative Medicine presented by the Consumer Health Organization of Canada in 1989.

Dean Black, PhD, is a well recognized lecturer, consultant and author in the area of natural healing. His expertise has been in demand throughout the United States, Canada, Mexico, Central America and the USSR. He has served on the faculties of the University of Southern California and Brigham Young University, and is listed in American Men and Women of Science. He is currently president of The BioResearch Foundation, and publishes Healing Currents, a monthly series of booklets on natural healing. Dr Black lives in Springville, Utah, USA.

Who Goes to Quacks?

DEAN BLACK

Two words help to define the difference between natural healing and conventional medicine. Medicine is the science of replacing body functions. Natural healing is the science of restoring body functions. That is the difference: medicine replaces, natural healing restores. Doesn't it make logical sense that there is a limit to the degree of health we can experience by replacing body functions? Doesn't it make sense that we might restore body functions?

When we say "replacing body functions" we think of things like artificial hearts and the dialysis machine. But drugs also replace body functions. For example, the insulin shot that the diabetic takes replaces a body organ, the pancreas. The cortizone shot the arthritic takes replaces a body function, the regulation of inflammation by the adrenal glands. Antibiotics replace an entire immune system.

So conventional medicine is literally the science of replacing body functions.

It is the immune system's job to get rid of that tumour.

What we are seeing now is a massive correction. If you were to survey people on their opinion of certain natural healing issues, what percentage of the population do you suppose would support natural healing? Take a question like organic foods. One of the biggest issues of the antiquackery lobby (which is the lobby that argues against natural healing) is the claimed superiority of organically grown food. So let's take that as a typical natural healing issue. If you ask the population, would you prefer organically grown food to non-organically grown food, and would you be willing to pay more money for it, what percentage of the population would answer that they prefer organically grown food? The answer in a US Harris poll, was 90 percent. And fully 50 percent said they would pay more money for it.

Now suppose you took all the people who prefer natural healing and all those who prefer medicine and put them in two groups. This has been done and reported in *The Annals of Internal Medicine*. Researchers at the University of Pennsylvania Cancer Centre interviewed 300 patients there for chemotherapy and other medical treatments. Then they surveyed another 300 people they defined in the article as "being treated by purveyors of quack and fraudulent remedies." So now they had two groups—300 in each group. The question was, "What characterizes these people who go to the quacks?" They found that there was a big difference between the two groups. They assumed that the basic factor would be education. The surveyors surmised that those going to the quacks would be basically uneducated, gullible, desperate, on the last stroke of their illness, about to die, ready

to do anything to try to survive.

They found out that they were partially right. The main difference was education, but not in the way they had expected. Those who preferred natural healing were more educated. As a matter of fact, fully one of out five who had gone to these quacks—"disreputable fraudulent healers"—had a master's or a doctor's degree. They were twice as likely to have a college degree and more likely to have gone to college. Of those who preferred medicine alone, 60 percent had never gone beyond high school.

So the researchers' next question was, "Why are these educated people going to these quack therapists?" The answer these educated cancer patients gave went like this: "Well, we want something and medicine doesn't offer it to us, and since we can't get it from medicine, we go where we can get it." Do you know what they wanted? They said, "We want to restore our immune system, because we know that people with strong immune systems don't

*What
characterizes
people who go
to "quacks"?
A high degree
of education!*

get cancer. We've got enough sense to know that because we're educated! And medicine literally does not offer us that opportunity because it is the science of replacing body functions, not the science of restoring them." To me that's evidence of a great correction going on. There's something fundamental going on here.

What I'm trying to do in my book, *Health at the Crossroads*, is to support that correction by putting out evidence that natural healing is scientifically more credible than medicine for chronic disease, and that medicine is scientifically credible only for acute disease and traumatic conditions. And the bulk of the scientific evidence supports the idea that if we're chronically ill, we ought to be using natural healing. ♦



The Wise

SUSUN WEED

*Is there
an alternative
to treating sickness
and death
as the enemy
to be killed?*

PHOTO: Glenbow-Alberta Institute

Woman Tradition



Susun Weed invites us to nestle into her sense of union with the earth, and gives us a renewed sense of the power of true enabling, working, as she says the wise woman does, from the centre of the void, which she feels is the place of female energy.

Susun offers the Wise Woman way of life as a healing alternative to the body-alienating, body-objectifying methods she describes as the Scientific and Heroic Traditions. [see sidebar]

Susun Weed has been a healer and teacher for over two decades, as an international awakener of womanspirit. She is the founder of the Wise Woman Centre, author of *Wise Woman Herbal for the Childbearing Year* and *Of Healing Wise*.

The article below is an excerpt from *Healing Wise*, available by mail at US\$14.95 postpaid. Copyright © Susun Weed. Readers can also write for a free brochure of Susun's classes. The address is Susun S. Weed, PO Box 64, Woodstock, New York 12498, USA.

.....
The Wise Woman tradition is the oldest tradition of healing known on our planet, yet one that is rarely identified, rarely written or talked about. It is an invisible tradition.

Flexible and common, claiming no experts, having no universities, no institutions, the Wise Woman tradition is hard to see. I know it is an invisible thread humming with wholeness, ancient and vibrant, stitched through my life, stitched through the lives of all who went before and all who come after me.

An invisible tenacious thread.

The reasons for the invisibility of the Wise Woman tradition are manifold:

Nourishing is an invisible process.

The Wise Woman tradition is based on nourishment, a basic process generally taken for granted, not considered worthy of much note. Nourishment through giving suck and gathering and preparing food is presented as background by anthropologists who are fascinated by the occasional dramatic hunt. Wise women nourish in invisible ways, helping others to empower themselves without saying, "Hey, look at me healing you. Look at me teaching you!"

Mothers are invisible.

Virtually all health care given worldwide (99 percent, say some experts) is provided by mothers who care for their families' health, and most of this is done in the Wise Woman tradition. But this is not measured or paid for, and anyway, isn't that what mothers do?

Women, especially women of colour, are invisible to white men and white male society.

The Wise Woman tradition is a woman-centered tradition. For hundreds of years, the news of the world has been given to us by white men who hardly see women at all, let alone black women. And they do not see women as powerful even when they do perceive women's existence. Women healers, midwives and herbalists are frequently written out of accounts, omitted when lists are recopied, or known only by a husband's name. And the lineage of the European Wise Woman tradition has gone up in flames so often that tracing that thread is difficult indeed.

A woman making dinner is invisible.

To claim that she is healing her family and community and keeping the universe in balance is a lot to claim for dinner. This is the Wise Woman way.

Spoken words are invisible.

The Wise Woman tradition is an oral

tradition, and we tend to believe what is written down, in books. The Wise Woman tradition flows from experience rather than faith in books; from creativity rather than dogma; from many unique individuals creating new ways to heal and whole, creating new-old wise ways, rather than a monolithic tradition. It is non-repeatable, non-replicable, ever changing.

There's no visible structure in the Wise Woman tradition.

There is no hierarchy in the Wise Woman tradition; no difference between above and below, no order of authority, no sense of "man" as better than other forms of life. There's no president, no guru, no chairman of the board. There are no rules to follow. You can't get a degree or certificate in the Wise Woman tradition. You can't be tested on it; there are no right and wrong answers.

Uniqueness is invisible.

Each healing/wholing ritual encounter in the Wise Woman tradition is unique. Repetition is neither sought nor valued. In the Scientific worldview, a single instance of anything is virtually invisible. The more repeatable something is, the more visible it is.

Commonness is invisible.

It's just too familiar. When the European came upon native cultures, he could not see that there were medicine women, because all women were medicine women. The few medicine men (often dressed up as women) were visible to him. And so European cultural biases perpetrated the myth of the medicine man, and the medicine woman remained invisible.

Prevention is invisible.

If I drink nettle infusion while pregnant and don't hemorrhage, I haven't done anything visible or noticeable. We have become so used to invasive preventive medicine (as with mammograms) that nourishing as prevention is invisible to us. With Wise Woman ways we res-

Three Traditions in Medicine

The **Scientific Tradition** is characterized by linear thought patterns, narrow focus, and either/or opposites. Life and death are at war. Illness must be conquered. When we are sick, we are urged to fight, to kill the invaders. The body, the entire universe, is envisioned as a machine, functioning according to set laws. Accurate diagnosis becomes extremely important, because the side effects of potent, molecule-specific medications and surgical procedures are capable of damaging and destroying the body if incorrectly applied.

You're in the scientific mode if you think the best way to fix your cold is to take a drug to kill the germs that gave it to you or to relieve your symptoms.

Alternative or holistic medicine generally functions in the **Heroic Tradition**. The body is seen as a temple, a dirty temple. Disease is thought to be caused by toxic wastes which have built up in the body. Health is promoted by cleansing—fasting, enemas, colonics and strict discipline. While the heroic tradition validates the use of herbs and home remedies, it often confounds the patient's personal power by insisting on complex or difficult formulas, by advising the use of hard-to-get substances, and by recommending arduous rules beyond the ability of most of us to follow. Staying healthy in the heroic tradition becomes a process of avoidance and fear. No meat, no milk, no anger, no cooked food, and so on.

You're in the heroic mode if you think you got your cold because you ate ice cream last week; if you treat it by taking capsules of cayenne and goldenseal; if you think the problem is too much mucous.

