

THE FUSION OF NATURE AND CULTURE

EDGES

NEW PLANETARY PATTERNS

JEAN HOUSTON

20th Century Dreamtime

PAM COLORADO

Indigenous Science

RUPERT SHELDRAKE

Nature Thinks Back

MARY D'SOUZA

Archetypes
of Culture

VOLUME 4, NUMBER 1 \$3.95



VANDANA SHIVA

Land, Women
& Bio-Engineering

PLANETARY CITIZEN AWARD

Nominations are now being taken for the PLANETARY CITIZEN AWARD, sponsored by *Edges Magazine*.

"The nation-state has become a man-made barrier to people whose concern covers the entire planet."

Edges Magazine and ICA Canada wishes to honour those who are consciously creating new planetary patterns.

Send in your nomination by November 1, 1991 along with your reasons why you think your nominee is a self-conscious PLANETARY CITIZEN.

There is no age, location or citizenship restriction, but your nominee must be someone with whom you are personally acquainted. Nominees will be contacted by mail.

PLANETARY CITIZEN AWARD
Edges Magazine
577 Kingston Road, Suite 1
Toronto, Ontario
Canada M4E 1R3

LIFE OPTION 2000

An Experiment in Learning Community
for the EARTHWISE LEARNING SERIES

July 4-14, 1991

The International Conference Centre
Uptown, Chicago

- A 10 day training experience in learning community for those concerned with social, educational and organizational innovation.
- A gathering of people concerned with responsible approaches to problem solving, and with interest in sustainable, long term change.
- An opportunity to acquire the methods, skills, perceptions and perspectives that are part of interactive research and group action.

Full tuition – US\$400
Part tuition – US\$100 for each of four modules
Room and board available for \$25 per day.

Institute of Cultural Affairs
4750 North Sheridan Rd.
Chicago, Illinois 60640
(312) 769-6363

FS FACILITATION SKILLS

- HOW CAN I help my group think through difficult issues and reach a considered conclusion?**
- a **participatory discussion method**
 - "how people think when they think clearly"
 - moves from the surface to the depth of a topic
 - a **participatory workshop method**
 - encourages participation of each group member
 - discovers and creates consensus
 - builds basis for an effective team or partnership

HOW CAN I enable my group to reach consensus?

HOW CAN I stimulate individual creativity and teamwork in my group?

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. The Facilitation Skills seminar can be held on location.
Call Jo Nelson at 691-2316

TECHNOLOGY
OF PARTICIPATION

Upcoming Seminars:

OTTAWA
June 10-11, 1991
Call Jo Nelson
577 Kingston Rd. #1
(416) 691-2316

TORONTO
July 18-19
September 19-20
November 21-22
Call Jo Nelson
577 Kingston Rd. #1
(416) 691-2316

The Fusion of Nature & Culture

Environments have always shaped people's awareness and culture more than they could realize. Today, with such concern over nature's well-being and with the great movement and churning of people around the world, a fusion of nature and culture is occurring on a planetary scale.

8 JEAN HOUSTON 20th Century Dreamtime

Cultural compression on a grand scale is preparing our minds and hearts for survival.

15 MARY D'SOUZA Archetypes of Culture

A widely travelled teacher from India describes three wellsprings of cultural and personal strength.

12 PAM COLORADO Indigenous Science

Native ways of knowing yield insights that are as substantial as those discoveries found through the disciplines of Western science.

26 RUPERT SHELDRAKE Nature Thinks Back

After several centuries of regarding nature as a great machine, Western society returns to the image of a living cosmos.

SPECIALS

31 Land, Women & Bio-Engineering Vandana Shiva

22 Talismanic Art of Martin Berkovitz Andrew Webster

40 The Sheraton that Ate the Coast of Mexico Dave Samuel

38 Aboriginal Mythology from the Silence Jo Nelson

REVIEWS

41 THE INVENTION OF AFRICA by V.Y. Mudimbe Brian Griffith

41 CRAZY WISDOM by Wes "Scoop" Nisker Brian Stanfield

REGULARS

3 Editorial 4 Musings 39 Have You Heard? 36 On the Edge 44 ICA Events
Don Campbell

A VISION QUEST

The Hero's Journey

A special media presentation

The archetypal journey of humankind, inspired by Joseph Campbell's best-selling classic, *The Hero with a Thousand Faces*.



Each person participates in parts of the hero's journey during her quest for a personal and sustaining vision. Visual presentation based on the art of Ilona Staples and on other images from world cultures. Discussion is an integral part of the evening.

This ICA membership event is now open to the general public.

Next Showing: Monday June 24, 1991, 7:30 p.m.
ICA Resource Centre, 577 Kingston Road, Toronto

Advance orders are now being taken for
The Hero's Journey on video.
Available in VHS—only \$24.00 plus shipping.
Credit cards accepted. ICA Canada (416) 691-2316.

Meeting the challenge of corporate change with the technology of participation

Winning through Participation is the leaders' handbook for managing change through people—step by step procedures for designing and facilitating workshops that work.

ToP methods have been developed and successfully utilized for over 35 years in organizations of all kinds in every part of the world. Anyone responsible for getting creativity and commitment from people will find ToP methods invaluable for :

- planning
- decision making
- problem solving
- team building
- orchestrating important transitions



Cost: \$40

Order from:
ICA Canada
577 Kingston Road,
Toronto, Ontario
M4E 1R3

SPACE BETWEEN A Guided International Life Experience

Tony Pavlick of Whitewater WI, a participant in the January 1991 Peru SPACE BETWEEN, says of his experience, "I have paid more for vacations but never have I learned as much! That's because on this vacation I lived in the culture not just looked in on it."

- Experience the grandeur of past civilizations.
- Encounter the disparities between nations and cultures.
- Discover firsthand what it is like to live in a small village.
- Visit the rural, urban and the "sacred space" of a nation.
- Converse with people from all stratas of a culture.
- Enjoy days of special focus on women, education and development.
- Witness dignity, pride and joy in the midst of crushing poverty.
- Face the realities, interpret them and find an appropriate response.

Which nation will you select to begin your exploration of the Space Between?

Peru

Feb 7-22, 1992
July 26-Aug 9, 1991
Jan 10-25, 1992

Mexico

Nov 3-17, 1991
Nov 1-14, 1992

Guatemala

June 5-20, 1992

Full fee, US\$1,600. Deposit, \$800 due with registration. Fee includes all meals, housing, materials and travel inside host nation. It does not include travel to and from your country. Mail registration and one-half of fee to Lyn Edwards, ICA Chicago, 4750 North Sheridan Road, Chicago IL 60640, USA tel.(312)769-6363



Publisher
Canadian Institute of Cultural Affairs

Editorial Team
Brian Stanfield, Ronnie Seagren, Jeanette Stanfield, Ilona Staples, William Staples, Catherine MacFabe

Contributing Writers
Brian Griffith, Toronto; John Epps, Kuala Lumpur; Jean Houston, New York; John Burbidge, Seattle; Sohail Inayatullah, Hawaii; Nelson Stover, Brussels; Don Campbell, Boulder; Jim Troxel, Chicago

Chief Editor
Brian Stanfield

Assistant Editor
Ronnie Seagren

Management, Circulation and Advertising
Bill Staples

Design and Illustrations
Ilona Staples

Accounts
Beverley Parker, Duncan Holmes

Special thanks to Brian Griffith, Sheighlah Hickey, Lukas Hsiao, Sohail Inayatullah, Joe Kotier, Margaret Legg, Andrew Lehman, Maria Maguire, Peter Reynolds, Jan Sanders, Wayne Service.

Edges: New Planetary Patterns is published quarterly by the Canadian Institute of Cultural Affairs, 577 Kingston Road, Toronto, Ontario, Canada M4E 1R3, Tel. (416) 691-2316. Fax (416) 691-2491. Printed by Reynolds Printing and Graphic Services, 262 Carlaw, Unit 104, Toronto. Second Class Postage No. 7987 paid at Toronto, Ontario. Copyright © 1991 by ICA Canada. ISSN 0840-6502. UPC 61399 70442.

Yearly subscriptions In Canada annual subscription is Cdn\$25.00 or free with membership in ICA Canada. Elsewhere annual subscription is US\$25.00. Libraries and other institutions US\$30 per year.

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 these new patterns into 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 programmes work together to elicit new planetary patterns.

The opinions expressed in *Edges* articles do not represent the policies or views of the various Boards of Directors of the Institute of Cultural Affairs in Canada or any other nation, but are purely those of the authors.

Date of Issue: June 1991.

Editorial

When we began to research this issue of *Edges*, we intended to strike a blow for tolerance between races and to show that diversity between various cultures was a great gift to be treasured. Very soon, however, we were bogged down in two debates. First, any talk of race, or even talk about tolerance between races, could eventually play into the hands of those who cry, "Foul! Racist!" Second, the vertical mosaic of culture is so segmented that thousands of minorities and subgroups have virtually exploded the old meaning of culture. These debates clouded a paramount point that later became obvious to us.

In the cultural compression of today's society, people are constantly re-examining their relationships to, and prejudice against, others. But the integrity of people can be seen not only in how they treat other human beings, but also in how they treat *nature*. Today and in the future, few will trust the intentions or compassionate nature of someone who sets fire to oil wells deliberately, who clears rain forests for political gain, or who dumps chemicals for the sake of a bottom line.

To heat things up even further nature itself is entering the dialogue through global warming, more intense radiation, stronger storms and faster desertification. As more and more of us ponder the fate of the planet, nature is fusing with culture, creating meaning for our lives.

This issue of *Edges* is about the re-entry of nature into everyone's cultural agenda. Jean Houston shows how the mingling of cultures is stimulating our human capacities. Then Pam Colorado gives personal testimony to the deep human intuition that comes with attention to the land. Mary D'Souza probes the natural and human forces behind three approaches to spirituality. Rupert Sheldrake traces how science has understood nature over the last three hundred years. Vandana Shiva focuses a hot debate on the difference between nature and natural resources.

For those of you who are joining us for the first time through our wider distribution in the United States, welcome. We look forward to hearing from you and, of course, from our Canadian readers. Your letters and comments encourage us greatly in our research.

Have a great summer,

Bill Staples

Edges magazine exercises environmental responsibility by printing the entire magazine on paper which is at least 40% straw, thereby reducing the need for trees and for harmful bleaching agents.



The Sodom-and-Gomorrah Syndrome in World Law

*Basic rights which most nation-states reserve for their citizens
don't seem to apply in international law.*

In the course of devastating Iraq, George Bush made establishing a universal code of law look simple. He held that if we want one legal order, we must first treat the UN Security Council as our highest chamber of legislature. Then we must support all-out military assault on the community of a lawbreaker.

Bush is serious about fighting crime—both inside his nation and abroad. Of course, inside the USA, he uses different methods than he does in foreign countries. Some Americans complain that their police have to fight organized crime with one hand tied behind their back. This is true. The US legal code is more concerned to avoid injuring the innocent than to ensure punishing the guilty.

US law does not recognize collective guilt by association or collective punishment. According to the letter of American law, it is illegal to deprive any individual of life or freedom without a public trial. The police or the National Guard are not supposed to target "crime-infested communities" for punitive raids or areal bombardment. Within its own territory, the US government has abstained from locking up whole ethnic communities since World War II. It has refrained from military assault on targeted populations since the Indian wars.

But in George Bush's proposals for a new world order, such principles of American law do not apply. Apparently, planetary law should be different from American law. In the international arena,

perhaps, more drastic and merciless methods of law enforcement are required.

In this new world order, a majority vote in the UN Security Council can "condemn" a society for the actions of its politicians. In past decades, the word "condemn" was generally used to mean "deplore." South Africa was deplored (with sanctions) but not bombed. Recently, "condemn" has been used in a more literal sense.

Perhaps world war against a "condemned" country is the final solution to organized crime. Maybe we have entered an age of, shall we say, "the Sodom and Gomorrah syndrome." Like Iraq, those Biblical cities were judged as centres of

wickedness. The people there were warned to repent of their ways or be destroyed. As a deadline for repentance passed, the few good people in Sodom fled into the desert. And,

"then the Lord rained down fire and brimstone from the skies on Sodom and Gomorrah. He overthrew those cities and destroyed all the plain, with everyone living there and everything growing in the ground."
(Genesis 19:23-25)

Fortunately, the slaughter and "ecocide" unleashed in the Iraq-Kuwait police action was less total than in the Biblical account.

The United Nations is like a Sphinx. It dimly reflects the world mind, such as it



"This court sentences the defendant to 20 years of hard labour. Everybody else in the room gets 10."

is. This Sphinx answers questions, yes or no. Should we base our morality upon these answers? As with the Delphic oracle, much depends on the question, and on how the answer is interpreted. The Sphinx was asked, should Iraq be condemned?—Yes or No? Should there be a deadline for compliance with the law?—Yes or No? Should any nation be free to take further measures if the deadline is not met?—Yes or No?

In Medieval Europe, a person could be declared an “out-law” by the local authorities. This meant you were no longer recognized as a member of the community. You were deemed outside the protection of the law. Anyone could now beat, or rob, or kill you. A posse of volunteers might be formed to come after you. No matter what they did to you, it would not be a crime.

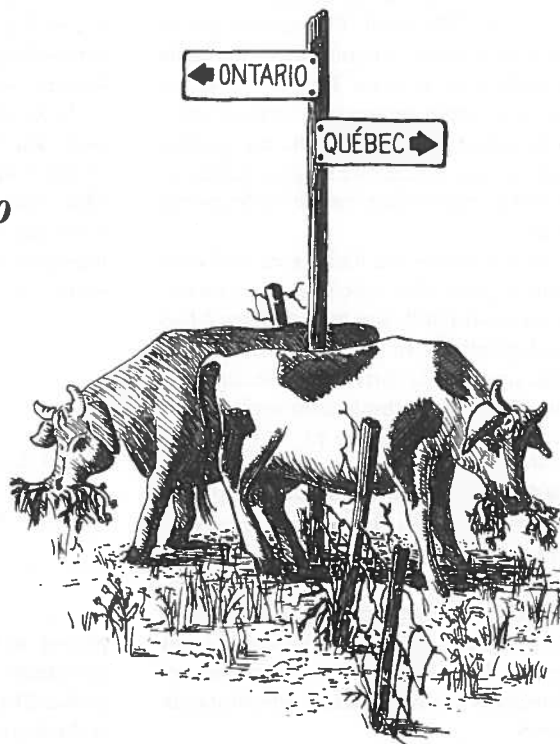
UN resolution 678 provided a similar punishment for a whole society. There was no UN High Command in charge of operations against Iraq. There was only a green light for all nations who would, to attack.

This, again, is not how justice is done in the homelands of UN resolution enforcers like the USA, Canada or England. Apparently, these major industrialized democracies support different principles for world law than they do for their own homelands. What does that imply for a future when planetary government supersedes our national law codes?

Of course it is progress when most nations agree on common laws. But we still apply different methods of law enforcement according to who is breaking the law. Perhaps we need to look at the problems of *global* law enforcement in the same light as we view *local* crime control.

Most modern states have a lot of organized crime to fight within their own borders. The Americans speak of their “war

On the Québec-Ontario Border



While living and working in India over a decade ago, I had a problem which drove me to distraction. Every time I entered a new village, there was a chorus of barefoot laughing children calling, “What is your name?” I often thought to myself, “This is some insane torture the culture has set up for foreigners. If only they would ask someone else what my name is, or at least ask me what my job is or where I come from.” Having endured months of this I was sitting outside of a barber’s hut next to the bus stand in Wawarde village and I asked a fellow customer why everyone seemed compelled to ask this question. He replied that it was their “duty” to do so.

It took a while for the light to go on but finally it did. I began to search for reasons instead of assuming that people were stupid.

What I came up with is this: India is a caste society. A family name is also a caste name. Therefore the question is really not “What is your name?” but “Where do you fit into the social scheme of things and how can I relate to you?”

This is the same question I ask with “What do you do?” which tells me someone’s education and income level and what sort of deference may be required. Just the way I react at a party if someone tells me “insurance sales” or “doctor.”

From India our family moved to Montréal. With the experience of India I decided to try and look at Québec through the eyes of a visitor even though I had lived next door in Ottawa for the first 25 years of my life.

I suppose there are any number of ways that one might approach another culture. My approach tries to assume that any differences I encounter are there for some underlying reason, that they work for that culture, just as diversity in nature is complex. It is very difficult to judge a particular aspect to be superior or inferior to any other.

I am an anglo-Ontarian, a fifth generation Canadian of English, Scottish, Germanic, Irish parentage. My wife Marguerite, a *Fransaskoise* (franco-Saskatchewanian), is a 13th generation Canadian of French parentage. Why

continued on page 6

QUEBEC-ONTARIO BORDER

continued from page 5

Canadians are so hyphenated is an unanswered question. Probably it has something to do with the local caste system.

Shortly after we arrived we began visiting Marguerite's sister's family who live not far from Montréal. There, once you sit down for a meal you don't leave the table until the visit is over. The conversation just flows from interest to interest, children, news from home, work, the garden, politics, etc. Everyone enjoys being attached to each other via the table except for me.

In my family we had a sofa and arm-chairs to go to after a meal and the conversation would arch across the room. I feel comfortable with that sort of distance while my in-laws thrive on closer contact. It may have something to do with the fact that there are thirteen in Marguerite's family and two in mine.

Québec occupies a unique position in North America as the only major region left with a single people shaping most of the political and cultural life of its citizens. If you go through a phone book you can find pages and pages with the same family name. There are eleven pages of Tremblays in the Montréal telephone directory.

As often as not if you share a name with someone you probably also share a common ancestor as well as a common region within Québec. Don't call for monsieur or madame Tremblay in Lac-St-Jean or as many as half the crowd might turn around to answer you. Family and origin are a greater part of who you are in Laval than they are in Mississauga. In Ripon where we farm, people are most often described by how they are related to each other. In the city you can still place yourself by saying where your grandparents were born.

This sense of belonging does not go as far as dealing with social abstractions like taxes and speed limits. Loyalties are to

human beings not systems.

I drive by consensus which means somewhat slower than the fastest car on the road. On any expressway around Montréal I and most other drivers move over to let faster vehicles roar by. On the 401 coming into Toronto many drivers seem to delight in rigidly following the speed limit while blocking the fast lane, compelling the wayward speeders to conform to the rules.

In Québec symbols are very important. Once I applied for a job as the editor of the Canadian Banking Association's Montréal newsletter. The example handed to me was on glossy paper with photographs, two-colour printing, with the names of the staff and executives dis-

*...my first response
is to ask myself, "How can
they be so dumb?"*

played on the back. I was also shown the newsletter from Toronto. It was xeroxed on 8-1/2 by 11 inch letterhead and stapled at the top left corner.

I think what really excites and satisfies business types from Toronto is making things work. What makes business types from Montreal feel proud and motivated are excellent visual materials and personal recognition. Of course both like to make money and run successful enterprises.

My son Charles attends *Passe-partout*, a two-hour-a-week pre-school programme. Recently some of the parents did an exercise that allowed us to examine our values and expectations for our children. The values section listed things like authority, discipline, respect, cleanliness and education. I wrote that consensus, co-

operation and a love for creation were my values. The rest of the parents said that paternal authority was what they were raised on but now respect for the individual and personal happiness were most important.

What makes me happy is social responsibility. What my neighbours appreciate is individual respect. Actually, I like that too and I'm certain social responsibility is greatly valued by this community, judging from the excellent social relations programme in my daughter Mira's school.

