

VOLUME 1, NUMBER 4

EDGES

NEW PLANETARY PATTERNS

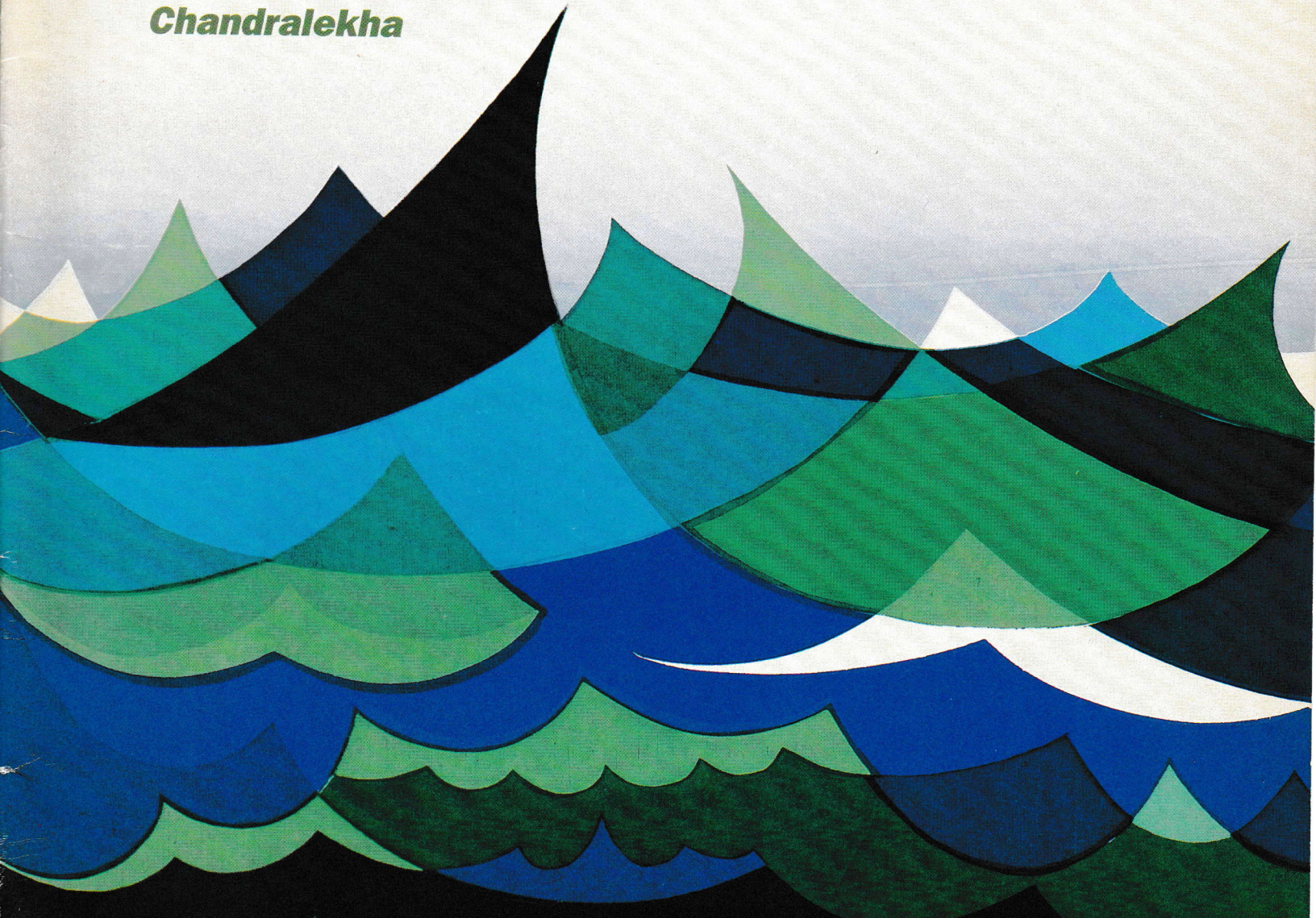
Power Play or Partnerships

with

Riane Eisler

Willis Harman

Chandralekha



Hazel Henderson

William Irwin Thompson

PUBLIC LECTURES

April 28, 1989

7:00 p.m. to 10:00 p.m.

Medical Sciences Auditorium

1 Kings College Crescent, near Queen's Park

CONFERENCE

April 29, 1989 9:00 a.m. - 5:00 p.m.

April 30, 1989 9:00 a.m. - 3:00 p.m.

Mechanical Building, Room 102

5 King's College Road, near Queens Park

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G A I A

A New World Narrative

HAZEL HENDERSON is an internationally recognized futurist, author, activist and lecturer. Her work in alternative economics and technology has earned her an Honorary Doctorate of Science from Worcester Polytechnic Institute. She is Director of the Alternative Futures Programme at the University of Florida, a director of the Worldwatch Institute, an advisor to the Cousteau Society and the Calvert Social Investment Fund. Her



HAZEL HENDERSON

articles have appeared in over 200 journals and she has lectured in more than 20 nations. Her books *Creating Alternative Futures: The end of Economics* and *The Politics of the Solar Age: Alternatives to Economics* have challenged traditional economic and political thinking and provided well worked out alternative pathways. Her P.B.S. TV series entitled *Creating Alternative Futures* involved discussions with personalities such as Alvin Toffler, Dr. Fritjof Capra, Dr. Jean Houston, Dr. Robert Muller, John Naisbitt and others. Her view of our future includes a healthy ecology, human-scale economics and expanded participation in the processes that create our future.

WILLIAM IRWIN THOMPSON

Dr. WILLIAM IRWIN THOMPSON, one of the leading thinkers of our time, is an author and cultural historian. His books probe the edges of contemporary culture, always seeking the deeper pattern beneath the surface of historical events. Born in Chicago, Dr. Thompson received his Ph.D from Cornell University and has taught at Cornell, Massachusetts Institute of Technology, York University and the University of Syracuse. In 1973 he established the Lindisfarne Association as a contemplative educational centre devoted to the study and realization of a new planetary culture. His lyrical scholarship has contributed to the regrounding of science in the sacred. His books include *At the Edge of History*, *Passages About Earth*, *Darkness and Scattered Light*, and *The Time Falling Bodies Take to Light*. *Pacific Shift*, published in 1986, is a brilliantly provocative exploration of where we stand, and how we might fall, as a culture. It builds on an ecological understanding of the self to illuminate the entire canvas of the historical situ-



ation. In his most recent book called *Gaia, A Way of Knowing*, Dr. Thompson edits an anthology of writing by Lindisfarne fellows exploring the political implications of the new biology and draws his own insights into our common future. To be released in April 1989, his new book *Imaginary Landscape*, will examine scientific and artistic dimensions of culture and present images of a "new world narrative." Dr. Thompson presents a thought-provoking and visionary synthesis that gives us a new understanding of ourselves, our past and the possible future for our culture. He currently lives in Switzerland.

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This issue of *Edges* explores the metaphor of partnership as it grows amidst the thorns of old-style power relationships. Eminent scientists, historians, artists and others range the history of thought and human endeavour to prove that partnership can generate the power necessary for transformation on a planetary scale.

Cover: The Heart Chakra. In several religious traditions the heart chakra is one of seven points in the human body from which energy emanates. Limited edition silk screen 12"x16" or 17"x23" is available from Toronto artist Ilona Staples. Originals are 4'x6' acrylic on canvas at the ICA International Conference Centre in Chicago.

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Editorial Team

Brian Stanfield, Ronnie Seagren, Jeanette Stanfield, Ilona Staples, William Staples

Contributing Writers

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Copy

Brian Stanfield, Cathy Phillips, Ronnie Seagren

Circulation

William Staples, Duncan Holmes

Layout

Ilona Staples, Ronnie Seagren

Administration

Jeanette Stanfield

Business Manager

William Staples

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Date of Issue: March, 1989

EDITORIAL

When Mabel and Fred got married, the minister declared them one. No sooner were the bonded pair alone than Fred declared to Mabel, "Now Mabel, you and I are one, but always remember: I'm the one!"

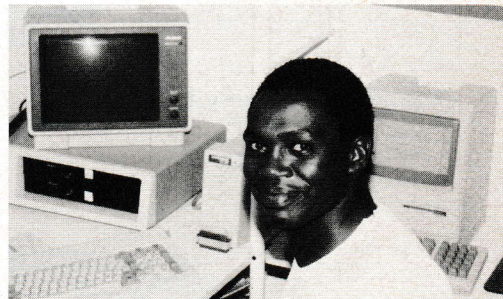
For too long we have been brainwashed with images of the macho ramboesque male. We have let ourselves be motivated by competition, winning and excelling at the expense of the other guy. We have all seen or read the "success technology books" that tell us that the key to success is to trample all over someone else. Now we feel uneasy when Wall Street and William Saffire urge on us the ethics of greed allied with the science of "the selfish gene."

1.5 million divorce cases in the United States last year bear testimony that personal partnerships do not come easily. The controversy around the Canada-US Free Trade Pact and the "Rule Britannia" stance of Thatcherism in the UK towards Project '92 in Europe (and scores of more violent examples) show that international partnerships do not come easily either. Neither does the human's partnership with the planet and all of life come easily – as *Time Magazine's* Planet of the Year issue pointed out.

Those who seek to care for more than themselves seem caught between the options of "fighting for the right" and becoming another combatant or seeking to avoid struggle and placing their own sanctity above others. Is there a middle way? This challenging tension is what writers in this issue mean by the seemingly innocuous word "partnership."

The depth exercise of partnership requires vulnerability, absurd openness, the willingness to hear other perspectives, a mix of integrity and unselfishness, and a decision to "see the god or goddess" in the other. These qualities don't come across the counter at a 7-11 store nor do schools and universities go out of their way to nurture them.

But authentic partnership is possible. This issue explores some aspects of the partnership society. Riane Eisler's sentinel work *The Chalice and The Blade* has been an eye-opener to many of its readers on the danger of a dominator society and the need for a partnership model. In this issue Riane shows how feminine values must be embedded in both men and women if we are to deal with the violence of society. Willis Harman puts the partnership principle in the context of whole system mind change. Chandralekha, out of the wisdom of Indian dance and martial arts, describes the possibilities of a partnership with one's own body while Lynn Margulis and Dorion Sagan present partnership as a foundational dynamic in the evolution of our microbial forebears. Vivian Walker and David Ruben Piquetoun remind us of the modern wisdom of ancient cultures in relating to the earth. Brian Griffith, Abd El Rahman and Keith Packard give us practical examples of the importance of dialogue.



Patrick Mbulu tracking 30 country circulation

Recently, the staff of *Edges* said farewell to Patrick Mbulu. Patrick was our meticulous circulation manager, and will be working as liaison for Kenyan development in the United Kingdom. We will greatly miss his humour and expertise.

We look forward to your comments on this issue.

Brian Stanfield

Appreciation

Please provide me with an annual subscription to *Edges*. I am not clear why I have not linked into your network earlier, but if your September issue is a sample of your output I need to be connected. I would appreciate information about membership.

Dr. Walter G. Hardwick
Vancouver, B.C.

DNA's Incredible Stability

[Ed.: DNA molecules are "incredibly stable," not "incredibly unstable" as printed in our article *Membranes and Myth* last issue. This was a typographical error. Our apologies go to author Jean Houston and to biologists and others who may have been confused.]

Nature of Partnering

What happens when we look at partnership not only as a noun but also as an active verb, *something we do*, like breathing and walking and answering the phone? Then we recognize that it can happen all of the time, with everyone with whom we interact and in multiple settings. If each person or group of people that we encounter is perceived as an Ally, we can begin to work together.

While the immediate image that might arise from the word "partnering" is a lifelong commitment of *two* people, a woman and a man, this is only one possible image among many. A particular form, whether it be marriage or contract or social custom, does not guarantee partnership, for partnership describes a *process*, not a form. All social interaction has the possibility of partnership, of mutual respect and empowerment, of recognition of commitment to one another and to a common good. However, whenever, and wherever it happens, it can be recognized because everyone involved grows toward health and creativity.

While partnering is not "easy," it is deeply satisfying, which we all experience when a challenge has been fully met. And it offers pleasure so deep that it can indeed become addictive.

Robin Van Doren
Ojai, California

Membership

I was able to peruse your magazine in December. Congratulations on a quality magazine.

Enclosed please find a cheque for a year's membership to ICA.

Ann Anderson
Toronto, Ontario

Mexico Conference

I have been reflecting on a conference I attended in Mexico recently. The conference in Oaxtepec was symbolic. The place, the site and the location on the globe was as important for me as anything that happened. The mystery and the symbolic nature of that sacred site was a setting for a great happening. Most participants experienced the gathering as life-giving, healing, and rejuvenating.

It was a privilege to be with people from many nations engaged in thinking through the practices of new forms of economics, development, learning, and spirituality. There is much strength for me in knowing that I am a part of a global community of people spread round the earth being its care. I am encouraged to continue the process of discovery. And it's so inspiring to know that there are many more people in the world that are living out their own care. That care was made evident by the people that were present in Oaxtepec and I am grateful to have been a part of it.

It was apparent by the participation and sharing that took place in Oaxtepec that new life can be found amidst chaos. Familiar structures may change, even fall away, but the spirit that gives life to those structures continues on to create new structures, new forms which care for the planet. I choose to live within that creativity, to be that spirit I know, in Hermann Hesse's words, as "the league of history."

Robert Lanphear
Seattle, Washington

[Ed.: The event referred to above was the *Our Common Future Conference* sponsored by ICA: Mexico in conjunction with ICA International. It was held 12-23 November in Oaxtepec, Morelos, 90 minutes drive from Mexico City. It was attended by 500 people from 30 nations.]

Hong Kong Connection

Thank you for your continued efforts at holding up the planet. I am a Hong Kong resident where the thrust of life is busy and hectic with little time given to reflective pursuits, particularly in the written word. (*Tai-Chi* and hill-walking are another matter.)

However, I enjoy *Edges* and am introducing the magazine to different people. In the meantime, keep us on the edge of our seats.

Stuart Hampton
Hong Kong

An Unseen Force

It is a joy to express our appreciation for the dedicated efforts that you and your organization have been making towards world peace. You must be feeling, as we do, tremendous satisfaction and a profound sense of relief at the dramatic strides our world family has taken in the past year towards permanent peace. What is all the more remarkable is that the leaders most instrumental for the onset of world peace are themselves quite mystified as to the underlying reason for this unprecedented transformation. Ronald Reagan told reporters in Moscow, "There is no way I really can explain how I came to be here. I never expected to be here." And Mikhail Gorbachev reportedly remarked that an "unseen force" was bringing them together.

Congratulations for all of your work which has contributed to the rise of world peace. I look forward to further communication and cooperation.

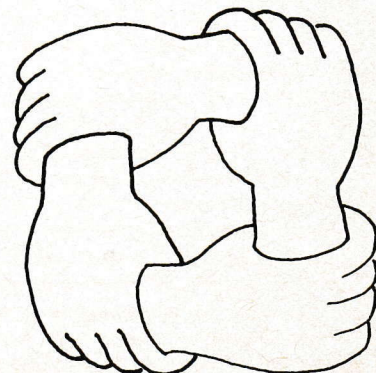
Best wishes for growing peace and prosperity.

Joseph Pardo,
Washington, D.C.

[Ed.: Papers on world peace are available from Mr. Pardo. Write *Edges* for his address.]

Power in Groups

For years groups have lived under the illusion that a group is based on the power some have had over others. "Nicholas and Alexandra" on television disclosed once again the profound truth that no one has power unless it's given by those over whom it's exercised. Leaders are made by people who follow. When people stopped obeying, "Nicky" was no longer Czar. ("A game is won only when all the players acknowledge it and stop playing. Otherwise it's not over." - *Finite and Infinite Games*, James P. Carse.) Since structures that could exercise "power" or "authority" are disappearing, people have to find some other basis for group relatedness. At Oaxtepec we discovered



the four levels of interchange (recognizing, listening, learning, resolving) to be an effective mode of relating, and one that will get us into the future. We don't need to tell each other what to do. But we do need to account to each other, learn from each other, and cooperate on large-scale efforts.

John Epps
Kuala Lumpur

Love this magazine. I have promised myself to attempt the crossword. Be kind!

Kate St. Clair
Phoenix, Arizona

Deep Ecology

The editorial staff at New Science Library and Shambhala Publications were delighted to read the September issue of *Edges*. You recognize the urgent need for all of us to realize our connection with our natural environment, which is not separate from ourselves. But at the same time you point out that to realize this deep connection transforms all our relationships, including those embodied in our economic systems.

It is a tremendously positive sign that leaders of nations and political parties which have been so opposed towards each other for so many decades are beginning to sing the same tune: "protect the environment." But, as you point out in your "Letter from Gaia" it is important that this, too, does not become just more human business, and that we do not now think, in our arrogance, that we are going to save the Earth. Perhaps it is better to acknowledge that the Earth can replenish itself, if we can live in harmony; that harmony is the protector of the Earth. As His Holiness the Dalai Lama frequently says, "We are tourists on this planet; let us not leave a big mess behind."

I am writing this letter to say that New Science Library, Shambhala Publications supports and wishes to further the effort of what has been called "deep" ecology, or perhaps we could better say "spiritual" ecology. We are therefore proposing to initiate a new series, under the New Science Library imprint. We would be happy to receive manuscripts along these lines, which could be addressed directly to myself. Following is a statement of intent of the series:

"The basis of a movement known as 'deep ecology' which might also be called 'spiritual ecology' is the view that all species are interconnected, forming a web of life which shares the same atmosphere, the same oceans and forests, the same weather patterns, which live in a whole-some way on the same planet only

through interdependence. It is the view that the human species is part of this complex web and cannot exist separately from it, nor ultimately dominate it. But human arrogance, in combination with a mistaken metaphysics has led to alienation from the Earth, alienation between our thoughts and our bodies, between our bodies and the Earth, between us and other species. Until this fundamental alienation and division is healed, there can be no solutions to the ecological and environmental problems affecting the Earth. As Trungpa says, "Human beings destroy their ecology at the same time as they destroy one another. From that perspective, healing our society goes hand in hand with healing our personal, elemental connection with the phenomenal world.

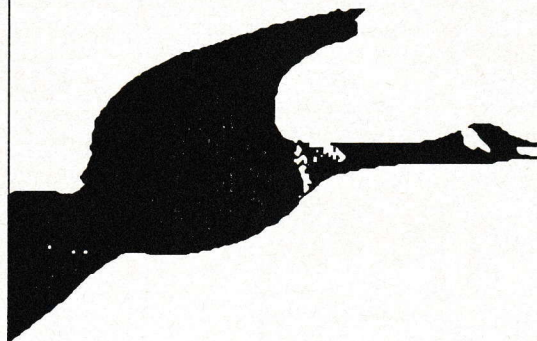
"Such healing is only possible through

profound re-education: education at the level of vision to change the public's ways of thinking, to bring about a deep sense of the interconnectedness of all life; at the practical level to educate about contemplative methods that can help us to feel our interconnectedness, to be able to feel the pain of what is actually happening to the Earth at this point, and to generate the compassion needed to restore wholeness; and at the action level to show how we can proceed with this understanding, to protect the Earth, and to restore balance to the human presence within the global ecosystem. Such re-education is the purpose of the Ecology Series."

