

Constellations of Spirit

**SPECIAL
OFFER
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EDGES

NEW PLANETARY PATTERNS

JEAN HOUSTON
Harvesting Archetypes

**Journey Back
to Paradise**
JOSEPH SLICKER

*The Wisdom Project
for Homeless Women*

*Also:
Interview with
James Hillman*

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Riane Eisler The Partnership Way

March 15-16, 1991

Ottawa physicist David Peat is the author of *The Looking Glass Universe* and *The Turbulent Mirror* (with John Briggs); *Artificial Intelligence; Science, Order and Creativity; Synchronicity: the bridge between matter and mind; Superstrings: the search for a theory of everything; Einstein's Moon* (with David Bohm) and the forthcoming *Philosopher's Stone*. Pam Colorado of the University of Calgary has worked to create the Worldwide Indigenous Science Network, to bring about a marriage of indigenous and western science.

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David Peat • Pam Colorado Nature's Intelligence of Chaos

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Constellations of Spirit

Spirit defies definition, but it is central to the quality and meaning of our lives. Through it, we can change slowly or suddenly. What do we see when "the spirit blows" on a planetary scale, transforming our relationships and our lives? We see different things, depending on our standing point, like looking at the stars from different points on earth. But patterns do emerge.

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EDGES

NEW PLANETARY PATTERNS

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Date of Issue: September 1990.

Editorial

My life has been changed or transformed too many times, without my permission, to think that spirit does not exist or that it has no power. For example, while in a hamburger fast food store several years ago I was suddenly mentally and physically revolted by the scale of the slaughter. I haven't been in one since. In another instance, for no apparent reason, I stopped being Mr. Nice Guy in the office and started to do my own work, rather than helping (or interfering with) everyone else. I am sure the people in the office have been happier ever since.

Normally, these small changes could be attributed to personal growth. But massive behavioural shifts in eastern Europe, Russia, Africa and less obviously in Canada and the US are even transforming economic and political systems. A new spirit is blowing throughout the planet, affecting everyone. People are showing great courage and trust, knowing that they have reached a "point of no return" and that there is no going back to old ways.

In this issue of *Edges* we surface to bring you new metaphors about the constellations of this spirit in everyday life. Jean Houston shows us how the interaction between entire cultures gives birth to a new energy. Joe Slicker explores the life journey and shines a bright light into some dark recesses of the human soul. Sharon Turner and Laura Ann Walton put a new face on the meaning of compassion. The James Hillman interview by Michael Ventura and the article on organizational transformation by Jan Sanders and Larry Ward add fascinating perspectives to the issue.

We wish to give credit for much of the research behind this issue of *Edges* to the international Think Tank on Whole Systems Transition which is based in New York.

Welcome to all of you new readers who are picking up *Edges* for the first time. Our circulation has just doubled and we are now available on magazine racks and newsstands across Canada. We hope you will agree with our other readers that *Edges* is very special and fills an important void in the media. Please write to us when you find time.

Bill Staples

A 500th Columbus Day Ritual

Recently, I heard a talk by Louis Macés, the vice-president of the Confederation of Indigenous Organizations of Ecuador. Mr. Macés was touring North America, mostly meeting with Native groups, trying to build more of a dialogue among the people of South and North America. One topic he spoke about was his concern over the upcoming 500th anniversary of European colonization, that is, "Columbus Day," October 12, 1992.

One way or another, Mr. Macés told us, this 500th Columbus Day will be commemorated with style. The only question is—what style? An international committee involving most Latin American governments and Spain has been formed to plan and fund the major national celebrations. Mr. Macés felt that these official events would offer plenty of scope for self-congratulation on the part of those social groups who have been most powerful since the conquest. On the other hand, there will be little room and less funding for the expression of Native peoples' views.

None of this was new or disillusioning for Mr. Macés. He simply felt that Native peoples of both continents need to look to themselves, and to any others who are critical of ethnic inequality, to make up their own commemorations of the greatest invasion in history. Mr. Macés was confident that such alternative events would encourage a richer dialogue between cultures rather than mere celebration of the suppression of certain cultures by others.