What I've said so far has been greatly oversimplified and it is probably dangerous to draw any conclusions from it. But why not push a little further? A few months ago the picture of a bunch of elderly anglo-Canadians walking across a Québec flag was broadcast and re-broadcast on virtually every TV station across the province. The incident then became the focus of many radio call-in shows. This image of disrespect has come to symbolize for many Québec people the historical relationship they have experienced within Canada. They now feel more comfortable with the idea of separation than ever before.

On the other hand what seems to anger the rest of the country to the point of saying "Let them go" is that Québec keeps insisting that it's different and that it needs different programmes.

Because I feel comfortable with my views, habits and assumptions and uncomfortable when confronted with differences, my first response is to ask myself, "How can they be so dumb?" Then I remember my anger and my assumption of moral superiority in India. I think we need to deeply question any assumption that we may be better than others. Such assumptions mask a desire to dominate and control. Often they lead to injustice, and sometimes, as we have experienced lately, justify war. ♦

—Brian Fisher
Ripon, Québec

SODOM-AND-GOMORRAH

continued from page 5

on drugs." Some really fear the mob might win. George Bush recently lamented that the US army may have been safer in the Desert Storm offensive than if it had been on the streets of America's major cities. Still, for all the seriousness of this "war," the US combats its organized criminals without ever turning the modern

military weapons of mass destruction on the public. The army and air force are only for enforcing order on foreign people in other countries. Heavy military weaponry is only sold to foreign strongmen.

What if, for a world government, no people are "foreign" any more? Perhaps the real test of when we have a "new world order" is when the UN respects the same rights of the innocent, and of the in-

nocent until proven guilty, which most nation-states reserve for their citizens. I mean the rights of the hundreds, thousands or millions of men, women and children who, as George Ball put it (in 1986 after the USA showered explosives through the streets of Libya) "are guilty of no other offense than living in a target area." ♦

—Brian Griffith
Toronto, Ontario

LETTERS

Happy!

I have just discovered your excellent magazine. Quite by chance I came across two back issues at a bookstore here in Amsterdam, and would like to subscribe right away. Would you please be so kind as to provide me with all available back issues? I can't tell you how happy I am to have found *Edges*! I do hope to hear from you very soon.

Lynne de Jong-Decker
Amsterdam, Netherlands

Hats Off!

Hats are off to all of you and to everyone else contributing their talents and energy to the magazine. You are truly helping us all to change the world.

Jim Slotta
Denver CO

Anti-Democratic Assumptions

I found Thomas Berry's article, *Limiting the City*, (in your "EcoCity and Beyond" issue) contradicting the theme of the whole magazine.

Abstract, top-down thinking which recommends some "ideal population" level for cities is typical of expert-based, central planning attitudes. Rather, cities grow organically, fulfilling population needs and responding to changes in technology, culture and economic structure.

Who can say what is the ideal size for creativity? Furthermore, as Rob Work reminded us in the same issue, the rural-urban continuum means there is no sharp dividing line between city and non-city. An analysis of Tokyo's population can yield a dozen different answers to the question of its population size, all the way from seven million to 30 million, depending on what definition is used. In fact, you could consider Japan itself as one large city.

The question is—how can we empower the local community and residents to determine the quality of life in the cities, rather than have it determined by professional planners or "cultural historians."

Although Thomas Berry represents a

"big-name" author, and although his other articles are indeed helpful, this one contains anti-democratic assumptions which may doom the Eco-City.

Don Hinkelman
Tokyo, Japan

Best Reading Around

You are still the best reading and food for thought around. Please renew my subscription for two years. Many thanks from your friends south of the border.

Kay Nackowski
Salt Lake City UT

Terrifically Creative

I have just discovered *Edges* and think it's terrifically creative and stimulating in its content. Thank you and keep up the good work.

Judith Miller
Nelsonville OH

Local Doctor on a Healthy Environment

As my psyche rests in the rubble of the Persian Gulf War, I ask myself the perennial question: Who am I and what am I doing here?

A key ingredient must lie in a study of evolution, including the evolution of awareness, responsibility and ecological values at different levels of society. It seems to me that our long-term evolution and well-being is more dependent on ecology than on any man-made economy. At a personal level, we have to evaluate our responsibility for environmental damage each time we make a purchase or choose a lifestyle. We can no longer make personal choices based on dollar costs alone.

This process of change must accelerate to guarantee our human evolution in any way. It is time for each of us to develop our ecologically aware, Ralph-Nader-like personality. We have to be willing to speak and act for the defence and restoration of the environment.

As individuals change, society will change, and politicians will have little choice but to develop ecologically sound policies, and so will industry. It is the

mandate of ordinary people to make sure this happens.

Answering my question, I am discovering that I am a member of a species whose health and well-being depends on the health and well-being of all other species. I am discovering that my work is to be an evolutionary, ecological scout, searching for ways in which we can all peacefully co-exist and celebrate life with others of different political, cultural and religious beliefs.

This is no small task, but evolving beyond the industrial-technological-information age into the ecological age is a task we all have to share. ♦

Jim Hollingworth, M.D.
Goderich, Ontario

Writers, Artists...

Research themes for *Edges* in 1992 include:

- New Ways of Knowing
- Learning to Celebrate
- Geopolitics: From the Back of the Tapestry
- Elegant Simplicity and the Love Economy
- Music: Tuning in to New Worlds.

If your work is printed in *Edges* (other than in *Letters*) you will receive five copies of the issue in which your work appears.

Edges favours copy that is well-researched or based on actual experience; affirmative, avoids cynicism and sarcasm; imaginal, vivid and lively; related to the above themes.

Unsolicited manuscripts cannot be returned without a stamped, self-addressed envelope.

You may send Mac or IBM diskettes along with hard copy, or send over Econet, Peacenet or the Web to cdp:icatoronto.

20th Century



*We are in the most colossal mystery play
in human history, and each one of us is on stage
taking a role in this phenomenal play.*



Dreamtime



JEAN HOUSTON

When I was about four years old, my father, the comedy writer, brought me to MGM studios in Hollywood where he was working on a picture. As we were making our way to the middle of the studio, a little round man with a huge cigar and bright yellow pants came by and ordered my father to follow him to his office to discuss a scene. This was the producer of the film he was writing. My father grabbed me by the hand and started after him, only to be stopped with a magisterial wave of the producer's cigar. "Leave the kid

behind, Jack!" the great man wheezed. "I can't stand kids!"

My father gave me a worried glance, but I assured him, "I'll be OK, Daddy," having just seen Roy Rogers ride by. Dad set me on some steps, gave me a lollipop and, shouting over his shoulder as he followed the little round producer, told me, "I'll be back in no time."

No time turned out to be two hours, but it also turned out to be "no time" as we know time; for there on the street of the MGM lot passed the storied humanity of every time and every place. I

scooted over on the stairs as Marie Antoinette and part of the French court swished down the steps in their elaborate ball gowns and white powdered wigs. I noticed that Marie was wearing tennis shoes under her dress. An Indian chief in full feather head-dress and interesting markings on his face came out of the commissary eating a hot dog and talking to Julius Caesar. They had to step out of the way as the French Foreign Legion on camels passed Sabu riding an elephant. The camels spat and the elephant dumped and the Hindu actor

Sabu shouted words in English I had never heard before. It was quite impressive. A bunch of cannibals wearing Negro #1 makeup, with bones in their noses, headed over to the rest room, only to be told by a lady dressed up as the Empress of China that it was out of order.

I looked up and down the street for my father, but he was nowhere in sight, so I decided to follow a midget pushing a baby carriage. She turned a corner and we were in ancient Israel where Salome was playing poker with some of the twelve disciples on the table of the Last Supper. Judas was evidently winning, judging by the stuff he was raking in, which was too green to be thirty pieces of silver. I walked through the open door of a Roman temple, past the statue of Jupiter and Venus, to find myself in a cardboard English village of Shakespeare's time. Celluloid swans were floating in some thick soup that was supposed to be the Avon River but which had old bottles of Nehi Orange floating in it. I turned a corner to find a



Dr. Jean Houston is co-director of the Foundation for Mind Research and the author of eleven books on the journey of consciousness, including *The Possible Human*, *Life Force*, *Godseed* and *The Search for the Beloved*. In addition to numerous seminars, she conducts concurrently two Mystery Schools in the United States, one in New York and one in Denver, Colorado. This article is an excerpt from a research paper presented by Dr. Houston to the New York thinktank on Whole System Transition.

knight in armour taking a snooze between the paws of the Great Sphinx, while across the way Jesse James was ambling through a mockup of a Mayan temple. Was that Dorothy Lamour—that lady in high heels who had just stopped to talk to him?

Then it really got interesting. A fight broke out at the Dodge City Saloon, and I moved closer to watch. Only it was a funny kind of fight because one cowboy kept hitting another cowboy over the head with a chair. Then he'd stop, take a rest, pick up another chair that was handed to him, hit him over the head again, while the other cowboys sat back and chewed their gum. I tugged at the long red taffeta skirt of a lady dressed like Belle Star, who was reading a movie magazine, and asked her in a loud whisper, "Why is that man hitting the other man with a chair over and over again?"

"Quiet, honey. This is a shoot," she said. Then she added, "Is your ma one of the dancing girls?"

"I don't think so," I answered, and wandered off quite literally into the sunset—in this case, a painted set of vibrant colour left over from *The Wizard of Oz*.

A man in a monkey suit finally found me and took me over to the place where my father had left me. There I was retrieved by Martha Washington, who told me in serious tones, worthy of the mother of the United States, "Your father is quite worried as to your whereabouts. I'm taking you to his office," she said primly. Once there, my father burst out, swooped me up, swung me round and said, "Hey, kid, I was worried about you. Did Jack the Ripper find you?"

"No, Daddy, Mrs. Washington did."

"Oh, that's better," said my father.

"Daddy," I asked, looking at the letters on his door, "what does that spell out?"

"Well, now, kid, your mother's just been teaching ya how to read. You figure it out."

"Well," said I, "the first letter is a D, and the second is an R. That's DRU, dru, dru. And then there's an E and an A. That's DREE-ah."

"Yeah," said my father, "but then

there's an M, and that changes the whole combination."

"DREE-ah...d, d, "DREE-ahm, DREAM, DREAM!" I shouted excitedly, "but there's more, too. There's an L, and an A...DREAM lah, DREAM lah," and then suddenly I got the whole thing, and it all made sense. "DREAMLAND! DREAMLAND, Daddy! Why do you call your office 'Dreamland'?"

"Cuz that's where we are, kid, that's where we are."

That was Hollywood in the

*The incredible ridiculousness
that played itself out
on television every night
in Iraq was the actualization
of the wish for another drive,
another stimulus:
"let's have a jolly little war
to get our juices and our
energies going again!"*

1940s—a backlot of the collective history and collective unconscious of the human race. It was also a prefiguration in fantasy of what was soon to become reality.

In the last several years I have felt as if I have been walking, and often living, in God's own back lot. I have swum in the Ganges and tried to avoid a surge of wave-driven ashes carrying what I thought was a burned cow leg, but which turned out to be the remains of a human cremation. I have walked through a jungle in South America near the Orinoco and been most surprised to see a nearly naked Indian come out into a clearing with a transistor radio clamped to his ear, listening to a soccer game from Mexico City. I have planted rice with farmers in the middle of Bali. I have discussed theology with a very poor man in a temple in south-

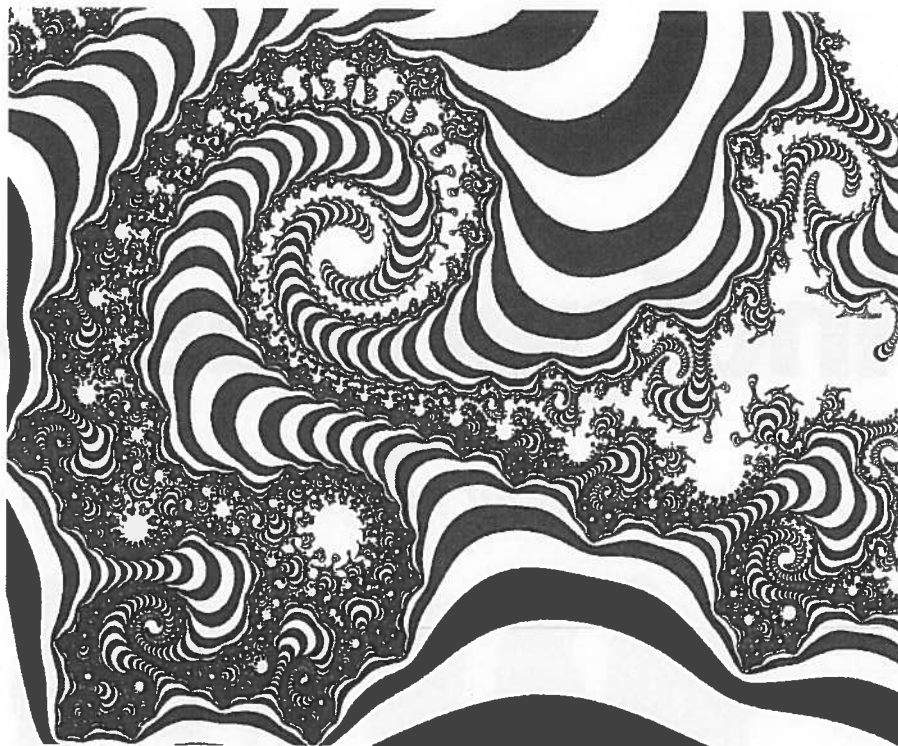
ern India. I have done dances so old that even time has forgotten them.

I have followed aboriginal women as they showed me how to find food in the utterly barren central Australia landscape, and I have discussed the quality of the new international cuisine with Julia Child at a hot dog contest on Wall Street. I've dived within the science fiction landscapes of the Great Coral Reef and walked around the navel of the world that is Ayers Rock. I've climbed into Anasazi cliff homes abandoned a thousand years ago and rafted over waterfalls in Indonesia. I have made myself plastic and pliable as a tiny little woman moulded my body into the forms of the ancient Balinese dance, and a giant who was an artistic genius led me in the ways of creation making batiks in Bali. I have seen dancers in Jakarta become horses, and chew flowers and grass and nails and glass and fall on their swords with no apparent harm. And I've seen traders in the Japanese stock market scream themselves into a frenzy that recalled their samurai ancestors.

I have watched people die and people be born—both literally and spiritually—on every continent of the globe. And I have seen the dreams of millennia become real and the realities of the last 100 years fade away into memories.

The sets that I walked through as a child and the life that I have recently lived were fractal waves of the same configuration rolling through both my earlier and later life. Fractals repeat the same patterns, even the same details, at both ascending and descending scales. Images from vastly different scales evoke a feeling of similarity and recognition. One is clearly in fractal resonance with the other. Thus, the life of the Hollywood set that I walked through as a child was a lesser wave form of the life that I live today. Why?

It may be that time itself is made up of nested, fractally resonant fields of previous and, perhaps, future times on varying levels. I feel that with the understanding of fractal wave forms and morphic resonance, time is more rightly seen as a flow pattern in a dynamical



A fractal, a computer-generated image derived from complex imaginary numbers, showing characteristic self-similarity at different resolutions: the same spiraling pattern will be seen no matter how many times you magnify the image.

system. My early dream-like experience and my later temporal reality were resonances of the same time wave. In understanding the nature of this time wave we may begin to understand the underlying dynamics that drive what I call whole system transition.

And these waves were, in turn, part of the larger wave that has happened the world over: the standing wave of the present epoch. We are today in an incredible compression of all wave forms that ever were and perhaps ever will be, hitting the shore of a now that has become the hologrammatic compression of the universe itself. Time, culture and information are flowing into this present standing wave of the now—this present epoch—which is sucking up the deeper currents into itself in order to sustain itself. These deeper currents may be the very wave forms of the mind of God who started it all in the first place.

How do people experience this? As the rising of the depths, the fascination with myth, the seeking of spiritual experience, the archaic revival of shamanic knowings, a world music

which incorporates and sustains the rhythms of many regions, clothing that mixes and matches continents on a single body. Even, on the shadow side, as the rising for a last stand of old tribal gods in their varying fundamentalist postures before they, too, are swept—not away (nothing is ever swept away)—into a new amalgam in which they become part of a larger story.

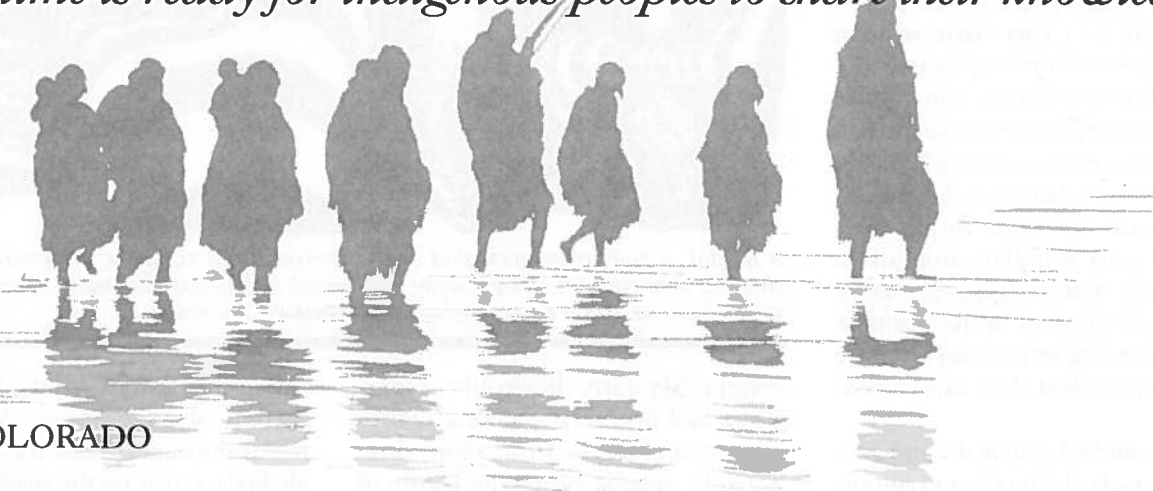
For example, if you look at the history of Christianity at another time of phase transition—the second century—you would see that it was made up of an amalgam of Roman law, Hellenic mysteries, Orphic mysteries, Judaic eschatological thinking, Egyptian gnosticism—and it all came together into a new amalgam: the larger story.

Now this dream of the depths that is again re-dreaming itself into life is becoming the nature of the changing reality. What is occurring as small fractal shifts in our everyday life is being repeated as a huge fractal wave in the entire present. This suggests that the growth of culture, the growth of consciousness—the very stuff of whole

continued on page 34

Indigenous Science

The time is ready for indigenous peoples to share their knowledge.



PAM COLORADO

My work is in something I call “indigenous science.” I came to this term back in the 1970s when working on my doctoral program. I had a great deal of difficulty explaining to my doctoral committee why I was having trouble completing a simple assignment—an outline of the last four chapters of my dissertation. That struggle lasted for over a year and a half, and in the course of that time I tried everything: I went to see Western counsellors, I participated in traditional ceremonies, I talked to an elder, I did all kinds of prayers—just about everything I could think of doing. But in the end, what came to me was the term “indigenous science.”

I realized that I was coming from a different culture and a different language. That

pleased me, because when I grew up, the practice of native culture and spirituality was against the law. The practice of Native American spiritual ways, which is intricately tied to our science, was against the law in the United States until 1978, when the American Indian Freedom of Religion Law was passed. It wasn't much better in Canada where a similar law was passed in 1952. So this New Sun really is a different time for us.