Both of these traditions—scientific medicine and alternative/heroic medicine—are predicated upon fighting sickness and avoiding death. They rarely cooperate with the natural cycles or with the natural working of the body. The **Wise Woman Tradition** does not see death or sickness as an enemy. It asks us to honour these processes as our allies, to fully accept our lives and problems. Nourishing ourselves physically, emotionally and spiritually allows change to occur in its own natural flow.

These traditions are ways of thinking, not acting. Any practice, technique or substance can be used by a practitioner/helper of any tradition. The intent behind the technique points to the tradition: scientific fixing, heroic elimination, or wise womanly digestion and integration. ♦

Adapted with permission from woman of power magazine. It appeared in "The Wise Woman Tradition: an Interview with Susun Weed," by Delores Hajosy, woman of power: a magazine of feminism, spirituality and politics, winter, 1987. Copyright © Susun Weed.

onate in health/wholeness/holiness throughout our lives, so there are fewer emergencies requiring heroic measures.

One of the powers of the wise woman is invisibility.

A midwife in the Wise Woman tradition tells me that when she is profusely thanked (right at the birth) she reconsiders what she did, looking for ways to be more invisible. "I'm there to help her remember her power, not to display mine. I'm there to support her to deliver the baby: I don't deliver. I'm only there if I'm needed. The more invisible I am, the more I can really help."

Because it's invisible, the Wise Woman tradition is difficult to discover and easy to ignore. At the same time, be-

cause the Wise Woman tradition is the oldest tradition of health care among humans, its ways are deeply embedded in our collective consciousness, in our ancient brain parts. We can try to ignore the Wise Woman tradition, but it won't leave us alone.

The wisdom of the Wise Woman way exists within each of us; it exists within you and it can come to life through you. The Wise Woman tradition lives in the woman-self memory of each person. How do I know? The most frequent comment (and my favourite compliment) after a talk on the Wise Woman tradition: "I already knew everything you had to say, I just needed you to remind me." ♦

KEEPING THE WRONG SHIP AFLOAT

continued from page 19

Emotionally she is not ready. Not only does pushing children to read (or walk, or do math, or become adults) damage the spirit of curiosity in children, the pressure of performance contributes to many of the stress-related disorders in children reported by health professionals.

Why are our schools failing our children? It is not because we don't teach them to read or do math in kindergarten, or "delay" and "undermine" the establishment of the work ethic by not giving homework until the age of eight. It is because we have plans for them that have nothing to do with their physical, emotional, or spiritual needs.

What ought to be the standards by which we judge our educational system? This cannot be separated from a broader question. What ought to be the standards by which we judge our lives? What do we value? By the norms of a competitive, consuming, progress-addicted society, our schools are failing to produce the kind of people we need to keep this ship afloat. But it is the ship that is the problem.

We believe it is true, as Gatto writes, that "no large-scale reform is ever going to repair our damaged children and our damaged society until we force the idea of 'school' open—to include family as the main engine of education..." Parents and educators need to do their homework! All adult citizens serve as models to children, and are therefore "teachers." Our homework is to examine, in our everyday life, what contributes to the development of loving and compassionate children who love learning for itself.

How schools are failing our children needs fierce and continuous debate in our living rooms, school boards, boardrooms, schools and in the media.

As parents we are responsible for the educational guardianship of our children. We must often trust our instincts rather than widely held opinions.

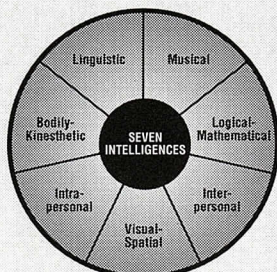
Our instincts say many experts are attempting to keep the wrong ship afloat. ♦

—Barbara Ackerman
and Anthony Wilson

Barbara Ackerman and Anthony Wilson are parents of children at the Alan Howard Waldorf School in Toronto, Ontario, Canada. This selection is abridged from an editorial in The Toronto Star, July 12, 1991.

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*In the hallowed halls of science
we can now hear the whisper,
"Consciousness was an evolutionary
driver from time immemorial."*

The Science Heresy

WILLIS HARMAN

Dr Willis Harman is one of those people who refuse to believe that the mind is a computer stuck in a hunk of beef called the brain, or that the purview of science is the "nothing-but-ness" of the play of minute hunks of matter. For him, consciousness, intuition and spirit are fundamental to the evolution of everything in the world of matter. The recognition of their functions in the scientific enterprise is the new "science heresy."

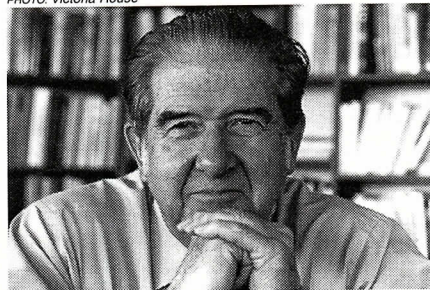
Dr Harman is president of the Institute of Noetic Sciences. For fifteen years he was senior social scientist at Stanford Research Institute where he worked on long-term strategic planning and policy analysis for a broad sector of organizations. He is also emeritus professor of engineering and economic systems at Stanford, a member of the Board of Regents at the University of California, and the author of many books, including An Incomplete Guide to the Future, Higher Creativity (with Howard Rheingold), Global Mind Change and Creative Work: The Constructive Role of Business in a Transforming Society. He is one of the practical visionaries of our times.

Every society in the past has had some set of answers to the great questions—who are we? what is my relationship to my brother? what kind of a universe are we in? what is it that's really meaningful, ultimately meaningful? Every society has answered those questions, then having answered them, has decided, without really deciding, that you do not need to think about them very much because we already know the answers. We teach the answers of our culture in our schools so that the next generation will know the answers. They are tacitly held and we do not have to do very much about them. Traditional societies have had one set of answers to those questions. Europe in the Middle Ages had a set of

answers; modern society has a set of answers.

Our answers are very largely embodied in the disciplines we call science and economics, which embrace a set of assumptions that we have tended to buy into as a society. This is not to say that people in their private lives, in their families, don't operate with a different set of values. Families, for example, do not operate as if they were primarily economic units; they do not operate as if they were in the materialistic universe espoused by science. Nonetheless, powerful institutions in our society make decisions that affect our lives and the state and future of the planet, and those decisions are made on the basis of our orthodox validated knowledge system which we call science. Let me use "science" broadly enough to include economics because we do have beliefs about the behaviour of individuals and they do affect our economic behaviour and our psychological behaviour, and they are built into the decision-making apparatus of the society. The plain fact of the matter is that if it doesn't work for ecol-

PHOTO: Victoria Rouse

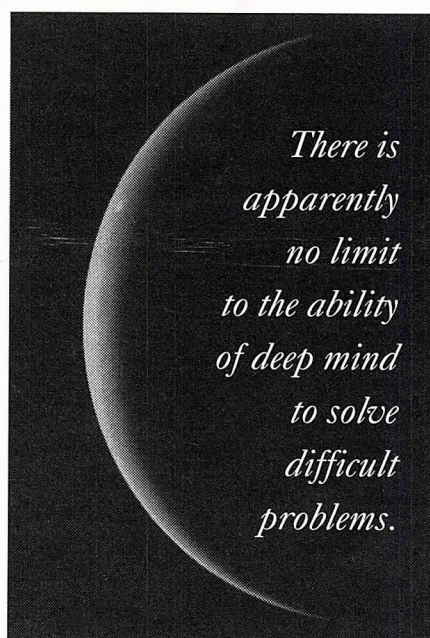
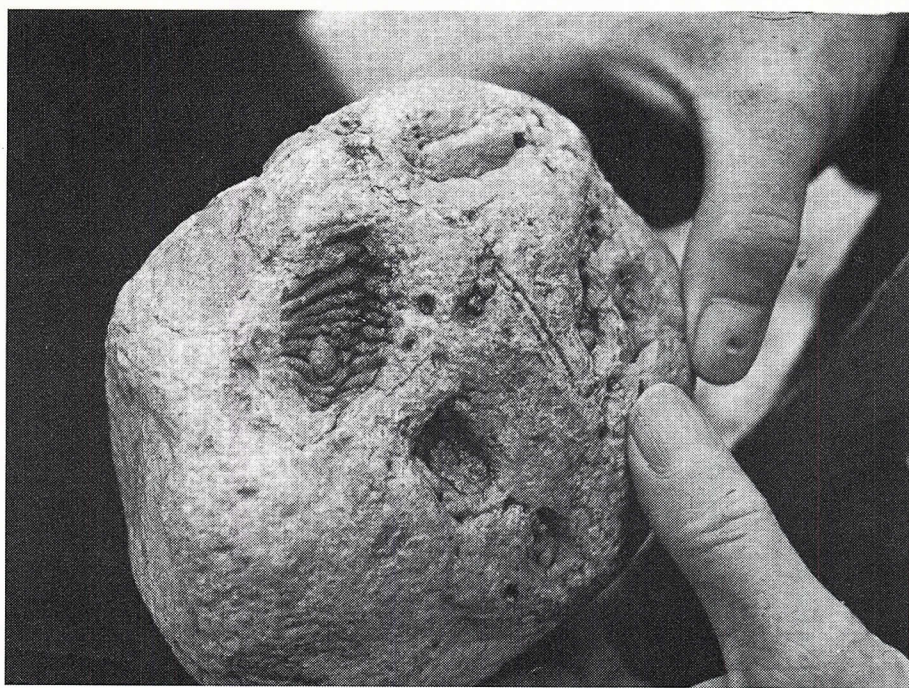


- ogy or the environment, it doesn't work for the future. What we have to work to change is that very basic level of the fundamental assumptions underlying the whole system.