Jeremy Hayward
New Science Library
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Boston, Mass. 02117, USA

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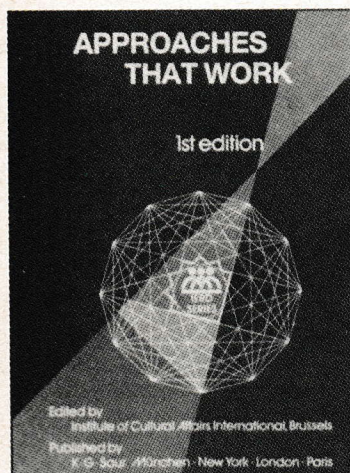
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- Implications for Development Practitioners

Contributors:

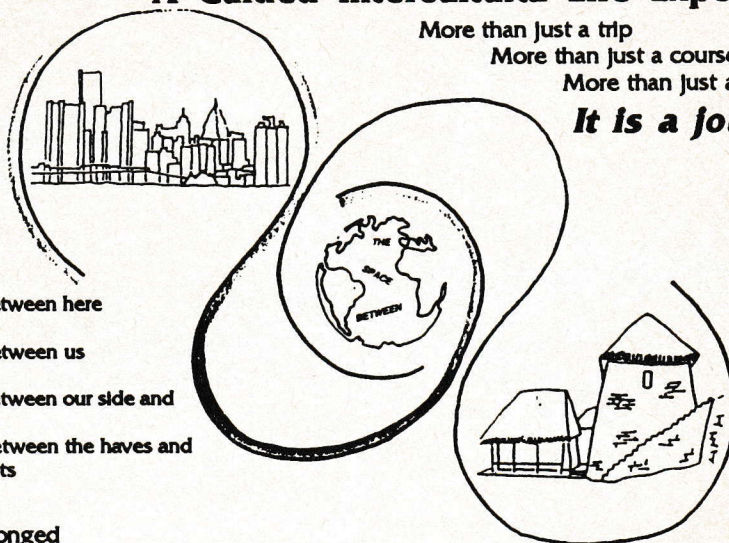
Goran Hyden
Mildred Robbins and Glen Leet
Hendrik Van der Heijden
Marja-Liisa Swantz
Willis Harman

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The space between here
and there
The space between us
and them
The space between our side and
theirs
The space between the haves and
the have-nots

Have you longed

to experience the grandeur of past civilizations

But fear the encounter with poverty that goes with the majestic ruins?

Have you longed to walk thru sacred valleys and temples

But find it difficult to confront the contrast
with your everyday workaday world?

Have you longed to encounter the simplicity

of existence in an isolated Peruvian community

But fear to find a cultural gap between you
and the villagers?

When one encounters the disparities between nations and cultures

There is a space between "fixing it now" and "not seeing it"

We know this space —we live in it!

How will we explore this space?

We will make friends with villagers

We will visit with people in self-sufficient urban barrios

We will explore the ruins of the ancient Incan civilizations in Cuzco,
Macchu-Picchu and Sacsahuaman

We will visit with key leaders of the nation,
such as a former cabinet minister.

We will face the realities, examine our feelings,

Interpret them and find an appropriate response.

We will culminate with a mythical experience of

Wiracocha, the bountiful God-Creator of the Incas.

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Whole System

We think of it as
axiomatic today that we

are dealing with one common

future on one common planet where

everything is interacting with everything else. We do not have any
illusions about the economy being separate from the arms race being
separate from the environment or development or national security or
education. Everything is connected to everything else.

That is a commonplace observation.

by Willis Harman



Dr. Willis Harman is president of the Institute of Noetic Sciences. For fifteen years he was senior social scientist at Stanford Research Institute where he worked on long-term strategic planning and policy analysis for a broad sector of organizations. He is also emeritus professor of engineering and economic systems at Stanford, a member of the Board of Regents at the University of California, and the author of many books, including *An Incomplete Guide to the Future* and *Global Mind Change*. He is one of the practical visionaries of our times. The following is a transcript of a talk given by Dr. Harman to an international group in Mexico in November 1988. *Global Mind Change: The Promise of the Last Years of the Twentieth Century* by Willis Harman is published by Knowledge Systems Inc., 1988 in cooperation with the Institute of Noetic Sciences. Available from Knowledge Systems Inc., 7777 W. Morris St., Indianapolis IN 46231, USA.



Mind Change



There are deeper-level forces operating that are not dealt with if we simply plant trees to replace the ones that were cut down; because it is part of our common mindset that cutting down trees is good for the economy, and planting trees is a drain on the economy. In the same way, consuming more and more things that we don't need is presumed to be good for the economy, while educating our children is perceived as a drain on the economy. It is with that level of confused thinking that we have to deal. The actions that are required are not enough. There is a change of mind that has to go with those actions and that means a change in the whole system. We have to look at this interacting system as a unity and recognize that it is not only an interconnected system; it is a self-organizing, living system with certain characteristics. If we do projects and plan policies without taking those characteristics into account, we will get the same results that we have gotten in the past: frustration and disappointment.





One of the characteristics of a system is that there are no simple cause and effect relationships. If I push on my desk and cause it to move across the floor, we all understand that there is a cause; namely, me, and an effect; the table moves. But systems do not behave in that way. For example: I am a system. If I get some sort of illness or disease we typically think that the disease is caused by a bacteria or virus. So I take an antibiotic to eliminate the cause of the illness. We have come to recognize that a response like that does not necessarily solve the problem. It may well be that my own beliefs and attitudes are such that in my work life or in my family life I engender a situation of stress. I feel stressed in my body. This interferes with the functioning of my body's immune system and, as a result, the bacteria and virus cause an illness that would be unlikely if my immune system were functioning properly. The cause was not so much the bacteria or the virus, but rather my beliefs and attitudes. It was the state of my mind.

Similarly, if we look carefully at the total global system and its issues, we will see that the causes that are apparent are not the real causes. Ultimately the real cause is the state of our mind; which means the task is quite different from that which we often undertake.

■

The power of our
consciousness is such that by
holding a vision in
consciousness, by affirming
the possibility of it, we begin
to behave differently.

■

Another characteristic of self-organizing systems – systems with a lot of feedback – is that they invariably resist change. That is their nature. They have stability. Any change is a threat to that stability. If you push on a system in a particular place, you can expect that it will resist the attempt to change it. Therefore, we should not be surprised if our policies to clean up the environment don't result in the effects expected; or if

our development policies don't bring the results expected. That is in the basic nature of complex systems with feedback. It happens whether they are dead systems or living systems. It is part of the nature of things.

That does not mean that systems do not change. Systems do evolve and do seem to exhibit goal-directed change. But simple cause-effect relations do not hold. How, then, do we go about changing a system as complex as a society? How does constructive change in a global society come about? Much of the change in history has come about because of very particular, very specific, changes of mind on behalf of vast numbers of people. This change of mind is from victim to adversary, from perceiving something as a misfortune to perceiving it as an injustice. An entire population may be enslaved because of the power of the political leader; or it may be enslaved simply by its belief system, by the belief, for example, that the people themselves are unable to change anything. In other words, for them, life is full of misfortune; it's very regrettable, but there's nothing that can be done about it. That is the state of mind of a victim. When the perception of a situation shifts from victim to adversary, misfortunes are re-perceived as injustices. From this point of view

Real Development

His voice was unmistakable. Although we hadn't talked in several years, I was sure it was him immediately. After establishing that it was really me, he said, "I need a favour."

Oh no, I thought. They're foreclosing on the shopping centre and he wants my help in arranging another loan. I decided, before his sentence was even finished, I can't afford the time off, I can't afford the trip to Chicago, and I can't afford the agony of working on that damn shopping centre again. I steadied myself to give this friend of 15 years a resolute NO.

"Floyd," I started, "I just can't..." He interrupted, "No, it's nothing like that. I need you to sign a deed. We're refinancing the centre with a much better mortgage and you and me are the two names on the original deed. Things go well. I don't need you to do anything except sign the deed."

I suppose my sigh of relief was audible for he then laughed. "Things really are fine," he continued, "but the food store lady is selling her share and we can get much better loan terms." It's truly a miracle, I thought. For once the shopping centre is good news. And my mind wandered over a montage of events and people...good and bad...that make up that miracle.

For some, the riots of the late '60s have to be written as history. They remain perpetually fresh, however, for those who experienced them. The riots, particularly April 5, 1968 following Martin Luther King's murder, left the west side of Chicago a barren wasteland. As the community people looked at their situation in community meetings and informal conversations, there was one constant in their hopes and aspirations. They wanted a local, community-owned shopping centre.

We, living in the ghetto as a symbol of dedication, were asked to help. Although our intentions were impeccable, our skills in economic development were lacking. Nevertheless, we said we would help. We all felt that it would be far better to "upgrade" a local Black businessman than import someone who wasn't from the neighbourhood. In retrospect, we probably couldn't have gotten anyone to come to the west side, anyway.

So we turned to Floyd, the local barber; Tommie Lee, the local liquor store man, and Willie, the local hardware store owner. We told them if they would work side by side with us, we would do everything possible to arrange financing and training to set them up in a neighbourhood shopping centre.

Willie didn't last long before he dropped out and Tommie Lee not much longer, but Floyd stuck it out from the very beginning, through all the disappointments and false starts. Floyd was always available to go on appointments – "whatever it takes" was his attitude.

It didn't take us long to discover there was no federal loan program for inner city shopping centres (as there was for housing). We quickly learned that we needed to raise considerable amounts of money to have enough equity to get a bank loan that would be bearable for the shopping centre tenants. So we set out to raise the money. There were the original donors, and people would step in to help when there was trouble. Over the years, many good people contributed time and money. It always seemed like there were problems, but there were always caring people ready to help.

What made the centre a success in the long run was its community base. One story best illustrates this. Conventional shopping centre wisdom has it that our centre should have been a "strip centre" – one long row of stores. Floyd and the others insisted that it be a mini-mall; that the glass windows of a strip centre would be covered by security bars. They were right, of course.

So the centre was built; the first locally owned new construction on the west side of Chicago. It was and still is a very attractive building.

And there were problems. At the time, they seemed unending. The curious thing is that I can hardly remember any specific problems now. Because Floyd said something when he called that erased my memory of the shopping centre as a problem. When I asked about his family, he proudly rattled off which universities his three kids had gone to or were going to – Michigan State, University of Illinois, and Arkansas, I think. I then understood the real reason for his call, besides signing the deed. He wanted me to know that he, son of a Mississippi sharecropper, had put three kids through college and had another one on the way. At a time when many Black men were being labelled troublemakers by authorities, Floyd had put his three kids through college!

It makes the shopping centre – time, money and problems – well worth it.

by Neil Vance

Neil Vance is a consultant for the International Student Board in Washington, D.C. He has spent a large part of his life in the field of community development.



■

In the unconscious mind,

there is something very

valuable. Perhaps it is time

to go exploring there.

■

there are things that can be changed, and they must be changed. It is then that we have a revolution of one kind or another.

There does exist in the world today a revolutionary force; the kind of social force that can bring about a change. Time and again in history we have had those major changes. People decided that they did not have to put up with domination by an authoritarian religious structure, or by an authoritarian government. These things can be changed. If society has enough people deciding that the things happening round the globe are not misfortunes, but are intolerable and must be changed, then we have the social force to do something.

If there is an enslaved population and they begin to change consciousness, to awaken and decide to free themselves, it is fairly apparent what actions might result in that liberation. It is much less clear when we have to free ourselves of things we are doing to the environment and to the upper atmosphere that are changing the climate, to the global arms race that is out of control. The actions appropriate in these instances are by no means clear.

Looking at personal change we can get a clue about what we have to do in relation to global change. In the area of psychotherapy, personal growth or personal change, we can observe three phases, and this is very important. First is the victim phase: life is doing things to me; other people are doing things to me, and I am powerless to change that. From the victim phase there is no place to go unless consciousness is changed. When consciousness shifts to the conviction that things can be changed, and that I have the power to change them, then things begin to happen. This is the adversary phase. But posing ourselves as adversaries – me or us against them, labour against management, people against corporations – does not result in the most constructive action. We know

that from our experience. There is a third phase in which we are empowered to change things in a way that is very different from creating a revolution. This constructive change has to do with sharing a vision of something that we all want together; of seeing that the vision is actualized. This is the vision phase.

We now come to another characteristic of systems that are made up of real, live human beings, creative consciousness. This makes human systems very different from other systems, including ecological systems. We are capable of creating a vision and of holding a vision. The power of our consciousness is such that by holding a vision in consciousness, by affirming the possibility of it, we begin to behave differently. Actions begin to create the realisation of that vision. This is a far greater power than we ordinarily recognize and it is certainly a far greater power than we were taught in school. We are just now beginning to recognize the power of changing our minds and its effect on society out there. This is a very powerful point.

In spite of the magnitude of the task a change can be brought about by sharing a creative vision and by doing our own pieces in our own neighbourhoods. We are capable of understanding that all of the pieces are part of the whole precisely because of that shared vision; precisely because of our having moved into that third phase of development, from victim consciousness, to adversary consciousness to creative consciousness. But we cannot, naively, just hold a vision. We are not going to solve the problem of the global arms race simply by speaking loving words to one another and holding hands around the globe. There is a tremendous momentum in the whole system that creates the arms race and the origin of that momentum is in deeply held beliefs that we all participate in. We all tend to buy into the society's belief system.

There are four tasks in changing those deeply held beliefs. One of them is the task of redefining development. A second is redefining the economy. A third is redefining security and a fourth is redefining science. We need to begin by appreciating how large each of these tasks is.

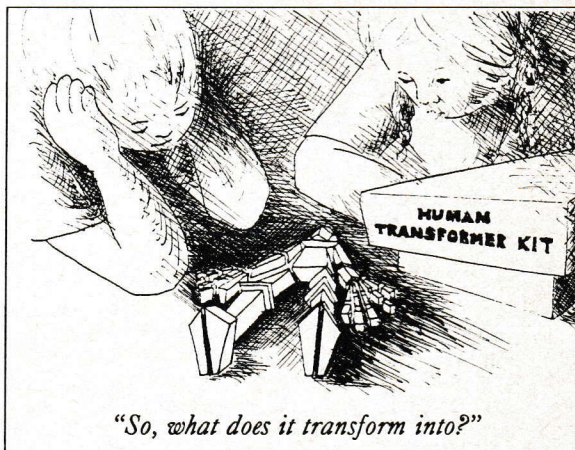
Redefining Development

After World War II, development was defined in very economic, modernizing terms. Europe and Japan were becoming more modern. Development was defined as becoming modern as fast as you can. That picture of development is part of

our dim past because as of the late 1960s we ceased to believe in that. But we continued to believe in development aid of some sort. E. F. Schumacher defined many contemporary development efforts as "taking money away from the poor people in the rich countries and giving it to the rich people in the poor countries."

That is still probably what a lot of our development aid really comes to. Now the real aim of development, of course, is the development of people, of communities and of societies. It is not at all clear how this is accomplished by bringing industry and consumer society down from the North and distributing it over the South, helping them become like us at the very time when we in the North are beginning to lose faith in our own sense of direction. This is part of the development dilemma. We, for our part, have been asking, "What is the meaning of modernization?" or, "What is the meaning of transmodernization, if that's what development must be?"

It is rather sobering to realise that policies are being made in London, Moscow, Washington, Beijing and all over the world that affect the future state of the globe. Yet if you get involved in conversations in these places about where this is all going, you will discover a shocking fact: nowhere in any of these policy-making capitals is there any vision of a viable global future, of what we are really moving toward. Now, there are



wishes – wishes that would clean up the environment – in spite of the fact that all the economic incentives make that bad business. There are wishes that somehow the starvation, hunger and malnutrition in the world would cease, but there is no idea just how it is going to be accomplished. There are wishes that people around the world might feel empowered to change their conditions, but this, at the same time, is very threatening to the North. What would happen if all that

majority population really began to be empowered! So, there are wishes, there is ambivalence, but there is no picture, no image of a viable global future that guides the policy decisions made in Washington, Wall Street, or anywhere else.

To help convince yourself that this is true, just note that the depth of change required to have a viable global future is more than it is comfortable for many people even to think about.

Redefining The Economy

Why is redefining the economy so necessary? We do, in fact, have a world economy. In some respects and by some measures it seems to work very well. The so-called "newly industrializing countries" seem to do very well, buying into that world economy and becoming part of it. But there are other cultures that just don't fit. They don't fit because the price of fitting is the abandonment of their culture and the importation of a so-called "modern" culture. There is a lot of ambivalence as to whether that is a good thing to do. The existing world economy does produce a tremendous amount of goods and services and it is geared up to produce more. It also produces a shortage of resources in many respects. It produces the gradual diminution and elimination of all sorts of animal and plant species round the globe. It produces climate change and environmental damage, and most of all it produces marginal people – which we call unemployed or underemployed – and marginal cultures – the ones that don't fit into the big, world economic juggernaut – who get run over.

Certainly, the futuristic choice is not between capitalism or socialism. They are but two versions of the same western industrial paradigm and produce essentially the same effects with minor variations. We are talking about something much more fundamental than the familiar left and right issues. We have to ask ourselves whether that world economy and industrial society set-up is compatible at all with a global future.

One thing we are not encouraged to ask about is the meaning of modern society. What is modern society all about? What is its central project, so to speak? If you look at Europe in the Middle Ages, the central project had something to do with people's religious outlook, something to do with symbols and rituals and creating cathedrals. There was a whole fabric of meaning characteristic of that society. If you look for the fabric of meaning in modern society and try to infer this from what people seem to judge as important – what seems to

guide our national policies – then the central meaning would turn out to be something like material progress, economic growth, economic production. We behave that way, so it must be so.

What is the sense of a society which has economic production at the heart of it, when economic production is something we can do easily with only a fraction of the population available? That is the situation we have moved to. John Maynard Keynes saw this coming well over half a century ago. He said that sooner or later we were going to have the economic production problems solved; we would do it easily. We would have the technology to do it. We would not need

have done things that have resulted in one product above all, and that is insecurity. The plain fact of the matter, which we will not face, is that national security can no longer be achieved through military strength of any sort. That is because of the technical advances and changing mores that makes modern warfare essentially the elimination of civilian populations. After World War I, a great tremor of shock went round the world because 10 or 20 percent of the fatalities from the war were civilians. War was supposed to be something that was fought out by armies. When we got to World War II, civilians accounted for roughly half of

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too many human beings. He said that all of us would look forward to that situation with dread, because we clearly would not know what to do with the people.

"What do we do with people?" is really a rather insane question. What does a society do with its people when it doesn't need them anymore? The very fact that we frame the question in that way shows that there is something wrong with our thinking. The fundamental question for modern society is, "After it's no longer reasonable for the central meaning of a society to be economic production, what is the central meaning?" The central meaning turns out to be something like a learning society, learning communities, learning institutes, with learning defined in the broadest possible sense – learning everything about what is meaningful for human beings in a meaningful universe. But, if that is the future, it implies a profound change in our institutions and our economic incentive patterns.

So we are left with this question and, in a way, it is the fundamental question, "What is the central meaning of a society that has had economic production as its central meaning when it no longer makes sense for economic production and consumption to be that central task?"

Redefining National Security

We have to redefine what we have meant by national security. This is so obvious that it does not take a great deal of discussion. In the name of national security, nations all around the globe

the deaths, and by the end of the Vietnam War civilians accounted for 90 percent of the war fatalities. The whole meaning of war has changed. Furthermore, we have astounding technological advances in the art of the mass killing of people.

The upshot of this is that we cannot get national security through military strength; and, yet, every nation in the world is still trying to do it. We cannot have national security without global security. Global security means that individuals round the globe experience that a certain set of rights they have are assured. If they were not assured, citizens would not feel secure. Those rights are not only those to food and shelter, but also the right to dignity, the right to a meaningful role in society, the right to solidarity in their own group, and the right of their own group or culture to exist. If we define security in a meaningful way we will do something very different from what the major nations of the world are now doing in the name of national security. This involves a total rethinking, and that rethinking is terribly threatening to every nation on earth. But a part of the task is to raise those questions and to do that rethinking.