Now—the Time of, as the Aztec would say, the New Sun—or, as the Navajo would say, the Fifth World—is a time of movement, a time of change. Because of this New Sun, people like myself are coming out and I hear elders saying, “Now it's time for us to share our secrets.”

Before this time, even if it hadn't been against the law,

Sustainable Agriculture

Farmers in the Kohani Pampa of Bolivia are reviving potato growing methods developed by their pre-Columbian ancestors at nearby Tiwanaku and are getting nearly 20 times their previous

yields. The Tiwanakan engineers dug canals, diverted rivers and raised fields to prevent drought and frost damage, control floods and provide natural fertilizers.

Source: The Toronto Globe & Mail, April 6, 1991.



In Brazil, recent discoveries have revealed a sophisticated system of crop rotation developed thousands of years ago by the Kayapo tribe. Circular fields were cleared from the centre outward, with trees burned in

place. Crops were planted in widening concentric rings according to nutrient and light needs while the forest grew back from the centre outward.

Source: Equinox, January-February 1991.

our elders would have been loath to share what they knew. Because a decision was made 468 years ago that the knowledge of the Americas, the knowledge of this land—the Eagle Land—would go underground and that people would no longer codify information in stone, nor record it in other ways. It was decided that we would move to the oral tradition; and that the traditional gatherings would be relocated to Mexico City where tribal chiefs would meet *en masse*. My own chiefs, Iroquois people, travelled all the way down to Mexico City for these meetings.

That's a surprise to much of the world today, because the Western world believes and has taught us that most native peoples lived rather primitive isolated lives, and that we had much warfare between us. In fact, before 1492 and the 500 years of "discovery," there were thousands of years where the indigenous peoples of the world were in good communication with each other through ancient voyages and migratory patterns. There is also well-established evidence that the Polynesians communicated with both North and South America; and increasing evidence that there was communication between the

Celtic-Scandinavian people and the people of Africa. A growing body of literature and evidence, even in Western sciences, is beginning to support what our ancestors have said all along.

So, in my doctoral program, I said I was surprised to find out that I had a culture, a language and a whole way of knowing that was different. I was surprised because those traditions of knowledge had been underground for a long time. Out of the historical process, some of the people in my family and tribe learned to look on some of our own traditional ways of knowing as superstition. And we learned to put negative labels on the kind of learning that was attached to the natural world. When anyone suggested learning something through the earth, that suggested "dirty," and "dirty" didn't only mean earth. Anything female, anything natural equalled "evil." Many of my people were taught that through harsh missionization processes.

The fact that times are changing, because we are in this New Sun, in this new place, doesn't mean that our consciousness has changed with a click of the fingers. It does mean that the global transformation of conscious-

ness is within our reach—if we choose to take that path.

In the course of my doctoral program, I had only vague feelings, dim recollections of things my grandfather might have said to me. The upshot was my discovery that we indigenous peoples also have ways of coming to knowledge.

By the time the 1970s came round, anthropology had discovered that cultures exist. By the time of my doctoral program anthropologists had acknowledged that Native Americans had cultures. We used to say then that a typical Native American family consisted of a man, a woman, five kids, a dog and an anthropologist.

It was a big shift when native peoples were recognized to have a culture and allowed to have a philosophy. That acknowledgment meant we were free to practice our arts; sometimes we could get financial support for them; sometimes we could get language programs going. There were big changes in our everyday life as a result of that new idea that came out of Western science.

And what was really exciting to me was the possibility of pluralism in science. I said to my committee chairman in the midst of being stuck in my dissertation, "You know, the way we come to knowledge is so different; it's almost as if we have a science of our own."

At the moment I said that, the hair was standing up on my arms, and I knew, "This is something."

That was in the late 1970s and at that time to acknowledge that science might exist in the indigenous peoples of

Pharmacology



Even today, traditional folk healers tend to 80% of the world's entire population. At a time when it is estimated we are losing one species of life per day through overdevelopment, the medicinal remedies of traditional midwives and healers—from shamans to bonesetters—are being validated through industrial science. Since 1987 the New York Botanical Garden has been collecting about 1500 plant specimens from Latin American tropical forests, especially those used medicinally by indigenous populations.

Source: Earth and Spirit: Healing Lore and More from Puerto Rico by María Dolores Hajosy Benedetti.

the world was considered rather radical and a fringe idea. We might have philosophy, and we might have culture, but we surely didn't have science—because only the Western world has science, and that was the true way of coming to knowledge.

Later, things began to change, and we saw with clear eyes the depredation of our environment. At the same time Western science was searching for a more holistic way of looking at life. There were those two factors.

Then came 1987—the

Dr. Pam Colorado, a faculty member of the School of Social Work at the University of Calgary, is Wisconsin Oneida of the Iroquois Six Nations Confederacy. Pam holds BS and MSW degrees from the University of Wisconsin, and a PhD in social policy from Brandeis University. As a young woman, she identified closely with the American Indian movements. Since 1977 her work has focussed on creating the Worldwide Indigenous Science Network. Through this network, Pam strives to bring about a marriage of indigenous and Western science in order to promote human and planetary healing. This article is a transcript of her opening talk at a recent ICA public seminar in Toronto. David Peat was a co-presenter.

Time of the New Sun—when according to our native beliefs—the Aztec-Mayan beliefs and my own traditional beliefs, knowledge of the earth would begin to come up out of the ground of the Americas. When we say “earth,” we include in that term also the energy that comes up out of the land.

The Aztecs said that at this time of the New Sun, the knowledge of the Americas would begin to rise again, not only through the earth, but also through the people of the earth. It was said this would feel as if we were waking from a dream. We would start to move about again; and we would look for each other. As we found each other, you would bring one piece of the puzzle, and I would have one with me, and we would start to put these pieces together.

They said that at this time the knowledge would come together from the four directions: Black, White, Red and Yellow; and that out of this coming together, we would be whole. I have linked that prophecy with the shift in Western science and the environmental issue, and my own struggles as a doctoral student to suggest to you that we are embarking on something new.

When the word “science” came to me, it seemed proper, since the word derives from the Latin *sciens* meaning “knowing”—in the most general kind of way, knowing or coming to knowledge. So I said, “Yes, the native way of coming to knowledge, the tribal way, globally, is, in fact, a science.

Now, some say that the way in which indigenous people come to knowledge is much broader than the normal way of Western science. They ask, “Why do you want to limit your description of Native knowledge by calling it “science”?”

I went back and talked to elders of different tribes in

different parts of the world. All the elders I spoke to said they thought the word “science” to be a more appropriate description of the way in which we come to knowledge.

We looked at the word “sci-

with a tribal minority and a majority population of colonizers, those informal contacts are normally not the best kind. Especially if you’re after clear communication about complex systems of knowledge.

Astronomy



Around the world indigenous peoples inherit a legacy of special spaces and monuments whose design reveals a precise knowledge of the movements of the sun, moon, stars and planets.

The Nazca, Peru, ground drawings probably originate between the 5th century B.C. and the 13th century A.D. They comprise hundreds of straight lines, geometric figures, more than a hundred spirals, eighteen bird figures, about a dozen figures of animals, two flowers, a seaweed and several human figures varying in size from almost 10 km long to 15m. Only from the air can one appreciate their great regularity and the ability of the ancient Peruvians to think abstractly, work to scale, and make topographical calculations. Dr. Paul Kosok, who came upon them in 1939, called them “the largest astronomy book in the world.” He observed that some of the lines mark solstices, equinoxes, movements of the moon and certain stars.

Source: Peruvian Ground Drawings, Dr. Hermann Kern, ed.

ence” as a bridge between two cultures, because up to this time there was no way for the highest forms of indigenous knowledge to be communicated to the highest forms of Western knowledge. The only ways in which that indigenous knowledge could flow to the Western world were sometimes through religion or philosophy, sometimes through anthropologists, and through local informal contacts.

If you look at any country

So I thought that the word “science” was a good vehicle for cross-cultural, cross-scientific communication. I also believe it represents a more accurate concept of the way indigenous people create knowledge. The elders in the network that I have talked to said, “It’s good. Go ahead.”

Finally, a doorway is open so that seeing science in indigenous cultures makes it possible for me to embrace what I like in my own sci-

ence—the creative, intuitive part that I have not been allowed to talk about.

What really prompted me—other than being stuck in my dissertation—was that I had a vision. I went to a ceremonial because I was stuck in my work, and I was praying.

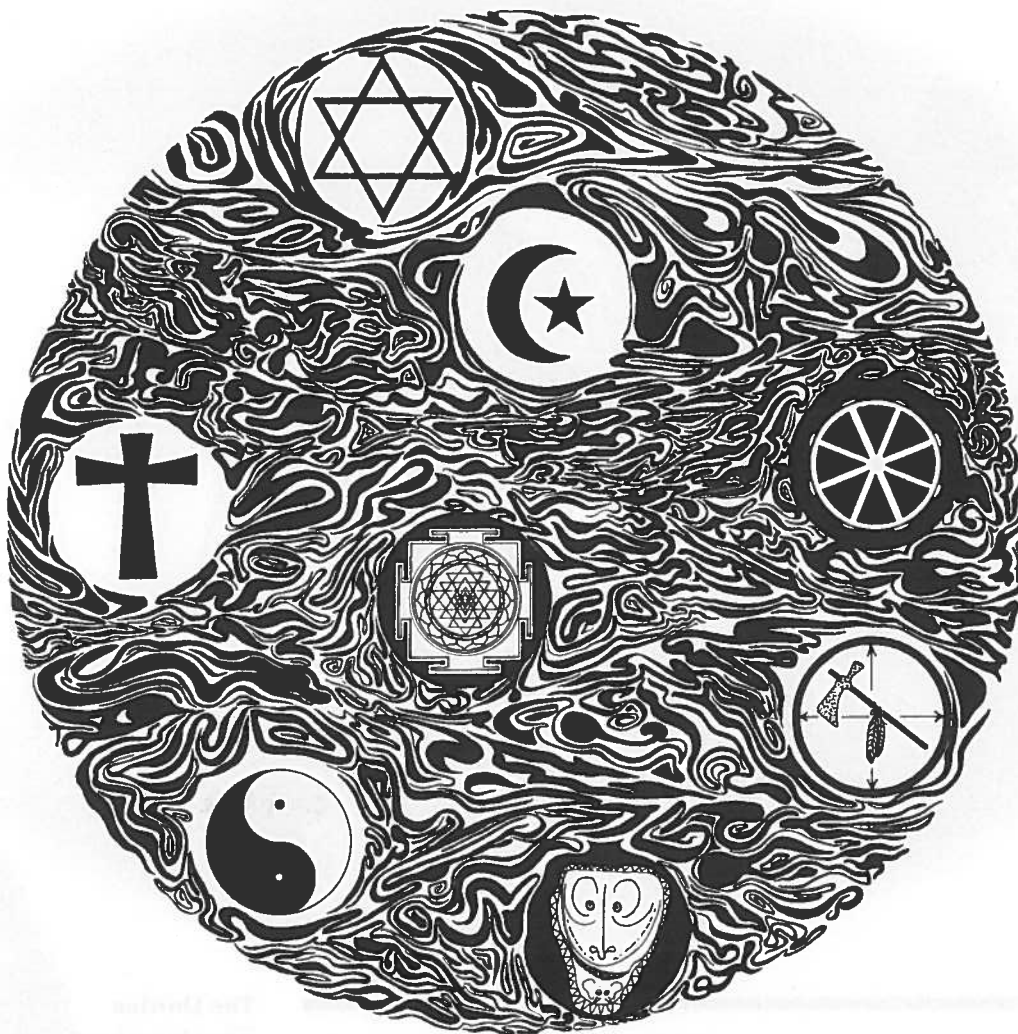
In the 1820s, my community was led to Wisconsin by a mixed-blood missionary. By the time I was a young woman, we had only two things on my reservation—taverns and churches. So, for me, coming into ceremonies was a new experience and sometimes a frightening experience; I felt very alienated; I didn’t know what was going on, and I felt very self-conscious. But in the ceremonial I got the first vision I ever received.

The closest thing I can equate it with in Western science is “lucid dreaming.” It was a series of images, of pictures, that came to my mind’s eye. Only it was more real than reality.

What I saw was a mountain, and rocks at the base of the mountain, and I saw the face of a man in this mountain. It was funny, because at that time I was single and I was kind of looking for a partner. The face that kept coming out at me was that of a native man, but it was someone fairly light-skinned and with shaggy hair. I found myself arguing with the spirits: “He’s not my type. Could you show me someone else, please?” I just did not like his looks.

The ceremonial went on from sunset to sunrise, and then there was a feast till noon, and visiting and so forth. By about dawn, I was feeling tired, so I said, “Well, one more look, and just maybe.... So, I saw it once more and again I said, “You know, I can’t understand that, because he’s not my type at all.”

This was in October in
continued on page 24



Archetypes of Culture

MARY D'SOUZA

I am an Indian woman from Kerala, on the southwest coast of India. I have lived and worked both in the major cities and in small villages, both in North India and in the Dravidian south. My family is Christian, but most of my friends or co-workers are of other, more "Eastern" traditions.

In India, perhaps more than other places, many cultural traditions thrive side by side—like new and old plants growing together in a forest. Every strand of history is alive in the arts, rituals and lifestyles of the people. There are nomadic tribal women

wearing their mirror-studded traditional dresses. There are deep-rooted village farmers and mobile corporate executives.

Perhaps I myself am not so much one or another of these, but a blend of all. And perhaps this describes not only India, but most other continents as well.

Out of this diversity, a global perspective is being woven. We are finding ways for deeper dialogue in the global village. Our interiors are being tuned as we prepare to cross yet another evolutionary threshold.

We find ourselves exploring the life



The Unitive: surrender self to the One in all.

forces, the understandings beneath our human activities—within our own and other cultures. We wonder how much the natural environment had to do with forming these gut-level responses to life.

For example, how did the deep knowing of the rain forests with their multiple layers of life forge the consciousness of the people who learned to survive there? How are the deeper levels of this consciousness different from those of peoples who encountered drought and flood, who lived on high mountains, or who spent their lives wandering on desert sands, constantly searching for water? All these peoples discovered the means to live, and created images, symbols and rituals that hold their way of being human.

These images for the most part lie beneath what we see, encoded in the

deeper consciousness or brain structure of the community. Yet they are expressed in almost every dimension of a culture—music, food, the arts, language, mores and social organization, relationship to nature.

From our exposure to these many understandings of life, three dominant traditions are apparent. The unitive came largely from Asia. The I-Thou one grew mainly in the West and Middle East. The shamanic appears in the tribal/native/aboriginal peoples of the world. In today's planetary society, though, no one understanding is limited to one area. In India, as in many other nations, we see all three understandings in their deepest forms. For there is a flow between these traditions. Each of them was born out of deep communion with nature and life.

The Unitive

The Orient has given us the unitive understanding of being human. Reality is perceived as not one and not two. Our body and mind are both two and one, both dependent and independent. The *yin* and *yang* circle holding this grasp of life depict opposite yet complementary realities in harmony, neither complete without the other. In conflict there is revolution, in crisis there is opportunity.

Oriental art is gentle and harmonious. Dance is a graceful flow of richly expressive movement. Wellness depends on the perfect flow and balance of internal and external energies. Myths replace violent contradictions and conflicts with peaceful compromises. The food is a subtle blend of tastes, colours, textures and aromas. Harmony and balance dictate the arts of war, swordsmanship and negotiated deals.

We find ultimate harmony by journeying beyond the ego to a self that is transparent to all being and becoming.

Attachment to any self-image blocks the process. But at any moment we can step out of this attachment and still our minds to be completely present to the now. We don't obtain the right state of mind by various methods and means, but by becoming it. We discover the self which is the very heart of being, the universal self, the source of all that is.

This is a self-reflective process of change and transformation. It assumes that the spirit is ultimate and is always with us. It questions today's economics, social hierarchy, scientific enquiry, decision making and education.

The unitive understanding also includes traditions from South Asia. At the centre of everything there is only one reality. All of life is connected to one source. All things, however diverse they may appear, exist in unity. Here, the basic life tension is between egoic consciousness and pure consciousness. As humans our central project is to attain union with the supreme being. Attachment to the self prevents this union. We must surrender completely to the divine. We journey through many different levels of awareness to achieve ultimate consciousness. *Agita* guides our depth study of a particular method. Physical, mental and spiritual disciplines are woven into a set of practices and rituals that influence the content of our everyday life.

All activities have one intent—intensifying consciousness in every moment. We immerse the self in spirit. We begin the day by saluting the sun or worshipping the gods. We greet each other by touching and marking the forehead—the location of the third eye, the source of divine vision—or by touching the feet—our connecting points to earth.

There is no sickness or disease, only an absence of perfect health. Certain foods help the body to achieve wellness. In education, pedagogy encompasses developing all human capacities. Art and poetry explore the ecstatic experience of union with the divine. Architecture provides for a harmonious interplay of natural forces. Temples express physically the great inner human desire—union with the source.

There is nothing that cannot be seen
From the standpoint of the "Not-I".

And there is nothing which cannot be seen

From the standpoint of the "I".

If I begin by looking at anything

From the viewpoint of the "not-I",

Then I do not really see it,

Since it is "not I" that sees it.

The pivot of Tao passes through the centre

Where all affirmations and denials converge.

He who grasps the pivot is at the still-point

From which all movements and oppositions

Can be seen in their right relationship.

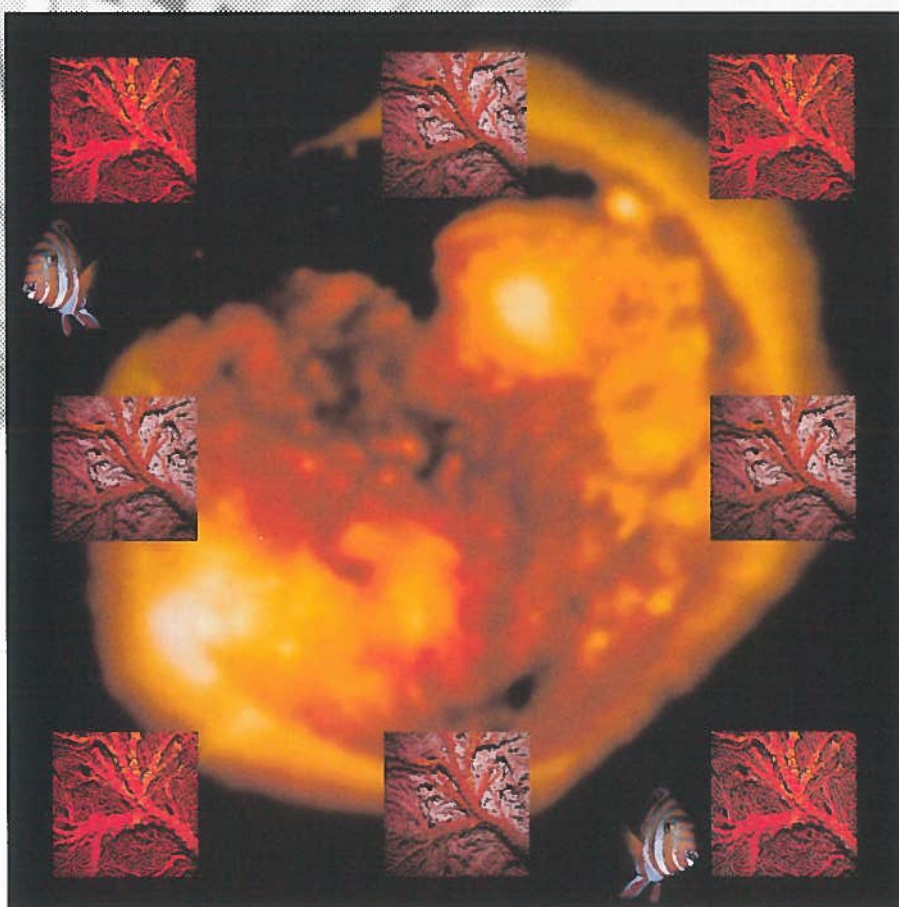
When the wise one grasps this pivot,

He is in the centre of the circle,

And there he stands while "Yes" and "No"

Pursue each other around the circumference.

from "The Pivot" by Chuang Tzu



Passing Over to Other Cultures

Fr. John S. Dunne

You may well consider yourself human and think therefore that nothing human should be foreign to you, but then find many features of human life foreign to your feelings and way of thinking. You may find many human interests utterly uninteresting, many human attractions utterly repulsive, the ways of many utterly strange. If you were to pass over by sympathetic understanding into other lives and cultures and religions to the point where you could actually understand the interest in these interests, the attraction in these attractions, the sense in these ways, and find a resonance to them within yourself, then you could truly say "I find nothing human alien to me" and say with full meaning "I am a human." This standpoint is one of universal compassion. It is really a divine standpoint....