The manipulation of people's basic belief systems or fundamental assumptions is a pretty hopeless task and wouldn't really work. The attempt to manipulate somebody else into doing something or believing something has never worked, and there is no reason to expect that it will work. On the other hand, when we look around we see that people everywhere are spontaneously challenging the old assumptions and asserting what it is they desire in the new assumptions, or what it is they think might work. If that is going on everywhere, then there is a lot more reason for hope, because we are part of a great system change. Each of us is a part of that great system. We connect into it at some deep level of the mind. Through experience we can learn that there is apparently no limit to the ability of that part of the mind to answer difficult questions or solve difficult problems; because the more trust we put in it, the better it seems to work. Some people have reached the point of thinking, "Maybe I should just entrust my whole life to that part of my mind that seems to be the most competent."

In other words, in the unconscious mind, beyond conscious awareness, there is something very valuable—much more than just a rubbish heap of animal impulses and repressed material. There is, in addition, creativity, intuition, esthetic and spiritual sense. Perhaps it is time to go exploring there.

Experiments in hypnosis have demonstrated that the subject is fooled by the hypnotist's suggestion—the subject sees things that are not there, or fails to see things that are there, or doesn't have ordinary physical strength because of a conviction that strength is absent; or similarly, by what is essentially hypnotic suggestion, comes to believe the possibility of walking barefoot over burning coals without burning the feet. In all sorts of ways we come to recognize that the power of hypnotic suggestion can to-



tally change the way we see the environment round us.

But, at the same time, there seems to be a part of the subject's mind that sits back there and isn't fooled by the hypnotic suggestion. In one of these experiments a subject's left hand was placed into some crushed ice, and since the subject accepted the suggestion of the hypnotist that no pain would be felt—there wasn't any pain felt. The right hand was asked to do some automatic writing—to simply take the pen and let it go wherever it wanted.

While the left hand was in the crushed ice, the right hand wrote, "Ouch! It hurts!" The name that came to be given to that part of the mind was the Hidden Observer. It was not fooled by the hypnotist and is presumably not fooled by the suggestions given to each of us by that master hypnotist, our culture. We are all hypnotized to see reality in a certain way according to the way our culture has taught us.

There has been other research with multiple personalities. Certain unfortunate people have bodies run not by one personality, as you and I feel we operate, but rather by 15 or 20 different personalities coming in at different times to run the body. Each of those alternative personalities has a different life history, being as it was in the body at different times, but there is one of those that is very different from all the rest; it is wiser than the others and it seems to have very positive attitudes about everything, seems to be always cheerful. This one came to be called, in the multiple personalities research, the Inner Self Helper. The Inner Self Helper is very different from the other personalities in that it claims never to have been born and never to die. Its story is that at death all the other personalities disintegrate, the physical body decays, but it claims, "I remain." Well, you can see that Western science

is being pushed into some very uncomfortable places, but some very constructive places as well.

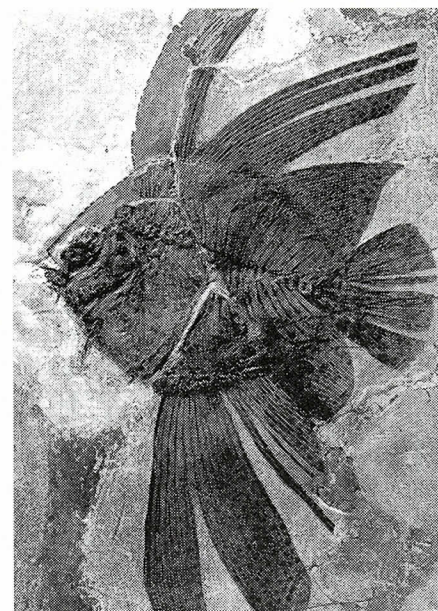
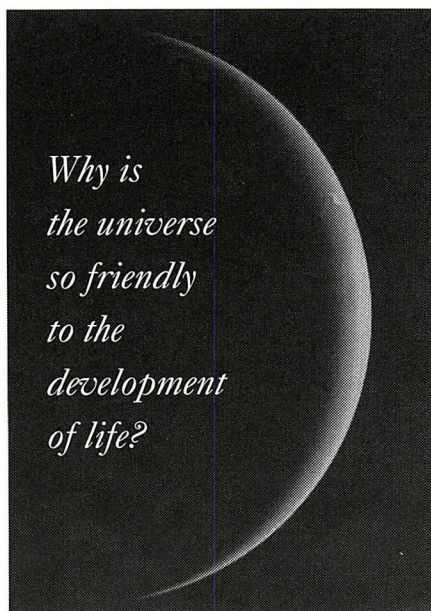
I want to leap ahead now to underline the importance of all this. I suggested that a tremendous transformation took place from the Middle Ages to modern times because of what I call the "scientific heresy." Now we find we are involved with another heresy, and it goes just as deep, to the same metaphysical principles, the tacitly held metaphysical assumptions underlying the whole society. Which is to say that the global system characteristics after this transformation are going to be as different from modern times as modern times are from the Middle Ages. It is that profound a transformation that we are involved in, assuming that this is the level at which things are changing.

Let me suggest how deep this level really is. A Nobel laureate named Roger Sperry who received his Nobel Prize in 1981 for doing work on the right and left brain characteristics has been publishing papers on what he calls the "consciousness revolution" in science. He says that there really are two kinds of causality in our experience. One is the causality that we study in science; the reductionistic kinds of explanations. For example, if you really want to understand me, you need to know about my DNA, about

my stimulus-response characteristics, about my conditioning and so on. You also need to know about the chemical composition of the various fluids in my body. That is the kind of explanation that science has dealt with. But we all understand a different kind of causality. When we decide to do something, there is a happening in consciousness; then we go out and do something in the environment. Sperry's point is that we'll never have an adequate science until we include in, rather than define out, human consciousness in all its dimensions. That is a more radical

change than anything since the scientific revolution itself.

Another Nobel laureate, George Wald, who got his Nobel prize in the late 1960s for work in the biological sciences, has very recently published a paper in which he says, "All of my professional life I have been puzzled about a question that has become more acute as I've gotten older. How does it happen that the universe is so friendly to the development of life? When you assemble all the evidence it is as though the universe were determined to evolve life. Life can in no way be ex-



plained as some kind of accident without a general force in that direction." He puts forth the daring hypothesis that consciousness did not appear at the end of 15 billion years of evolution of stars, planets, life forms, and finally people, somehow appearing in the very complex network of neuronal cells in the human cranium. Instead, consciousness was there all the time! As Wald says, he now believes "that mind, rather than being a very late development in the evolution of living things, restricted to organisms with the most complex nervous systems—all of which I had believed to be true—that mind instead has been there always, and that this universe is life-breeding because the pervasive presence of mind had guided it to be so."

Consciousness did not evolve after

TALKING BACKWARDS

The Phenomenon of Reverse Speech

Did you know that people talk to each other on a subconscious level all the time? If your voice were tape-recorded and played backwards, astute listeners could hear intelligible forward phrases amid the gibberish that communicate the needs and desires of your unconscious mind. Reversal analysis has been used to find hidden assets and murder weapons. Reversal analysis has revealed secret military code words. Business people have used reversal analysis to discover hidden agendas in negotiations; and an audience whose members are in high rapport with each other and with the speakers sometimes chant phrases such as "power, power, power" in reverse when they laugh or cheer. These are just a few of the astonishing findings made available by the revolutionary discovery of "reverse speech." An example of what can show up in reverse speech analysis can be heard in a recorded interview with Lee Harvey Oswald prior to the Kennedy assassination: "Oswald angry. Hear them. Wish to kill President."

The person who has done most to publicize this phenomenon is David John Oates. Born in South Australia in 1955, he is married and has four children. In his early career years he owned an insurance firm where he conducted lectures in sales training and human communication skills. Both David's genetics and hobbies prepared him for the discovery of reverse speech. Coming from a family of stutterers, he has always had an interest in speech patterns. He used to have to make a conscious effort to control his speech, but his impediment is only rarely discernible now. He is also an electronics buff and an amateur radio operator.

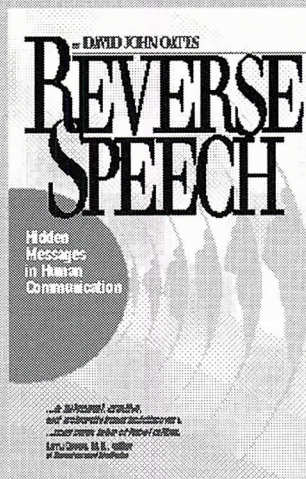
David had been working with street kids, managing halfway houses and rehabilitation homes when, in 1984, young people in his care came to him with their concerns about reversed messages in popular music. With all the things they were being told, they didn't know what to believe. David started a private research project into the phenomena and was later assisted by Greg Albrecht. It was David's aim to sort out the mystery behind these rumoured reversed messages. Did they exist? If so, what did they mean and what was their source?