Redefining Science

We come now to perhaps what is most threatening of all, the redefinition of science. Every society in the past has had some set of answers to the great questions – who are we? what is my rela-

continued on p. 14

Where have you seen
a real, live community
of dialogue
between more than
a closet full
of friends?

Brian Griffith

Around 1900, the Confucian religion was killed in China by Confucian fundamentalists. The strain of debate between reformers and traditionalists reached a snapping point. Those who refused compromise with changing conditions were seen to win the argument, laying down their absolute and final positions: "...if we recognize the bond of the subject to the ruler, the theory of people's rights cannot stand. If we recognize the bond of son to father, then the theory that father and son are amenable to the same punishments ... cannot stand. If we recognize the bond of wife to husband, then the theory of equal rights between men and women cannot stand." (Chang Chih-tung, "Exhortation to Learn," 1898)

Within a generation, almost the whole of Chinese youth turned elsewhere for inspiration.

At various times in the past fifteen years I suspected the Christian churches in North America might just follow this example. Making one's beliefs absolute and final does have a way of ending all discussion and driving other people away. I stopped going to church years ago, because some people there had such absolute views and I couldn't take it any more. I do notice, however, that, unlike Confucism, the Christian tradition seems to be still alive and evolving without me. Maybe I should pay some belated respects to those who have not given up

on keeping the church a centre for dialogue.

I don't say this just because dialogue is nice. It's that I start to fear that public discussion about shared values and vision is now an endangered form of life. Fundamentalism is far from the greatest danger. Our reigning economic and political philosophy actually sees no need for discussion of the common interest. As a society we practice the belief that if we each simply pursue our own wants, the greatest good for all will somehow automatically result. If this attitude does not spell the end of dialogue about what is the common good, where do we still find such a discussion happening? There are those counterculture and academic circles, which never seem to involve large numbers of people and then there is the traditional structure for mainstream North Americans to come together over such things, the local Christian church of choice.

If I recall correctly, the reason I went to church and the reason I left were both tied to the same hope. I vaguely wanted some kind of real community of dialogue about what is important in life. And at church, sure enough, people were gathering every week for roughly that purpose. That part was just fine. What frustrated me was that the discussion was so often a strictly one-way thing.

What I mean is this: Church people have the intriguing but odd notion that they need to learn from some ancient

Q u e s t i o n i

Dispute in an
Egyptian Village
Mosque

Abd El Rahman

This reflection was given the week before communal demonstrations broke out in Beni Suef, Egypt, which has a mixed Muslim and Christian population. Abd El Rahman is a village development worker in the nearby village of Bayad. This represents one man's attempt to transcend the diversity of his community.

Sometimes one asks oneself about the nature of human relationships. Do sex, race, religion or culture affect them? For example, what is Thatcher's relationship to the people affected by the Gulf War, or what is Om Nafsoosa's relationship to the people affected by the situation in Nicaragua? What are Abd El Hamid's feelings for the people in South Africa? The word that best describes and includes these relationships and feelings is the word "humanity."

So what made me think about this? I

heard a speaker in a mosque today during Friday prayers who tried to break the meaning of the word "humanity," which disregards race, religion, colour, and sex. He tried to explain an *aya* (verse) from the Koran in an incorrect way. He said that there should be no dealings between a Muslim and a Christian or Jew. According to him a Muslim who interacted with one of another religion would be sinning, and he called into question that person's faith.

I felt that I wanted to scream at him, "Stop! Who gave you the right to explain the Koran this way?" I looked around the mosque at the listeners' faces, and I sensed their annoyance. I asked myself what must be the feelings of the Christians living nearby who could hear this speaker's words over the loudspeaker?

After prayers I left the mosque quite upset - it must have been the most dis-

West Asian sages. They accordingly subject their own lives to criticism from a Biblical perspective. Back when almost everybody did this, it was hard to really notice how remarkable it is. This is like a case of modern suburban North Americans going to tribal villagers of another age and continent and saying, with uncharacteristic humility, "Teach us. Our lives won't be whole unless we can learn more from you."

And this could be a wonderful dialogue. I think it would be just as helpful no matter what other society was picked. The perspectives of these people from another cultural world would help illuminate our blind spots and raise questions we would never have dreamed alone. So what could possibly go wrong?

Basically, with all the fine potential in the world it just isn't a real dialogue if all the judgment flows one way. In this church conversation as we usually find it, modern lifestyles are critiqued, but the Biblical ways of life are placed high above question. In effect, two cultures meet, and one is taken as the standard for the other to conform to.

"Outside" church, where many of us fled, a different breed of monologue is commonly found. It is one where little need is seen for learning from any other society, past or present. The somewhat subconscious logic is that if traditional societies, elders and other strange people are more primitive than ourselves, why would we seek or accept their criticism of

us? This can be a more isolating monologue than the church version. It can be more bigoted, in its liberated way.

As for the seldom seen possibility of real two-way dialogue, it does seem to exist. In the scientific community, even in social science, we see people starting with common questions before they leap to pushing "right" answers. Non-scientists like myself could also do it. There are ways to slowly expand the base of mutual understanding without twisting people's arms. There are means of discerning what is most true besides the measure of what is most successfully sold in the marketplace of ideas. We can communicate our experiences, even our spiritual experiences, in reference to things our listeners are familiar with.

All these optimistic statements suggest there should be a process I can follow to nurture a real community of dialogue among the people I know. This is the hard part. While remembering and anticipating the difficulty of it, I start to appreciate something. A few in the churches have had the patience to make their religious communities a forum for real dialogue on cultural issues.

The tell-tale sign of two-way talk in the churches is when both Biblical morality and modern life are questioned. Such a real encounter is perhaps most evident where churches have entered a discussion with feminist and ecological perspectives. A difficult but helpful tension is set up. The participants are

informed by their cultural traditions, their current social reality and their personal experience, but they don't simply choose which one of these they will live by. They are creating something out of the 3-D vision of holding all these perspectives at once. Many of the rest of us are trying to build a future without reference to our cultural traditions.

In a marketplace swimming with alternative spiritual practices, I suspect this sort of real dialogue is the most foundational and powerful of them all. Its lack of appeal is largely that you can't do it alone. Perhaps the clearest example of such a living, evolving community of dialogue in the church is Fr. Mathew Fox's Centre for Creation Theology, which includes on its faculty one of North America's most influential representatives of Neo-pagan spirituality, Starhawk. And as Starhawk puts it, "...the mysteries do not offer answers, but questions that in time, may change us."

Those of us who left the church have some questions on our hands. How do we think a real dialogue on human values and common directions is going to come about in this society? How is it going to include all our cultures and not just the mainline Christian heritage? How will it involve all kinds of people with their different ways of relating? What sort of communities and centres can we possibly have for that? ♦

n g v a l u e s

turbing speech at a mosque I had ever heard. In the street I saw an advertisement for a film in which a muscular man was punching a hole in a wall. I felt that the speaker was like this man, breaking all the beautiful meanings of the forgiveness in Islam.

Islam respects the human mind and esteems human thought. It accepts the mind and thought as two means toward reaching understanding. Islam does not despise particular convictions, nor does it despise a person's outlook on the universe, or nature or humanity. On the issue of religion Islam declares that there should be no force. One verse says that there is no place in religion for force because everything has become clear in the world. In another *aya* Allah said to Mohammed that, if he wanted, he could make all people believe. He then asked could the Prophet then force all people to be faithful? Islam wishes relationships between people, groups, and nations to

be those of peace, acquaintance, and cooperation. Another *aya* says, "O people, I created you from male and female, and I made you people and tribes so that you might know each other."

I thought about the verse the speaker tried to explain, and understood it in another way: that the faithful should not use the infidels to fight others of the faithful. Islam announces peace among people, beautiful interaction and cooperation. Because of this Islam considers as equals Muslims and other people of the One God. That which is for Muslims is for them too, and that which is required of Muslims is required of them too. For them is religious freedom: no use of force to leave or adopt another conviction; it is the right of the people of the book to practice as they see fit. "Do not break their churches or crosses," the prophet said, "leave them to their religion." It is the right of the Muslim's, Jew's or Christian's wife to go to the

mosque, synagogue, or church; they may live as their religion charges, and eat as their religion charges. It is not for you to kill their pigs or pour out their liquor if their religion allows these things. So the way is wider for them than even for a Muslim. They may choose their methods of marriage, divorce and alimony.

Islam protects their dignity, their laws, and their freedom of discussion and opinion as long as it is within the bounds of reason and logic and far from violence. Islam proclaims freedom to visit each other's sick and buy them presents. The prophet himself died while his shield was with a Jew as collateral, and another time, when slaughtering meat, the prophet said to give the first meat to a Jewish neighbour of his.

When thinking of these values I realised how great was the crime of the speaker who ignored all these freedoms.

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

Our answers are very largely embodied in the disciplines we call science and economics which embrace a set of assumptions that we have tended to buy into as a society. This is not to say that people in their private lives, in their families, don't operate with a different set of values. Families, for example, do not operate as if they were primarily economic units; they do not operate as if they were in the materialistic universe espoused by science. Nonetheless, powerful institutions in our society make decisions that affect our lives, affect the state and future of the planet and those decisions are made on the basis of our orthodox validated knowledge system

What [U.S. President] Jimmy Carter did at Camp David was not negotiation, but reconciliation. We need to try hard to understand those who are different. Find people with whom you disagree, and try to solve their problems for them. Carter got Begin and Sadat to try to solve each other's problems. Trying to cope with things that most challenge and threaten us will make us grow the most.

As a result of these experiences [as U.N. ambassador, as mediator in Rhodesia], I believe that there is almost no problem that we cannot deal with if we understand it at a deep enough level.

— Andrew Young
Mayor of Atlanta

is something very valuable — much more than just a rubbish heap of animal impulses and repressed material. There is, in addition, creativity, intuition, esthetic and spiritual sense. Perhaps it is time to go exploring there.

Experiments in hypnosis have demonstrated that the subject is fooled by the hypnotist's suggestion — the subject sees things that are not there, or fails to see things that are there, or doesn't have ordinary physical strength because of a conviction that strength

is absent; or similarly, by what is essentially hypnotic suggestion, comes to believe the possibility of walking barefoot over burning coals without burning the feet. In all sorts of ways we come to recognize that the power of hypnotic suggestion can totally change the way we see the environment round us.

But, at the same time, there seems to be a part of the subject's mind that sits back there and isn't fooled by the hypnotic suggestion. In one of these experiments a subject's left hand was placed into some crushed ice, and since the subject accepted the suggestion of the hypnotist that no pain would be felt — there wasn't any pain felt. The right hand was asked to do some automatic writing — to simply take the pen and let it go wherever it wanted. While the left hand was in the crushed ice, the right hand wrote, "Ouch! It hurts!" The name that came to be given to that part of the mind was "the Hidden Observer." It was not fooled by the hypnotist and is presumably not fooled by the suggestions given to each of us by that master hypnotist, our culture. We are all hypnotized to see reality in a certain way according to the way our culture has taught us.

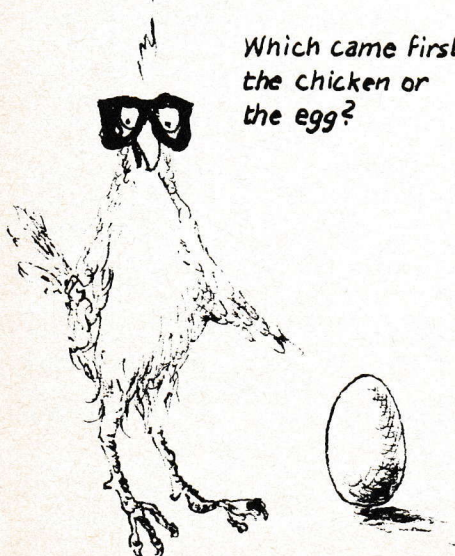
There has been other research with multiple personalities. Certain unfortunate people have bodies run not by one personality, as you and I feel we operate, but rather by 15 or 20 different personalities coming in at different times to run the body. Each of those alternative personalities has a different life history, being as it was in the body at different times, but there is one of those that is very different from all the rest: it is wiser than the others and it seems to have very positive attitudes about everything, seems to be always cheerful. This one came to be called, in the multiple personalities research, the Inner Self Helper.

which we call science. Let me use "science" broadly enough to include economics because we do have beliefs about the behaviour of individuals and they do effect our economic behaviour and our psychological behaviour, and they are built into the decision-making apparatus of the society. The plain fact of the matter is that it doesn't work for the ecology or the environment, it doesn't work for the planet, it doesn't work for the future. What we have to work to change is that very basic level of the fundamental assumptions underlying the whole system.

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

In other words, in the unconscious mind, beyond conscious awareness, there

*Which came first,
the chicken or
the egg?*



The Inner Self Helper is very different from the other personalities in that it claims never to have been born and never to die. Its story is that at death all the other personalities disintegrate, the physical body decays, but it claims, "I remain." Well, you can see that western science is being pushed into some very uncomfortable places, but some very constructive places as well.

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

Let me suggest how deep this level really is. A Nobel laureate named Roger Sperry who received his Nobel Prize in 1981 for doing work on right and left brain characteristics has been publishing papers on what he calls the "consciousness revolution" in science. He says that there really are two kinds of causality in our experience. One is the causality that we study in science: the reductionistic kinds of explanations. For example, if you really want to understand me, you need to know about my DNA, about my stimulus-response characteristics, about my conditioning and so on. You also need to know about the chemical composition of the various fluids in my body. That is the kind of explanation that science has dealt with. But we all understand a different kind of causality. When we decide to do something, there is a happening in consciousness; then we go out and do something in the environment. Sperry's point is that we'll never have an adequate science until we include in, rather than define out, human consciousness in all its dimensions. That is a more radical change than anything since the scientific revolution itself.

Another Nobel laureate, George Wald, who got his Nobel prize in the late '60s for work in the biological sciences, has very recently published a paper in which he says, "All of my professional life I have been puzzled about a question that has become more acute as

I've gotten older. How does it happen that the universe is so friendly to the development of life? When you assemble all the evidence it is as though the universe were determined to evolve life. Life can in no way be explained as some kind of an accident without a general force in that direction." He also says, "I've come to believe that I know the answer to the question." Consciousness did not evolve after 15 billion years of the evolution of stars, planets, life forms, and finally people, and then in the very complex network of neuronal cells in the human cranium something like consciousness appeared. That is not the way we are going to understand it, he says. The reason the universe was so friendly to life is that consciousness was there all the time. It did not wait for the evolution of those neuronal cells in the human brain.

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

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

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vision is what it is; because that is where the material world came from in the first place.

You can imagine the radicality of this thinking. It is not going to sell very well in a hurry. Nonetheless, it is being whispered, and in the last couple of years it is being written about, taught, and spoken about openly. That is the exciting thing about a whole system. Each of us is involved with some little piece of it, but what holds it all together is that it does exist in that universal mind. Then any time any one of us just changes our mind, it affects the whole system, even if we have not yet got round to acting. ♦



Neither!
Consciousness came first.



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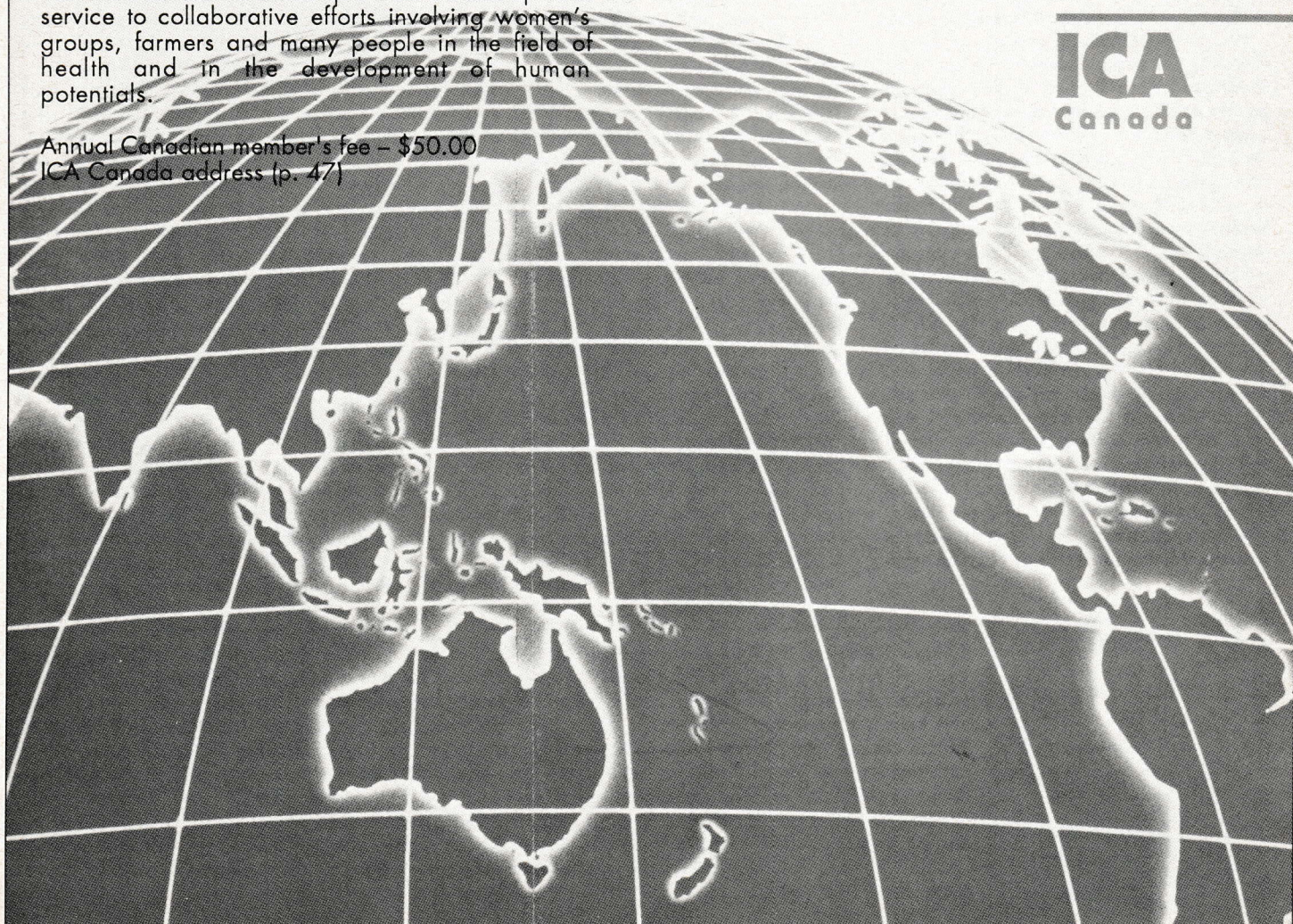
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POETRY IN THE BODY

Chandralekha

Years ago, I held my first dance performance in Madras before a very distinguished, creative audience, including my guru. I was dancing a piece about Radha and Krishna, where Radha, a milkmaid, or *gopika* as she is called in our mythology, goes to the river to fetch water. She plays with it, she indulges in a kind of flowing river game. I was giving this performance in aid of drought relief, due to water famine in a place called Rayalseema in Andhra Pradesh. I had seen photographs of the broken, cracked earth and long queues of people standing with small bowls in their hands to get water. While dancing I was doing the movements of playing with water, sprinkling water, and I suddenly remembered those pictures. Right there on the stage even as I was dancing I was seeing something else. I felt like two people, divided. It was just a moment; it passed on the stage, but it has never passed in my life. The problems, the waterlessness, the long queues of women waiting for water during the sum-

mer months everywhere in India, the tremendous shortages and the cruelty on the one side, and this abundance of water on the other, the fluid rivers, the long hair, the baths and this tremendous sensuality. For me, both are equally real. I can't live without one or the other, and I feel that my entire direction in life comes from this. All the time I am divided and trying to hold myself together.