When you pass over to other lives, and by way of other lives to other cultures and other religions, you come back again with new insight to your own life, and by way of your own life to your own cultures and your own religion.... Before passing over you are liable to think that your troubles are due to your humanness, and that well-being is to be found by rising above the human condition.

Before you have discovered within yourself the realms of feeling and imagination and thought and action which correspond to those in the lives of others you are unaware of the richness of being human. You strive instead to escape somehow from the cares and concerns of a human existence.

John S. Dunne: The Way of All the Earth: Experiments in Truth and Religion, University of Notre Dame Press, Notre Dame, Indiana 46556, 1978, pages 220-221. Published by arrangement with The Macmillan Company. (Some pronouns have been altered.)

The I-Thou: relationship with the divine.

THE I-THOU

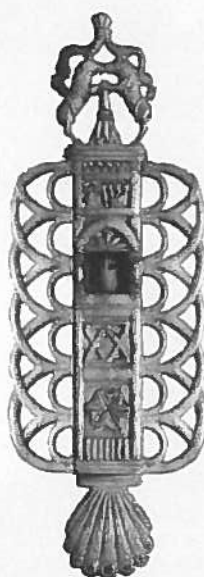
Another life understanding is the I-Thou relationship with the divine. The cosmic process is a constant struggle between the opposing forces of creation and order against those of destruction and chaos. Creation is the process of the divine powers bringing order out of chaos.

Good and fertile land was bordered by powers that forever threatened to break in and destroy people's work and hopes. River and desert juxtapose life and death.

The driving force here is the need to make sense of the universe. The challenge is to master and control the mysteries of nature and other people. In Greek myth Prometheus was driven to steal fire from the gods. In Judaism humanity ate the forbidden fruit from the tree of knowledge of good and evil.

Here we see history as the stage on which the divine makes its will known through events and trends. Again and again we are called to turn our backs on illusion and rebellion against reality and to return to its source. We are challenged to create meaning and significance out of our lives and our times.

A strong prophetic sense of history spurs us to powerful action. We must work out our salvation or authenticity through historical deeds. Great movements for social justice have been catalyzed by this tradition—the labour movement, public education, welfare systems and the civil rights movement. Love of God and neighbour are seen as two sides of the same coin.



I am a sculptor, a moulder of form.
In every moment I shape an idol.
But then, in front of you, I melt them down.
I can rouse a hundred forms and mix them with spirit,
But when I look into your face,
I want to throw them in the fire.
Do you merely fill this drunkard's glass!
Or do you really oppose the sober?
Is it you who brings to ruin every house I build?
My soul spills into yours and is blended.
Because my soul has absorbed your fragrance, I cherish it.
Every drop of blood I spill says to the earth:
I blend with my Beloved when I participate in love.
In this house of mud and water
My heart has fallen into ruins.
Enter this house, my Love, or let me leave.

Jalaluddin Rumi
in *Selected Lyric Poetry of Jalaluddin Rumi*,
translated by Edmund Helminski, Threshold Books, 1984, p. 17



THE SHAMANIC

One of the most ancient and widespread understandings of life is found among tribal cultures. It is best represented by the diverse shamanic traditions across the world. Yet they use surprisingly similar methods to extend human capacities and to access sources of power.

In the shamanic tradition, humankind is not "over against" nature. Instead, nature is a partner in life, providing intricate clues to daily living. Plants and animals are sources of healing. Thunderstorms, volcanic eruptions, and cyclones cleanse so that life can continue.

The shaman carries and transmits invisible powers. Basic natural substances become ritual objects. Various forms of magic, art, masks and rhythmic movements allow the initiated to enter altered states of consciousness and relate to perceived and unperceived realities. The shaman calls to the clouds and invites the rain; she talks with rocks and plants. He walks and dances with his friend fire.

This shamanic understanding gives us a new vision of ourselves and the world. We see how a human being can orchestrate many different levels of consciousness and can tap into unlimited sources of power. The vision of the planet is based on the interrelatedness of all of life.

Up until the 1950s, it was widely believed that shamanic consciousness belonged to a disappearing past of ancient tribal cultures. Shamanism was seen as "primitive religion," increasingly irrelevant to an urbanizing, industrializing world. But since then, in the megacities and on the land, shamanistic "new religions" are rising again. People separated from the soil and from community are coming together to recapture something they had almost lost. We see it in Brazilian *Condomblé*, Ghanaian *Kpele*, Haitian *Voodoo*, North American Native spirituality and Western neo-paganism. Some rituals involve communal dance or ecstatic trance. All of them seek a depth of relatedness to nature and to others.

The Shamanic: nature is a partner in life.



Hear more often things than
beings,
the voice of the fire listening,
hear the voice of the water.
Hear in the wind
the bushes sobbing,
it is the sigh of our forebears.

Those who are dead are never gone:
they are there in the tree that rustles,
they are in the wood that groans
they are in the water that runs
they are in the water that sleeps,
they are in the hut, they are in the
crowd,
the dead are not dead.

Those who are dead are never gone,
they are in the breast of the woman,
they are in the child who is wailing
and in the firebrand that flames.
The dead are not under the earth:
they are in the fire that is dying,
they are in the grasses that weep,
they are in the whimpering rocks,
they are in the forest, they are in the
house,
the dead are not dead.

Birago Diop

Birago Diop is a Senegambian poet,
quoted in Janheinz Jahn: *An Outline of the New
African Culture*, Grove Press, New York 1961



Great Spirit of the Arctic
by Martin Berkovitz,
1979. Oil on canvas,
48"x90." See article
next page.

Passing over

To explore the deeps of your own
culture is overwhelming and to
journey into other perspectives is
possible, but difficult.

Passing over to another culture
and coming back, John Dunne
reminds us, is the spiritual adventure
of our time. Passing over is a shifting
of standpoint, a going over to the
standpoint of another culture,
another way of life, another religion.
It is followed by an equal and
opposite process of coming back,
returning with new insight to our own
way of life, our own religion.

Anthropologists emphasize
objectivity and distance in
understanding other perspectives. In
the journey of passing over and

coming back, we can't keep distance
and detachment—we are open and
vulnerable. We trust that there is
time and opportunity to return with
new insight and greater
compassion.❖



Mary D'Souza has an
MA from Tata Institute of
Social Science in
Bombay. She held many
roles with ICA for 19
years, working in India,
Germany, the U.S. and
Hong Kong for extended
assignments. She has
consulted extensively
with government agencies, local groups
and private companies. She conducts
programmes to develop human
capacities, build organizational culture
and develop leadership. She currently
resides in New Delhi with her husband
and two children.

On a tour of the McMichael Gallery north of Toronto a few years ago, I was awed by the primitive, virile energy radiating from the masks, photographs and shamanic art of turn-of-the-century West Coast Canadian Indians.

The talismanic power of art became an important theme in a long afternoon conversation I enjoyed recently with Toronto artist and painter Martin Berkovitz.

The primary purpose of art is spiritual and religious, according to Martin's point of view.

"They're magical objects and they are imbued with the strength of their creator. All historical cultures knew this—it was a given. These cultures expected artists to express their gods and the power of their spirituality."

In a secular culture, spirituality goes underground. The energy comes from a different place—the personal, the lower self, the autobiographical self. Martin notes that a lot of artists belonging to the abstract expressionist movement of the 1940s and 1950s were barroom brawlers and macho womanizers. They incarnated the raw, dynamic, frenetic chaotic energy of the North American city. They needed personal catharsis, and the critics encouraged this.

"They all worked from the principle of expression of whatever you have to express without any responsibility for what you're expressing."

Catharsis in art has its place and its purpose, but there is an imbalance. What North America needs now, says



Shaman Shaman Daylight, 1978. Oil on canvas, 60"x84".

Talismanic Art of

"...an energy working through me had a great

ANDREW WEBSTER

Martin, is to take art to a higher, more refined, level. For him this means that instead of producing work that gets compliments from critics for being "profoundly disturbing," the aim is to totally and unashamedly evoke the opposite: the beautiful and the sublime.

His 7-1/2 x 4-1/2 foot painting, *Mars and Venus*, is a cosmic parable on the power of love over the power of war. The unusual setting for this evocation is the Napoleonic romantic period where Mars is portrayed as a French hussar

officer and Venus as a demure but powerful lady wearing a long romantic gown. Many of Martin's paintings evoke the idea of the goddess. His *Arctic Artemis* has an Inuit goddess peering out of a radiant moon illuminating the scene below. (Artemis is the Greek goddess of the hunt.) An Inuit hunter standing on an iceberg-strewn landscape has laid down his weapon and is gazing in rapt awe at the face of the goddess.

Rich in symbolism and often lavish in detail, much of Martin's art radiates a child-like innocence which goes

back to a period when Martin says he had to completely relearn to draw again. This occurred in the mid-1960s after leaving Toronto for New York and meeting and studying with a spiritual disciple of Russian painter Nicholas Roerich, whom Martin calls "an early new-ager." Martin was freed from all his modernist presumptions as well as, he adds ruefully, most of his modernist techniques. In the period that followed, a whole new set of ideas emerged that focussed on global cultures and their mythologies.



Shaman Shaman Midnight, 1978. Oil on canvas, 60"x84".

Martin Berkovitz

deal to do with the spirit of this country."

Martin says he immerses himself in the cultures and mythologies he wants to use as settings for his art—but only to a degree. He tells a story of Nicholas Roerich to explain why. In pre-revolutionary Russia, in an era of considerable cultural blossoming and refinement, Roerich fashioned the sets for a number of Stanislavski-directed works performed by the Moscow Art theatre. But when commissioned to create the sets for *Peer Gynt*, Roerich declined an invitation to travel with the rest of the cast to

Norway to gather details to authenticate his work. He said he would prefer to use his imagination and, according to Martin, he managed not only to pull it off but to create something that was immensely authentic.

"I find this a wonderful way to work," says Martin. "It's very light. You know enough to let your intuition fly, and that's the secret. If you know too much, the wings get weighted down and the work becomes academic and pedantic."

Martin, who maintains a

dream diary, says he didn't want to just reproduce an anthropological expression of the historic Inuit culture. "I have to know just enough so that my own imagination is not stifled, and, you see, it's amazed me many times because the Inuit paintings just came to me unbidden. They just came to me and I was tremendously excited. When I was doing it, I was very aware that there was an energy working through me that had a great deal to do with the spirit of this country."

He adds "You look at a lot

of the art, music and theatre being produced now and you can see from what level, from what floor, of the spiritual realm this is coming to the artist. Some of it, unfortunately, is from the sub-basement level. In a certain way, it's safer when you're not calling on the imagination—because once you unleash the imagination, you open yourself to the spirit. And when you open yourself to the spiritual, you open yourself to the level of the spirit that you are personally commensurate with. And if you're not commensurate with a very high level of the spirit, you'll produce work that reflects that situation. When I look back at my work in the early 1960s," says Martin, "I can see that it was from the lower level of the astral—it had a grotesque quality."

Martin views Roerich as a spiritual master: "You can see his elevator ascending in his art. Once you use the imagination, you have to have a developed spirituality to throw it high—and usually that takes time." In the world of purified emotions, the striving is to reach higher and higher—more and more beautiful, more and more refined, more and more loving, and more and more compassionate—essentially what Martin terms "a hunger for God."

An important aspect of Martin's search for God is the inspiration he draws from the Mother principle. His spiritual father and mentor, Nicholas Roerich, was knowledgeable about pre-Christian Russia in where the feminine principle was very alive. The *Mother of the World*, one of Roerich's

most famous paintings, still hangs in the Roerich museum in upper west-side Manhattan.

"Culture has been very male in this century. It's linear, whereas the feminine is more intuitive. It's lateral. So the kind of spirituality that I'm addressing in my work is

much more direct. It doesn't play intellectual games. It's the expression of a very warm, straightforward kind of spirituality. But it's an art form that, unless you have your spirit doors open, makes little sense to you. You see, so much of our culture has been characterized by a very elitist, very

cliquish intellectualism. This is not a characteristic of the Mother of the World who is warm, loving, direct, nurturing, compassionate and right there. It's not exclusive. It's populist in the very essence of the word, in the sense that it is there to be understood by anybody who has an open heart."

Martin sees his art as a wake-up call and an alternative to the no-man's land that has followed the fading of post-modernist art. The *dharma*, or mission, he has identified for himself with his wife Leila is to help organize a whole global school of transcendental art. "I have already spoken to people in Russia on the subject," he says, "and this is something that is going to become a tremendous wave

in this decade. So orchestrating it is a very important part of our work." ♦

For further information about Martin Berkowitz' art, contact Emslie Dick at the Eisen Gallery, 50 Avenue Road, Toronto, Ontario, Canada M5R 2G2. Tel. (416) 961-6626.



Andrew Webster is a Toronto-based consultant in corporate and employee communications. He has been

active in the men's movement in Toronto. His background in journalism includes experience as a business writer for The Toronto Globe & Mail and as an associate editor of Newsweek magazine in New York.

SHAMAN SHAMAN

Special exhibitions across North America or purchases of the art of Martin Berkovitz may be arranged through the

M.S. EISEN GALLERY

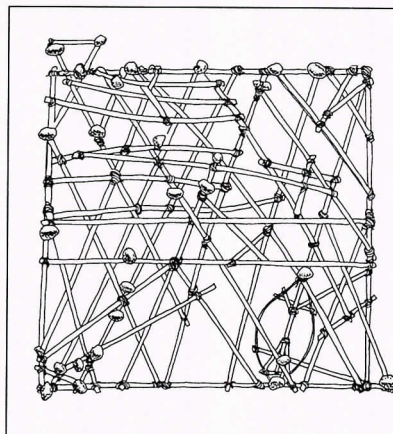
50 Avenue Road
Toronto, Ontario
Canada M5R 2G2
Tel (416) 961-6626/7

NATIVE WAYS

continued from page 15

Wisconsin. In January, I was in Albuquerque, New Mexico, doing some work. I went to see a friend, walked into her living room, and there was the man I had seen in my vision. I looked at him and said to myself, "He's still not my type." You would think that the coincidence would have been overwhelming enough to convince me. Then, a funny thing happened. We both went for a cup of coffee, reached for the pot at the same time. In the process, our arms brushed against each other—it was as if sparks flew—and I said to myself, "Well, maybe he is my type."

Well, he was my type; so a few months later we went to his village off the coast of British Columbia, where he had grown up in a subsistence life style. To get to his village, you had to fly to Ketchikan, Alaska, get on a ferry and go back south to-



Maritime Navigation

A Marshallese "stick-chart." The shells represent atolls and the sticks represent wave patterns. Using an astounding knowledge of stars, currents, barely perceptible ocean swells, weather and the behaviour of sea and land creatures, ancient Polynesians accurately found and colonized a constellation of islands scattered over 15 million square miles of ocean. Specially prepared foods enabled them to survive passages as long as two months. In their large strong sailing canoes they could cover 100 to 150 miles a day in open-sea conditions on trips ranging 5,000 miles. Source: National Geographic, December 1974.

wards B.C., get on a van onto a logging route, get off the van into a skiff and go over 30 miles of open ocean. His village was, you might say, remote. I had come from university in Boston. When I got off that skiff, I said, "Oh, oh, what have I let myself into?"

When it was time to leave, he urged me to take the seaplane back. He wanted me to see how beautiful the country looked from above. After taking off, we got sucked into a rain squall. When the squall cleared, there was the moun-

tain I had seen in my vision with the rocks beneath it.

My friend was in law school, and I was in my doctoral program—it was to be an insane period. When it was time to write my dissertation, I went to his village again, and to that mountain. At its base was a collection of petroglyphs. That was ten or eleven years ago. So I worked with those petroglyphs, trying to understand their function and what they were saying—all that is entailed, for me, in indigenous science.

Now, receiving this vision was not just a matter of going into the teepee, and all of a sudden getting it. There are very strict protocols; there was fasting, reflecting, thinking. A lot of things we do in Western science we also do in indigenous science. We have to do our homework, we have to be a serious student. In my culture this means abstaining from any alcohol or drugs: that's just part of the way. So, it's a way of knowing *and* a way of life.

To be reductionist, I'd say: Yes, there are dreams, and

At this time of the New Sun, the knowledge of the Americas would begin to rise again, not only through the earth, but also through the people of the earth. It would feel as if we were waking from a dream.

there are spiritualities, and there are understandings of relationships. Those are a few of the dynamics. But most people talk about dreams and visions quite a bit because they guide and inform our work.

Over the 10 or 12 years since then, I have noticed something happening with my thinking. It is an interesting process because I struggled with those rocks and those rock designs for years. For the first three years I was obsessed with them. Because I was in a doctoral program, I read every book available on rock carving round the world.

To try to think about them in a rational way does not get you very far. You accumulate a lot of items of information without much understanding. After the first few years I kept looking at the pictures and talking with elders, and recently a breakthrough came. But that's the way of indigenous science.

There's a big movement today called shamanism which I have a great deal of trouble with, not that I have a problem with the idea of *shaman*. I understand that they do exist in Scandinavia and in the Soviet Union, but the problem revolves around labelling Native American ways of knowledge with a concept that doesn't derive from that culture.

There are some who have degraded our knowledge system. These people think that the quick and easy way is to get a Native expert, and say: "Here, be my shaman, and I'll put you on the lecture circuit." That approach is really pick-

ing up a lot of steam these days, and I worry about it.

No Native people, none of us, have the word "shaman" in our culture. Perhaps when people use that word, they are referring to our practicing master scientists. There are many specializations in our indigenous knowledge, too; when people use that word, "shaman" in their literature, they are trying to refer to those specialists. They are usually elders, when they are very accomplished.

When I asked elders what they thought of the word "shaman," they didn't know what the word meant. The word would have to be translated into their language. When they understood it, they asked, "Why do they want to limit it that way?" Then I would ask, "Well, what would you want to be called? Non-

Native people will ask me how they should refer to you."

The answer was almost always the same. They would tell me the word, and the word was their own name. So I said, "I can't tell everybody all these names!" Then it became clear that the answer is—you have to create a relationship with this person, and know them by name, and come into the family, into the context. And there is that openness.