The research began with music from the 1920s and moved up through the years of musical creation to 1980. Findings were documented both on master recording reels and computer logs. Some messages discovered were intentionally placed by the recording studios as a publicity gimmick. Most messages occurred involuntarily as a reversal of the forward lyrics' phonetic structure. They appeared in every kind of music, so the research was extended to speech. Now, Oates works as the principal developer and researcher of reverse speech technology. Dan Mitchell, a Dallas psychotherapist, characterizes David's approach to reverse speech as "rigorous, scientific and meticulous."

David lectures extensively on reverse speech, conducts regular training sessions, publishes the bimonthly *Backtalk: An International Journal Reporting on Reverse Speech Communication and Research*, and is a popular guest on both TV and radio. He has conducted more than 100 media interviews in Australia and the United States.

Extensive applications have been found for this theory in child psychology, education, insurance, marketing, sales advocacy and police work. His book *Reverse Speech: Hidden Messages in Human Communication* (1991), can be ordered from Knowledge Systems Inc., 7777 W. Morris St, Indianapolis, Indiana 46231 USA. The book is 281 pages and costs US\$29.95. ♦

—Brian Stanfield



15 billion years of evolution of stars, planets, life forms, and finally people, and then in the very complex network of neuronal cells in the human cranium something like consciousness appeared. That is not the way we are going to understand it, he says. The reason the universe was so friendly to life is that consciousness was there all the time. It did not wait for the evolution of those neuronal cells in the human brain.

Now that is rank heresy. But science and spirit are coming together. That is what we are involved with and that is what is going to propel all of these other changes; that and the general awakening of people to the insight that we are not victims. We create our own future and our own present in ways we are simply unaware of because our science has told us that it isn't so.

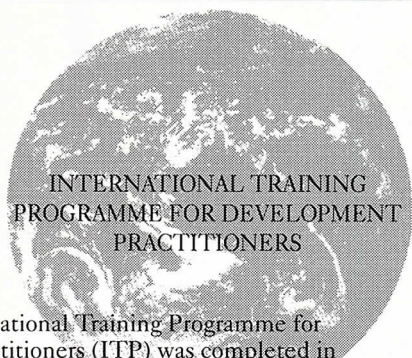
To summarize the evolution in science, revolution may be a better word. Our whole scientific structure is based on the premise that what is fundamentally real is what physicists study—namely matter and energy. What is fundamentally real is the material world and out of that somehow evolve consciousness and values and meanings—everything that makes human life meaningful and precious. Now, the emerging picture just turns that on its head, and says that what is really fundamental is consciousness, universal mind and universal spirit. From this evolves everything in the material world. That is why the power of vision is what it is; because that is where the material world came from in the first place.

You can image the radicality of this thinking. It is not going to sell very well in a hurry. Nonetheless, it is being whispered, and in the last couple of years it is being written about, taught and spoken about openly. That is the exciting thing about a whole system. Each of us is involved with some little piece of it, but what holds it all together is that it does exist in that universal mind.

Any time any one of us just changes our mind, it affects the whole system, even if we have not yet got around to acting. ♦

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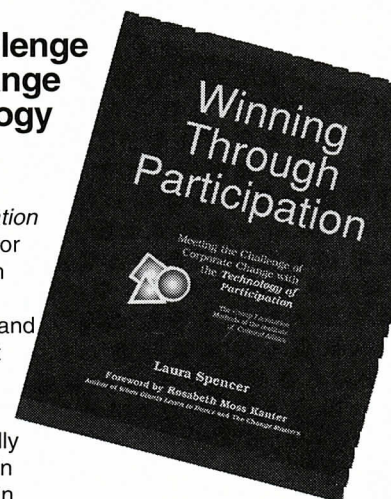
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The Africa Prize

*Two distinguished women
are honoured*

Wangari Maathai

KARL HESS

For the first
time in its five-
year history, the
Africa Prize for

Leadership for the
Sustainable End of
Hunger has been awarded
to two women: H.E. Mrs
Maryam Ibrahim Babangida, the First
Lady of Nigeria, who has turned her
traditionally ceremonial post into a po-
tent force for women's rural develop-
ment in Nigeria, and Professor Wangari
Muta Maathai, the world-renowned
environmentalist and founder of the
Green Belt Movement in Kenya.

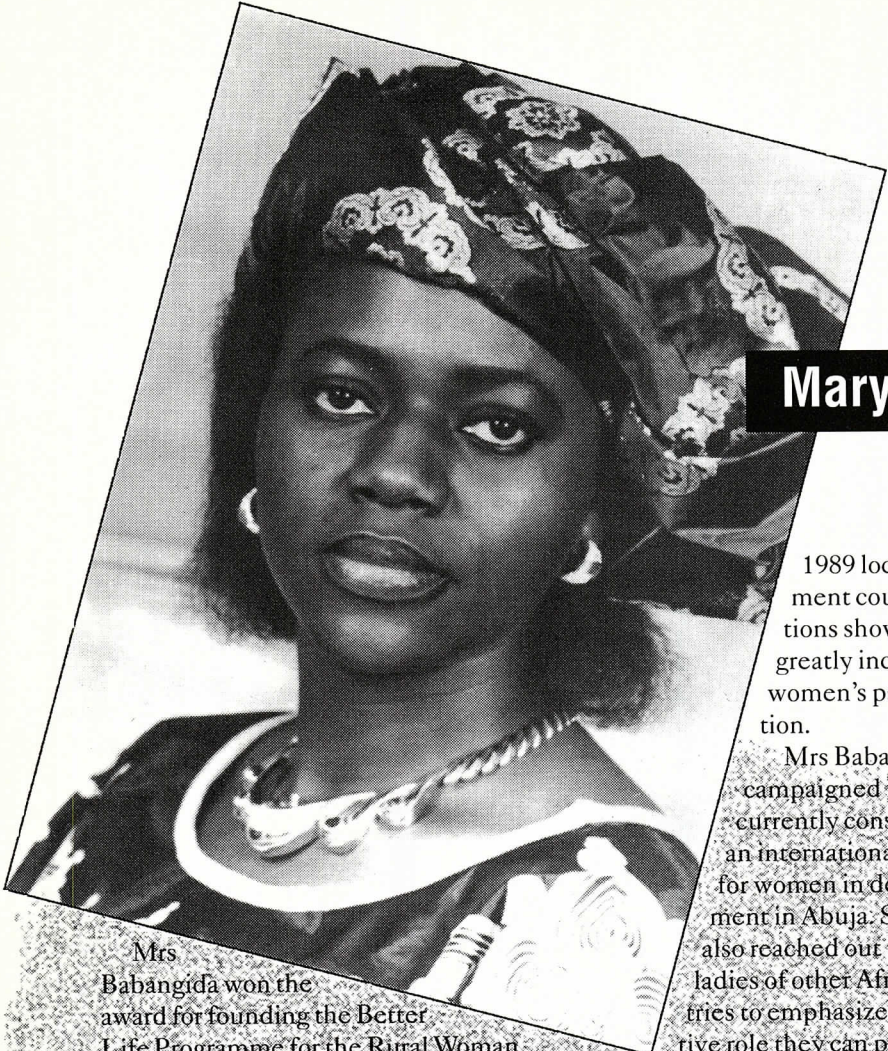
Professor Maathai won the award for
founding the Green Belt Movement,
one of the world's most successful pro-
grams to combine community develop-
ment with environmental protection.
The movement has built the self-re-
liance and self-confidence of tens of
thousands living in poverty, convincing
them that planting trees will make a
difference in their struggle to improve

their lives
and those of future
generations.

The tree-planting serves as a spring-
board to address other interrelated is-
sues—food production, firewood, soil
erosion, desertification—that affect
African rural farmers. Environmental
education is also a priority in the Green
Belt Movement. More than one million
young people have been recruited to
plant green belts around their schools
and to care for the seedlings until they
are self-sufficient.

Professor Maathai's most
significant contribution to the fight against
desertification of the Kenyan environ-
ment is her successful grassroots effort to
halt the construction of a planned
million-dollar high-rise complex that
would have obliterated much of Uroa
Forest, one of Nairobi's largest green





Maryam Babangida

Both women forged their own role outside of traditional lines and both have used their roles to empower rural women.

Mrs Babangida won the award for founding the Better Life Programme for the Rural Woman (BLP). The BLP seeks to empower women's social, economic and political status, and has achieved dramatic results since its founding in 1987. To date, the program has launched 7,635 co-operatives, 997 cottage industries, 1,751 new farms and gardens, 487 new shops and markets, 419 women's centers and 163 social welfare programs.

Under her leadership, Nigerian women are being empowered to improve their lives through programs in adult education, primary health, agriculture, trade, crafts and food processing. These women are not only moving toward self-sufficiency, but in some instances, they are in the vanguard of agricultural production in Nigeria, making significant contributions to increasing food production and reducing post-harvest waste. Through the BLP, an unprecedented mobilization of women has been achieved. Mrs Babangida has campaigned vigorously for women's participation in elections and government; voter turnout in the December

1989 local government council elections showed greatly increased women's participation.

Mrs Babangida campaigned for, and is currently constructing, an international centre for women in development in Abuja. She has also reached out to the first ladies of other African countries to emphasize the effective role they can play in improving the lives of their people.