My entire life has gone into keeping myself together: discovering how to remain together without getting fragmented or breaking up. All round me I see things that unite me, art and nature and poetry, and so much beauty, so much power. At the same time there's so much that fragments us. Just stepping outside and looking breaks me up inside. The struggle in my life has been how to hold myself together, how to create the joinery which is made of politics and aesthetics. Unless my aesthetics is right, my politics cannot be right. Unless my politics is right, my aesthetics cannot be right. I don't see any real difference between the two. And I feel that this is

where the Indian concept of *rasa* comes in. The fluids within us flow from one to another and make that beautiful joinery which makes things into one. This is how I have seen myself and my work.

After this experience, I had ten years of a hectic dance career. I trained as a classical dancer, performed and was written about. However, after those ten years I started asking questions: what was dance? what was its relationship with me? what was I dancing? was I some kind of goddess, was it true? was I pretending? There is a pervasive myth about dancers in India that when they dance they become goddesses. But I was no goddess, just an ordinary human being, an ordinary woman who lived an ordinary life, who got up and did the daily things that every woman does. And I love the ordinariness of life. I began to reject the performing situation and pulled back from dance, working instead with my friends who were creative people. I wrote scripts, worked at design, doing whatever I could for women's groups and development groups. For anybody who needed



Chandralekha is a highly appreciated Indian dancer in the classical tradition. However, she has taken her design work, her dancing and her knowledge of the male and female body, her choreography, her whole sensibility and artistic sense, and instead of having these serve only the people who come to concert halls to appreciate the finer points of art, she has found ways to link with people in many parts of Indian society. She works with of alternative organisations in India, teaching about communication and media skills. She also runs an innovative dance academy. In addition to her work in India, she will be in a workshop in Montreal next year to work on a joint program in 1991 with choreographer Richard Tremblay to music by Canadian composer Claude Vivier and a modern Indian composer. In all her work she tries to make the traditions flower in a new way that's relevant to contemporary issues. This talk is condensed from a presentation she gave at the Our Common Future conference in November, 1988 in Mexico.



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Japanese-born dancers Eiko & Koma, dancing "Grain," which uses rice to express the unity of humans and nature in the cycles of life. Appearing in the Quayworks series at Harbourfront, Toronto.

me I was their artist.

But my medium is life and I don't like those labels of dancer, painter, writer. I reject the oppressive institution of the traditional Indian family. I believe in the freedom of an individual, the space of an individual and in giving the values of freedom to whatever has been learned in life. These are important things.

What I have done is not academic. Of course I have read, whatever has come my way, but what I have done is not academic. Whatever I have learnt is tactile, through my own body. Very often when I am talking to someone, I don't listen to them, I see how their face looks, and somehow through this I get a sense of truth and immediacy far stronger than the words would have brought.

For ten years some close friends and I worked towards transforming situations

by developing people's self-expression and self-sufficiency. But I couldn't move away from dance. I could move away from stage performances, but dance remained with me. Every time there was a crisis in life, I knew I had to dance. That was the only way that I could regain myself. So after a decade I came back to dance again, this time starting from scratch with the alphabet of the body.

This time dance for me was like Zen, coming back full circle. I began to realize the inner meaning of the most basic dance positions.

For example, there is a basic position of the martial arts of Kerala called "holding the earth," or in dance we call it *mandala* (universe). It is a microcosm. In this very important body position for women, the centre, the *yoni*, is open. It's

a principle of balance, of circularizing, of centring the body. In the martial arts the moving breath is free, you balance, you hold the earth. If somebody pushes you, you will still hold, you can't be pushed.

Coming back to dance, I realized the meaning of the body energies. From one basic position, you can move freely to many positions. I saw that all the positions had connections to nature. The principles of balance and coordination had originally emerged from watching animals. In the martial arts, the adept learnt from the tiger how to lunge, from the cobra how to strike, from the horse how to step, from the cock how to sneak, from the frog how to spring, from the crocodile how to crawl, from the camel how to conserve. These were the principles of energy, coordination, balance, endurance. In dance the basic martial



Judith Jamison dancing "Cry," which examines the black experience, choreographed by Alvin Ailey of the American Dance Theatre. Photo: Max Waldman

movements are still there, but they are poeticised; they move from power to poetry. The dancer moves like a swan, walks like a peacock, lumbers like an elephant.

This took me back to the second century text on the body. The legendary writer Bharata made a minute codification of body movements: how the head moves, how to move the neck like birds, what you can do with the hands, the arms, the feet, the legs. For me, after having moved round the world doing all kinds of things, I was amazed at the tremendous wisdom in this text. Even when we just talk about poetry in the body, there is power. Bharata wrote in many ways about energy, without ever using the word. For example, he showed how one creates the fluids in the body while dancing, using the theories of traditional medicine. India always makes connections from one thing to another, like between the body positions in martial arts and in dance, and with architecture, poetry and painting. Everywhere you see the point, the line, the circle, the square, the mandala.

The crux of all art with the body is to have the fluids flowing. The way it was put was ingenious: "Wherever your

hands go, let your eyes follow. Wherever your eyes go, your mind goes there. Wherever your mind goes, your feelings go there. And wherever your feelings go, you are creating the fluids" (*rasa*, also the word for taste and for identity). So when I went back to dance, I learnt to see the connections. I wanted to work with these in dance.

In India contemporary or modern dance is only understood by looking up to the West. We appreciate Martha Graham, but she herself looked to the East. So I went in the direction of looking at all our traditions — martial arts, yoga, ritual, work

activities, learning, ordinary life. How do people sit, stand, move? What is particular about India?

This is our strength: that the connections are very much preserved in our culture, the connections are not broken. The way an Indian woman sits on the floor is continuous with the old culture. And in other countries I have seen that the connections are broken. In Egypt I saw old paintings from Pharonic time. Everywhere in the marketplace, in the streets, in people's work, I looked for some sign of those profiles, and I couldn't find any. None at all. I was surprised, the connection was completely broken by Islam and Christian culture. People's bodies are very different now.

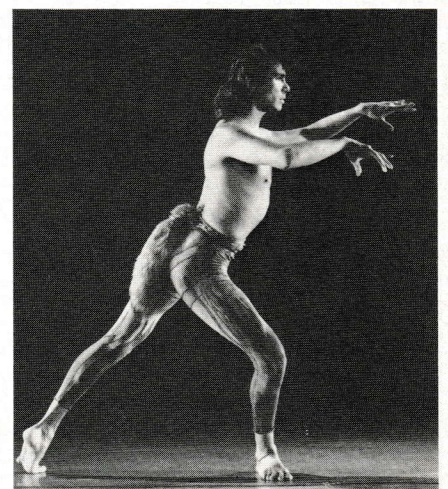
How great it is for us to still have these connections, that a woman in a slum sits completely freely and walks the same way. She looks like a queen. And that comes from the understanding of the centre of the body. The way an Indian woman stands, she knows how to make a sculpture of the body. You will never see her standing straight; she knows how to curve the body. And in dance, this is a critical mode; how to make the body into a curve, like the river Ganga, in a vertical line with three

curves. You circularise the body to break that line of verticality. Then you begin to understand the principles of generation of energy. These are not to be seen without their individual roots within the line. The line cannot be weak, it has to be strong. It must have the same power and force as in nature, like an animal's movement.

I once did a body workshop with a rural women's group and they said, "We do a lot of work from morning to evening. We don't need exercise, because we get a lot just doing our work." I looked at them and replied, "Yes, you are expending energy but you are not generating energy. It's the opposite." For example, during the first ten minutes of dance practice after a long break, my muscles will not like it. They'll be lazy, the body just won't want to work. It will be tiresome for the first ten minutes and after half an hour the muscles will fail. When I start again the next day, it will be a little better. On the third day, it will be lovely. If you practice half an hour, you are tired. If you practice for an hour, you are much better, you are lighter, your body begins to generate energy. After one and a half hours, you are still lighter, you are full of energy. After two hours you're flying.

We have learnt this principle of generating rather than expending energy because we have worked with old traditions of how to stand, how to move, how to sit. These are principles I feel that everyone must know, to protect themselves from the sheer drudgery of life that drains them out.

In the West I see the mind growing bigger and bigger, and people are so



A scene from Toronto-based Native Earth Performing Arts production of "New Song, New Dance," choreographed by René Highway with music and words by Tomson Highway. Photo: Cylla Von Tiedemann.

An Octogenarian's Recipe for Cooking up Good Being

Myrtle Leatherman



Each person in this world cooks up his or her life. Each

one selects food that will help being, hopefully, grow into a well-balanced and fruitful life. Using ingredients that are plentiful, I am suggesting here a recipe that may prove successful in an unostentatious manner.

There are two categories of ingredients for the essence of being: visible and invisible. For a life-size kettle select a well-seasoned planet. Our Earth, though scarred in places, will do since we know so little about the others. It is also

alive and capable of change. You must keep it alive and growing, or the recipe is without a foundation.

Select a symbol for the Earth that indicates the relationship of nature with humans. For example, birds have adapted to their environment from early history and contributed to making a better world. Now they have become friends of humans. They essentially eat the food that humans do and vocalize in the range of sound that is adapted to humans' hearing.

We like the sounds of birds, so we call them songs. Birds are usually sociable and yet they maintain their freedom and have the power of an eagle and the peace of the dove.

For another ingredient choose a family culture that will last, not necessarily the "best" culture, but one that has a foundation of good experiences that can be remembered and built upon. For instance, take a Scandinavian culture, Norwegian, to be specific.

There you have stories of strength produced by living through hardships. These experiences created an outlook of seriousness and yet

there is a subtle humour. In addition to the early family of gods – Odin, Thor, etc. – there are the little creatures, the trolls and the nesses that held the wisdom of the ages. Some were fiercesome to the children but many were kind. The nesses would help the farmers with their chores on the short winter days and even feed the young calves during the night and shield them from the icy winds. The Norwegians are very hospitable in their quiet, dignified way.

Then select an immediate family, each member unique in personality yet appreciating the values of others. The father and mother realise that the children are the ongoing reality of life. Some members may not have their own physical children, but they do have their kindred spirits to live with. All have an image of what the family of nations might look like because they have lived in a family. To see more clearly one should have a lantern which produces light, the symbol for the family. The light is the sustaining energy of caring for one another.

As to the invisible ingredients that go into this kettle, there must be an awareness of the constructive force that holds the world – all of its parts and all of its galaxies – together. Actually, it is the force within each part of all creation that produces life. Although humans have inner identifications which we call feelings, we need words and stories to vocalize concepts of the invisible force. Some of us call that pervasive force God or the Holy Spirit. Some of us recognize that force in man through the life of Jesus. When Jesus was elevated to the status of God,

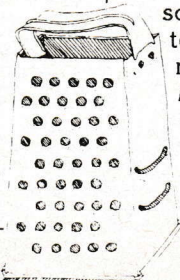
some related more to Mary, the mother of Jesus. Mary may be considered the channel through which the Holy Spirit could do its

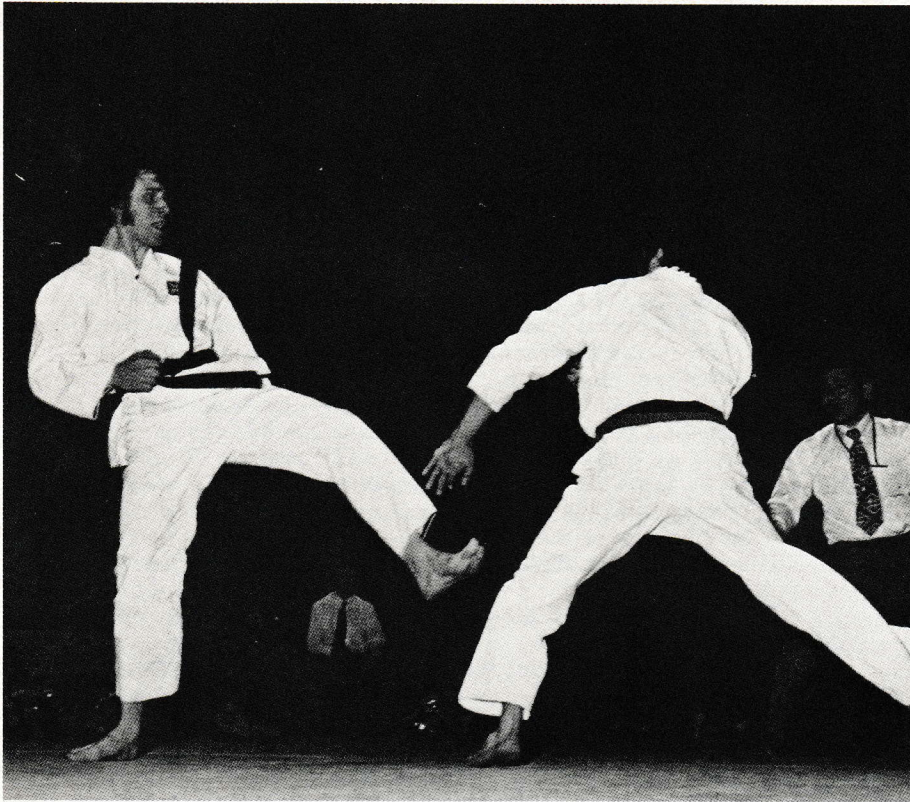
work among humans. Since figures of Mary can be found in all parts of the world, let us consider her the symbol of this spirit concept. This embodies love, responsibility, hope, faith, beauty.

Finally, add all these ingredients to the pot and simmer for 75 to 100 years or so until they develop into an integrated whole person who is aware of the purpose for being. Now you have the basic recipe. Each cook will change it according to his or her individuality. And what is the goal for making this "being?"

There is a tree, call it the Bo tree or the Tree of Knowledge or the Scandinavian Ygdrasil, the World Tree that connects the Earth with heaven. In its branches are the birds and butterflies. Beneath are the animals and people of the earth. It is covered with the sustaining light. The goal? That all the creatures may be able to eat the succulent fruit of the Tree of Life. Each person may choose to help or hinder in the achievement of this goal by using a pinch of this and a pinch of that. The recipe contains a preservative that when joined with other such products will maintain life in the resplendent time yet to come.

This natural wisdom is taken from a letter by Myrtle to her children around Christmas 1988.





articulate, so vocal, so full of words, and they use so much paper. I feel that if they threw away the whole lot of paper into a stream and just became integrated with themselves, much more would happen. Of course, this is not to be taken too seriously, but it is my reaction to too much indulgence in that particular direction. But in India this concept exists: it is called *shruti* and *smriti*. It suggests that all real knowledge must come only from what is heard and what is remembered. However, importance must be given to tactile meaning, so that meaning can touch our lives. If you know everything, but that knowledge makes you into some kind of a mechanised being, the next step is becoming metallic, frozen in metal.

Dance and the physical traditions have principles which can teach us how to remain human and to avoid this mechanisation. Once you are human, you can understand the microcosmic body within the macrocosmic world. The body is the most primary source of real life and energy. It's not just an illusion that can do nothing. It's all powerful in relation to other energies. Once you know how to hold your centre and to move radially and circumferentially, to move with circularity, then you know that you are important. There are so many charged areas like this where ritual, work activity, and daily life all connect into a holistic notion of ourselves in a world that otherwise continually splits us, breaks us up.

But there are two sides to be aware of. Many people say that India has wonderful traditions of yoga and old culture, but we in India are involved in fighting these things. Because the slums, the poverty and the exploitation is one side of the coin, and the other side is yoga, peace, the gurus. It is all one package. Why would people from other countries want to accept all that? And what would they have to offer in return? Each country needs to do a lot of homework before we can be real partners and offer something to one another. This is global integrity. The wisdom of herbal healers is that you can't heal the patient unless you cleanse them first. You must cleanse yourself before you can claim your humanity. You have nothing to offer unless you have done that.

Each individual must figure out what cleansing means before it can be done on a global scale; starting with the individual and working outwards in a circle to your body, to your sensuality, to your community, to your bigger society, to the whole world outside, responsibility to the whole environment, to the universe. The crucial element is the human body which is under assault all the time.

To reclaim our bodies is a very big effort. It is not easy, because the body has been negated, sublimated by religion and perverted by the structures of patriarchy. Not only women's bodies, but men's bodies also. This has damaged us. We must renew our bodies to renew our-

selves, let alone our societies. On the one hand we are trying to go to other planets, but within our bodies there are so many distances and we are not even aware of it.

But the body has become indulged and commodified. This is in the nature of dance and of entertainment everywhere, not just in India. Sports, for example, have become power games. I saw a film about a fantastic young gymnast called Olga Korbut. By the time she was twelve she had discovered so much of the potential of the body that people said she had found how to fly. She had so much beauty of movement. At fourteen she won Olympic gold wherever she went. Then another girl from Rumania came up, Nadia Comaneci, and again the same pattern unfolded. So what happened to the miracle Olga Korbut? The Russian film put it this way: "At 15 she is a veteran." When I heard that, I was absolutely shocked. Through her experience, one can understand clearly the concepts of alienation, in every aspect, physical, sensual, existential, political. These are very charged areas. When we talk about the economy and development and education, we must keep this concept of global integrity uppermost in our minds. And within it, the primal source is the bodies of women and men.

There are many primary exercises that anybody can do, while managing their daily existence, while taking a bath or carrying a weight while shopping. How to shift the balance, how to stand, how to move, how to walk, how to breathe, how to run, how to use the spine as a source of strength. There is even an alphabet of the hands. By claiming the power and poetry of our bodies, we can gain the energy to create true partnership.



Stance of an Indian Woman. Painting by Sailoz Mookerjee.

Guest Artist

David Ruben Piqtoukun

Ronnie Seagren

Through his unusual sculptures, self-taught artist David Ruben Piqtoukun works to preserve and extend the myths of his Inuit (Eskimo) culture.

His parents lived in camps across the western Arctic coast before settling in Paulatuk with their 15 children in 1967. On residential school vacations he travelled to different hunting grounds. "I enjoyed seeing the country, watching the determination of the elders and hunters as they struggled to acquire game for survival. Everybody shared what they had and I enjoyed that. It really was a struggle and I think that was the basis for my development as an artist – to experience people's struggling and their determination to survive."²

These days he lives in Toronto, but he returns annually to spend time with his relatives, re-establish his hunting skills, and collect the oral mythology: "In our society a storyteller holds the same esteem as a hunter. Hopefully, my sculptures, in their own way, will also become the storytellers."¹

His work has been widely exhibited across Canada, the US and Europe; and he has been visiting artist in the Dominican Republic, the Ivory Coast and Mexico.

Masks are a recurring motif in David's sculptures. He incorporates traditional elements like feathers, radiating tattoo marks, red spots, and small inset faces representing the *inua* or soul of the being represented. His interest in masks has extended to African art and culture, as exemplified by his work "Absorbing the African Way" (next page).

Many of David's works portray transformations – people to animals, animals to people, both to spirits. He states, "To be a good hunter you must be like your quarry, you must gain their qualities."

One of his ancestors was a powerful Alaskan shaman in the 1800s. The shamans were the culture-bearers. Using carved masks and chanting, rattles or drumming, the shamans could bridge the gap between the human and spirit worlds. They would often undergo transformations to gain access to the abilities of a spirit animal ally. David adds: "With the introduction of modern religion the shaman has slowly disappeared, but they live through the artist in this day

and age. Myself and my brother (also a sculptor) – we are the extensions of that. We are just a tool for somebody else. Some of the sculptures that I create are so powerful – it's as if they are emitting a life force."²

Although he loves to bring out the personality of a piece of Brazilian soapstone or Italian crystal alabaster in his sculpture, he has also worked in other media. He did two paintings for the Villagers African famine relief project (see *Edges* Vol. I, No. 3). As well, he has printed a beautiful three-panel limited edition serigraph called "Symbols of Survival." He has recently done a print with Dolphus Cadieux called "Our Northern Visions Unfold." As a contribution to the UN world decade for cultural development, proceeds from the sale of these prints will be placed in a trust fund to promote exchange visits of young indigenous artists.