The work I am involved in now happens so naturally and so easily that it feels to me as if I am walking in a dream sometimes. Suddenly, somewhere between 1987 and 1988, every time I talked about indigenous science, doors started opening everywhere. Part of the task of bridging the gap between indigenous and Western science involves very mundane things like fund-raising and community organizing. Now, all these things seem to flow along quite nicely. It's difficult work, and a lot of times, funny work, too. But I remain more committed than ever; it has become a beautiful way of life in many ways.

In the past year my quest for bridging in this indigenous science has led me round the

world. In the past year I have been in the pyramids of Mexico City, in the pyramids in Egypt, and in pyramids that most people do not know about: those that dot the Mississippi River all the way up to Southern Ontario. These are the pyramids of the ancient Americans civilizations, those of the mound builders—very ancient knowledge from very ancient people. But that knowledge is beginning to come out and hopefully will begin to inform and guide Western science as it searches for its own identity, and its own humanity in the larger environment.

Underneath all our skins, we are all indigenous peoples, but how much we choose to rediscover and revitalize that knowledge in our work and everyday life is a decision that has a lot of bearing on the future of us all.

We end our most important prayers in the longhouse with the words: "For those who move about on the face of the earth." The key word here is "move"—a reference to movement in this Fifth World or in this New Sun. All of us are deeply concerned with what we see going on in the world around us. ♦

Monumental Architecture



The stunning designs of Métis architect Douglas J. Cardinal unite traditional native feeling for the land with the latest in CAD (computer-assisted-design) technology. Pictured here is an early Cardinal design, St. Mary's Church in Red Deer, Alberta.

Photo courtesy Douglas J. Cardinal Architect Inc.



Nature Speaks Back

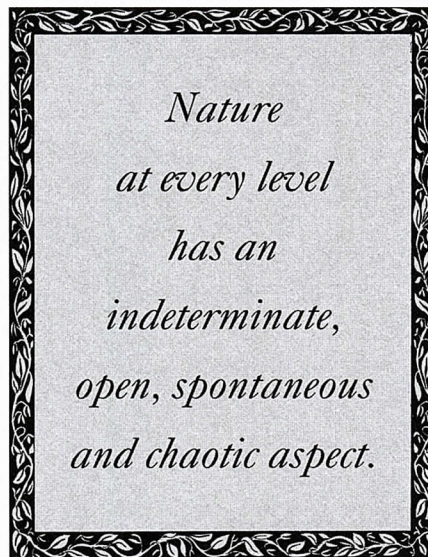
RUPERT SHELDRAKE

In the 16th century a *modus vivendi* was established between science and Protestantism whereby religion took as its province the small region of the brain, the soul and the moral qualities, while science took the rest of the world. In a sense, that concordat has remained in force ever since.

The animating principle of nature was, therefore, outside itself. This is why the machine analogy played such an important part in 17th century thought. An organism is an entity with its controlling and ordering principle within itself.

The Greek view was that nature was a great self-organizing system. By contrast, in a machine the animating principle is separate from the physical body. The animating principle of machines, of course, is human beings who are outside the machinery. Machines have purposes and designs, but these are not internal to them. Purpose is imposed upon the motions of the machines by people.

This was precisely the analogy used in the mechanistic theology of the 17th century to separate God from his mechanical creations. God was like a machine-maker who made a clockwork



universe, and bore the same relation to it as a human being did to a machine.

One of the reasons why people liked the mechanistic revolution was it seemed more objective than the old animistic view. The animistic theory of nature, we are told, involved projecting human qualities and characteristics onto the inanimate world around us. But, in fact, the mechanistic view involves a much more anthropocentric set of projections.

First of all, machines don't occur naturally as real organisms do. Machines only occur in situations in which they have been placed by people. The machine analogy depends entirely on human activities. Machines are not

found in nature. The idea that dead matter is governed by laws is also anthropocentric. As C.S. Lewis said, "The idea that a stone falls because it is 'going home' brings it no nearer to us than a homing pigeon, but the notion that 'the stone falls because it is obeying a law' makes it like a man, and even a citizen." It is an extraordinary idea that objects classified as inanimate can obey laws. Laws are an exclusively human conception and are unknown to any other animal.

British scientist Dr. Rupert Sheldrake, author of *A New Science of Life* and *The Presence of the Past*, studied philosophy at Harvard and took his Ph.D in biochemistry at Cambridge. As a Research Fellow of the Royal Society he carried out research on plant development and cell aging. In the 1970s, he worked as principal plant physiologist for the International Crop Research Institute in Hyderabad, India. Dr. Sheldrake's theory of formative causation represents the alliance of physics with biology in the quest for a relevant contemporary understanding of how life works. He recently made this presentation in Sydney, Australia.

Somehow this anthropocentric view has come to masquerade as supremely objective and vastly superior to animistic systems.

Ever since the mechanistic vision of nature was formed, nature has been coming to life again, despite it all. Nature simply does not fit into that kind of theoretical model.

One of the big problems right from the outset was attraction. The key feature of Newton's mathematical, mechanical system was, of course, gravitational attraction. How did it work? It was immensely baffling to Newton and his contemporaries. It seemed to imply the action of matter at a distance on other matter. Things could work on other things with nothing whatsoever in between. It sounded more like magic than anything else, or like astrological influences. Newton's critics argued that gravitational attraction was an occult quality which should not be admitted into discourse.

Newton had another problem. The very word "attraction" had such animistic associations that these retarded the acceptance of his theory in France by some fifty years. Voltaire gave the reason: people in France thought it totally absurd that matter could attract other matter. The sexual aspect of this term made it seem ridiculous that rocks could be attracted to the earth in the manner of young men to young women. But, of course, people got used to the idea of gravitational attraction as a mysterious force acting at a distance. Newton himself thought that gravitational force was an expression of the will of God. He thought it impossible for matter to have any such power within it, since matter was conceived of as inert and passive. His successors tended to forget about the role of God in his model of the universe and attributed gravitational attraction to matter itself. They were then left with the peculiar phenomenon that matter, supposedly dead, passive and inert, was giving off attractive influences of a totally mysterious kind, permeating the

whole universe and linking all matter up with all other matter, so that every point of the universe was influencing continuously and instantaneously every other part. It was, in fact, a holistic vision of the interconnectedness of everything, and the means of the interconnection was utterly mysterious.



I think we have to remember that, even in Newton's physics, often taken as the very paradigm of this disenchanted mechanical view of nature, there were these mysterious occult qualities right from the outset.

There were other problems: for example, the attractive effects of magnets and electric substances like rubbed

amber. William Gilbert, the Elizabethan physician and scientist whose classic book on magnets was published in 1600, proposed that not only did the magnet itself have a soul, but the earth itself was a magnet and the compass needle responded to the soul of the earth. The earliest of all European philosophers, Thales, at the dawn of Greek thought, said that lodestones are animate.

In the 19th century, Faraday and Maxwell developed the concept of fields in connection with electricity and magnetism. These fields are descendants of the souls of animistic physics. Insofar as the properties of souls have been carried over into fields, the de-animation of nature in the 17th century has been followed by its re-animation in the 19th century by substituting fields for souls. This process of substitution has been accelerating ever since. Einstein introduced something very like the old concept of the soul of the world as the gravitational field containing all things in the universe and interrelating them. In quantum field theory, other kinds of fields have been introduced below the level of the atom.

According to the mechanistic theory of the 17th century, nature was not creative, it was created—a passive product of the creative power of God. But creativity came back into nature in the 19th century with the theory of evolution. One of Darwin's deepest motivations was to try and show that nature herself was creative. Newtonian Protestant mechanistic theology had such a strong hold, especially in England, that it was taken for granted that nature was just machinery. Animal and plants were regarded as little machines, and the beauty and ingenuity of their structures were then used as evidence of the designing mind of God, external to nature and external to machinery.

Darwin argued that all forms of life were made, designed and created by Mother Nature herself. He shifted the creative power from the transcendent

realm of God the Father to the imminent power of nature herself. He still thought that Mother Nature was entirely unconscious. She gave rise to all the forms of life through the blind process of natural selection and spontaneous change. But Darwin did not think that she was creative.

Nature became creative through Darwin, but in physics she was considered to be entirely predictable and determinate, with no spontaneity anywhere.

Laplace perfected celestial mechanics in the 19th century and claimed that the entire universe could run forever as a perpetual motion machine that was totally predictable and determinate. This was the view of extreme determinism which dominated physics up until this century. Such determinism was never proved. It was merely an assumption which has turned out to be false.

We now realize that the whole of nature is unpredictable even a few days in advance, even with the aid of satellites and computers. We now know that the weather is inherently indeterminate and unpredictable. It is an example of a chaotic system, and the mathematics of chaos is one of the most exciting branches of modern mathematical thought. Nature at every level has this indeterminate, open, spontaneous and chaotic aspect. The creative development of the world in the evolutionary process is made possible by the openness and indeterminism that exists at every level.

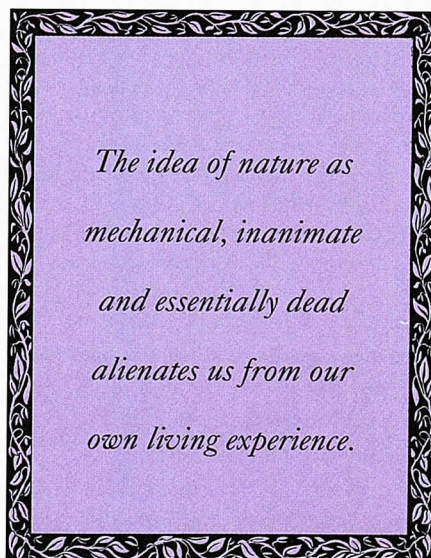
In the 1960s the universe as an eternal machine came to an end. The discovery of cosmic microwave background radiation persuaded physicists that the universe had begun with a big bang, and ever since has been growing and expanding and differentiating within itself to make new forms and patterns. We have effectively gone over to an organic model of the growing cosmos. The theory of the cosmos growing from an initial explosion has been with us ever since. Our cosmology is of the ever expanding variety, although doubts have begun to be aired now. Some people think that there may be enough dark matter in the universe for it to slow and stop. Then it will contract under the influences of gravitation and end in a big crunch, the opposite of the big bang.

Our cosmologies reflect our social and political concerns, and I think we are bound to see more to the cosmos than the unattractive alternatives of endless expansion or the big crunch. Sure

enough, new ideas have already started turning up.

Now there has been discovered in the sky something called the great attractor, noticeable because it is drawing towards it entire clusters of galaxies from huge areas of the heavens. The galaxies are not expanding uniformly in all directions as they are supposed to from the big bang; rather some are heading for a particular region in the sky. It is obviously a region of intense gravitation, much more than an ordinary black hole, and no one quite knows what it is.

My own particular contribution to this debate concerns the question of the eternal laws of nature. The idea of a universe governed by eternal laws was fine when



scientists thought the universe was eternal. But now the universe is thought to have started with a big bang, what about the laws of nature? Well, if they existed, then obviously they must have existed in some kind of metaphysical realm; they couldn't have been part of the physical universe before there was one. The assumption that eternal laws of nature do indeed transcend nature herself is still taken for granted by leading cosmologists and mathematicians.

But why should the laws that govern the functions of our bodies and the growth of lime trees and the instincts of insects all have been there before there was a universe to govern? If nature is evolving, why shouldn't the laws of nature evolve as well? If natural laws are indeed evolving, then, perhaps, they are more like English common law, which is an evolutionary system that grows by precedent as changes of circumstance alter. The laws of nature may be more

like natural common law than like a kind of cosmic Napoleonic code, fully established at the outset.

But better than the idea of law is the idea of habit. If the regularities of nature are more like habits, then they depend on what has happened before and how often it has happened. At the basis of my own particular hypothesis—the hypothesis of formative causation—is the idea that laws of nature are indeed like habits. There's a kind of memory inherent in nature, inherent in fields, which organize things at all levels of complexity and are influenced by similar things that have gone before. A hedgehog, for example, as it develops as an embryo is influenced by a hedgehog field which contains a kind of memory of all past hedgehogs. The form of past hedgehogs shapes the developing hedgehog. Likewise, its instinctive behaviour is shaped by the behaviour of past hedgehogs, so that its instincts are like a habit of the species.

Inheritance of this collective memory within the species takes place by the process I call morphic resonance, the influence of like upon like, through or across space and time. Through morphic resonance each member of the species both draws upon and contributes to the collective memory of its kind.

These habitual organizing principles may be inherent in all nature. The same principle should apply to crystals and to molecules. For example, if you make a new chemical compound, it should get easier to crystallize as time goes on. A habit is building up and the crystals will be influenced by the actual forms of previous crystals elsewhere in the world.

Chemists have long acknowledged this as a fact. The usual explanation for this phenomenon is that it happens because fragments of previous crystals get carried from lab to lab on the beards of migrant chemists.

At first, I didn't believe that this explanation was taken seriously by chemists, but some years ago I wrote an article in *The New Scientist* drawing attention to the possibility of morphic resonance in crystallization. An angry letter was published three weeks later from the Professor of Chemical Engineering at Cambridge, saying that it was absolute nonsense to suggest that there was any problem about crystallization. Had I never heard about chemist Perkins whose beard contained seeds or nuclei for almost all known crystallization processes, and who had only to stroke his

stroke his beard in the laboratory and everything would crystallize?

When there have not been any migrant chemists visiting the lab, it is assumed that invisible dust particles of the crystal must have blown around the world in the atmosphere and settled out in distant laboratories. I am suggesting that if one crystallizes new compounds under sealed and standard conditions, making sure dust is filtered out of the air and bearded chemists are carefully excluded, it should still be possible to observe this accelerating crystallization because of morphic resonance.

A variety of holistic philosophies of nature have developed in the course of this century, the most influential being Whitehead's philosophy of organism, put forward in the 1920s. He argued that instead of trying to understand everything in terms of little things like atoms, or yet more fundamental particles, we should see nature as composed of organisms at all levels of complexity, each one being more than the sum of its parts, and each of the parts in turn being an organism made up of further parts. For example, our own bodies contain organs, those organs contain tissues, tissues contain



"Say Doc, think you could tune your beard into the game tonight?"

cells, cells contain organelles, those contain molecules, those contain atoms, and atoms contain yet smaller particles within them, and so on. The bigger they build the accelerators, the more of these particles they find. At every level of reality, there are wholes including parts which themselves have wholeness, and so on. This view of nature has been developed by quite a number of thinkers, including Arthur Koestler.

In this context, we can see that the idea of organisms, crystals and molecules as organisms with a life of their own and a kind of memory makes good sense, and

the Gaia Hypothesis fits naturally into this as well. The earth is a whole system made up of ecosystems and other subsystems with it, and the earth itself is part of the solar system, and the solar system is part of the galaxy and the galaxy is part of a cluster of galaxies and these galaxies are part of the universe. At each level there are wholes made up of parts. Thus Gaia is part of a larger living system, and, in turn, consists of smaller living systems. What is happening here is a convergence of theory and experience. There is a limit to our ability to capture our own direct experience in words and concepts, because its living quality always eludes being framed in this way. But we can have a philosophy of nature which has a much closer correspondence with our actual experience than the science we have at present. The idea of nature as mechanical, inanimate and essentially dead alienates us from our own living experience, and so does the idea that science can only be understood by a kind of detached, disembodied reason.

If we realize that nature is alive then it becomes easier to integrate our personal experience of nature with the world around us. ♦



ITP

INTERNATIONAL TRAINING PROGRAMME FOR DEVELOPMENT PRACTITIONERS

The first International Training Programme for Development Practitioners (ITP) was completed in August 1990. This six-month training programme for professionals working in non-governmental development organizations (NGDOs) is organized by the Institute of Cultural Affairs. It provides both a contextual framework for the task of institutional development in NGDOs and trains the participants in essential facilitation skills as future leaders of their organizations.

Applications for the 1991 programme are closed. However, the Institute is receiving enquiries about participation in the 1992 programme. Participants can apply for partial scholarships.

For further information, contact:

The Institute of Cultural Affairs
International Training Programme
rue Amédée Lynen 8
1030 Bruxelles, Belgium

Institute of Cultural Affairs International

Global Conference 1992

August 30 - September 6, 1992
Prague University, Czechoslovakia



Interchange
among four
networks:



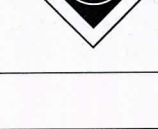
Planetary Ecology



Development



Economic



Education

Write for details:
ICA International
rue Amédée Lynen 8
1030 Bruxelles
Belgium

Land, Women and Bio-Engineering

The degradation of women and the degradation of the land are directly related.

VANDANA SHIVA

In India, the level of research in genetic engineering is very advanced. That is one of the reasons for the increasing scientific exchange between India and other countries, particularly the United States. Publicity about this research in the United States exercises a controlling function on it, with the result that U.S. universities and firms are seeking partners in countries like India, where there are facilities for research but less governmental regulation. Qualified Indian scientists spend half the year in the U.S. and half back in India doing things that would not be allowed in the States. We have at least four state institutes that sponsor genetic engineering research in agriculture and in medicine.

There are two main projects. The first, the "Indo-U.S. Vaccination Action Program," received authorization in 1987. This program is run in conjunction with an agreement between the two governments that would allow the U.S. to administer its genetically engineered vaccines to the Indian people. The second project has been termed the "New Seed Project." It will permit the introduction of genetically engineered seeds and shoots into the Indian soil. Neither project was subject to democratic approval.

A movement is just beginning against genetic technology, and it is still small. We



have a very close working relationship with the ecological movement, which is simultaneously mobilizing against deforestation and the introduction of foreign species, and for the preservation of natural forestland and indigenous species. We also work closely with farmers' organizations to show them that these concerns are their concerns as well.

Genetic engineering is presented as the answer to the mistakes of the Green Revolution, but it could have disastrous ecological results. The Green Revolution was an agricultural strategy introduced

into India in 1967. It was designed to increase crop yields dramatically through the use of biochemical inputs—high-yielding seeds, chemical pesticides and fertilizers—and regulated irrigation.

The acceptance of new biotechnologies has a lot to do with the tendency of scientists to believe in risk-free, pesticide-free agriculture, in short, in miracle developments. "OK, we've got increasing aridity, so let's produce plants that function in arid conditions. OK, we've got more and more weeds, so let's produce plants that are weed-resistant. Fertilization is a problem? All right, let's produce self-fertilizing seeds."

Exactly the same promises were made during the Green Revolution. The grains of the Green Revolution were promoted as perfectly adaptable. But they were not at all adaptable. It was promised that the overpopulated Third World countries suddenly would be able to produce more food from less land. But in actuality these grains have contributed to the exploitation of the land. The Green Revolution has damaged land over the last 20 years that could otherwise have produced considerably more food. Fifty percent of the Punjab, India's wheat basket, is unproductive today.

Exactly the same thing will be true of genetically engineered hybrid seeds. None of these new seeds that have been



produced in a laboratory will be able to function properly under natural conditions. That means that we will need new forms of environmental management and manipulation. And whenever the environment is "managed," this means more capital expenditure. This in turn means more dependence on experts, leading to a whole swamp of dependencies and controls.

Meanwhile, women have been increasingly pushed out of agriculture. We know, for example, that women in the Punjab worked as much in the fields and in other agricultural tasks as men before the Green Revolution. Today, at most one per cent of agricultural work is done by women. Women in the Punjab today are "only housewives." That is one reason why amniocentesis is used with the intent of aborting female fetuses and why there are dowry-slayings and other violent attacks on women.