The two Africa Prize laureates exemplify the growing number of African women taking on and taking charge of Africa's development. Both women forged their own roles outside of traditional lines—Maathai through founding her own movement and Babangida through taking a largely ceremonial post and making it a powerful instrument for change in Nigeria. Both women have used their roles to empower rural women.

The empowerment of African rural women is crucial to ending hunger in Africa, where women grow 80 percent of the continent's food. Professor Maathai designed the Green Belt Movement to be a program that women could not only join but lead. The 50,000 women involved in the movement earn four cents for every tree that lives more than three months outside the nursery. For many of these women, this is their only source of income. Mrs Babangida, through the Better Life Programme for Rural

Women, has proven that the empowerment of rural and urban women can transform their economic, social and political status.

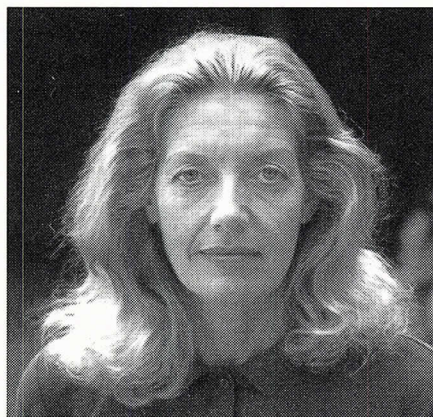
The winners shared a US\$100,000 award and received a sculpture at the Africa Prize Award Ceremony in London on September 19th. The Africa Prize for Leadership for the Sustainable End of Hunger is awarded annually by The Hunger Project to honour a distinguished African. The recipients are individuals whose policies and leadership reflect courage, initiative, creativity and, in some cases, personal sacrifice. They are bold, innovative risk-takers who are confronting the difficulties and challenges in African development with courage, imagination and increasing success, and their leadership is of vital importance to the social and economic advancement of Africa's people. ♦

The Hunger Project is an international, not-for-profit organization, dedicated to ending world hunger by the turn of the century. Karl Hess is a pediatrician in Cleveland, Ohio. He became involved in international health as part of ICA's development work in Egypt and Kenya. In 1987 he managed the Cleveland site for a global telecast on ending hunger sponsored by The Hunger Project. Since then he has continued to work with The Hunger Project.

Reinventing Community Economics

What can you do when the banks close their doors?

HAZEL HENDERSON



When Hazel Henderson is not spending her time demystifying official economics—a “brain-damaged science”—she is singing the praises of local economic systems and the “love economy.” The selection that follows deals with both those themes.

Hazel Henderson is an internationally published futurist as well as an activist and founder of many public-interest organizations. She holds an Honourary Doctorate from Worcester Polytechnic Institute for her work in alternative economics and technology. She is Director of the Alternative Futures Program at the University of Florida, a director of the Worldwatch Institute, an advisor to the Cousteau Society and the Calvert Social Investment Fund. Her books, Creating Alternative Futures: The End of Economics and The Politics of the Solar Age: Alternatives to Economics, have challenged traditional economic and political thinking and have provided well worked-out alternative pathways. Her articles have appeared in over 200 journals and she has lectured in more than 20 nations. Watch for Ms Henderson's forthcoming book, Paradigms in Progress: Life Beyond Economics (Knowledge Systems, 1991). She has been active in the creation of community-based economic interchange systems that draw on her insights into ecology and planetary ethics. She lives in Florida.

I like to challenge conference participants with a question. “What would you do if you woke up tomorrow morning to the newspaper headline, ‘Banking System Under Stress: Global Recession Looms.’ You turn on your TV and see everyone lining up in front of their banks and savings and loans. What would you do?”

People usually respond with disbelief: “Could that really happen?” I assure them that, absolutely, it could. Serious reflection on this scenario always brings the conversation back to community. One of the most critical errors of economic theory has been the omission of the informal, unpaid sectors from its models (for example, parenting, do-it-yourself, mutual aid, volunteering, food-raising and bartering). I often refer to this sector as “the love economy” but it is also the sector at the core of community, where local money must be reinvented.

The Gross National Product (GNP) growth models of economic development marginalize the informal as well as the formal economy. At prevailing international interest rates, banks linked to the global economy with branches in local communities simply “vacuum” out local deposits and throw them onto the global electronic funds transfer systems. This aggravates local deficits of currency to complete local trades and investments. The community cannot compete with global markets to get its money back, reinforcing the marginalizing effect of this “business climate” approach to GNP measured growth.

I have termed this a latter-day "plantation model." A local area must compete with other local areas to "lure" a large enterprise to locate a plant to employ local people. To do this, a community must put itself on the auction block by offering tax holidays, cheap land, cheap labour, low tax rates, and few environ-

mental regulations (or regulations of any kind). This disempowering and foolish strategy is best underscored by the fact that in the US, at least 25,000 local municipal and state governments and business development groups put out glossy brochures extolling their “business climate”—all chasing some 500 location decisions annually.

Such policies grow like noxious weeds out of neo-classical market theory and from economic textbooks that do not recognize the way markets are distorted by power and by unequal access to information. Economic theory is so perversely impenetrable that one has to be an expert in order to critique its deeply buried assumptions. Today, money is fast losing all meaning as a measuring system for real-world production and value. Money no longer functions as an adequate "symbol" for goods and services exchanged. Money is no more than information, a means of keeping score.

Most leaders use economics and economic indicators as diversionary factors to mystify voters and keep them from participating fully in national or local debates. There is a growing awareness among citizens in most industrial societies that economics is not much more than politics in disguise. The value of reinventing “local money,” i.e. new forms of local exchange, is that it brings in a sustainable, trickle-up mode, to level the global playing field since it requires an articulation of the community’s explicit and implicit values and morals—the foundation of the playing field. Examples include the Exchange Trading System in Canada [see article on LET

People know the value of
with each other, and
enough at the local level
own "money" system
have village money.

national money, *yuan*; and FEC notes convertible with the rest of the world. The advantage of having village money is that it cannot be taken away.

In Massachusetts a deli owner who could not acquire "traditional" financing to expand his business sold "Deli Dollars." Eight "Deli Dollars" purchased now could be redeemed at the equivalent of ten "Deli Dollars" in six months. The customers were more than willing to "finance" their favourite deli.

In Berkeley there is a Babysitting Co-op that has been going for thirty years. When you join the Co-op you get 20 cards. Each card entitles you to one hour of babysitting. The only way you can earn more cards is by babysitting; everybody takes a turn.

There are hundreds of such examples of reinventing local money and most of them are really simple.

Most of the great ethical and moral leaders in the short history of our human family have preached similar ethical imperatives, usually encoded in the classic systems theory statement of the Golden Rule. They have reminded us that the "god" is within us as well as without. We have free will, reason and compassion, and the intelligence to read the feedback signals from every level of our society and environment. Feedback signals from such local experimentation help people realize that economics is not a science; it is simply a profession. Rather than needing to calculate the costs and benefits—who wins and who must lose—truly local economic activity establishes win-win trends. The feedback loops are sufficiently direct to enable real accountability and increased creativity.

No subject is more important to our survival than exploring our values and our potential for altruism. When our individual self-interests are seen in the larger context of the human family on

planet Earth, we see that they are all identical. It is in every one of our broadest self-interest to help create and undergird the ethical and environmental markets of the 21st century, since they provide our best assurance for survival and truly human development. We must act and think *locally*, as well as *globally*; keeping our attention on and publicizing all the models and indicators of holistic, ecological, equitable approaches to human progress (see *Edges*, June 1990).

And the most delightful benefit—the really good news—is often full participation in a renewed sense of community. ♦



Albertina Sisulu



the South African Women's League

*In South Africa, women like Albertina
are the backbone of the struggle for democracy.*

The reporters used to come to me and say, 'What makes you so strong? You are alone, you're left with the children, you're in and out of jail. What makes you so strong?' It's determination. It is knowing that nobody will do it if you don't. It's knowing that if the people have chosen you to work for them, then you are their slave. So you must do their work. That's what kept us strong.' This is Albertina Sisulu, a long-time leader of the women's movement in South Africa.

Albertina Sisulu personifies the determination and strength of the women of South Africa. She was born in the Transkei in 1918. While in her teens she became an orphan and had to help support her brothers and sisters. She gave up her ambition of becoming a teacher and went to Johannesburg to train as a nurse. During the early 1940s she and her husband Walter began to attend meetings of the African National Congress, including the inaugural meeting of the ANC Youth League. Albertina joined the ANC Women's League in 1948. She helped lead the defiance campaign of the early 1950s, the 1956 women's protest against the pass laws and the campaign against segregated education. During the education campaign, her home became one of the alternative community schools set up by the movement.

Albertina was detained for three months in 1963. From 1964 to 1983 she was under banning orders and house arrest for ten years. In 1984 she was sentenced to four years' jail for singing freedom songs, handing out leaflets and displaying the ANC flag at a funeral. The conviction was quashed on appeal. While in custody awaiting trial, she was elected to the post of national co-presi-

dent of the anti-apartheid United Democratic Front.

In 1985, Albertina and 15 other UDF leaders were charged with high treason, but the charges were later dropped for lack of evidence. In 1988, the apartheid regime cracked down on the UDF, and Albertina was restricted from participation in political activities.