His description of the sculpture at right is representative of his way of relating imagery and experience. "Everything is available through Sedna, the sea goddess, the source of all life. In the Arctic the dog is very useful because they warn of immediate danger. The woman on the right is quite concerned about the present. The male figure doesn't have any eyes; he's concerned about the future. The diamonds and other specks throughout the sculpture are specks of possibility. The hole in the centre, I call it the breathing hole, symbolizes survival, the determina-

tion to survive. When the ice freezes the seals will poke holes through for breathing. The back of the sculpture shows the sun's rays refracted in the water."

Although he has stuck quite closely to the myths of his own culture, he has opened them up to speak to all of us. His stories reveal the natural order, a partnership of the Inuit people, animals and spirit world. His work speaks directly to the dilemmas of our "modern" society.

¹ *Storytellers*, 1988

² *Out of Tradition*, 1989



Artist with *GUARDIANS OF LIFE*
Indiana limestone, 8' x 23' x 13'
Private collection, 1988

PHOTO: DAVID GOLDBERG



PHOTO: ERNEST MAYER, WINNIPEG ART GALLERY

Absorbing the African Way, 1982

"One thing I learned about the African people is that they carve from their dream worlds. They see the finished object and they recall it when they wake up. This is what I dreamt about when I was in Abidjan, Ivory Coast, in West Africa. This is an Inuk (person) who has no eyes. He gains vision by looking through the eyes of the African mask."

(Mexico conference)

Soapstone and ivory, 8" x 5" x 3", Collection of Tom Skudra



PHOTO: MARIE JOSEE CRETE

The Snow Goddess, 1982

"The snow goddess of the Arctic, with her magic pouch and owl helper, oversees the wishes of the people for the coming winter. The two sides of her face – male and female – combine in a mystical way to invoke the good spirits. Her magic pouch and her compassionate face bring blessings of bounty and spiritual good fortune to those close by. The owl represents wisdom." (*Storytellers*)

Italian sugar marble, 24" x 13" x 11", Private Collection

that, it wasn't as if I had discovered Mt. Everest or something – I was describing something that had been there all the time, but we couldn't see the configurations.

The way a society structures its most fundamental relationship – that between the two halves of humanity – profoundly impacts not only our personal life choices, our roles, our options, and our education, but also everything about a social system. It impacts every one of its institutions; it affects its system of values – whether it's going to be peaceful or warlike, whether it's ecologically balanced or imbalanced.

We hear a lot of talk about elevating values of caring, compassion, and non-violence to social governance. Lots of luck! We have a system with an incredi-

rape and wife-battering are all about. You can't graft justice, equality, peace, and ecological balance onto that system. That is nonsense. So we're talking about a fundamental systems transformation.

The bad news is that for the last 3,000 to 5,000 years, depending on where you've lived, we have been on a detour. It's rapidly taking us to an evolutionary dead end. Because we're at the point where the systems requirement for dominator systems maintenance and for human species and even planetary systems maintenance are on a complete collision course. At a certain level of technological development, the dominator model literally goes into self-destruct. And we're seeing it. The chalice is not the governing ethos, it is the blade. But

the blade is now the nuclear bomb. It isn't technology that's the problem, it is high technology mixed with a dominator system. Many women have been frightened by technology. But women have to acquire these skills and learn to transform technology. The bad news is that we're all in this mess together.

However, we need to focus on the good news. The time for protest was a very important time, but now we need more than protest. A 15-year-old teenage woman I spoke to said that everyone in her alternative school is always protesting about everything. After reading

The Chalice and the Blade she said, "It suddenly hit me that all we're protesting about is the dominator system. Once we identify that as the real issue, we can see how to strengthen the partnership alternative." The good news is that we're becoming aware that there are choices.

As you know, *The Chalice and the Blade* functions on two basic levels. On one level, it provides a new conceptual framework of the configurations of these two models of society. It says that these are our two choices as a species. We are a dimorphic species, with two halves. Our tunnel-visioned dominator society has ignored that.

On a second level the book tells a different story of our cultural heritage, a story that is far more fascinating, and more congruent with the best available scientific evidence. It is also a more hopeful story of our human adventure here on earth. It tells us that the old stories were very useful for maintaining the dominator system. We were told that a better society is just not possible. We were told that the dominator system is divinely ordained (original sin) and biologically ordained (selfish genes). The original sin story comes in the same handy little package with a justification for male dominance; Eve is to be blamed for nothing less than everything that ever afflicted us. It's divinely decreed. In the same way, the biological story of the selfish gene comes with the same package, that it's meant to be. They're myths that justify the status quo.

Another story I was taught in college in all seriousness is that civilization began with male dominance. Marx, Engels, and many feminists, even Simone de Beauvoir, bought into this one. But it's not true. What we now know is that our civilization was truncated when this happened. Marija Gimbutas at the University of California at Los Angeles is an incredible archaeologist who didn't read the captions. She really looked and reported what she saw, which is that in fact civilization begins in societies where women played leading roles. These were the earliest agrarian societies, with a sustained food supply which freed people from foraging around so that they could pay attention to other things. These societies lasted for thousands of years. To these societies we owe the basic technologies on which later all civilization is based.

Already in the 19th century when archaeology was still in its infancy, there was evidence of these societies. But what confused its interpretation was the paradigm of "if it isn't patriarchy, it has to be matriarchy." When they saw that the goddess was worshipped, and that women were not in a miserable situation, the scholars of that time concluded that, if men didn't dominate women, women must have dominated men. Then, when they began to see that men's situation really didn't look so miserable, a lot of them heaved a sigh of relief and said it must have been patriarchy after all, because those were the only two dominator choices. That's how they saw it – a good example of tunnel vision.

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RIANE EISLER

The Roots of Partnership

**In the old dominator model there are only two choices:
men must dominate women or women must dominate men.**



PHOTO: MARIE JOSEE CRETE

The Snow Goddess, 1982

"The snow goddess of the Arctic, with her magic pouch and owl helper, oversees the wishes of the people for the coming winter. The two sides of her face – male and female – combine in a mystical way to invoke the good spirits. Her magic pouch and her compassionate face bring blessings of bounty and spiritual good fortune to those close by. The owl represents wisdom." (*Storytellers*)

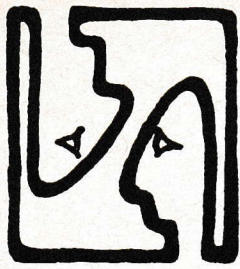
Italian sugar marble, 24" x 13" x 11", Private Collection



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Since the publication of *The Chalice and the Blade*, I've been invited to speak at many places, ranging all the way from institutions of higher learning like Harvard and the University of California to some of the purveyors of our mass culture like Disney Imagineering. Disney wanted me to speak to them about entertainment and cultural trends. I thought: what am I going to say? Because you always like to deal with people from a place where they can move with you. It suddenly hit me that what I could really tell them that was truth is that their biggest box office hit, their biggest contribution to American mass culture, namely Mickey Mouse, was not a dominator hero, but a little mouse. The funny thing is that, even though Disney was into the stereotypical female-male kind of stuff, every time Mickey tried to do the macho number with Minnie, he made a complete and absolute fool of himself. Before I went there I looked at a lot of Disney cartoons. In one cartoon, Mickey was on an airplane, doing a big macho number which almost gets them killed. Instead of getting the girl (the usual prize in the dominator plot), Minnie says, "Go." So that was very interesting.

People often ask me, "Why did you write *The Chalice and the Blade*?" Talk show hosts assume there is some magical reason. But, in fact, the book was deeply rooted in my life experiences. When I was a small child, my parents and I became refugees as we fled for our lives from Nazi Europe to Havana. We were on the last ship before the St. Louis, which was turned back. So I very early began to ask myself some fundamental questions. My work has been trying to answer some of these questions. Do we have to live this way? Must we have war? Must we hunt and persecute each other? Must we have this running war of the sexes?

My work says no. War and the war of the sexes are inextricably connected. There is a connection between rape, wife-battering and child beating; and a connection between the subordination of women and that most potentially lethal form of male violence that we call warfare.

There were many experiences out of which this work came. I used to have little or no understanding that I was a woman. Like many of the women of my generation I woke up one day in the late '60s. Yes, I said, my life has been

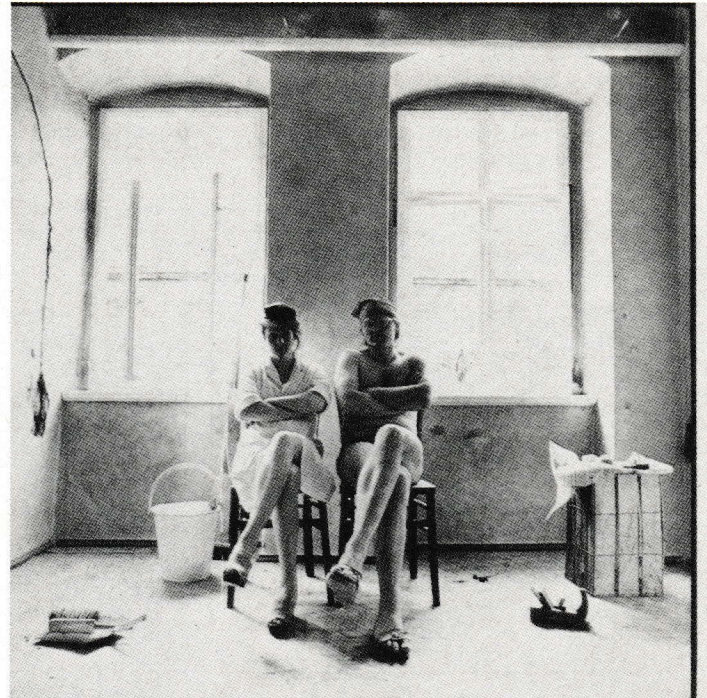
influenced by being a refugee, but it has been influenced much more by being born a woman. That was mind-blowing to me. When I lived in Los Angeles, I helped found the Los Angeles Women's Centre. As I was beginning to understand the need for women to wake up, I saw a little ad in the newspaper personals, which I usually never read, an ad of some feminist women who wanted to find a lawyer to help them incorporate the Women's Centre. At that time I was a practising lawyer.

That awakening really led me to undertake this process. If I felt like an outsider through all those years in college, it was because I was. It wasn't just that I had some private neuroses. I sat in classes where they keep telling you about "he" and "him" and "man" and "mankind" and "his thoughts" and "his philosophies" and "his women." So it was a quest for my identity and a search for answers to these fundamental questions that culminated in ten years of intensive study out of which *The Chalice and the Blade* derives.

I talk to a lot of audiences in academia and I kid them a little. I say, "My study is really rather unusual, because not only does it draw from a data base that takes into account the whole of our history including our 'prehistory' but it also takes into account both halves of humanity. Think about it: if somebody were to come to a scientific conference

and say, 'I've just done the definitive study of the mountain gorilla by exhaustive examination of the male mountain gorilla,' the person would be laughed out of the room, because the data base is so completely flawed. This is the way we've been doing it." I get laughs usually, but there's also a great deal of discomfort about the whole thing.

Sociology has been the study of man; the study of history has been the story of man, quite literally, even though "man"



Once we identify the dominator system as the real issue we can see how to strengthen the partnership alternative.

is supposed to be a generic term. When we look at part of the picture, we get a distorted view; we can't see relationships, we can't see the patterns. By looking at the whole picture I began to understand that these patterns shake down into two models of society: the dominator model and the partnership model. In seeing



In her best-selling book *The Chalice and the Blade*, futurist Riane Eisler challenges cherished beliefs about what it means to be a human being. Exploring models of culture over a span of 25,000 years, Eisler reinterprets our myths about biology as destiny and proposes a radical new paradigm for examining our past and consequently our future. This article is a condensed version of her extemporaneous talk at the Women's Building in Los Angeles, recorded and broadcast by Pamela Burton of Pacifica Radio Station KPFFK. Riane Eisler's work was the inspiration for a three-day exploration of partnership at the November 1988 ICA conference in Mexico City. Copyright © by Riane Eisler.

that, it wasn't as if I had discovered Mt. Everest or something – I was describing something that had been there all the time, but we couldn't see the configurations.

The way a society structures its most fundamental relationship – that between the two halves of humanity – profoundly impacts not only our personal life choices, our roles, our options, and our education, but also everything about a social system. It impacts every one of its institutions; it affects its system of values – whether it's going to be peaceful or warlike, whether it's ecologically balanced or imbalanced.

We hear a lot of talk about elevating values of caring, compassion, and non-violence to social governance. Lots of luck! We have a system with an incredi-

rape and wife-battering are all about. You can't graft justice, equality, peace, and ecological balance onto that system. That is nonsense. So we're talking about a fundamental systems transformation.

The bad news is that for the last 3,000 to 5,000 years, depending on where you've lived, we have been on a detour. It's rapidly taking us to an evolutionary dead end. Because we're at the point where the systems requirement for dominator systems maintenance and for human species and even planetary systems maintenance are on a complete collision course. At a certain level of technological development, the dominator model literally goes into self-destruct. And we're seeing it. The chalice is not the governing ethos, it is the blade. But the blade is now the nuclear bomb. It isn't technology that's the problem, it is high technology mixed with a dominator system. Many women have been frightened by technology. But women have to acquire these skills and learn to transform technology. The bad news is that we're all in this mess together.

However, we need to focus on the good news. The time for protest was a very important time, but now we need more than protest. A 15-year-old teenage woman I spoke to said that everyone in her alternative school is always protesting about everything. After reading

The Chalice and the Blade she said, "It suddenly hit me that all we're protesting about is the dominator system. Once we identify that as the real issue, we can see how to strengthen the partnership alternative." The good news is that we're becoming aware that there are choices.

As you know, *The Chalice and the Blade* functions on two basic levels. On one level, it provides a new conceptual framework of the configurations of these two models of society. It says that these are our two choices as a species. We are a dimorphic species, with two halves. Our tunnel-visioned dominator society has ignored that.

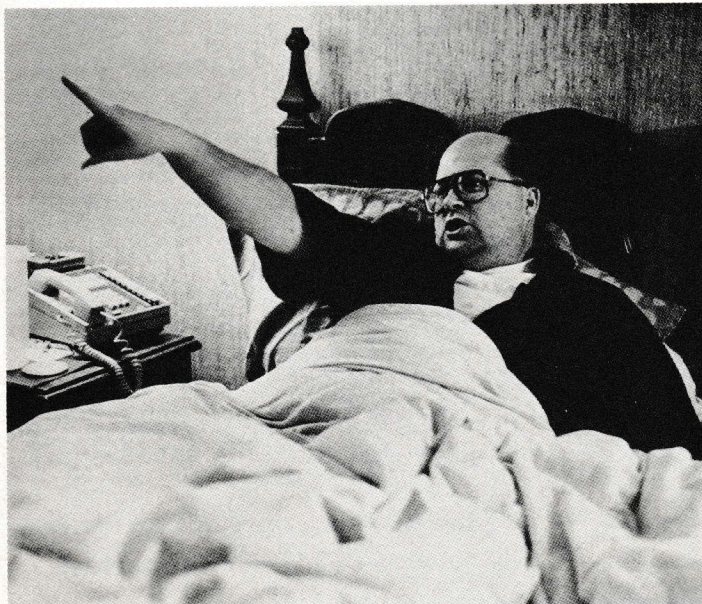
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What can we count on, oh feminine?

An interview granted to Jeanette Stanfield by the Goddess

Why do you rise at this time, oh Goddess of the Earth?

♀ I come now because people are very unsure of themselves. Even their scientists who have forged the way of "certain progress" are beginning to question the road human society is taking. I am rising in the bowels of individuals who have had enough of the game of violence, war and poverty which seems to lead to even more violence, war and poverty. I get birthed by indigenous cultures who are discovering that their ancient wisdom about the land is crucial to human survival. I come now because people are yearning for a new story of human living and are beginning to actively give me an ear. I come now because there is still time.

What help can you bring to the people of the earth, to the very people who have oppressed you for 5000 years?

♀ I come to bring healing to a people who are blindly destroying their home. I bring the wonder of touching and nurturing the earth. My very presence questions the "conquering of space" and the "assaulting of nature" with human technology. I attune people to the rhythm and flow of the earth. I ally myself with the indigenous people who hold the wisdom of Mother Earth. I come to people on a journey of consciousness, a journey which will involve suffering, woundings, confession, interior cleansing, and a coming together to covenant with one another and with the earth. I come to give human beings another chance to be co-partners with the planet.

What's gotten us into this fix and how will we get out of it?

♀ You humans seem to think that your bodies are just machines to be used and fixed up at will. You think the only thing that really counts is the rational mind. You and your mechanical objectivity have gotten you into this fix. What a pity! Now many of you are reaching out to the heart for a way to be released from entrenched, boring patterns. Body, mind, and spirit are who you are. I bring the gift of an open heart. I give permission to humans to take off the layers of protective scales from the heart and to be vulnerable. The cold crustiness has to go. What do you think Christmas, Chanukah and celebrations of light are all about anyway? I encourage creativity, delight, intuition, and empathy. I call forth experimentation, invention and transformation. I permit tears, compassion and joy.

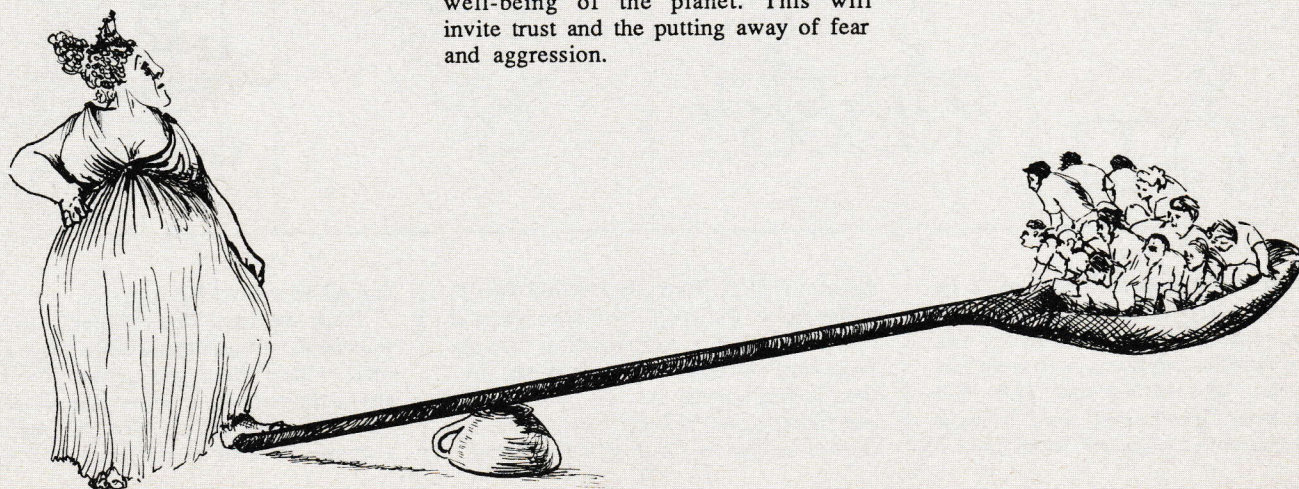
What difference will an open heart make to business transactions and decision-making?