Historically, women have had a very important role in agriculture all over India. Women were heavily involved in the harvesting, storing and preserving of seeds for the next crop. These are highly specialized activities. And everywhere in India this was women's work. Women were also responsible for planting, fertil-

ization and cattle production.

Now, following the Green Revolution, women are no longer responsible for storing the seeds from season to season. Today, the seeds come from international laboratories, are sold by large state firms, on credit backed by such organizations as the World Bank, and are issued to the husbands. The husbands go to the brokers and bargain with them over the seeds. The wives don't even know any more what will be sown the following season.

Another example concerns rice husks. During the Green Revolution, rice was bred with fewer husks. But, in countries like Bangladesh, women made huts from the husks, which were also used as fodder for the animals. Today more huts are made from corrugated tin than from rice husks. Animal feed has become expensive (and thereby so has animal production), which means less milk for the children. The Green Revolution has not only pushed woman out of agricultural production, but also dismissed her knowledge which previously had been employed for the benefit of her family.

The degradation of women and the degradation of the land are directly related. That particular intellectual orientation stems from a certain narrow

worldview, namely a patriarchal reductionism that values only the part of reality that can be exploited. And this only in the interest of power, control and profit. The rest of reality is ignored. But out of this "rest of reality," women have produced life. It is here that women had power, control and activity. Also in this "rest" was the source of renewal of natural cycles. At the same time as this "rest of reality" was ignored because it afforded no profit, women's work and knowledge were also marginalized. The basis for the social status of women disappeared. Concurrently, an ecological consciousness that had allowed nature to regenerate and renew itself disappeared.

The solution to the disasters of the Green Revolution and to the future environmental catastrophes of genetic engineering is necessarily a feminist solution. There are environmentalists who are not feminists. And there are feminists who do not see the environment as their problem. But there is also a feminist perspective that sees in gene and reproductive technology a general threat to all life. In contrast to the environmental movement, this perspective could unite different social movements.

Radical environmentalists have a very

narrow view of ecology; they make no distinctions between the total destruction going on today and the older, more harmonious agrarian cultures; they see all people as fundamentally anti-ecological. I believe that because women have had to face the patriarchy in other contexts, they are in a better position to analyze power relations and not hold all people responsible for the miserable conditions in which we find ourselves.

In India, the connection between feminism and environmentalism is especially close. This can be seen in two areas. First, our social transformation has moved extraordinarily fast. Cultural changes, such as the way in which people live with each other, how they handle resources like rivers and forests, their agricultural processes—this transformation took place in Europe over a period of 500 years. The same thing is happening to us in 30 or 40 years, and with the introduction of genetic engineering the time period will be compressed even further. We are being exposed to development politics, i.e., modernization based on the Western model.

As a consequence, our social relations have gotten out of hand. Class, caste and religious differences have intensified even more. Gender differences have intensified. What might have been separate but equal spheres of influence are now set on a vertical axis. Women have been devalued and dismissed from what is considered productive activity.

The second area of connection is material. Women continue to be responsible

for food and water for their families, even under seriously worsened conditions. Men, on the other hand, enter paid positions in factories and alienate themselves more and more from nature. The sexual difference thus manifests itself materially in the daily estrangement from nature. For this reason, the ecological movement is largely powered by women. They op-

*Whenever the environment is
"managed," this means more
capital expenditure. This in turn
means more dependence on
experts, leading to a whole swamp
of dependencies and controls.*

pose the destruction of the rivers and forests, whereas the men have ceased to fight. Take the example of the Chipko movement, in which I learned to think in a feminist-ecological way. This movement might have been organized entirely by women. They showed that the Himalayan forests were being cut down far too rashly, with devastating results to the surrounding agriculture. The lives of these women were so connected with the forests that they didn't ever have to learn to think ecologically; they *lived* ecologically.

From this realization of women and

nature as the producers of life one can draw two conclusions. *First:* what is developmental politics is in actuality a misdevelopment. It is the source of violence against women and nature. The violence does not result from unfortunate application of otherwise neutral and progressive thought. Rather it stems from such patriarchal concepts as homogeneity, domination and centralization, which form the foundation of patriarchal development politics. *Second:* "Third World" women and others who had previously been spared this misdevelopment have become the gene pool for ecological strategies and campaigns.

Solidarity between Third World women and the women of industrialized countries is possible. What unites us is the threat to our autonomy and to our lives. ♦

Vandana Shiva, a physicist who is also a feminist philosopher and activist, is Director of the Research Foundation for Science, Technology and Natural Resource Policy in Dehra Dun, India. Her book, Staying Alive: Women, Ecology, and Development (Zed Press) was published in 1988, and reviewed in Edges Vol. 3, No. 2. This article is reprinted with permission from Ms., November/ December, 1990. (Matilda Publications, 1 Times Square, 9th Flr., New York NY 10036. One-year Cdn. subscription US \$50 for 6 issues.) It is based on an interview by Theresia Degener for the German magazine Konkret; it was first published in English in Connexions (No. 32, 1990), available from People's Translation Services, 4228 Telegraph Ave., Oakland, CA 94609 at \$15 per year.

EMPOWERING WHOLE SYSTEMS

- a quest for people experiencing depth change in their communities or institutions.

- outdoor experience overlooking Georgian Bay.

The time together will stimulate the imagination and challenge the heart. Insights will be explored on a whole system approach to transformation.

Facilitation Team: Larry Ward and Jan Sanders. Larry and Jan are leaders of a whole systems think tank in collaboration with Dr. Jean Houston.

Date: July 12-14

Location: Heartsong Hill

Information: Jan Sanders (416) 690-8666

Beat the recession! Join the LETSystem

LETS: Local Exchange Trading System
A community currency (green money) to trade goods and services

LETSplay Training Sessions are held every second Thursday evening in Toronto.

If you are interested in LETSystem in Toronto, call 944-8048.



The Global Family Update

*Newsletter of the Global Family
available from:*

*112 Jordan Avenue
San Anselmo, CA 94960
Tel. (415) 453-7600*

20th CENTURY DREAMTIME

continued from page 11

system transition—is encouraged by a rhythm of dynamic input followed by coherence.

This requires a certain level of stimulation which results in raising the levels of chaos, followed by a rising of the imagination and creativity. The very stuff of whole system transition is encouraged by a rhythm of dynamic input followed by coherence. The more complex the system, the more capacity it has for interaction with other systems, the more waves of information and energy it requires, and the more potential it has for transformation.

A very important way into this is to encourage different frames of mind because they allow for more complexity in the brain which can activate and receive the complexity out there and know what to do with it.

We have not been educated to all those frames of mind. More primal cul-

tures are—like the cultures in West Africa where I saw people solve problems through images, through thinking, through feeling; or in Bali's great artistic studios, where artists living together in compounds have an incredible exchange with waves of Westerners going through and buying their batiks and studying with them. These artists know we're interested in

chaos, but they've got the batiks that can do it. Whereas our chaos doesn't go anywhere they have the patterns and colours that can put it together. In those extraordinary mandalas they put all the ideas of the world with their ancient forms, so that this tiny island of Bali has evolved into a centre of many new kinds of textiles for all of Southeast

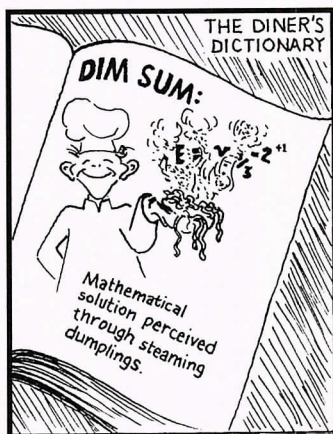
Asia. In Korea they are likely to keep you up all night with their singing and their dancing and their chanting and multiple frames of mind—and that's why they are zooming. Asia has kept many of its multiple frames of mind plus an immense survival mode because of what has happened in

Southeast Asia in the last fifty years.

Many corporations today are experimenting with extraordinary intercultural mix and matches. One of the great businesses of the emerging future will be creating international collaboration that can achieve the same whole system level of dynamic energetic input and move to new coherence.

I would maintain that the incredible ridiculousness that played itself out on television every night in Iraq was the actualization of the wish for another drive, another stimulus, so let's have a jolly little war to get our juices and our energies going again. We in North America have no reason for the entire military to go to war over there, except for its own excitement. Iraq was the same way: for eight years it built on a war economy to fight Iran; it built on charge and suddenly there was no place to put the charge, so let's expand, you heard them thinking to themselves. So those two configurations from across the spectrum of energies meet right there in this loaded Middle East.

McLuhan predicted over 20 years ago that when a certain amount of technological change happens very quickly to a whole community, people



Food For Thought

Sometimes “multi-culture” just happens.

Take, for example, the case of a friend of mine. Only a couple of generations removed from her family's Scottish roots, she was born and raised in a mid-sized southern Ontario town. Presently, she teaches ESL (English as a Second Language) in Toronto to Chinese teenagers newly arrived from Hong Kong. Like anybody away from home, these kids get homesick, and so they often go down to the Chinatown district to eat. On this particular day, students and teacher casually entered one of their favourite eateries and settled themselves at a large table without taking much notice of the familiar surroundings. After all, they'd been here so many times, they knew all the chips on the plates and cracks in the linoleum by heart.

In the midst of the mixed Chinese/English joking and chatting, however, a tall black man appeared in place of the elderly Vietnamese man who had always been there. With a distinctly African accent, he informed his surprised guests that the restaurant had been bought, lock, stock and fixtures, by his family who were from Ethiopia. The cuisine

was now all Ethiopian as well, and this was their very first day of operation. The name of the place, located on Dundas west, near Keele Street, turned out to be New Puntland, though the old Vietnamese sign still hangs outside above the door. To welcome and entice the patrons of this former owner, today the food was “all you can eat”—and it was free! My friend and her students conferred among themselves and opted to be adventuresome. So began a feast of endless huge steaming platters of Ethiopian food, with dishes featuring goat meat, rice with raisins, nuts and turmeric spice, *injera*, a round, sourdough flatbread served at every meal, and a mild cheese called *ibe*. The dishes had unfamiliar names but were wonderful in variety and flavour.

At the cultural crossroads of the dinner table, food had played the perfect host in introducing Western, Oriental, and African cultures to each other, allowing everyone to savour the differences through the transcultural experience of eating.

Sometimes the answers are so simple.

—Catherine MacFabe



Have you heard?

are so lost about who they are that they want a basic war to find out. We have been left with a variety of ill-considered ways of finding out who we are. So cultures that are not interconnected have no way any more of discovering who they are. Unending killing of civilians—many of them women and children—is happening in wars coming from cultures that have lost their identity.

This is why we need the different frames of mind. These are two very limited frames of mind—the frame of mind of Islam which, I maintain, has an extraordinary limitation; the frame of mind of the Judaeo-Christians, also limitation. Both come out of the same place and both represent the monotheistic triumph over the polytheism of the natural goddess era. The Gulf War was the return of the last stand of the patriarchy versus the patriarchy, shooting phallic missiles at each other. And both rose with the suppression of the feminine, the goddess cultures. Before Muhammad the essential worship in the Arabic countries was of the goddess, and we all know what happened in Canaan, and the putting down of the goddess there.

Over against these limitations is the emergence of a new mode of faith predicted by Michael Ventura in his book, *Shadow Dancing in the USA*. He says that “a new utterly different cosmology growing in strength and faith, manifesting everywhere and ready to become the dominant mode of thought as it becomes more unified” is about to happen. “Call it New Age, call it what you will, it combines Eastern thought with relativity physics with cybernetics with Sufic and Franciscan and Hasidic and Zen mysticism with pagan animism with astronomy, with biology with Hellenic polytheism with tribal ritual with Jungian and Freudian gestalt psychology with ecology with the arts with African aesthetics with Jefferson with Marx with...”

Well, his point is that one of the historical projects in force now is a planetary movement to form a new faith out

In the 1960s and 1970s we began to hear about using music to increase memory and foreign language development. Superlearning techniques gained popularity across the nation and all sorts of rumours about musical magic began to spread. But here we are, a couple of decades later, with not much more insight about the use of music in learning.

Music education in our schools is still taught mainly from the viewpoint of performance, entertainment and artistic skills. Musicians are just now getting interested in the brain, in learning patterns, and in how music can reduce stress and dynamically improve language development, physical health and attention span for both teacher and student.

Georgi Lozanov, a psychologist-educator from Sofia, Bulgaria, has developed over the past thirty years suggestopedic techniques that accelerate memory development. Trainers from throughout the world have studied and adapted his techniques for multi-sensory integration in the foreign language classroom.

Using relaxing music and multiple images in tandem, the teacher can focus more on the auditory and creative skills of the learner, to provide shorter, more enjoyable classes and achieve greater retention by the students.

In providing optimal music for learning, there has been an infatuation with slow baroque music (Bach, Vivaldi, Handel). It is true that music with a pulse

of 44 to 62 beats per minute does allow better thinking. The more poetic, melodic baroque music is conducive to the elegance and maturity of language patterns. But it is also true that some forms of fast and popular music can stimulate and activate learning. Every hour we have a new rhythm of listening, attention and retention. Music is a very ecological way of helping learners, workers and families to synchronize their brains and bodies.

Creativity specialist Chris Brewer and I have just compiled some of this recent material related to music and effective learning. For more information on rhythms of learning, call Zephyr Press in Tucson, Arizona at (602) 745-9199.

To learn about the International Society of Accelerated Learning and Teaching, contact the president, Libyan Cassone, in Minneapolis, Minnesota at (612) 827-4856.

We are just now understanding how important the ear and music are. They directly affect all movement of the neck, tongue, lips, face, larynx, eyes and head. What goes in one ear really travels everywhere, and comes out in how we move, read and speak.

—Don Campbell

Don Campbell is Director of the Institute for Music, Health and Education, P.O. Box 1124, Boulder, Colorado 80306, USA. Tel. (303) 443-8484.

of what's applicable in many old thoughts and what is fresh to our time—a new faith that can handle the complexities of a planetary culture. And for those of us who are more or less theologian-geologian, our lives help in the creation of this extraordinary amalgam which is also a whole new thing. Once you bring Eastern forms of meditation and African aesthetics and rhythms and the power of the word of the Jews and the Hasids and the symbolic knowings of the esoterics and the shamanic understandings of nature,

that is a re-framing of possibility for the mind: the mind modelling itself at its highest natural and conceptual levels.

What will come of this *metaculture*—world music, world food, world dress—and a systemic transformation?

New food is very different; the new California cuisine which is now being eaten all over the world is very, very different. When I was in Bali, the best cook there was going to Santa Cruz for the next five months to study California cuisine so she could bring it

continued on page 38

The WILD Mapping Project

To save the world's ecosystems we must know what still remains. Some of this knowledge is held by indigenous and traditional peoples;

some by environmental groups and scientists; and some by government and development agencies. The information is scattered and unavailable to the public for use in sustainable community planning.

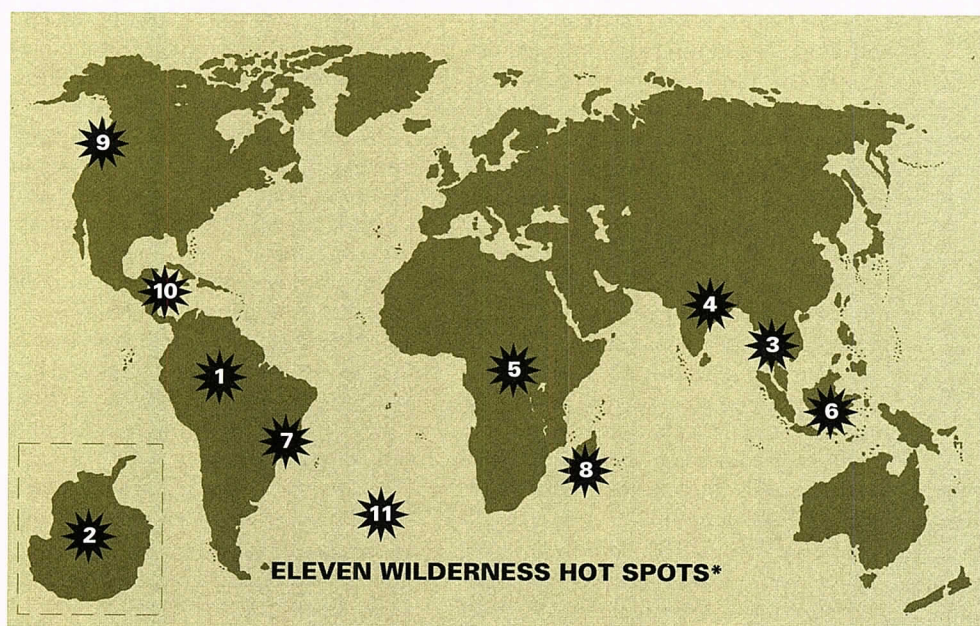
WILD (the Wilderness is

the Last Dream campaign of the Vancouver-based Western Canada Wilderness Committee) is contacting native peoples, NGOs, research institutions and governments in every country in order to collect and synthesize existing information on

common base maps. In the process, WILD is identifying countries where existing ecological information is inadequate and assessing the current parks and preservation system in each country. The map work shows us how little wilderness remains and makes it easier to compare preservation strategies across countries.

In the past, as Esau Tuza from the Solomon Islands put it, "Maps have always been used by the developers. They have caused the destruction of our islands." Alfredo Munera, a Colombian lawyer and UN writer, responded, "The non-profit sector has neither access nor resources to work with accurate maps. The governments keep relative secrecy about the wilderness areas to avoid the international concern that today is driving many politicians to care for their natural resources. In other words, Latin America needs your help to map and protect many endangered ecosystems as well as the indigenous communities that live in them. There is a need for well informed non-government organizations to give their input in the development plans that drive our countries towards economic growth."

WILD has received a grant from the Canadian International Development



1. **Amazonia:** Threatened by roads, dams, mining and land clearing for cattle ranching.

2. **Antarctica:** Threatened by mining and military developments. Needs international park agreement.

3. **Indo-Malayan forests:** Massive natural area deforestation due to population resettlement schemes.

4. **Himalayas:** Foothills threatened with continued deforestation due to population pressures.

5. **Central African forests/Zaire Basin:** Population pressures and poaching erode even existing park and game reserve protection.

6. **Borneo rainforest (Sarawak):** Some of the most rapid deforestation in the world due to demand for tropical hardwoods.

7. **The other Brazilian rainforest/Mata Atlantica:** Only a tiny fraction remains. Pressure for develop-

ment never ending.

8. **Madagascar:** An island with extremely high endemism, noted for unique lemurs and many other species.

9. **West Coast North American old-growth forest:** The ancient coniferous forests that still exist have the greatest living biomass per hectare of any ecosystem. Vast areas are being clearcut for highly prized softwoods.

10. **Central American forests:** Crucial areas of mega-diversity. Protection ranges from good for Costa Rica to almost non-existent for some other countries.

11. **The Oceans/Marine Ecosystems:** over-harvesting, soil erosion causing siltation of coral reefs, and general toxic pollutants threaten the earth's marine ecosystems.

* as identified by WILD conference delegates, June 1990, Hawaii.

Agency (CIDA) to co-host an international working conference on the remaining natural ecosystems of Latin America and the Caribbean. The conference, held May 17-26, near Paraty, Brazil, was a follow-up to WILD'S first international conference last year in Hawaii, attended by more than 150 wilderness experts from over 26 nations. An African conference will be held next year.