Since the unbanning of the ANC in February 1990, she has worked to relaunch the Women's League. She was elected its deputy president at its conference early this year and was also elected to the ANC National Executive Committee at the ANC's recently completed national conference.

Albertina is convinced that women "are the backbone" of the struggle for democracy. She explained the importance of August 9th: "In 1956 the apartheid government decided to extend the pass laws to the women. We fought. We organised a 20,000-woman march to the Union Building to protest the extension of passes to women. These women were from all over our country, black and white; every woman was prepared to say 'I'd rather go to jail than carry a reference book, than to carry a key to lock me in jail if I forget to carry this book.'

"Today [the Women's League is] operating openly, legally in our country. Today we can come together and celebrate that historic day, after 30 years of working underground. That is not because of us alone, but because we have supporters like you."

While important changes are taking place in South Africa, Albertina warns of the dangers of complacency: "We still have our prisoners in jail, we still have exiles, we still have our children out of school, we still have families without homes. Yes, some of the restrictions have

been removed, but they are the restrictions the people have already defied."

Albertina described the work of the ANC Women's League in the anti-apartheid struggle: "This work does not only belong to men in our country but to everybody—we work hand in hand with men in our country. We are the Women's League not because we are separated from the ANC but to give voice to the problems and complaints coming from the women."

Albertina described how women within the ANC are refusing to take a back seat. At the recent ANC conference the debate on affirmative action was the most fierce, with the women at one stage threatening to walk out. She said that the ANC was forced to accept affirmative action, "We forced them to put it in black and white in the [ANC] constitution. The women wanted 30 percent of the national executive [NEC], and although we failed, at least it is known that the women are not going to sit down and accept their oppression by men. We nearly made it. We wanted at least 15 women [on the NEC] but instead got 14. That was a step forward for women fighting for their rights."

Albertina's message to the women's movement in the West is to continue to build a strong women's movement and politically educate women. She added, "You don't have to fight men because some of them are still following old-fashioned tradition. It is our duty to educate our men by doing exactly what the South African women are doing: stand up and be counted, stand up and do the job. That will teach them. It is the tradition of men [to believe] women are inferior but by working together they are beginning to know that there is no such thing." ♦

—Reihana Mohideen & Norm Dixon

Excerpted with permission from Green Left, a weekly progressive newspaper. Contact them at PO Box 394, Broadway NSW 2007, Australia. Tel: 61-2-690-1220.



Lakota elders in front of Bear Butte. Photos in this article by Richard Simonelli.

Sovereignty at Bear Butte

Lakota (Sioux) Elders Declare Independence

RICHARD SIMONELLI

On a very hot and sunny July day a caravan of automobiles made the short journey from a camp on the northern slopes of Bear Butte to the South Dakota state park visitor's centre on the southern side of the mountain. A few startled tourists were roused from their vacation reveries as the line of cars sped to a halt in the parking lot and about thirty people climbed out. A large bearded man moved purposefully towards the modern A-frame building searching out a suitable location, much as a film director might seek the best piece of ground for an important shot. The man huddled briefly with camera crews from Rapid City TV stations. Together they picked the best location for good news footage as two lines of people began to form. Something was about to happen. A council of elders of the Lakota Nation was ready to declare inde-

pendence from the United States.

Facing the media's probing lenses were ten older Lakota men in the first line of participants. Two men wore the colourful garb of Lakota ceremonial, but most were dressed in unadorned everyday western style clothing. Behind this vanguard stood a second wave of younger men and women, including both natives and non-natives. Seemingly out of nowhere, a few men with a small drum took up a position on the eastern edge of the line and began to sing. The traditional music immediately galvanized the gathering. The camera crews checked their equipment one last time. Tourists stood with cameras ready along a walkway attached to the visitor's centre. And then, full-blood Oglala Lakota tribal member Dave Chief came forward from the elders' line. In the sonorous Lakota language he gave a blessing on

the enterprise. He announced a decision reached after months of hard negotiations among leaders of many Sioux reservations, and a four-day council on Bear Butte.

Soon after Dave Chief finished his blessing in Lakota, another council member, Reginald Bird Horse of the Standing Rock Sioux reservation, came forward to deliver an address in English. Wearing ceremonial dress as befitted the occasion, he concluded with the following press release.

Statement of Independence

"Indians declared independence from the United States today. In the historic summit meeting in South Dakota, leaders of the Lakota Sioux declared their total separation from the United States, denouncing their illegal citizenship according to nineteenth century

treaties. A world-wide press conference was held by the chiefs on July 14, 1991, at Bear Butte mountain in the Black Hills of Western South Dakota. The chiefs announced in detail their complete rejection of all American laws and borders, reinstating the ancient and traditional boundaries under their indigenous caretakership in the natural Black Hills bioregion. These boundaries were established in government-to-government treaties between the leading United States authorities and the Indians, beginning in 1825...and upheld in 1980 by the United States supreme Court.... Portions of the states of Nebraska, North and South Dakota, Montana and Wyoming are included in this bioregion, with the Black Hills serving as the central ceremonial and sacred burial

grounds.

"A provisional multi-tribal government will be established by the Bear Butte Council until a permanent elders' council can be established. A Declaration of Independence has been drawn up with extensive policies relating to the disengagement of all federal, state and Bureau of Indian Affairs jurisdictions. Deprivatization of all lands will be instituted with an eventual return to the Buffalo Commons economy for the region, implemented naturally over the next 25 years. Alcohol will be declared illegal in the new nation. The spiritual path of the sacred White Buffalo Calf Pipe will prevail, but all other belief systems will be tolerated. All current citizens of the US may remain living on the Lakota Nation, either as foreign nation-

*"All current citizens of the US
may remain living on the
Lakota Nation as foreign
nationals, or they may apply
for Lakota citizenship."*

als, or they may apply for Lakota citizenship. A passport and an immigration and naturalization service will be implemented. A complete restructuring and reform of medical, educational, economic and ecological management systems will be developed over a five-year program. For more information contact the Lakota Sovereign Organization Committee, Box 5686, Rapid City, South Dakota 57709. Or call (605) 348-9463."

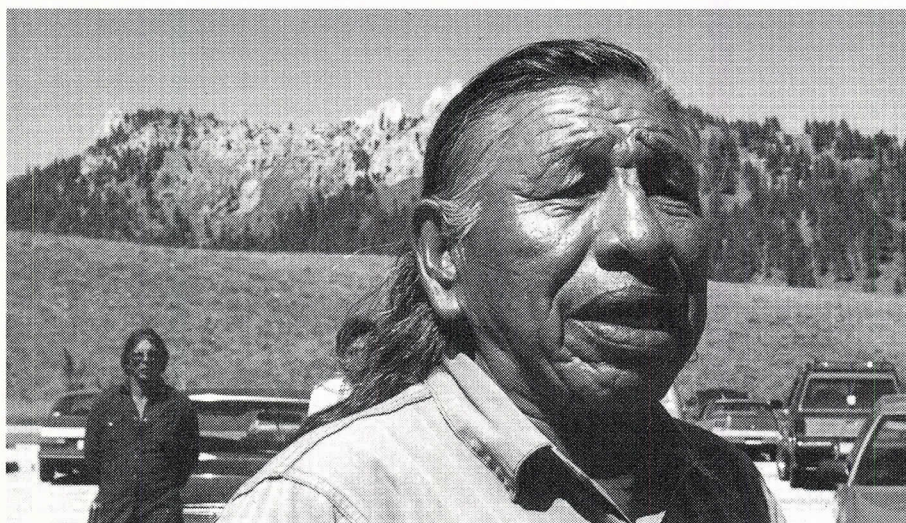
At Bear Butte the historic media presentation drew to a close when another drum song began. Television crews packed up and rushed back to their stations to prepare the ten o'clock news. The caravan of participants sped away from the visitor's centre to dinner at the council camp with lots of proud and lighthearted conversation.

Western South Dakota was dominated by the story for two days, though it was virtually ignored by the national media. Tribal chairmen Bourland and Salway denied any knowledge of the Bear Butte Council, stating that the group was operating outside of organized tribal politics.

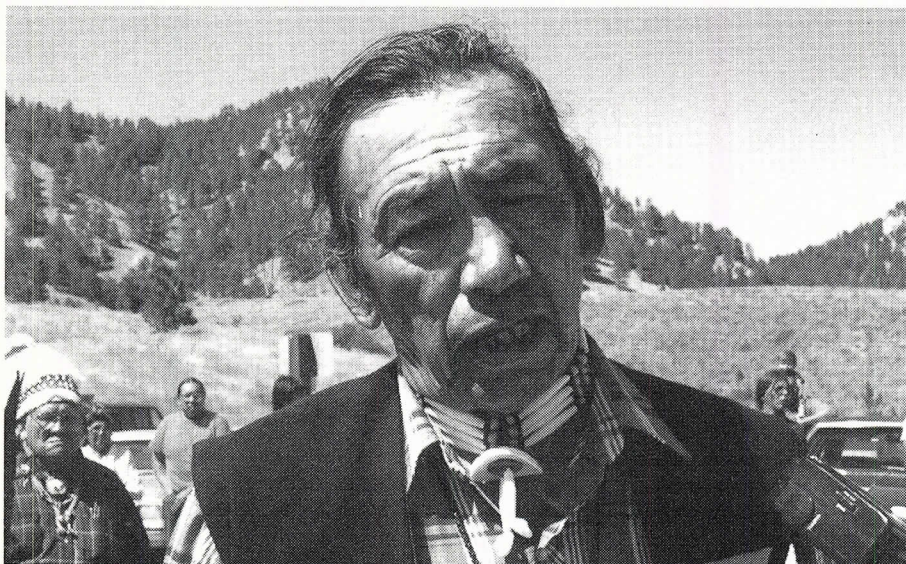
The ten elders responsible for the brave step on Bear Butte that afternoon readily identified themselves as Reginald Bird Horse, Dave Chief, Tony Blackfeather, Garfield Grassrope, Richard Grass, Wasu, Pete Fills The Pipe, Archy (Fire) Lame Deer, Joe Walker and John Long. Most of them soon headed back to their own reservation districts to begin gathering grassroots support for the Declaration of Independence and the new, provisional Lakota government.