♀ It will invite deep listening to what is really needed. It will invite a give-and-take among colleagues who experience that they are equal partners in making the decisions about products, methods, resources. Fixed outcomes created in back rooms by "the boys" will become a mode of the past. Thinking will begin to come out of what is emerging rather than from what "ought" to be. Implications of decisions will be looked at carefully – implications beyond the financial, implications about the effect of the decision on human beings and on the resources and well-being of the planet. This will invite trust and the putting away of fear and aggression.

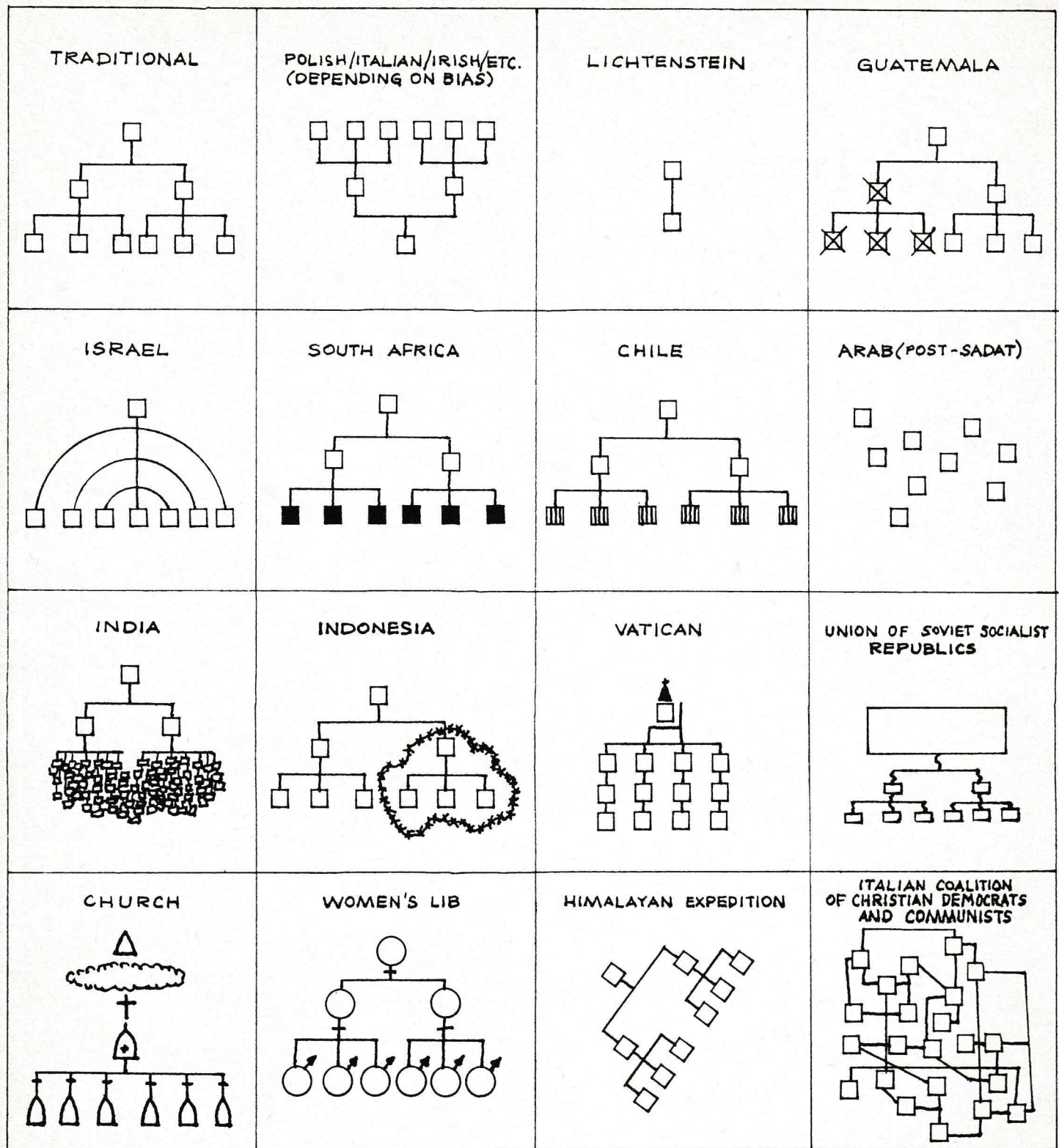
Oh, Feminine One, what is the challenge that we face at this moment?

♀ It's really a question of what game you continue to play! The survival of the fittest – that's your game now. It's a powerplay game, and you are all familiar with its rules: consume more; force it; win at all costs; work harder; those poor suckers deserve everything they get; be tough; money makes the world go round; defend your honour; fight them with all your might; just the facts, man, just the facts; I move up, so you move down; get with the rat race. My country right or wrong.

The funny thing is that the only winner of this game may be the ubiquitous cockroaches. You need a new game, a game built on the circle rather than the pyramid, a game in which everyone wins, including you; a game in which future generations can thrive, a game in which there are economic benefits for harvesting the gifts of cultures, for composting garbage, for planting trees, for using electric cars, for putting in solar heating, for setting up viable economic systems in Fourth World countries, for living in a partnership marriage, for raising children as planetary citizens, for staying well. The game becomes one of creating viable and fruitful systems for the human race to live on planet earth – inventions, patterns which nourish the planet's ecological systems and give well-being to humans, animals, and plants on this earth. That is a game I would be willing to partner with my whole being. What about you?



Organigrams by Bill Wipfler



looked fairly advanced, it tended to be ascribed to a later civilization. For example, if something was found in the Balkans (which Gimbutas now calls the civilization of Old Europe) and if it looked really good, they said it must have come from a classical Greek colony

about 600 B.C. Well, after World War II along came Willard Libby who got the Nobel prize for radio-carbon dating. With this advanced technology we find that, lo and behold, it wasn't 600 B.C., it was closer to 6,000 B.C. That shakes up the whole idea of when civilization starts

and when everything happens.

Now we have the evidence that for thousands of years there were these societies where there was peace. To us it seems incredible, it seems too ideal. So one "explanation" is that the various settlements had no contact with each

other. But it isn't true that these people didn't trade with each other, it isn't that they didn't know of each other. For example, in Catal Huyuk, one of the largest Neolithic sites ever found, there's very clear evidence that there were people of many ethnic stocks. Obviously some cultural mix was going on. It was quite prosperous. There are no signs of destruction through sacking or through warfare – that comes later. The evidence also belies the theory that once you get a surplus, human nature is so greedy and miserable that there is no way to live without warfare.

Though there were some differences in status and wealth, there was a far more equitable sharing of the wealth. In sharp contrast to the male-dominant theocracies of later on, with their huge temple complexes, in Catal Huyuk the shrines are interspersed among the houses. It's the sort of thing the women's spirituality movement is encouraging today: a people's spirituality to which all have access.

These shrines touch me so much. There you will find something that women need to know. Women's work such as preparing food, the baking of bread, is a sacred act. The shrines had mortars for grinding grains, and ovens for baking bread. It was a thanking of the earth, as it were. Remember the passage in the Bible where old Jeremiah is railing at how the people are reverting to the worship of the Queen of Heaven. The daughters of Zion are being reviled for "backsliding." By then the men are the only ones who get to talk. They are saying that when their wives used to bake cakes for the Queen of Heaven there was peace and prosperity.

So the clues to this earlier time have always been there. The ancestry of the baking of the cakes goes back to these civilizations of 6,000 years ago. What women did was sacred, and indeed it is sacred. In the Old Testament we see the purification after childbirth squeezed in between the curing of leprosy and the making of meat kosher. Think of it! After the holy act of giving life you had to get a male priest to purify you from it! And of course you had to pay him.

These societies where women were priestesses, craftspeople, and heads of clans were so much better than what came after that they were later remembered in many legends as a lost paradise, a golden age.

Reality has been stood on its head for us. These societies were not ideal societies. But these societies where women were priestesses, craftspeople, heads of clans and had something to say about how to share the wealth and distribute the food were so much better than what came after that they were later remembered in many legends about a lost paradise, about a golden age.

As I pursued my research, a lot of things began to make eminent sense. Hesiod, a Greek poet who wrote about the same time as Homer, tells us that there was once a golden race. But then there came a lesser race who brought with them Ares, the god of war. Of this golden race, Hesiod tells us that "they tilled their fields in peaceful ease." These are the people of the Neolithic, the first farming people.

In the story of the Garden of Eden, the clues were also there, but we didn't

have the larger story, the contextual framework. It tells us there was a time when woman and man lived in harmony with one another and with nature. Where was it? It was in a garden. Well, the first farming societies planted the first gardens on this earth. When was it? It was before a male god supposedly decreed that woman henceforth be subservient to

man. I always wondered what it was like before "henceforth." But nobody in the religious establishment ever wanted to deal with that, or with the assumed wrong of eating from the tree of knowledge. There are many, many levels of story to justify a dominator system there. The authoritarian, totalitarian, dominator message is: Do not think for yourself, do not search for knowledge or your own answers. Just think the way I'm telling you to think. Blaming woman, what better expedient for discrediting the whole earlier mythology.

When I was a kid I couldn't understand why there was a snake in the garden of Eden. Not only that, but this woman was taking advice from a snake? Why? Nobody wanted to even talk about it. We now know that the snake, the serpent, was one of the epiphanies of the goddess. It sheds its skin, it is a symbol of birth, death and regeneration, the core belief system of these societies. In the cycles of vegetation we are reborn. It's a very integrated system they figured out. But the snake is also associated with oracular wisdom.

Remember the Oracle of Delphi in the Temple of Apollo, a site taken over from an earlier goddess who then became Athena, a co-opted deity. These myths of the rape and the dismemberment of the goddess are telling us what really happened. What happened to Athena was co-option. Because she became co-opted, now she becomes this monster,



Russian Roulette, partnership style

Little Girl On A Train

Margaret Oakley

"Ching stu sum che moon" – "Please mind the doors" –
Swiftly, smoothly, the train recovers from its thirty-
second stop.

And, before me, a small person, captured in an instant –
A vestige cell, one in the forming of a nation's future.
Small, black, bobbed head, shining neatness:
Yesterday's legacy, a regimented code of education.
Today, a symbol of tomorrow's open doors
To a world that welcomes the learned.

Little girl, standing with modern Chinese family,
Miniatures of ancient times and traditions,
Blended now with new life styles, new ambitions;
Accepting the fast, rolling train – a symbol of life.

Daily demands are upon you;
Baby brother cries to be lifted up,
How often is he your tyrant, your delight
In those brief evening hours between school and sleep?
Preschool brother, splendid in bow-tied uniform,
Wants you to play and help him count –
Yat, ye, saam, sei – learning is still a game
For this adored eldest son.

Yet you, little girl, stand quiet amidst the clamour,
Resting for unknown times ahead.
Slender hand removes thick-lensed glasses,
Unfocussing intelligent, tired black eyes.
Casual Chinese father, compassionate and caring,
Gently smooths dark circles,
Smiles and tousles your hair, yet knows not how
To relieve the weight of your walk toward the future.

For this is a new age, little girl.
You are as accepted as your brothers of old.

Now you, too, must cherish your education
And grasp the trust bestowed upon you.
Your sisters of ancient times
Were sometimes sold, sometimes left to die;
Did not expect other than to be burdened
With toil and care to the end of their weary days.

You also are burdened, endowed with new freedom:
A nation, impatient for the gifts of your learning,
Denies you delight in directed discovery.
Intricate Chinese history, interwoven dates and
dynasties;
Languages and sciences; music, poetry and art.
You must honour the ancient, yet bridge to the new;
You strive young for the goal of A-level success.

But where is your right to be a little girl? –
To laugh and play; to learn at grandmother's side,
To delight in being a woman, creating, guiding
The destiny of a family into a new century?
Yours is the dilemma of the peoples of this earth.
New times beckon families forward;
Old traditions clutch and inhibit, yet demand honour,
In this burgeoning, miniature nation, Hong Kong.

Train gently rocking, standing in the doorway of time,
You are caught in the chrysalis of transition;
Called to lead and discover new roles from
The knowing of centuries in your white-garbed fragility.

The world stands in awe of your inherited strength,
For deep is your culture – temporal change so often
embraced –
And the light glows within you, warm and creative:
The accepting calm spirit of the new learned one.

[Margaret Oakley is a human development consultant in Hong Kong]

this hybrid deity of wisdom and war. What an absurdity! She becomes not of woman born and so completely distances herself symbolically. But even by then at Delphi there was a priestess who worked with a serpent, a python, and all the statesmen (and they were men by then) would come to her to ask her for the oracular wisdom. So if Eve was asking the serpent for advice, it was because the serpent was a symbol of oracular wisdom.

In the old reality this makes eminent sense. What doesn't make sense, and points to a fundamental systems shift, is the rest of the story which we all know too painfully. This whole mythology of

the danger of woman is really rooted not in some deep psychological fear that men inevitably have of women, but simply in the fear of the dominators for having toppled what was once the greatest power in the universe: the Goddess, and her earthly representative, woman. What the ancients saw at the dawn of human consciousness – and was then obscured – was the miracle that life emerges from the body of woman, and that sexuality is sacred.

The shift from what I call a partnership to a dominator system began to happen somewhere round 4,000 B.C. with incursions of the pastoralist invaders

from the periphery, the arid deserts of the south and the barren steppes of the north. Someone said that maybe we had no business living there. Pastoralism is in itself not the best technology for conserving the environment. Apparently, there were climatic changes going on. Perhaps habits of living in this milieu became tense, miserable, inhuman. And then this traumatic way of living became institutionalized. Maybe it came out of some horrible period of hardship. The fact is we don't know, but it was not inevitable. That story remains to be fully reconstructed.

Marija Gimbutas has traced the incursions. Suddenly you begin to see the

first suttee tombs, the first strongman burials with sacrificed women. You begin to see something that was completely absent from the earlier archaeological landscape. In some of these tribes, circumcision practices became a way of deadening the feelings, and alienating us from ourselves, making it possible for us to be people who can function in a dominator system. There's a difference, of course, between genital mutilation which we know is still practised in some rigid dominator systems, and the kind of nick that is done today on boys. We know

are others who are working on this in Mexico, Dravidian India and elsewhere. Wherever you live, this reclamation of our truly hidden heritage, of these thousands of years that we are now learning about, is very important. The information and the clues were there.

One of the reasons I can personally say that a partnership relationship is more fun than a dominator relationship is my partner, David Loye. The old concept was of three muses, who were women; the men did the creating, the women did the musework. The partner-

be many more, large and small, in many places.

There's a tremendous amount of work to do. A number of concept papers are available - Partnership and the Arts, Technology at the Turning Point, Partnership Economics. Marx talked about the alienation of labour, but the economics paper points to the alienation of *caring* labour. In the shift from industrial to post-industrial societies, people like us must help reintegrate caring labour into human models of productivity. In the arts, we are looking at how creativity can become life-supporting rather than merely inventive. But the centre is very small, these things are being done by a network of people wherever they show up.

I'm trying to get away from the day-to-day running of the centre and get back to writing. I'm working on analysing the interrelationships of the systems that support the partnership or dominator model.

Almost half of my mail has been coming from men. It ranges from men in the men's movement to men in leadership positions in government, the sciences, education. A lot of them are really questioning. The perception is becoming clearer that all men's rank and privilege is really like being in a first class cabin in a rapidly sinking ship. There have been rewards, but it's tense as anything to live as the dominator. But it's not easy to shake loose from that addiction.

We who are working for true partnership have to come out of the periphery to assist in the transformation by creating the new stories, the new imagery, the fundamental mythos of our culture. We must build the new economic and political models of the partnership society ourselves, using the best advanced social and material inventions available. ♦



"Sure, we're partners...
you implement, I organize!"

**The perception is becoming
clearer that all this rank and privilege is really like being
in a first class cabin in a rapidly sinking ship.**

that the early circumcision was probably just as brutal as the genital mutilation of women in some places is today.

What the dominator system does to all of us is to deaden empathy. It's a complete distortion of our natural human impulse to recognize ourselves in one another and to understand our interconnectedness with all of nature. What we today call ecological consciousness was the belief system of these earlier cultures who literally worshipped nature, and didn't make the artificial distinction between nature and spirituality.

It's not so long ago since we in the West began to give up wisdom like "Spare the rod and spoil the child." Today we call that dominator mode of child-rearing "child abuse" and today we recognize rape as a form of male terrorism against women, an act of violence and domination, and not of sexual passion. In other words we are beginning to be understanding, we're beginning to wake up. We're beginning to be conscious of what has been done to us for so many thousands of years - the "good old days." When people talk to me about going back to the "Age of Faith," I can only point them to the public executions that were going on with drawings and quarterings and disembowelings all over the wonderful Middle Ages of the "Age of Faith." Don't tell me these were the good old days. That was the way of maintaining the dominator system - terror, and stories that made us frightened.

I've worked only on Western prehistory for two reasons. That's the area that I know and it's vast, and there's very good archaeological data. But there

ship model is that each of us is both muse and creator. David and I have a powerful creative partnership because we do that for each other, though of course there have been glitches. He gave me a tremendous amount of support and encouragement, and fundamentally believed that these ten years of research were for an extraordinary work that had to be completed.

Since *The Chalice and the Blade* was published there has been an avalanche of activity. The book is now in its tenth printing and is going into six languages. It has been spontaneously adopted as a text for quite a number of courses, not just women's studies. We're publishing a new book called *The Partnership Way*, which I hope will be helpful in using the two models of society, in practically applying them to our lives.

The Centre for Partnership Studies has been formed to link the many people and organizations wanting to work together for the realisation of a partnership society. Many people are sending their research, and we are sponsoring a number of events and festivals. On the 19th of March in San Francisco is a festival "Gaia Reborn: Healing the Earth." It's a partnership involving Vicki Noble and Harper & Row San Francisco. We have also been invited by Margarita Papandreou, the first lady of Greece and a leader in the women's international peace movement, to hold the first international festival of partnership on the island of Crete in the fall of 1990. And I'm hoping there will



What are the precedents for partnership?

Can partnership withstand the pressure of time?

Well-known biologists and futurists Lynn Margulis and Dorion Sagan show that partnership has been the way of life and growth for millions of years for earth's inhabitants.

Partnering the

BIOSPHERE

We can already see hints that the boundaries of life are growing.

Populations, industries, universities, and suburbs have grown rapidly, but none has grown indefinitely without causing severe resource depletion and environmental transformation. Natural selection, which is just different rates of reproduction, whether in spirochetes or spider monkeys, can be emotionally frightening. Populations are beyond good and evil. They grow in response to the availability of space, food, and water. When too numerous, organisms either perish or transcend themselves.

If they transcend themselves they find new ways to procure room, carbon, energy, and water, which produces new wastes. The increasingly abundant production of new wastes tests those that made it. Life itself becomes a central figure creating its own problems and solutions. An example of such a problem would be pollution created by the use of compounds in the outer solar system as part of a program of resource acquisition by future corporations. Such toxic wastes might reach earth. On earth, the solution, as in the case of the oxygen problem of the early microcosm, might be new organisms able to tolerate or make use of such wastes. This, in turn, would establish a living partnership that stretched millions of miles, from earth to the moons of Saturn.