Wilderness protection is impossible without the cooperation of local and indigenous peoples who are guaranteed sustainable livelihood options. WILD is working with environmentalist Thom Henley to publicize the plight of the Penan in Borneo. Other campaigns focus on the James Bay II mega-hydroelectric project, mapping biodiversity in Greece, and saving Chile's temperate rainforest.

WILD is the only group to have undertaken a global mapping and managing project, as called for by the United Nations Environmental Program in 1972. For further information, contact Sue Fox Gregory or Guadelupe Jolicoeur, Western Canada Wilderness Committee, WILD Campaign, 20 Water St., Vancouver, B.C., Canada V6B 1A4. Tel. (614) 683-8229.

—Ronnie Seagren



Survivor's Warshirt by Joane Cardinal-Schubert of Calgary, Alberta. She says, "Rwanda's villagers, like all indigenous peoples facing extinction, share a warshirt. The buffalo symbolizes my northern world's survival; Rwanda to the south has its water buffalo. We who live on the land are in tune with nature's balance."

Native-Africa Art Exhibits

During the major African droughts and civil wars of the mid-1980s, certain communities of the world stood out for their generosity. The African-to-African relief effort was massive, but largely unrecorded. And in Canada, the Native people gave far more per capita than the national, or the global average.

For many Natives, a relationship with Africa was not a passing thing. Ojibway

artist Rick Beaver encouraged other Native artists to reach out to Africa, not only with their money, but also through their art. He promoted the idea of twinning communities—"from a Native village in Canada to an African village—that seemed very direct."

Beaver worked with Toronto publisher Dawn McDonald and other artists, such as Cecil Youngfox, Maxine Noel, Erwin Printup and Joane-Cardinal-Schubert. Together, these artists produced a dramatic

collection of paintings, where the dreams and styles of Native cultures dance with those of Africa. We first featured this effort in *Edges*, Vol. 1, Issue 3.

Beaver made the collection a traveling exhibit. The show is now on tour, managed by the Cree Band of James Bay.

Those interested in viewing or hosting the exhibit can contact the Grand Council of Crees of Québec, 24 Bays Water Avenue, Ottawa, Ontario K1Y 2E4, Canada, Attn: Linda Corsten, (613) 761-1655.

—Brian Griffith

to Bali. (California cuisine is the mixture of French, Mexican, African and Asian cuisines with the freshest interesting ingredients and whole new kinds of food.) And when you change the music and the food, it activates the whole nervous system in a totally different way.

The electronic revolution has returned us to a tribal world of instantaneous information and dialogue. The story of recent history is the story of convergence. Everybody and everything is getting woven together. Every massive attempt to get closer results in a massive attempt to tear out the threads of the new weaving. Two world wars were an attempt to stop this weaving; but the chaos of war resulted in the coherence of a new electronically woven system. Now, realities come thick and fast as frequencies. We are sitting at a shore observing the frequency waves of these realities, experiences and energies all the time.

For centuries we moved further and further away from each other as we left band and tribe and became increasingly urban and privatized. The immune system has been breaking down in part because of the enactment of sexual pursuits as a replacement of old community. The membranes separating countries, ecologies, air and water have broken through.

Now, modern awareness is again moving to become integral and inclusive as the human family is being re-scaled to a single universal membrane. We are being re-scaled to planetary community. The electronic environment is causing the present disintegration and loosening of the boundaries of membranes of all traditional cultures, languages, sciences, religions, nations, races. In our time, everybody is presently "catching" everyone, so that we are participating in the creation of the global mind field. The planet is becoming self-conscious in all its parts through ourselves. We are in the most colossal mystery play in human history, and each one of us is on the stage taking a role in this phenomenal play. ♦

Australian Mythology from the Silence

For Aboriginal people, life and mythology are a unity

JO NELSON

Auntie Lena

Auntie Lena was one of the last Ngiyampaa women to have spent her childhood in the bush in her own country between the Lachlan and the Darling Rivers, in New South Wales. In the 1930s, the government intervened and moved the Ngiyampaa people off their ancestral land onto first one reserve and then to another. Since for Aboriginal Australians, the land and all of its life forms play out a drama that provides people with their essential life patterns, things fell apart. Auntie Lena, however, had gained a foundational sense of who she was as a person in growing up on the land. She witnessed her own children flounder in the vacuum of meaninglessness, and saw her grandchildren hungry from neglect.

Yet years later, when we met Auntie Lena, she maintained a centeredness, a sense of humour, a non-judgmental attitude, and an ability to reach out in the midst of all of the chaos of the disrupted society. I remember her delighted laughter and dry comments, as she sat on a broken chair in a yard glittering with bits of broken glass. She was one of the elders who put together a book and went into the schools to teach Ngiyampaa language and culture to the children, both black and white. It took a lot of courage and self-respect to go into the school when she had never learned to read and write. Later, she asked me to teach her. I have a wonderful photograph of her learning to write her name at age 80, something she had yearned to do for 60 years.

A week after the photograph she had a stroke, was in a coma for a month, and was never the same again. She lived for another year, somewhat confused about time and place, but still an emotional and symbolic anchor for her family and the community.

The Black Superman

The children in an Aboriginal Australian community are generally left pretty much to their own devices. They are watched to see what they're going to grow into, but they're not moulded into their parents' image. In the old traditions, the mythology of the people, intimately connected with the ancestral land, was the Law. The words "story" and "law" are often used interchangeably. The Law provided for order and stability in the community. Sometimes the consequences looked like something swooping down out of the sky and taking you away if you got out of line or did dangerous things. Children's behaviour was governed by the Law more than by parents' rules and punishments. At puberty one children were initiated into deeper meanings of the Law, which changed them into adults. They then assumed all the responsibilities and roles of adults.

When the Ngiyampaa people were moved off their ancestral land in the 1930s, the Law lost its foundation and the initiation rites went out of existence. Since that time, the people have been without a symbolic transition to responsibility. By the 1980s, children and young people were operating without mythic patterns to guide behaviour. Adults were worried but had no way to deal with it.

Uncle Bushy understood at some level that mythology was the key to managing behaviour in the community. He invented the Black Superman, a terrifying creature who lurked in the bushes. It made sense to the kids, because it bridged the mythology of modern life they got from television and their own sense of natural limits. Bushy told the kids that if they went out after dark down near the river, the Black Superman was going to get them. It worked wonderfully. Kids would come over to visit and

not easily understood by the Western mind.

we'd have to walk them home after dark because no kid was going to go out where the Black Superman might get them. For that aboriginal community, the Black Superman story became part of the Law, a story about life which shaped the way people behaved.

Healing Drama

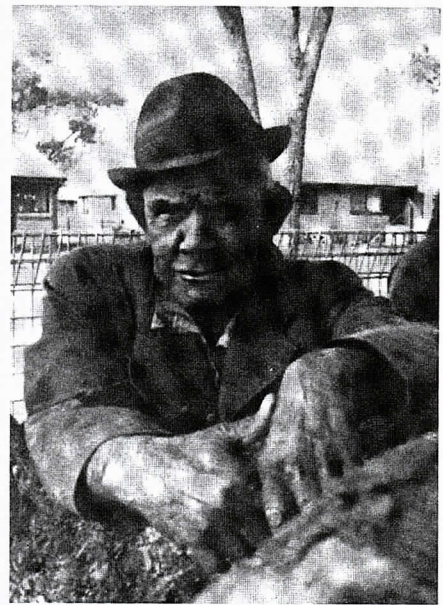
When the Ngiyampaa people were moved off their ancestral land, they lost contact with their mythology. In this "foreign" environment, their story had no meaning. The centre of life became a black hole. As this happened, self-respect eroded and order dissolved. Some of the manifestations were family breakdowns, drinking, breaking things up, and fighting—classic symptoms of lives without meaning.

There was no way to recover the myths, the old symbols, the ancient

depth stories of the Ngiyampaa people. The last initiation—a ritual involving depth communication of the mythology—took place in 1914. One initiated man was left in that community, but he had no one to share the mythology with. He could not share with anyone who was not initiated, and it took several initiated ones to re-enact the rituals.

The people didn't live on the ancestral land so the patterns of the mythology made limited sense. For the younger people who had never lived on their ancestral land, the old stories did not hold together, so they seemed silly. But after a couple of generations of living without meaning, people began, in small ways, to recover the heritage, the depth story, and a new myth and identity for themselves as Aboriginal people.

One of the things they did was to take an Aboriginal myth from another tribe



Uncle Bushy: mythology was the key to managing behaviour in the community.

and act it out as a play. Then they acted out their own recent history, how they had been moved in the cattle trucks to one reserve after another, put their own lives into the story. The children acted these stories out in the school, giving them dignity and meaning and significance.

When they began putting the "storying" into their present being, there was a change in the community. This is not to say that abusive behavior disappeared. But things shifted measurably so incidents of alcohol-related violence dropped dramatically. Even white people in town said, "Things are different. People meet us differently on the street."

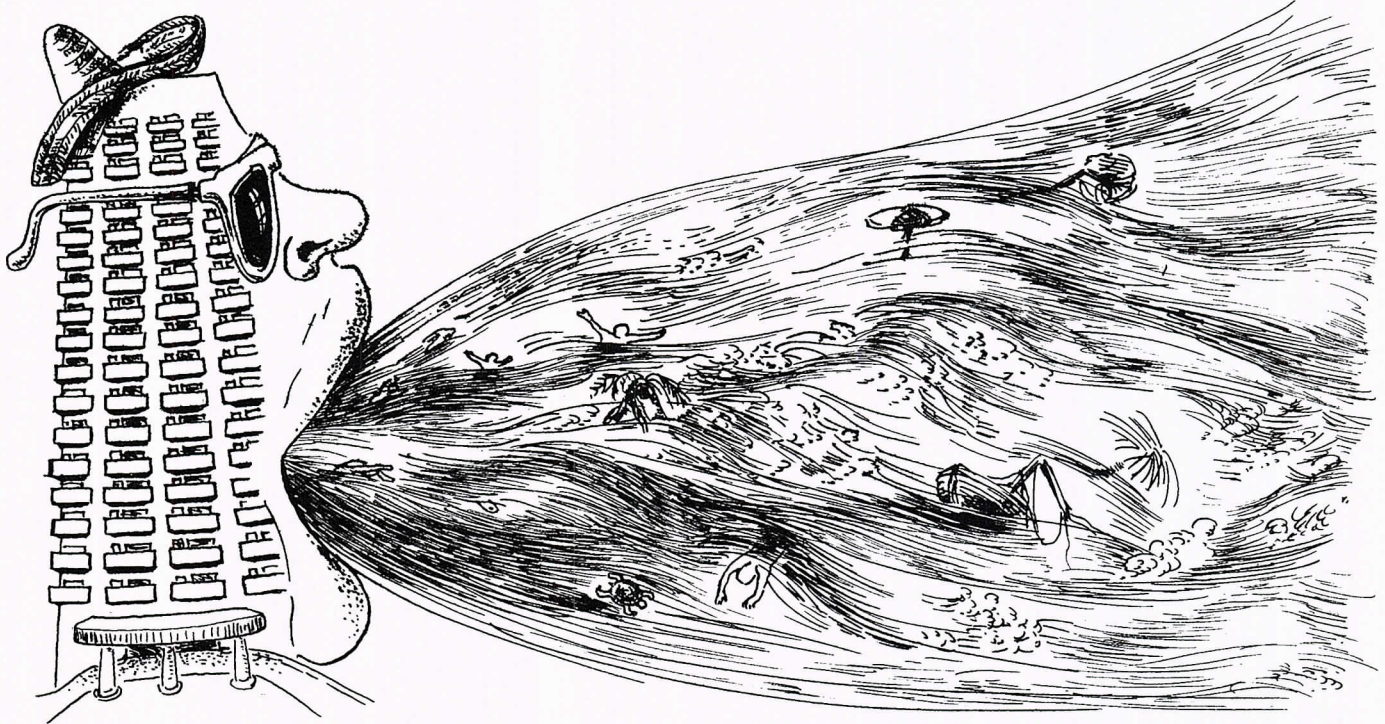
For Aboriginal people, life and mythology are much more a unity than can be expressed in the English language or can be understood by the Western mind. The Ngiyampaa people are now in a time of recreating their mythology after a long time of silence. As the dramas are rewoven, essential life patterns are being reborn. Self-respect and meaning are returning. ♦



Auntie Lena learns to write her name at age 80.

Jo Nelson and her husband lived for three years in Murrin Bridge, a "fringe" Aboriginal community in Australia, working with the people to recover their heritage and develop their community. She currently employs her experience in working with motivation and participation in voluntary organizations across Canada.

The Sheraton that Ate the Coast of Mexico



DAVE SAMUEL

Sunfilled Mexico, tropical Barbados, smiling Jamaica, colourful Thailand—we can all recognize these platitudes without ever leaving the front porch. The travel industry markets and sells foreign destinations like so much hamburger meat—a dependable product, with only the smallest amount of exotic relish.

In the travel business, life works tirelessly to imitate advertising. Tourism has reshaped many countries, Mexico in particular, to fit the hackneyed clichés offered by the brochures. So much so, that Mexico's spontaneity and near anarchy have been stifled and replaced by alien tourist zones. These sanitized, surprise-free tourist traps are devoid of Mexicans, except for bellboys, waiters and maids (and sometimes hookers in the lounge), and have been created around big new hotel and condo complexes.

I first discovered Mexico as a backpacker, but recently visited Puerto Vallarta as a package tourist. Our room was in a huge complex of three towers, each one at least 20 storeys high. The

place was ringed by a huge wall with barbed wire on top. Security guards at the front gate carried M-16s and checked anyone darkskinned who tried to enter.

It was fine at first, just as the brochures promised. The beach was peaceful. The hotel staff patrolled the hotel's portion of the beach, and only a favoured few of the handicraft vendors lurking on the other side of a rope barrier were allowed on to the property to harass the guests. The restaurants inside the hotel seemed decent enough, and the service was okay.

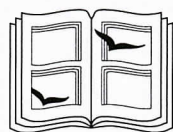
The problem was boredom. It was the music: the same Mexican tapes or North American elevator music played over and over. It was the people: no eccentrics, no one you wouldn't meet at the mall back home. Worst of all, no Mexicans. It was the food, too, made purposefully bland to appeal to gringo tastes. To make matters worse, when I began to figure out the peso-dollar conversion rate, it was apparent that meals and liquor in the hotel were even more expensive than back in Canada.

The thing to do was to leave the hotel. Not easily done, as local transit came nowhere near the complex. The staff hinted ominously that one wouldn't want to wander too far into the back streets where ordinary Mexicans live and work. Even fellow tourists fresh off the plane could be overheard warning one another about the water, thieves on the beach, and crooked police, none of which they had yet had time to experience.

All in all, the paranoia about the seaminess of the "real" Mexico kept the package-tour people from discovering the country outside the hotel's security bubble and the carefully policed, beggar-free tourist zone.

Familiar with Mexico from previous trips, I knew enough to head for the nearest bus. It was dilapidated but full of friendly, courteous Mexicans who still, invariably, offer elderly people seats and carry the children of over-burdened strangers. The Mexican part of town was still cheap, the waiters still human, and

continued on page 42



Good Reading

THE INVENTION OF AFRICA Gnosis, Philosophy and the Order of Knowledge

by V.Y. Mudimbe

Indiana University Press, Bloomington and Indianapolis, Indiana, 1988. Paperback, 203 pages.

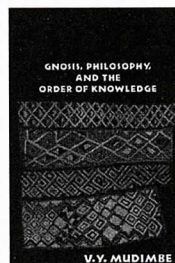
It took the ignorance of outsiders to interpret all Africa as one fairly homogeneous "land of the blacks." And from that early non-comprehension between worlds forward, Zairean philosopher V.Y. Mudimbe conducts a grand tour. He leads through the ins and outs of history on a journey of mutual self-discovery.

Mudimbe does not approach philosophy as an introspective, abstract exercise. He does it like a talk-show host or a parliamentary speaker. His benches are packed with hundreds of theologians, political thinkers, anthropologists and philosophers who have moved African self-understanding. For example, we have E.W. Blyden, the 19th-century Liberian thinker who, in his quest for

"the progress of the race," turned from the Christian message toward Islam. Other guests include E.E. Evans-Pritchard, L.S. Senghor, Cheikh Anta Diop, Pope Alexander VI, P.J. Hountondji, J. Jahn, Samuel Ajayi Crowther and J. Mbiti. Their discussions are most eloquent, but unfortunately, there is scarcely a woman in the auditorium.

In these pages, we have political dreams, searching intellectuality, furiously evolving theology, and good dry wit. Carl Sagan undertakes to check Dogon cosmology. Zulu Chief Buthalezi and F. Eboussi-Boulaga are made to debate the directions of African theology in relation to nationalism. Placide Temples, the excommunicated Belgian priest who claimed to articulate "Bantu philosophy" is chewed over in the linguistically based ethnophilosophy of Alexis Kagame.

Mudimbe himself continually pulls the lines of thought together and sets the stage for our next adventure:



"We are all painfully aware of the mystifications according to which all cultures pass through a succession of evolutionary phases: from magic through religion to science, from savagery to barbarism to civilization; from sexual promiscuity through matrilinearity and finally to patri-

linearity. Temples, Griaule and Evans-Pritchard all believed that the colonial administration might use their science and experience to implement the conversion of native society."

Even in the way he quotes others, Mudimbe shows a patient, humorous personality. In the course of praising a book by English anthropologist N. Barley, he ribs the author for saying it is "ridiculous that it should be in Africa that people of different races should be able to meet on easy, uncomplicated terms."

—Brian Griffith

CRAZY WISDOM

A provocative romp through
the philosophies of East and
West

by Wes "Scoop" Nisker

Ten Speed Press, Berkeley, California, 1990.
Paperback, 226 pages. Can\$16.95, US\$12.95.

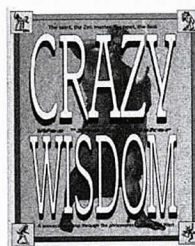
This is a book about the wisdom of the saint, the Zen master, the poet and the fool. The crazy wisdom it speaks of deals with the "lighter" side of enlightenment. It is not "the conventional wisdom" but the wisdom of the unusual perspective that "flips the world upside down and backward till everything becomes clear."

Through its spectacles the Emperor has no clothes, and "much human belief and behaviour is ritualized nonsense." Such wisdom reminds us that "reality exists in the hyphens and slashes—that is, in the centre of paradox."

Crazy Wisdom is autobiographical. Wes Nisker shares with us his own interior council of heroes and archetypes: the

clowns, jesters, great fools and tricksters that have nourished his own journey. Beginning with spirit breakloose in the 5th century B.C., he successively brings into the arena some of the great Taoist/Buddhist sages: Lao Tzu, Chuang Tzu, the Laughing Buddha, Cold Mountain, Stonehouse and Milarepa. Then follows an excursion with the Hasidic rabbis, Rumi and the Sufis, and the Zuni tricksters. Then with some sidelong swipes at Plato and Descartes and a nod to the existentialists, he finishes with the 20th century crazy artists—the surrealists, Dadaists, composer John Cage, and the Beat poets.

Part I samples crazy wisdom. Part II shares the methods Nisker used to participate in it. Among these methods are relief from the oppression of the rational, liberation of the right brain, distancing and letting be, letting Nature speak, "taming the wild monkey" of the mind through meditation, koans and mantras,



learning to live in the here-and-now. Part III is an exercise in looking at the 20th century milieu through the eyes of crazy wisdom and coming to terms with its mounting irrationality.