Native Sovereignty

The word sovereignty is often used with a considerable range of meaning in the Native sovereignty movement. At one extreme it refers to complete governmental independence from the sur-



Dave Chief



Reginald Bird Horse

rounding American system. The tribes claim a nation-to-nation relationship with the US government; implying unique laws, perhaps a unique economic system, certainly a unique culture, and especially a system of values different from those of the dominant society. Other countries resembling such sovereignty include Buthan, Lesotho and Swaziland. In more moderate usage the word signifies all those activities and institutions which give reservations a partial separation from the dominant society.

In this category are found tribal governments, including departments of reservation land management, as well as tribal police departments and housing authorities which can partially insulate tribal cultures from the larger society if they choose. And of course, there's that bizarre and ironic statement of Native sovereignty known as Indian Bingo.

The existence of the present tribal governments is a considerable sore point in the growing movement towards Indian sovereignty. Because of the Indian Reorganization Act of 1934 (known as the IRA), the offices, ideology and structure of tribal governments are patterned in some way or other after the U.S. government. The IRA tribal governments are problematic for the tribes because they force an alien value system on the people right at the level of leadership.

Alaska Native activist David Harrison speaks strongly about the need for traditional government and the presence of elders: "In order to protect the people you have to go back to the traditional ways and assert those. You cannot assert these IRA governments, or these IRA corporations that they call governments, because they do not have the authority. The elders are very important in our societies. It is they who taught our children our values while Mom and Dad are taking care and providing." Another strong spokesman for Native sovereignty is longtime Indian rights activist and Ponca tribal member Carter Camp. Speaking of the specific threat to sovereignty which toxic waste dumps on Indian land present, and also acknowledging the temptation to see waste incinerators as lucrative economic development projects, he says, "I see how hard it is for [IRA] tribal governments to exist. And I have sympathy for those leaders who have the temptation to take money. We as traditional Indian people must give



Have you heard?

Updating a Sound Library

If we listened to all the new albums that were created and distributed in 1990, it would take 24 hours a day for nearly a year to listen to them all, and that's only in the classical and contemplative section. To sort through the hundreds of albums and find really creative, new and fresh materials that are not a rehash of previously created music is a challenge.

If you really like to shop for sounds, you will find a few very progressive shops that let you listen to everything in the store—yes, there are shops like this. My favourite is the Mysterium in Boulder, Colorado, where every cassette in the store is available to taste as you sit and listen comfortably. But, alas, how can you invest in a few albums that will truly give you a fine sampling? There are very inexpensive ways.

"Almost Free CDs" is a service to the public like none other. For about US\$3.50 you can get a 60 to 70 minute sampling of music mailed to you. Every album is classified as quiet music, classical, jazz, and so forth. A subscription is easy and you can get full information by writing PO Box 3080, Peterborough New Hampshire 03458, USA, or calling (800) 234-8458.

Windham Hill brings out one or two samplers each year. In a way, they contain the best of the best of easy, soft jazz and contemplative types of music. *Soul of the Machine* is an ingenious sampling of synthesized music on the same label.

those tribal leaders the backbone to say, 'No!'"

In the mid-term to long-term future, the possibilities for Native American sovereignty span the spectrum. In the status quo option, Native nations continue to make small and useful gains in self determination. At the other extreme some tribes could become truly independent political and national entities, completely equal to the American government in stature, especially following some natural or man-made cataclysm. Between these two extremes are many

Classical ears can enjoy brilliant programs for a very moderate cost on the samplers from Telarc, Harmonia Mundi and Edelweiss. All good record shops should have easy access to the newest *pot pourri* for your musical taste.

Here are a few of my current choices for collectors of great sounds:

- *Deep Listening* by Pauline Oliveros, Stuart Dempster, Panaiotis (New Albion Records). Here is the true genius of a deep, contemplative and mystical sound sculpture. Don't listen for melody or just pretty soft, white-sugared sounds; this album comes from the depth of contemplative musicians.

- *Baroque Concertos* played by Zamfir (Phillips). Accompanied by the English Chamber Orchestra, Mr Panpipes proves his elegant musical skills with some of the most charming music of Telemann, Corelli and Bach. This album is a treasure for yourself or others.

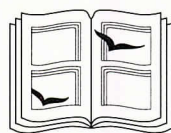
- *Beauty in the Beast* by Wendy Carlos (Audion-Jem Records). Twenty years of evolution in synthesized music brings us from "Switched-On Bach" to this amazing album of brilliant ethnic sounds. Included are Tibetan, Balinese, African and Bulgarian compositions that are performed with genius. Not for easy background sounds, this demands full-eared focus.

More sounds from the world of voice in the next issue. ♦

—Don Campbell

possibilities, which may serve different tribes in different ways. Some reservations may become quasi-hermetic communities like the Amish. Others may become states within the United States. Some kind of hyper-statehood may evolve in which tribes as well as other non-native American states function in a looser American association. ♦

Richard Simonelli runs Ziji Writing Services. He is a freelance writer, sound technician and photojournalist. He lives in Boulder, Colorado.



Good Reading

FOUCAULT'S PENDULUM

by Umberto Eco

Translated from the Italian by William Weaver. New York: Ballantine Books, 1990. Paper, 533 pages. US\$6.95, Canada \$7.95.

What does a classical historian of Western culture do with all the leftover bits and pieces that don't quite fit into his reconstruction of humanity's journey? There is always a certain amount of effluvia on the river of time, the debris of culture's mainstream, discarded toys from a playful creator's box that clutter the archives and memory of historians. It's this esoterica through which one must sort to get at the sensibility of civilization. But then what does one do with all these leftovers? One answer is to play *Trivia* at a championship level. Another is to write *Foucault's Pendulum*. Umberto Eco chose the latter and gave us a delight.

The book is the story of history written as though the sidetracks were the mainstream. It is history concocted playfully by a trio of publishers aiming to see what would happen if they used the logic of fanatics and explained the course of events assuming a conspiracy theory. In this case the conspiracy was attributed to the Knights Templars of the Crusades and/or the Rosicrucians, to which all historical influentials (Descartes, Mozart, Napoleon, Hitler, etc.) were connected, consciously or otherwise.

The tale is hilarious in its outrageous scenarios (neither Bacon nor William wrote Shakespeare; rather an unknown Templar produced the works of both under orders to remain invisible). It is also bizarre in its outcome. It is a comedic parody of fact, of reasoning, of academia, and of convention, a delightful romp through the archives of the imagination wherein computers are as at home as Medieval Hebrew scholars and the Holy Grail.

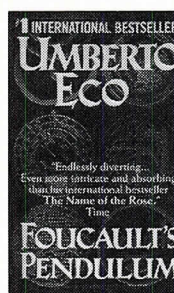
But don't try to follow the story or even the episodes: they're as complex as the labyrinth in his earlier *Name of the Rose*. The action of the story occurs within a 24-hour period; the 641 pages and

125 chapters roam endlessly through history as the central character reflects on a project-run-amok.

It's a historical scenario in which, for example, the Eiffel Tower is a mammoth receiver picking up cosmic vibrations that disclose the location of the navel of the earth, a position from which rule of the cosmos is executed. Its precise location has been misplaced because of a fluke in the calendar during the 12th century. Its searchers assume it's a secret, confirmed by the fact that no one knows the answer. Were it to be known, it would no longer be a secret and therefore not the true navel of the earth which is, by definition, secret. Anyone claiming not to know its location is privy to the secret; anyone claiming to know is automatically an impostor. Such is the reasoning one encounters here. But despite the frivolity, a serious message lurks in this book.

At the end, the conspiracy story turns true. The frivolous scenario, concocted to stave off boredom, is acted out to the detriment of its authors. As Eco suggests, humanity deplores a vacuum and rushes to fill it with any available story, however fanciful. And for a certain type of people, the more bizarre and esoteric the story, the more faithfully they espouse it.