LYNN MARGULIS and DORION SAGAN

To abstractly grasp the potential of life in the future, we must carefully look at life in the past. The dramatic evolution of man cannot be separated from the coevolution of our microbial ancestors, the bacteria constructing our cells and the cells of our food species of plants and animals. In coevolution over thousands of years partners change genetically. Inherited partnerships evolve together as new proteins and developmental patterns emerge. Ultimately the partners become totally dependent on each other, and it is no longer valid to consider them individuals. The agricultural grain corn provides a striking example of such coevolution, one that has occurred in human lifetimes, during the past few thousand years. No longer does corn wither naturally like the grasses from which it evolved: corn now must have its thick husk removed by human hands in each and every generation. Now its reproduction is tied to ours. It cannot complete its life cycle without us because it is part of us. Once *teosinte*, an inconspicuous, self-sufficient grass on the Mexican plateau, the plant has been selected by hungry peoples and grown for larger and larger kernels. It has become a major staple for humanity. The luxury of yesterday has

become the necessity of today. The fantastic increase in the human population depended on plants, and probably will continue to depend on them and their bacteria-derived chloroplasts if we are to move into space. It took a thousand hectares during the last interglacial period to support a single old-stone-age hunter. It takes over 10,000 times less space to support a modern Japanese rice farmer. Thus for every hunter that once roamed the island of Honshu there can now exist over 10,000 inhabitants in a Tokyo suburb. Like the cells of the microcosm before us, human beings must coevolve with plants, animals, and microbes. Eventually, we will probably aggregate into cohesive, technology-supported communities that are far more tightly organized than simple or extended families, or even nation-states or the governments and subjects of superpowers. Inconspicuous seeds of the coming supercosm in space paralleling the fleshy-finned fish that gave rise to all land vertebrates, or the quirky system of meiotic sexuality that we have inherited from certain protists — may already be present on earth. Such seedling systems could include various forms of political, economic, and technological organization. Groups of organisms form new

The trip from greedy gluttony, from instant satisfaction to long-term mutualism, has been made many times in the microcosm. Indeed, it does not even take foresight or intelligence to make it: the brutal destroyers always end up destroying themselves – automatically leaving those who get along better with others to inherit the living world.

beings at higher levels of organization. Societies and populations are groups of organisms formed of members of the same species; communities are groups of organisms formed of members of different species. Symbionts under certain pressures behave as single wholes. "Individual" trillions of times their size. Larger beings – whose components are also being – have been called "super-organisms."

Since symbiosis is the rule in evolution and organisms are always organized into communities of different species, no one species could make the transition to space alone. Humans seem well suited to help disperse the Earth-based biota, and they may occupy a prominent place in the supercosm – just as mitochondria, using oxygen inside the cells of plants and animals, helped such organisms settle the dry land. But for humans to play such a prominent role in the expansion of life into space, they must learn from the successful species of the microcosm. Humans must move more rapidly from antagonism to cooperation, and generally treat all species as fairly as a small farmer does his egg-laying chickens and milk cows. Unlike poaching rare animals for their pelts, or garishly displaying horned heads over a mantelpiece, or shooting birds for sport, or bulldozing rain forests, such fair treatment means living with other organisms. It means gradually forming super-organisms. Contrary to his hunting ancestors, the small farmer of today does not destroy a chicken or cow

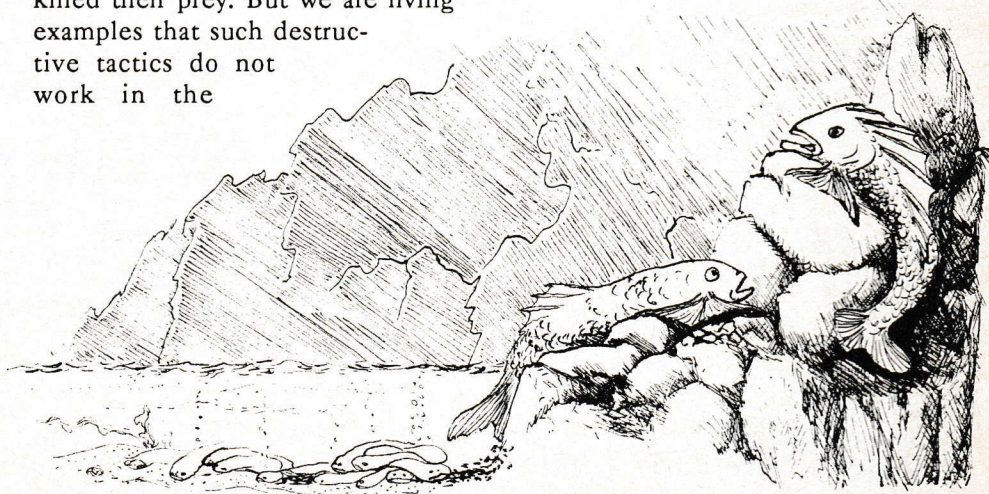
for a single feast, but cares for the animals, consuming their milk and eggs.

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

The ancestors to the mitochondria of our cells were probably vicious bacteria that invaded and killed their prey. But we are living examples that such destructive tactics do not work in the

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

This article is excerpted from the book Microcosmos: Four Billion Years of Microbial Evolution by Lynn Margulis and Dorion Sagan. Published by Summit Books, 1986. Distributed by Simon & Schuster, Inc. This excerpt is from Chapter 13 entitled "The Future Supercosm." Reprinted with permission from the authors. Dr. Lynn Margulis, Distinguished University Professor at the University of Massachusetts at Amherst, has published widely and has co-authored science teaching materials at levels from elementary to graduate school. Her research has focussed particularly on symbiosis, evolution, spirochetes, cell motility and the origin of eukaryotic cells. Dorion Sagan, a B.A. from the same university, has written numerous articles, co-authored several books and is a skilled sleight-of-hand magician.



"Well, it's certainly different out here, but 'better'...?!"

Keith Packard

Keith Packard is a consultant to ICA Kenya. Her experience in setting up a health conference in Nairobi was brought to our attention as an example of a working partnership involving several organizations interested in a common task but with different perspectives and concerns. It highlights important aspects of creating working partnerships.

After living in Kenya for five years, visiting hundreds of rural communities, and becoming familiar with most sections of the beautiful capital city, it was obvious to me that Nairobi needed a major conference on primary health care and family planning. I wanted to make sure that this conference would not be "preaching to the choir" about the urgency of family planning and primary health. Major players in the health and population question seemed to be alert to the urgency of the question. But I couldn't help thinking that those most directly involved in the solution to the challenge – the poor, the illiterate, the unemployed – would never have access to the information and might never know a pathway to the solutions.

I had attended the Better Health Conference which was co-sponsored by UNICEF, UNFPA, IPPF, the Population Council, WHO, and the Hewlett Foundation. I decided to raise with all of the offices of the co-sponsors located in Nairobi the idea of creating the means by which the concerns and resolutions passed by the Better Health Conference might reach the population at the grass-roots. Little did I know at that point the power of raising a question and offering to throw in some seed money towards creating an answer.

As I looked at the participants list from the conference I was reminded of Boulding's "invisible college" of sensitive

COALITION

in KENYA

and responsive people. There was really no way of knowing who would respond to the question that I would raise.

Michael Heyn of UNFPA said, "Focus on the urban slums of Nairobi." Dr. Davies of WHO said, "Form an advisory committee, and allow them to give form to the programme." Moses Mutuku of UNICEF told me, "Involve local people." Ezra Mbogori of Undugu Society said, "Work through the government."

PEOPLE OF COMMON CONCERN

I dreaded the idea of an advisory committee because it would be a lot of trouble to organize and I would have to take their advice! The ego force behind my bright ideas about how the event should take shape warred with the idea of having others tell me what to do. In defense of total surrender which I found to be difficult, impossible, but also unstrategic, I decided to stake my interest in two intents: highlighting the local Kabiro Health Project in the Nairobi neighbourhood of Kawangware and spotlighting my ability to facilitate a conference. I remembered an insight told to me years ago, "In collaboration, decide on your bottom lines before entering into dialogue." This particular Advisory Committee turned out to be the coming together of people of common concern who knew each other well with years of shared experiences and respect for each other gained through a record of active service.

I initially went to see Mr. Heyn of UNFPA to confirm interest in putting form to a programme that would be right for the needs of Nairobi. He called me back on Christmas Eve. He had received some funding from New York that would ensure UNFPA's backing of the programme.

RAISING QUESTIONS

Our next challenge was to secure co-sponsorship from the necessary government agencies. Even though money is

needed to get the ball rolling, the most shallow form of collaboration is donating money. In active involvement deeper forms of collaboration are made possible. But how is it that one beckons others to this involvement? I recalled a term used in a speech by Dr. Joep van Arendonk of UNDP emphasising the value of asking questions. I decided to become a person of the question mark. If in putting form to this programme, I could continue to raise questions and be responsive to whatever answers came, those concerned could perhaps make this programme their own. The most important questions were: Who should we involve? What urban slum will we focus on besides Kabiro and Kawangware? What should be the intent of the programme? Who else should be invited to co-sponsor? Who else should the programme be for? Where should it be held? How can we gain government sponsorship? Etc., etc., etc. Each question provided an initial opportunity for participation. Each answer opened up other opportunities.

DIFFICULT ADVICE

Seeking advice and learning to take it was an important point of growth for me throughout this experience. It was especially difficult for me when, in February, the President of Kenya announced March national elections for the same time our conference was scheduled. Immediately the advice came to postpone the programme. This meant cancelling hotel reservations, sending word out to people in Brussels, New York, Cairo and Abidjan to cancel their plans to come in March, and re-working the grant to roll money for the programme over into the next year.

I dreaded having to wait until after June to live through the event. Frankly, at this point, I just wanted to get the whole thing over with. But, far from being a point of vulnerability, the event postponement greatly empowered the final meeting. At the same time, changes within UNFPA made it possible to use

Collaboration is a process of mixing intents and resources to bring about a result that will benefit all concerned. It was a learning for me that it works for people to approach a task with differing motives.

our proposed strategic planning workshop to leverage several UNFPA proposed projects which would require official government sponsorship. The extra preparation time enabled us to deepen relationships with all the non-governmental organizations and field people who we had initially contacted, as well as to expand the list of those who should be included. In addition, it gave us the opportunity to personally visit all the chiefs of the areas involved. We visited as a collaborative team with an Officer of the Vice-President, with UNFPA as an interested donor, and with the Institute of Cultural Affairs as an NGO with field experience. These visits were time consuming, informative and fun, a chance for all to get out into the realities, to create personal relationships with the chiefs, and to honour the local situations. They also made possible serious community involvement and staging the site visits as part of the conference.

Right from the beginning, the group was a little different, in that it was cross-sectoral with a fine mix of government donors and NGOs including Mary Ndirangu of Kawangware. Mary is important: she was born and raised in one of Nairobi's urban slum communities and her concern was fuelled by an iron will. She had worked her way through college and nurses training, gained experience at a private hospital, and then decided to bring her skills and experience back to

Kawangware to manage the Kabiro Clinic. Mary was always a special presence, grounding ideas in practical application. She represented those people that others were concerned about. Five months after our very first meeting Mary died of a blood clot that went to her lungs. In many ways Mary Ndirangu was a driving force for me in keeping at the task of putting the programme together. I used to think of her often as I walked from office to office. I would remember her smile, "Are you still working, Keith? You're not quitting, are you?"

NEW CONFERENCE IMAGE

Turning around the image of what the conference was involved a major effort. Almost everyone tended to relate to conferences, workshops and seminars as academic exercises where concerns are raised, but action goes nowhere. In urban slums we were dealing with a very low tolerance for unproductive activity. There was a temptation to focus on speeches and studies rather than the first-hand experience of the participants, but in the end a strategy planning method was the key. Taking the time and effort to describe the procedures on paper and to go over them with the Advisory Committee in detail was essential for others to have confidence in what would actually go on in the programme. No one wanted to repeat the experience of other conferences. But

they could only take our word for it, that there would be action this time.

As we got closer to the event "I" turned to "We." Many people helped out and, in collaboration, ideas that originally belonged to one person became jointly owned and implemented. Each one of us was stretched to the brink of his or her capacities – a position of growth and glory that none of us would have chosen for ourselves. There was something contagious about risk and playfulness, and life won out. That's the fascination of risk. At one point we stopped and shared answers to the question, "What do you do when you're scared?" It was really interesting to hear the answers, everything from "sing," "take a walk," or, in my case, "take a shower." I must have taken three a day for weeks on end.

"YES BEFORE NO"

Another learning in active collaboration is the importance of the posture of "Yes before No." This phrase is short for "be affirmation." This does not come easily, however. Michael Heyn asked ICA staff member Edward Mutiso if he was



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planning to arrange a meeting with each chief and their chosen participants. It hadn't been anything that we had planned or talked about, but Mutiso immediately said, "Yes." Our days and weeks were full of such demands and requests.

FROM "I" TO "WE"

At a certain point the programme became more than an idea that others were simply supporting. At this point the co-sponsors, advisors and initiators began to make requests of each other that we all understood to be necessary, but which definitely went beyond the norm. We arranged meetings at 8:00 a.m., we borrowed drivers, messengers and secretaries, a photocopy machine, official government stationery. We called each other late at night and early in the morning. We worked on Saturdays and Sundays, and, worst of all, we each spent sleepless nights trying to solve issues that had escaped the problem-solving of the daylight hours. Such was the experience of the bigger "we." It was the stuff of

deep collaboration. The "invisible college" became visible.

We decided to create a long-range collaboration team that would stand in the perspective of making structural collaboration possible among various government, donor and NGO agencies and organizations. This team would, during the conference itself, respond to community-based plans being developed in the workshop and would provide a complementary macro approach. The team was composed of representatives of government and donor agencies as well as a representative of each of the target communities. This team put in extra hours during the workshop, meeting during lunch and after the regular sessions. Its mandate was always to respond to rather than to determine what was being said. This innovation resulted in the possibility of immediate action within top levels of government with the same urgency as that of the target communities. Another suggestion that came within the thick of the event itself was to end the workshop with a cocktail party. This too, was just right, as it provided celebration,

and one more opportunity for the unusual and powerful mixture of people to mix and cement newly-formed relationships. It was also fun.

Collaboration is a process of mixing intents and resources to bring about a result that will benefit all concerned. It was a learning for me that it works for people to approach a task with differing motives. We all wanted to empower grassroots primary health care. My particular intent was to create a network of relationships and to spotlight ICA's ability to facilitate a strategic planning process. UNFPA was looking for a way to provide a framework for the implementation of future projects. NCPD wanted to initiate planning an urban component to complement work done in the rural. The City Commission was eager to respond creatively to the urgent needs at hand. Each motive was different but all were complementary. Each co-sponsor had different resources to contribute such as people, methodology, money, vehicles, relationships, clout, authorization or the capacity of long term follow-through. ♦

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VIVIAN WALKER

Vivian Walker is Artistic Adviser to the Aboriginal National Theatre Trust in Australia, a group of young aboriginal people fighting to heighten self-esteem and provide role models to aboriginal youth, and one of the organizers of the Aboriginal Australian Playwrights Conferences. His mother is Oodgeroo Noonuccal, the renowned aboriginal poetess, artist and activist known more widely as Kath Walker. She changed back to her tribal name as a statement during the Australian Bicentennial.

The women in aboriginal society control the economic base in the tribal circumstance through the food gathering tradition. In the '60s it was the aboriginal women who paved the way for the men in the most significant political development to be achieved by aboriginal people in this century, the changes to the constitution which made us citizens of Australia and included us in the national census. The men and white Australian supporters carried the fire of that event onto the equally important achievements of establishing medical, housing, legal and education services which are still strongly in operation today, having been locked into the Australian political system.

There can be no doubt, however, that the great female flame, the very basis of our society from time immemorial, moved to keep our culture alive, and metamorphosed to propel us into a new type and phase of survival. The dog-eat-dog type of survival of the Caucasian man's twentieth century.

The situation today is much the same in terms of white Australia's belligerent

and bitter refusal to admit their alienness to the landscape. This idiocy is the cause of massive soil erosion, pollution and salination of waterways, genocide of native species, and a myriad of other earth and sky damages. This situation is, of course, being repeated all over the world, at an ever increasing and alarming rate.

The indigenous peoples of the world must act now, and the others must listen. The Caucasian races must stop yelling racism like spoilt children when indigenous peoples come together to council.

Indigenous peoples must cease their forever forgiving white culture of their gross ecological misbehaviour on the basis that they just do not understand. In short, it is time to stop.

It is only the Caucasian who believes himself to be better than nature and mother earth. Caucasian culture ignores the truth on the basis

that it would have to admit that the reverse of the Darwinian thesis is in fact the truth. That is, that their culture is adolescent to indigenous culture, that it is infantile, wasteful, irresponsible and dangerous like the undisciplined child, and that it is the mindless Neanderthal which it has so vigorously striven to make indigenes out to be for centuries in countless anthropological and archaeological studies. For, make no mistake, it is not the indigene who is killing every living thing on this planet of ours, it is Caucasian culture. The present situation, however, has become all of our responsibility.

One is pressed to wonder when the white man will take a real look at his own history and sincerely attempt to gain learning from it, for the words

I speak are not confusing; the concepts of which I speak are not only mine and are certainly not a new way of thinking. The same words of warning have been spoken softly, politely, solicitously, loudly and angrily by countless indigenous spokespeople over a vast amount of time.

But the world is changing. The natural balances are coming. Let us hope that it will not be too late.

Landless peoples, that is, peoples of any race who by design or unintentionally inhabit a place from which they did not culturally spring, must pledge to sincerely attempt to ultimately comprehend and communicate with the landscapes they now inhabit through the indigenous culture of that territory. Only with the proper care, correct protocol and courtesy (which after all is demanded by the earth mother, and is the reason why the concept of land ownership is alien to the indigene), will land development and economic exploitation succeed in providing a maximum benefit for all peoples.

I would secondly recommend that you acknowledge and commit yourself to the great indigenous well of wisdom open and available upon request to all of us as the fundamental mechanism of change for the future. The current situation worldwide regarding drug abuse alone must prompt us to think very deeply about how to implement traditional learning principles in a contemporary society, as well as traditional medicine and even housing.

I would also recommend that we begin constructing a blueprint for the global village of the future. We in the South Pacific must provide a working model of socio-economic and ecological harmony for all peoples. Recognition and acceptance of the enormous value of indigenous and ethnic teaching methods is a step in the right direction for an evenly balanced future.

I further recommend the creation of a World Council of

Indigenous Peoples to operate completely without interference from any other category of person. This council's recommendations should be passed along intact to the United Nations.

Much can be done to educate a global audience about indigenous perspectives toward the land through the mechanism of theatre. The following is from a piece that Oodgeroo and I wrote for the Rainbow Serpent Theatre which played to three million people at Exposition '88 in Brisbane last year:

Well, Giddy, Giddy all you earth fullas.

Come, sit down my country now.

I see you all come into sacred place of my tribe to get the strength of the earth mother.

That earth mother...

We are different, you and me.

We say the earth is our mother, We cannot own her, she owns us!

This rock, and all these rocks are alive with her spirit.

They protect us, all of us.

They are, what you fullas say now, temples!

Since the Alcheringa, that thing you fullas call Dreamtime,

This place has given man shelter from the heat.

A place to paint, to dance the sacred dance and talk with his spirit.

How does one repay such gifts?

By protecting the land.

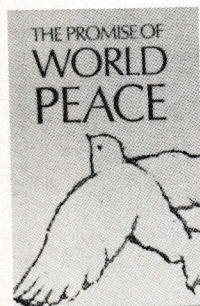
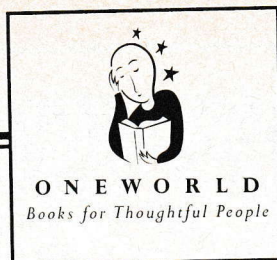
This land is the home of the Dreamtime.

The spirits came and painted themselves on these walls so that man could meet here, grow strong again, and take this strength back into the world.

Let the spirit of this mighty land touch you as it touches my people.

The water is good, it carries the strength of Kabul.

Proposals from the Dreamtime



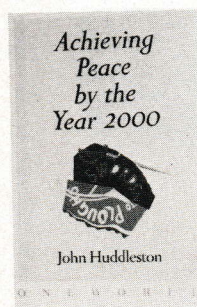
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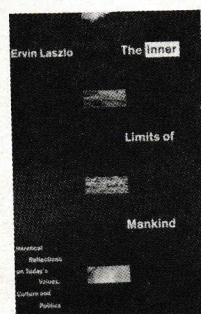
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THE POWER OF OUR IDEAS

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by Willis Harman

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46231, USA. Tel. (317) 241-0749.