Hundreds of quotations from all major cultures over the last 2,500 years, from religious sources and thoroughly secular sources, punctuate the text and leak over into the margins. *Crazy Wisdom* is more like a spirit tool to be used over and over again, than a quick read—although it is that. It does not pretend to be a comprehensive treatment of archetypes. This, however, is the book to have on hand when the going gets tough, when one's best laid schemes go down the drain, when one's life has become a chaotic attractor, when the quest for intellectual salvation has run into a brick wall.

But those who attempt to bank their money and life on "hard reality" it will drive—crazy.

—Brian Stanfield

THE SHERATON THAT ATE

continued from page 40

the hot sauce just as spicy as ever.

Most package tourists will never get to know this Mexico. They will become accustomed to the ever more sterile settings created by international developers. So the tourists go home, laden with spurious "knowledge" about Mexico. If they think about Mexico at all, they may well feel that this is hardly a country deserving of foreign aid. After all, the waiters and taxidriviers seem well enough off, and they are a surly, greedy lot anyway. As for the people outside the bubble, who wants to help a race of pickpockets and thieves?

This doesn't have to happen. Some countries, such as Greece, have a tourism policy which encourages the building of small, self-catered, units which are not out of place in small villages. The tourists must fend for themselves in such places, and therefore must meet and mingle with the village people.

Certainly this changes the culture of the village, but not necessarily for the worse, and the tourist currency finds its way into the pockets of local merchants rather than into those of multinational companies.

The individual tourist can make a difference simply by patronizing travel agents willing to find out about small, locally owned attractions.

Tourism will continue to grow, but perhaps we can make a choice between tourist complexes that eat the coast of Mexico and smaller, homier places that allow us to actually experience a foreign culture, not just the aura of the mall-on-the-beach.

As well, we can make the effort to include at least a day or two in the troubled locales; a visit to Mexico City, for example.

To choose the first alternative is to become bored and ultimately contemptuous of the Third World, and only add to our ignorance of its problems. ♦

Slightly abridged from "The Sheraton That Ate the Coast of Mexico," published in Adbusters Quarterly, vol. 1, no. 4. Adbusters Quarterly: Media & Environmental Strategies is published by The Media Foundation, 1243 West 7th Avenue, Vancouver, B.C. V6H 1B7, Canada. Annual subscription is Can\$16, single copy: Can\$4.75. Tel. (604) 736-9401.

10% discount special for Edges readers during 1991!

These 8 books are recommended by *Edges* magazine to help you make sense of the times
...by understanding the complexities of culture and economics
...by exploring the driving forces beneath events.

Send check, money order or credit card information to

KNOWLEDGE SYSTEMS, INC.
7777 West Morris Street
Indianapolis, IN 46231
USA

One year guarantee from Knowledge Systems, Inc.

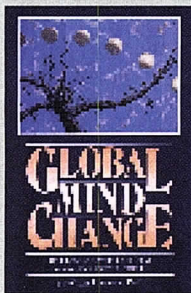
If for any reason you are not satisfied with any item purchased from us, return it within a year for an exchange or refund.

THE SMALL PRINT: We ship UPS to street addresses; delivery to 48 states within 6 days of receiving your order. Please allow 2-4 weeks for delivery via US Postal Service for Post Office Boxes. AK, HI, PR and International order are shipped USPS Priority Mail. Please add \$3.00 for delivery of the first book and 50 cents for each additional book.

When you order, you must specify that you are an *Edges* reader or subscriber to get the 10% discount off the published prices. In addition, a portion of each sale will be donated to the Institute of Cultural Affairs, which is a registered charity and the publisher of *Edges* magazine.

Cheques and money orders must be made in US dollars.

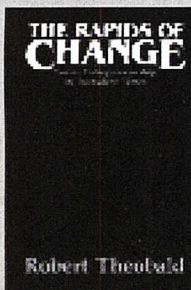
For same day shipping on Mastercard or VISA orders call toll-free 1-800-



Global Mind Change
*The Promise of the Last Years
of the Twentieth Century*

by Willis Harman

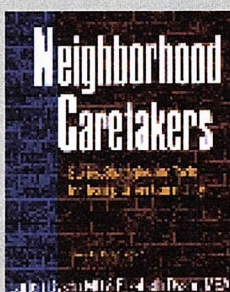
A dramatic change is occurring in our belief structure. This mind change is altering our whole worldview—how we view health care, education, business and world security. No societal power—economic, military or political—can compare with this change in consciousness. (185 pp) Hc \$12.95, tp \$8.95



The Rapids of Change
*Social Entrepreneurship
in Turbulent Times*

by Robert Theobald

What are the skills needed to be effective in the mighty currents of the times? This award-winning book provides a framework for helping you focus and articulate your vision. Chosen one of the best books of the decade by readers of *New Options* newsletter. (254 pp) Hc \$16.95, tp \$9.95



Neighborhood Caretakers
*Stories, Strategies and Tools
for Healing Urban Community*

by Burt & Betty Dyson

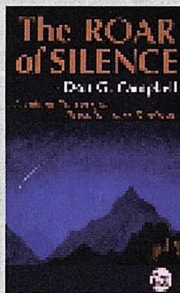
Filled with social technologies that combine science, spirit and leadership, this compassionate, interdisciplinary approach documents successful experiments using methods that inject energy and self-confidence. Topics include: leadership, urban land trusts, community medicine, affordable housing, empowering families, vocational adventure and more. (240 pp) Tp \$18.95



The Dream of the Earth

by Thomas Berry

A breath of fresh air; a deep draw on the healing waters of life. Berry presents a theologically, ecologically sound perspective without becoming either political or pedantic. If you're overwhelmed by the new perspectives on understanding science, ecology, religion, education or economics, this book helps you understand what it may mean to live in a creative, responsive present. It is a celebration of wonder. (247 pp) Tp \$9.95



The Roar of Silence
Healing Powers of Breath, Tone and Music

by Don G. Campbell

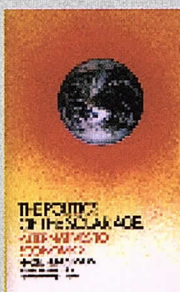
A masterpiece dedicated to the wounded listener and sleeping musician in each of us. Total engagement is guaranteed by the time you finish the Prelude. Each chapter includes a sounding meditation, illuminating text and an experiential exercise. A precious and complete course in integrating and maximizing your greatest human and healing potentials. (134 pp) Tp. \$7.95



Creative Work
*The Constructive Role of Business
in a Transforming Society*

by Willis Harman and John Hormann

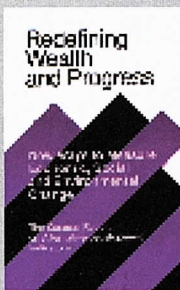
A profound transformation of the role of work and business is underway. Its energy is rising from a creative middle band of individuals seeking challenging and meaningful work. Many businesses are already successfully operating from the emerging new rules in the marketplace: Survive, Prosper and Contribute. (208 pp) Hc \$18.95, tp \$12.95



The Politics of the Solar Age
Alternatives to Economics

by Hazel Henderson

Save hundreds of hours understanding how economics ("politics in disguise") really works. Capra introduces Hazel as a "futurist, environmentalist and economic iconoclast... [whose] intensity, brilliance and originality are still unmatched." She explores the distortions of production, technology, efficiency and capital; and outlines the reconceptualizations which will lead to wealth creation, within environmental limits, for all people. (433 pp) Tp \$14.95



Redefining Wealth and Progress
*New Ways to Measure Economic,
Social and Environmental Change*

How we count determines what we get. As we become concerned about the quality of life, our economic indexes get us into trouble because they only count quantities. Hazel Henderson and 17 other international economists including Carlos Andrés

Pérez, President of Venezuela, provide fresh insight and practical ideas for environmentalists, social activists, economists and policy makers. A breakthrough in developing a truly workable, planetary, quality-of-life index. (99 pp) Tp \$9.95

DECLASSIFIED EDGES

an information service to ICA international network members and to *Edges* subscribers only.

Great for event dates and locations, birthday greetings, special announcements and products.

- Rates are 9 cents per letter, space or punctuation. Payment must accompany the copy and be in US funds except in Canada.
- The first few words in your message will be in capital letters. We cannot do any other words in capitals.
- Discount not available for repeat messages.
- Deadlines are Jan. 1 for March issue, May 1 for June issue, August 1 for Sept. issue, Nov. 1 for Dec. issue.
- Phone orders taken for payment by credit card. Tel: (416) 691-2316
- Or mail copy and payment (made to ICA Canada) to: Bill Staples, *Edges* Magazine, 577 Kingston Rd., Toronto, Ont., Canada M4E 1R3.
- We print messages in the order received. There are no categories.
- We reserve the right to refuse to print any message without giving reasons.

BUILDING URBAN community, we seek like minded, hearted, spirited people to join us in co-creating an urban community that nourishes the personal journey, while supporting conscious relationship to each other, the body politic and the

earth. We are an individual and a family of four, with much personal growth experience, sharing a Toronto house, and opening to possibility and balance in the city. Call Sharon, Jane or Anthony if interested. 416-699-0418.

BROCHURES AND REPORTS designed by the experts at Edges Productions. Ilona Staples, 2269 Queen St. E., Toronto Ont. M4E 1G5. (416) 693-5091.

THE INSTITUTE FOR MUSIC, Health and Education offers courses in the curative aspects of tone, breath and sound by correspondence and tape. Innovative programs in residence include composition and analysis of music for

health. Seminars and workshops offered throughout North America and Europe. Travel seminar to Japan, China and Tibet. Institute of Music, Health and Education, PO Box 1124 Boulder, CO 80306 Tel. (303) 443-8484.

UPCOMING ICA INTERNATIONAL EVENTS

The Space Between
= guided intercultural tour

Facilitation Methods 1
= seminar on leadership skills

Facilitation Methods 2
= advanced seminar on leadership skills

International Training
Programme
= training for development practitioners

South and Latin America

Peru	The Space Between	Feb 7-22, 1992	(312) 769-6363
Peru	The Space Between	July 26-Aug 9, 1991	(312) 769-6363
Peru	The Space Between	Jan 10-25, 1992	(312) 769-6363
Mexico	The Space Between	Nov 3-17, 1991	(312) 769-6363
Mexico	The Space Between	Nov 1-14, 1992	(312) 769-6363
Guatemala	The Space Between	June 5-20, 1992	(312) 769-6363
Belize	Youth Summit	June 17-July 8, 1991	(206) 486-5164

Europe

Prague	Our Common Future Conference	Aug 30-Sept 6, 1992	32-2-219-0086
Brussels	International Training Programme	March-August, 1992	32-2-219-0086

USA

Chicago	Life Option 2000	July 4-14, 1991	(312) 769-6363
Chicago	Leadership Options	Jan 5-21, 1992	(312) 769-6363
Sacramento	Facilitation Methods 1	Sept 20-21, 1991	(415) 594-1712
Oakland	Facilitation Methods 2	Oct 17-18, 1991	(415) 594-1712
Puget Sound	Tour de Culture	July 11-Aug 1, 1991	(206) 486-5164
Sangre de Christo	Children's Camp	July 7-Aug 3, 1991	(602) 955-4811
New Orleans	Making Sense of the World	June 14-16, 1991	(504) 865-7828
New Orleans	Multicultural Roundtable	June 18, 1991	(504) 865-7828
Seattle	Facilitation Methods 1	June 13-14, 1991	(206) 323-2100
Seattle	Facilitation Methods 2	June 27-28, 1991	(206) 323-2100
Seattle	Facilitation Methods 1	Aug 9-10, 1991	(206) 323-2100
Seattle	Facilitation Methods 2	Sept 19-20, 1991	(206) 323-2100
Seattle	Facilitation Methods 1	Oct 3-4, 1991	(206) 323-2100
Seattle	ICA West Members' Meeting	June 22, 1991	(206) 323-2100
Yakima	Facilitation Methods 1	June 20-21, 1991	(206) 323-2100
Yakima	Facilitation Methods 1	July 25-26, 1991	(206) 323-2100
Yakima	Facilitation Methods 2	Aug 22-23, 1991	(206) 323-2100
SanDiego	Facilitation Methods 1	July 10-11, 1991	(619) 295-0096
SanDiego	Facilitation Methods 1	Oct 8-9, 1991	(619) 295-0096
SanDiego	Facilitation Methods 1	Nov 8-9, 1991	(619) 295-0096
SanDiego	Facilitation Methods 2	Aug 27-28, 1991	(619) 295-0096
SanDiego	Facilitation Methods 2	Dec 11-12, 1991	(619) 295-0096
Los Angeles	Facilitation Methods 1	Aug 16-17, 1991	(213) 630-8255
Phoenix	Facilitation Methods 1	Aug 22-23, 1991	(602) 955-4811
Phoenix	Facilitation Methods 1	Oct 10-11, 1991	(602) 955-4811
Phoenix	Facilitation Methods 1	Nov 5-6, 1991	(602) 955-4811
Phoenix	Facilitation Methods 2	June 27-28, 1991	(602) 955-4811
Phoenix	Facilitation Methods 2	Sept 25-26, 1991	(602) 955-4811
Phoenix	Facilitation Methods 2	Dec 4-5, 1991	(602) 955-4811

Your contribution to ICA can help change the face of poverty

By empowering people to become the agents of change, ICA, with your help, is eradicating dependency and poverty.

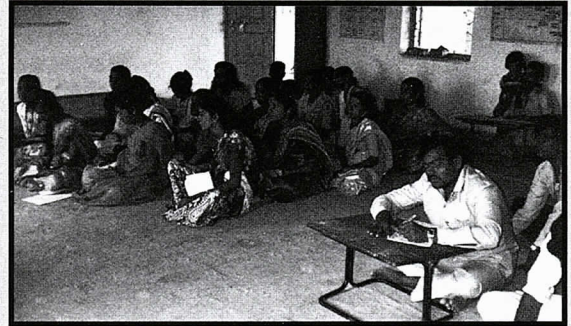
Zambia – Help train leaders to manage road building, schools and clinics in 30 townships.

India – Help train unemployed women and youth in educational, business and industrial development projects in villages near Bombay.

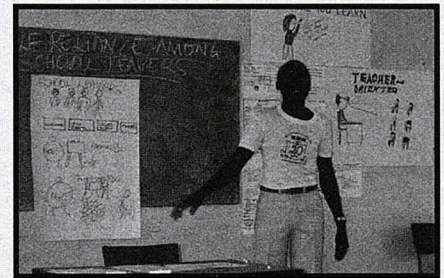
When you donate to ICA Canada for either of these projects your donation is matched three-to-one by the Canadian International Development Agency. This makes a big difference.

Call, write or make cheques payable to ICA Canada, 577 Kingston Road, Toronto, Ontario M4E 1R3. Charitable receipts will be issued.

Two great opportunities for you to help out



Near Panvel, India: Development workers being trained in participatory methods. Many represent women's development groups.



Zambia: A development worker reports on a plan for building self-reliance among school-leavers.

LEARNING HOW TO LEARN

IMAGINAL LEARNING LAB

This workshop helps you take responsibility for your own learning. Find the learning approaches that call forth your best thinking and creativity. Discover and trust your own unique way. "To be educated is not so much to be taught as it is to be awakened to who you really are."

Presentations on multiple intelligences, operating images and learning patterns set the context. Practices encourage the move from a passive to an active role in guiding one's own learning process. A restful environment invites reflective conversation and self-discovery. Connections begin to be made. Relationships with people close to you take on a whole new adventure.

Individual tutorials are available by appointment.

We will also tailor this workshop to fit the needs of your organization.

For more information contact Jeanette Stanfield, ICA Canada, at 691-2316.

SCHEDULED LABS
9 am - 5 pm Saturday

August 10
September 7
October 5
November 2

Registration fee: \$75
Student/Senior \$50

Location: ICA Canada
(577 Kingston Road at Main St., Toronto)

How can my group focus its vision of the future?

How do we bring diverse perspectives together into one plan?

How do we make practical plans that will actually be carried out?

INSPIRE INNOVATIVE ACTION

SHAPE PRACTICAL PLANS

IDENTIFY UNDERLYING ISSUES

FOCUS YOUR SHARED VISION

"Their enthusiasm and encouragement enabled us to really bring out our own ideas."
(Ontario Farm Women's Network)

"The potential for change has never existed here as it now does."
(Joan Davis, high school principal)

"Gave us a clear-cut indication of which direction to take."
(Campbellford and District Association for Community Living)

FACILITATED PLANNING

Draw on individual experience and creativity

- Build group consensus
- Motivate effective teamwork

FEATURES:

- Individual, small- and large-group work
- Broad input, brought together by the group
- Adaptation to your group's needs
- Honouring of each person's ideas
- Report produced simultaneously, ready to be taken home by participants at end of session

ICA Canada fosters images of leadership and development which empower and guide people into new ways of learning, being and responding to times. ICA has published *Winning through Participation* based on 35 years of work with communities and organizations.

ICA Canada
577 Kingston Road, Suite 1
Toronto, Ontario
M4E 1R3
TEL (416) 691-2316
FAX (416) 691-2491

TECHNOLOGY OF PARTICIPATION

Stay on the cutting edge for only \$4.00 per issue.

EDGES

NEW PLANETARY PATTERNS

Make your cheque, money order, Visa, Amex, or MasterCard payable to ICA Canada (add \$3.00 postage outside US or Canada)
Annual subscription \$22.00
Edges Magazine
577 Kingston Road, Suite 1
Toronto, Ontario, Canada M4E 1R3
Tel (416) 691-2316
Fax (416) 691-2491

"Edges is first rate. Everyone I have shown it to, young and old, is interested."

"Edges is a wonderful forum. I read only two magazines, and Edges is one of them."

Edges examines the many facets of whole system transition. As citizens of the world we are being challenged into new planetary patterns of knowing, doing and being.

Why read *Edges*?

Edges is the only newsstand magazine in Canada which consistently delivers international perspectives on all cultural disciplines. Psychology, art, education, history and religion come alive when viewed by leading experts primarily concerned with the wellbeing of the earth.

Each issue is a carefully crafted adventure into ideas, approaches that work and solutions to some of the most urgent problems facing humanity. All of the compassion and occasional irreverence of the exclusive transcripts and original manuscripts are kept in the presentation.

Edges: New Planetary Patterns is a quarterly publication of the Canadian Institute of Cultural Affairs with affiliated offices in 28 other countries.

September 1989, Vol. 2.2

Medicine in the 90s

- Vibrational Medicine
- Rebalancing Medical Practice
- The Wise Woman Tradition

Richard Gerber • Susun Weed

You can take charge of your own life and health, with help from several old traditions.

September 1990, Vol. 3.2

Constellations of Spirit

- Harvesting Archetypes
- Journey Back to Paradise
- Wisdom Project for Homeless Women

Jean Houston • Michael Ventura • Joe Slicker

What do we do when "the spirit blows" on a planetary scale?

"Joe Slicker's article, *The Presence of the Elder*, was superb."

December 1990, Vol. 3.3

Judged by Art

- Museum of Feeling
- Unmasking Media Culture
- Degrees of Reality

Jan Hoet • Derrick De Kerckhove

• *Ilena Staples*

Artists are educating our emotions and helping to prepare us for the complexity of the nineties.

June 1991, Vol. 4.1

The Fusion of Nature and Culture

- 20th Century Dreamtime
- Archetypes of Culture
- Nature Thinks Back

Rupert Sheldrake • Jean Houston

• *Vandana Shiva*

A need to respond to ecological crisis is the one common element binding all the world's cultures together.