This book is really about the tolerance for truth when truth requires living with ambiguity. People, like the pendulum, seem to require a fixed point from which to suspend their lives. We cannot seem to tolerate an absence of fixity and will go to absurd lengths to establish one. For the main characters, it was their story, which even they

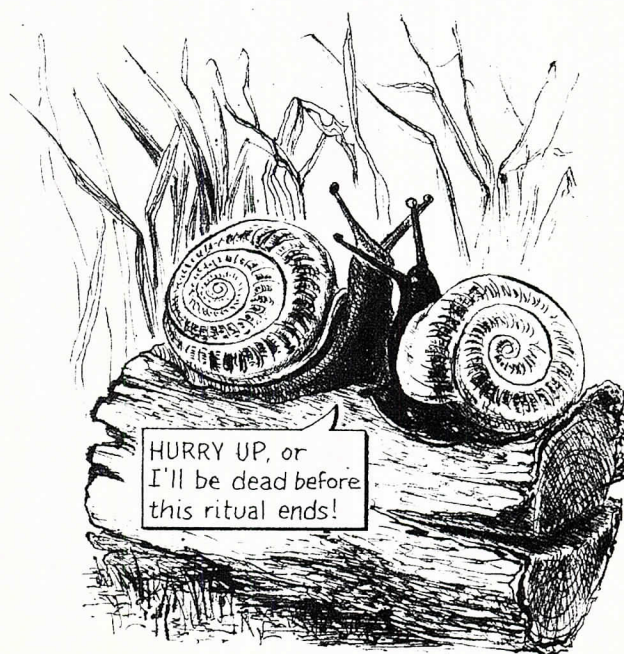


tended to ingest. For the rest of us, Eco has posed the interesting question of whether our "fixed point" is illusory.

But the book's purpose is not pedagogic. It is a literary *tour de force*, enjoyable for the author's wealth of knowledge. But then again, one is never quite sure about the facts—whether they are real or invented. The quotations introducing each chapter are similarly suspicious. They come in Hebrew, French, English and Latin with several Arabic phrases in translation. They date from 5000 BCE to 1986, and one could easily imagine a scholar having them on file. One could equally imagine a writer inventing attributions, much as a student might pad a term paper. But this suspicion adds to the delight of the book and casts further doubt on "fixed" points.

So if you have a really quirky sense of humour, a fascination for erudition, a tolerance for not understanding, and an interest in people, then take the time to read this. You'll not be disappointed. ♦

—John Epps



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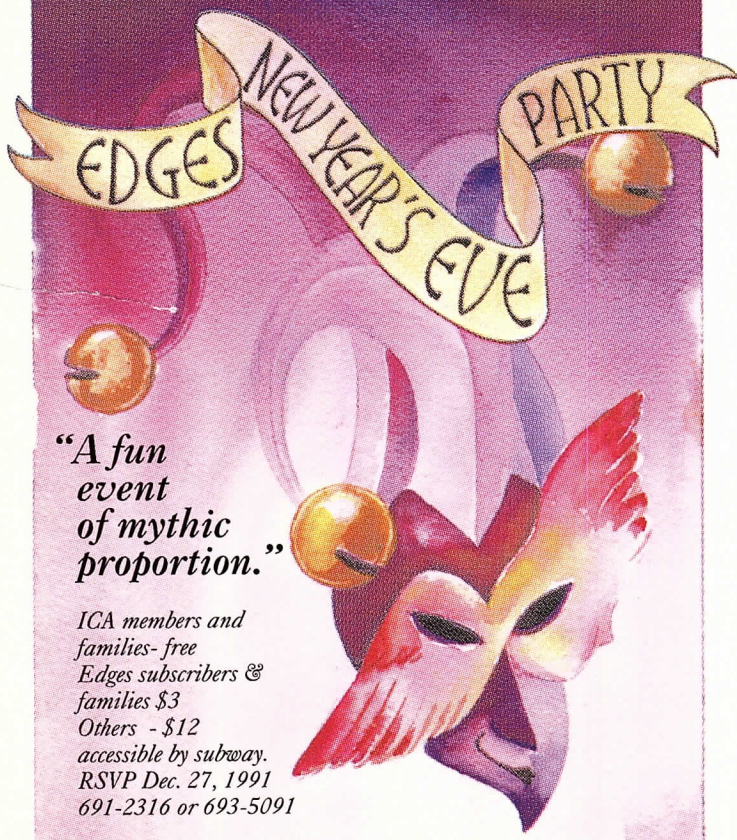
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UPCOMING ICA INTERNATIONAL EVENTS

The Space Between
= intercultural tour, page 29

ICA Global Conference
= see ad, page 2

International Training
Programme
= training for development
practitioners, page 41

Facilitation Methods 1
= seminar on leadership skills

Facilitation Methods 2
= advanced seminar on
leadership skills

Leadership Options
=residential training, page 41

South and Latin America

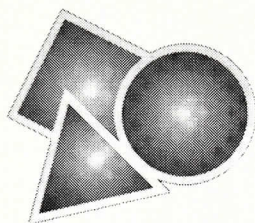
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Belize	Central American Youth Summit	Jul 22-Aug 12, 1992	(206) 486-5164

Europe

Prague	Our Common Future Conference	Aug 30-Sept 6, 1992	32-2-219-0087
Brussels	International Training Program	March-August, 1992	32-2-219-0087

USA

Cascade Mountains	High School Rite of Passage	Jul 15-Aug 5, 1992	(206) 486-5164
Chicago	Leadership Options	Jan 3-19, 1992	(312) 769-6363
Chicago	Life Options 2000	July 10-26, 1992	(312) 769-6363
Minneapolis	ICA Network Meeting	Dec 6-8, 1991	(312) 769-6363
Milwaukee	Heartland Regional Meeting	Jan 17-19, 1992	(312) 769-6363
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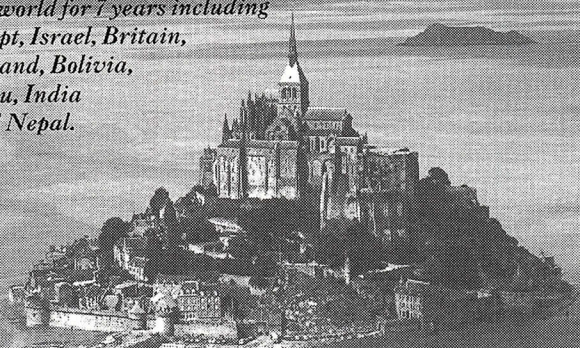
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(see page 51 for Canadian Shield Canoeing)

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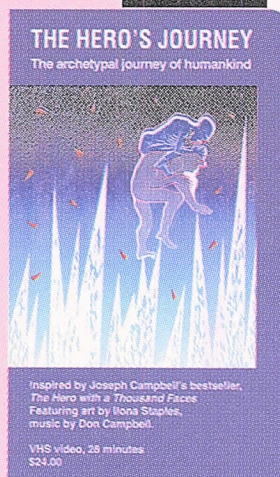
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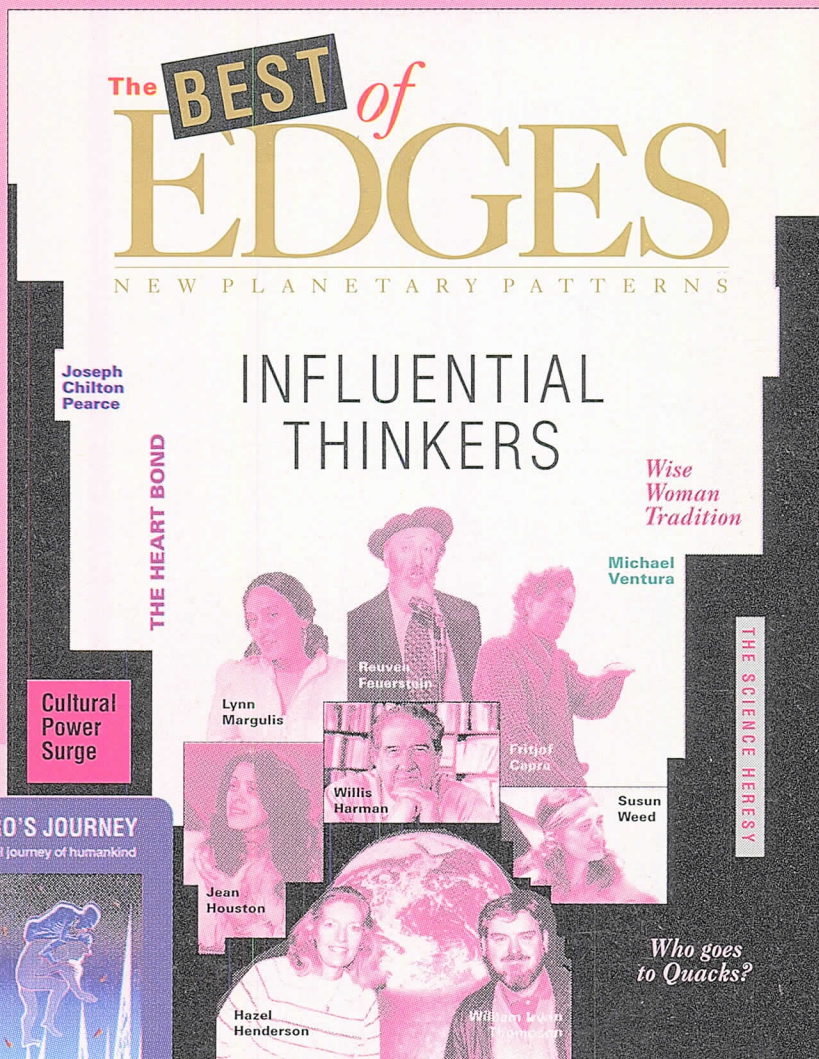


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