One of the most interesting and authoritative books I have ever read, *Global Mind Change* is a winner. Simply and lucidly, Willis Harman synthesizes in robust intelligent style the pointers towards the future produced by some of the great minds of our time, and, in so synthesizing, provides a brilliant mind map of his own which could enable the world to move peacefully and gently into the 21st Century.

The paradigm the author has constructed allows science and religion to engage in a marvellous marriage, the consummation of which is critical to the survival of our globe. He argues that in changing our internal view of reality, local woman and man can change the world.

This is a scholarly book for the ordinary caring persons on our planet. It is carefully and clearly argued, drawing examples from many disciplines, yet without losing the central thread. It distills the perennial wisdom in a way that discloses the author as a real teacher, one who can lead others into knowledge that can be readily translated into action for the betterment of the world.

Willis Harman has been described as a practical visionary for our time, a man "who is committed to the integration of the spiritual and intellectual knowing that is at the heart of the Institute of Noetic Sciences of which he is president" (book cover). Hearing him speak recently in Mexico and now reading this book gave me a deep sense of the truth of this statement.

Dreamers, mystics, and practical doers of our time will read this book as a way of relating to our post-industrial world, and of finding a path through the powerlessness that results when you cannot see the wood for the trees. Each of the chapters is an interesting essay in itself, but the last



two chapters, "Transforming the World Macroproblem" and "Aspects of the World System Change" are particularly fine, providing clear journeys through the complex problems of our time and the possibilities that exist if we but open our minds to them and act (but gently) in our world.

There have been many futuristic books written in the last eight years, each of which has provided a title or a section of pattern for the mosaic of the

future. Here is a book that unveils the total mosaic, one that unites the metaphysical and the intellectual, and at last gives Western persons a frame that enables us to be integrated beings again. If you are a mystic, or a dreamer, or a practical person, committed to peaceful social change, you will read this book and be deeply glad you did.

— Janet Hughes
Rockhampton, Australia

[Janet is principal of Sirius Services, an Australian Human Resources Company which works on enabling change in organizations.]

GAIA: A WAY OF KNOWING Political Implications of the New Biology

by William Irwin Thompson (Ed.)

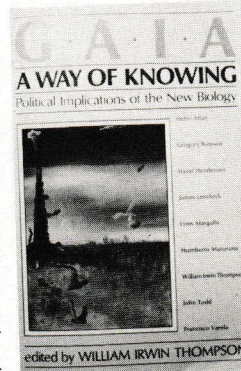
Lindisfarne Press, 1987. 217 pp.
Paperback.
U.S. distributors: Harper & Row;
Canadian distributors: Book Centre, Inc.,
Montreal, Quebec.

The body of this work consists of papers presented at the Lindisfarne Fellows Conference in 1981 in San Francisco. The bookend papers are an introduction and a final chapter by William Irwin Thompson.

In the first section of the book, entitled "Biology and the Way of Knowing," Thompson reiterates that we must move from ideology to an ecology of consciousness and an enantiomorphic polity;

Gregory Bateson urges an epistemological escape from mechanical idealism; Francisco Varela opts for a new biology of autonomous units operating by a logic of coherence; Humberto Maturana applies Varela's insights to the importance of a language that allows coherent "structural coupling." Lynn Margulis emphasizes that the principle of partnership between cells is at the very root of our being. Henri Atlan shows how the frontiers of knowledge now lie in between the different fields of scientific knowledge.

The papers in the second part of the book, entitled "Gaia Politique" focus on the application of the planetary paradigm. John Todd describes an increasing



number of practical ways in which ecology as the basis for design is the framework of the new economic order. Hazel Henderson vividly describes three distinct phases in the transition to planetization; Thompson, in a wide-ranging essay, shows some of what is involved in moving from the present global State of Terror to a more enlightened Gaia Politique.

Those very familiar with the life and thought of the Lindisfarne Institute may find this work a little disappointing and repetitive; those not familiar with it will find a rich source of guidance for navigating a path through "the rapids of change."

— Brian Stanfield

ACHIEVING PEACE BY THE YEAR 2000: A Twelve Point Proposal

by John Huddleston

Oneworld Publications Ltd., London,
1988. 143 pp. Paperback.
Available from 1c Standbrook House, Old
Bond Street, London W1X 3TD, U.K.

Like Freeman Dyson, the nuclear physicist and peace movement activist, John Huddleston bridges the usual gap between anti-war protesters and technocrats in high places. Both men speak for a partnership between popular sentiment and professional expertise to avert the holocaust and win the peace. As Chief of the Budget and Planning Division of the

International Monetary Fund, and with his past experience in the British Ministry of Defense, Huddleston brings a certain professionalism to the challenge of peace movement strategy.

Unlike Dyson's conversational style, Huddleston writes like he is giving a speech for the UN General Assembly. He is a globe-level bureaucrat, used to

incorporating every official perspective in his thinking. He knows his history, and he includes an appendix on the history of the peace movement from classical China and Rome through 1988. He knows what has been tried before, what resulted, and has thought long and hard on what can be learned from it all. If his style is not so entertaining as Dyson's, perhaps it lies somewhat beyond entertainment.

Experts working for peace tend to see the problems and answers in relation to their own field. For Dyson, this means a leaning toward the technological fix. Scientists like Dyson could make nuclear weapons obsolete by developing a new generation of superior but non-nuclear weaponry. Huddleston's vision of both causes and answers to war is broader. His proposals include innovative tactics for globalizing the peace movement, focusing the military on pure defense, empowering planetary administration, dispute arbitration, global sanctions against aggressors, and more. Huddleston is knowledgeable about the technology of defense and treaty enforcement, but being with a United Nations organisation, his centrepiece of creative thinking concerns UN reform. In terms of the structures of peace enforcement, he seems tantalizingly close to hitting the winning formula.

Somewhere in the middle of this book a fascination grows. We are, almost against our will, on the verge of some sort of planetary order. And almost everything about how it will work, with all its checks and balances, is hanging in the air. This is an intellectual challenge quite beyond anything faced in the Age of Enlightenment and the democratic revolutions. Huddleston is wading in,

helping generate the greatest public affairs debate in history with his proposals for global tax systems, rationales for planetary representation, and questions about basic economic rights.

As just a small example, he points out that the World Court will need a non-partisan legal definition of war. I had to scratch my head and come up with my own proposal: "Any indiscriminate violence against the general membership of a targeted social group." What if we all sent our definitions in to the World Court?

Mr. Huddleston means to challenge the reader "...to devise better suggestions for achieving peace if the proposals seem unrealistic or otherwise flawed." He admits he is dealing with only the initial steps toward a planetary order. Others of us, perhaps more from the perspective of popular sentiment, may have to fill in the gaps. For example: If the old Machiavellian and Darwinist principle "might is right" is now discredited, having last been seriously proposed by Adolf Hitler, when do we evolve something beyond "profit is right?"

We might ask why Mr. Huddleston makes no direct reference to the debt crisis and the profiteering of international moneylenders as a danger to peace, being as he is with the IMF.

A more central question arises in Huddleston's remarks about the role of local people. He recommends "...women's groups to put peace at the top of their agenda and in effect become part of the worldwide peace movement."

Achieving Peace by the Year 2000



John Huddleston

Then, in the appendix, while explaining the role of his own Baha'i faith community in the peace movement, he offers as a salutary example "... Baha'is are enjoined to be loyal to all established governments and not to partake in partisan politics." Both statements seem to imply a problematic, overly negative sense of peace as the suppression of authentic conflict. What if, as Jean Baker Miller, Riane Eisler and others suggest, the game is at root psychological –

not the suppression of conflict, but its transformation from a destructive to a creative force?

Perhaps Mr. Huddleston does not see this book as the proper place to present his own positive vision of human fulfillment. For that, he does little more than refer the reader to the 1986 Baha'i Universal House of Justice publication *The Promise of World Peace*. The Baha'i community as a whole seems bent on making a contribution to world peace as great as the historic mission of the Quakers. And the Baha'is could prove more successful at this stage of the game, having at least two advantages. First, they represent a new world religion rather than a modification of European tradition, which may give them greater potential as a mediatory society. Also, in their stand against war, they are not absolutists for pacifism. They recognize one valid use of force – the same one recognized by nation states within their own boundaries: to prevent any violent disruption of the due process of law.

— Brian Griffith

THE POLITICS OF THE SOLAR AGE:

Alternatives to Economics

by Hazel Henderson

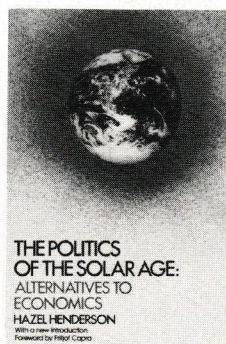
Knowledge Systems, Inc.,
Indianapolis, IN 1988.
433 pp. Paperback.

"Economics is not a science; it is merely politics in disguise," says Hazel Henderson in *The Politics of the Solar Age: Alternatives to Economics*. And Washington is engaged in "the politics of the Last Hurrah."

Henderson calls for a complete overhaul of economics so that current realities in technology, migration, the arms race, pollution and resource-depletion, consumption, debt, and other global pro-

cesses will be reflected in economic decisions. For example, under the present rules most economists would consider money paid to transport and store toxic waste from industrial operations to be an addition to GNP instead of being subtracted. The impact on the environment is not even computed.

Politics was written for non-economists who want to find out how economics really works without spending hundreds of hours of study. First published in 1981, the book won the New Options political book of the year award. This edition contains a new introduction by Henderson summar-



izing recent economic activity and a new foreword by Fritjof Capra.

Henderson challenges economists, politicians, and corporate leaders to adopt a broader view of productivity and efficiency: "Efficiency for whom?" she asks. Her points are substantiated by numerous illustrations and statistical data and accompanied by suggestions for hopeful, alternative futures. She asserts the need to redefine wealth as human enrichment, and profit to mean real wealth rather than private or public gain won at the expense of social or environmental exploitation.

— Carolyn Aleksic

GOOD VIEWING

Two recent movies explore the theme of the relationship of two brothers. Brotherhood, while much touted as an ideal, has in fact had a bad historical press. Brothers have been rivals for the favour of their father or of God, have fought each other as they have been split apart by ideologies, and have insisted that they are not each other's keepers. *Dominick and Eugene* and *Rain Man* take a fresh look at this critical relationship.

The coincidental parallels between the two plots are remarkable enough to suggest that a larger story is present. In each story, there is a family of two orphaned brothers in their young manhood. In each story one brother is retarded, the other tall, dark and handsome. In each story it is the retarded brother who carries the key to his "healthy" brother's initiation into manhood and integrity. The taboo that we as a culture have put upon the retarded, the disfigured, is broken. Those whom we would reject, incarcerate, and ignore are with us, indeed they are of us. And we need them, not as objects of our charity or recipients of our enlightened help, but as *evangelos*, as messengers of a deeper and fuller reality.

RAIN MAN

Director: Barry Levinson
Story and Screenplay: Barry Morrow
Starring: Dustin Hoffman and Tom Cruise

By now you may have seen *Rain Man* and been stunned by Dustin Hoffman's superb performance as Raymond the "Rain Man" of Tom Cruise's childhood memory. As an autistic "idiot savant" who has been incarcerated in a benevolent institution since childhood, he has a limited and repetitive range of responses to the world, a pattern that has been gently tolerated and reinforced by institutional living. This pattern is profoundly jolted when his younger brother, discovering at his father's funeral that he has a brother, removes him from the institution in an attempt to get a share of the family fortune which his father had bequeathed solely to his brother. Their weeklong journey from Ohio to Los Angeles is a journey of two worlds colliding as they discover that each deeply needs the other.

The problem is that although Hoffman's performance is credible Tom Cruise is neither likable nor believable. Perhaps his portrayal of a self-serving young man is so convincing that a week's transformation doesn't cut it.

DOMINICK AND EUGENE

Director: Robert M. Young
Story: Danny Porfirio
Screenplay: Alvin Sargent & Corey Blechman
Starring: Tom Hulse and Ray Liotta

Would that audiences had flocked to see this movie, released last March to superb reviews from major urban newspapers and to empty theatres. What happened?

The story is of two brothers, twins, who live in a poor Italian neighbourhood of Pittsburgh. Gino (Ray Liotta) goes to medical school supported by Nicky (Tom Hulse) his strong, retarded brother who works as a garbage man. Nicky adores Gino and would do anything for him. Gino is often torn by the responsibilities of medical school, the limiting and real needs of his brother, and his developing romance with another student. Life feels very real as we watch Nicky collect garbage and Gino try to balance a life which often threatens to overwhelm him. Drama, even melodrama, unfolds and since the scene has been so meticulously set, we walk on the other side of sentimentality and bathos.

This is good theatre, absorbing, convincing, and ultimately deeply moving.

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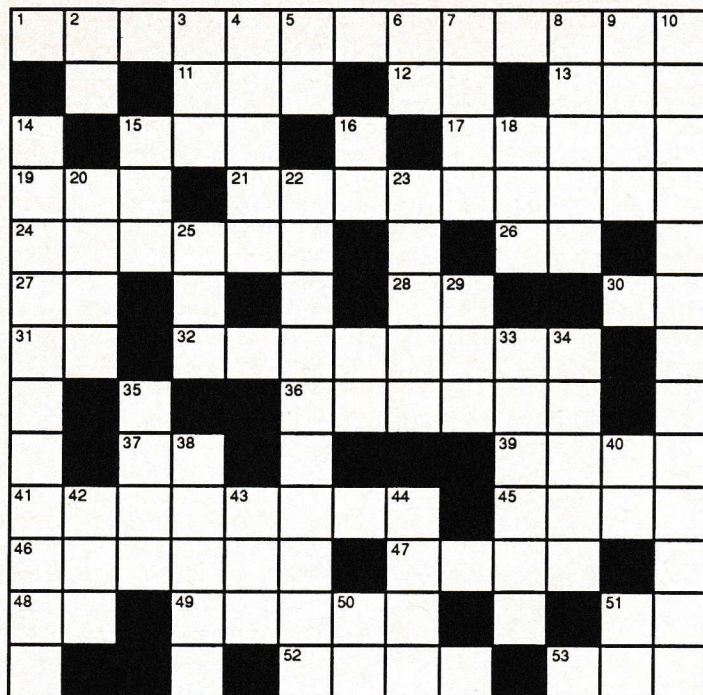
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PLANETARY CROSSWORD



Easy

ASSOCIATIONS ACROSS:

- 1 kinship links
- 11 anger
- 12 become/exist
- 13 to save
- 15 Abbey frater
- 17 rub out
- 19 fear and wonder combined
- 21 controller
- 24 watches for fire
- 26 from (Fr.)
- 27 tempore regis
- 28 indicator of sameness
- 30 a hobo
- 31 largest populated place in US
- 32 new Russian policy
- 36 intellectual persons
- 37 United Brethren
- 39 a store
- 41 to stray from the path
- 45 a hired fare
- 46 one who listens
- 47 remove uncultivated plants
- 48 source of instinctive energy
- 49 cutting part of a weapon
- 51 do, re, me...
- 52 go wide of the mark
- 53 unit for logarithmic ratios of power

Easy

ASSOCIATIONS DOWN:

- 2 for example
- 3 a melody or tune
- 4 swap
- 5 that is to say
- 6 chemical symbol for niobium
- 7 watched
- 8 angry with
- 9 money of latin american countries
- 10 fixed expression of character
- 14 the state of being a partner
- 15 swamp bog
- 16 order of merit
- 18 radius
- 20 cautious
- 22 Wipfler's pics
- 23 vacant, foolish
- 25 to choke or stop up
- 29 stupid
- 33 one of two women with same dad
- 34 Chad (Fr.)
- 35 atmosphere surrounding a being
- 38 horses native to Barbary
- 40 a castrated bull
- 42 to manure
- 43 a jelly-like substance
- 44 female sheep
- 50 princess - for short
- 51 chemical symbol for iron

Difficult

ASSOCIATIONS ACROSS:

- 1 connections
- 11 wrath
- 12 occur
- 13 to sieve
- 15 a brother
- 17 efface
- 19 veneration
- 21 style antithetical to partnership
- 24 wanderer
- 26 place of origin (Fr.)
- 27 in the time of the kings
- 28 ancient Roman unit of weight, length
- 30 body odor
- 31 a big apple
- 32 openness
- 36 one who perceives cognitive
- 37 Reebok's university
- 39 place where work is done
- 41 to go about, wander
- 45 ground movement of airplane
- 46 acoustic hearer
- 47 something seen an useless
- 48 reservoir of the libido
- 49 a flat bone
- 51 4th tone of diatonic
- 52 to overlook
- 53 Babylonian god of heaven and earth

Difficult

ASSOCIATIONS DOWN:

- 2 like
- 3 mixture of gases
- 4 skilled work
- 5 Indo-European
- 6 rare metallic element used in alloys
- 7 discovered
- 8 incensed
- 9 a weight
- 10 having no individuality
- 14 relationship not based on rank
- 15 Gothic mud
- 16 part of a mantra
- 18 abr. radix
- 20 suspicious of
- 22 organizational chart, Fr.
- 23 the void of infinite space
- 25 prevent speech in a legislative body
- 29 a habitual drunkard
- 33 a head nurse
- 34 a lake in central Africa
- 35 air current caused by electricity
- 38 sharp points of fishhook
- 40 any animal of the bovine family
- 42 to spread or scatter for drying
- 43 hair goo
- 44 a ram wants
- 50 tone between do and re
- 51 most common metal

by Sheighlah Hickey

ANSWERS ACROSS: 1 relationships, 11 ire, 12 be, 13 ref, 15 fra, 17 erase, 19 awe, 21 dominator, 24 ranger, 26 de, 27 TR, 28 as, 30 bo, 31 NY, 32 glasnost, 36 noetic, 37 UB, 39 shop, 41 straggle, 45 taxi, 46 hearer, 47 weed, 48 id, 49 blade, 51 fa, 52 miss, 53 bel
ANSWERS DOWN: 2 eg, 3 air, 4 trade, 5 ie, 6 nb, 7 seen, 8 irate, 9 peso, 10 stereotypical, 14 partnership, 15 fen, 16 on, 18 rad, 20 vary, 22 organigram, 23 inane, 25 gag, 29 sor, 33 sister, 34 Tchad, 35 aura, 38 bars, 40 ox, 42 ted, 43 gel, 44 ewes, 50 di, 51 fe

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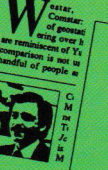
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NEW PLANETARY PATTERNS



The new press barons have been amassing satellite channels like poker chips in the last five years. These players who are bartering the skies will have a profound effect on cultures and countries.

by Mark Starowicz



...we are at that point in which our membrane is getting so thinned out that we are about to join into one cell

GLOBAL CRISIS LOCAL OPPORTUNITY

An Interview with Hazel Henderson

ICA: What is going on in alternate live economic systems?
HAZEL HENDERSON: A lot of cities are in pain in this post-petroleum economy. 40 percent of their office spaces are vacant; there is 15-20 percent youth unemployment in cities; they are wondering what to do. The only model for economic development for some folk is to find a company in Korea that will ride over the hill on a white horse and save us by setting up a

VCR assembly plant. I'm saying that it's the other way round. A lot of the things I talk about involve re-inventing local money. It always sounds very far out, because we have certain rules in this country that the printing press in Washington is the only place where you can get money. So I say,

look at China: they have village money, and they have province money, and they have national money, which is only limitedly convertible with the rest of the world. The advantage of having money

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