There is one proposed official celebration which particularly offended Mr. Macés. This was a proposal that the Pope might lead a mass on the beach where Columbus first landed, on Oct. 12, 1992. This, I must confess, captured my imagination. My mind floated out of

*It's time to exorcize
the myth of conquest alive
in the Americas to this day.*

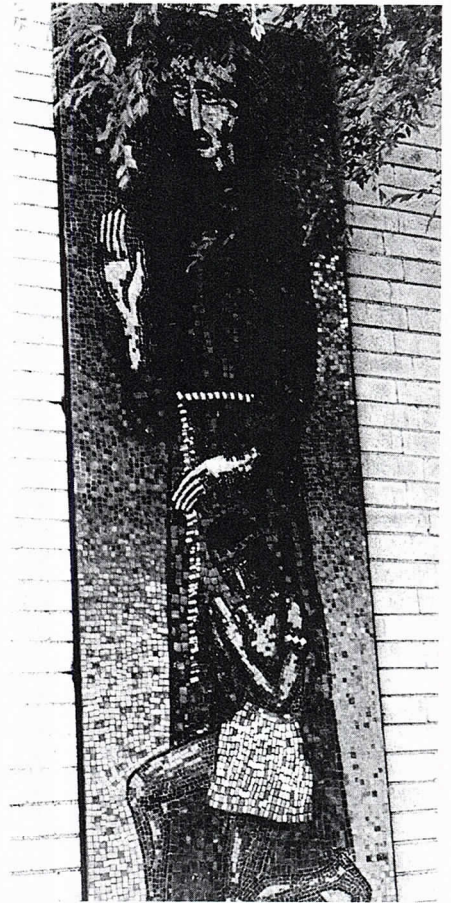
the room, off toward the Caribbean, where I almost fearfully tried to picture that day. I beheld enormous crowds of every kind of people on a brilliant shore. And the most horrifying thing was that it was I who had to stand up before them all and say something. Perhaps this is an arrogant daydream. But then I had to ask myself a humiliating question, "Well, what would *you* do on that day?" All this gave me one decent idea for a "Columbus Day" ritual.

In the first days of contact between the Americas and the old world, Columbus performed a religious and legal rite. With his flags and Bible, before both European and Native witnesses, he, in all seriousness, claimed everything he could see for his king and church. All the European invaders to follow, whether Spanish, Dutch, English, French or other, had similar rituals of annexation. A legal proclamation was read, witnessed and signed. And a religious service was held to solemnize the claim.

The Spanish, in 1514, drafted a standardized document for these rituals of annexation; it was known as the *Requirimiento*, the Requirement. This document expresses the colonists' own justification for their claims, in a modest effort to have the Natives understand. Some other colonial powers, such as the English, seem to have felt less need to explain themselves.

Basically, the pronouncement starts with a quick recap of the history of the world according to the invaders. It says

that the one true line of spiritual authority on this planet is the line of Hebrew tribe patriarchs and prophets, leading up from Adam to Jesus Christ. Christ, the Natives were given to understand, is the sovereign of the universe, like a great King of Spain or England in the sky who appoints the lords of the earth and the fiefs over which they shall rule. He appointed St. Peter and the line of Roman pontiffs to represent his author-



Father Junipero Serra, founder of the original Spanish missions in California. Mosaic in Carmel, California.

ity over the whole world; therefore a recent Pope was legally empowered to grant rule of the western hemisphere to Christ's loyal subjects, the kings of Spain and Portugal. The Native people were hereby enlightened as to the basic facts of life.

The document then assigns the Natives their proper role as followers of their new lords. Simply by allowing the proclamation to be read, the Natives were deemed to have accepted the foreign strangers as their heads of state. They were informed this would be an uplifting experience; paradoxically, the more they yielded their land and their will to the invaders, the more they should be uplifted to civilization.

And then the document offers the Natives a forewarning. There will be certain punishments for them if they ever contest the claims which are presently being read to them. As explained and translated in Tzvetan Todorov's *The Conquest of America*, these threats included the following:

"But if you do not do this [obey], and wickedly and intentionally delay to do so, I certify to you, with the help of God, we shall forcibly enter your country and shall make war against you in all ways and manners that we can, and shall subject you to the yoke and obedience of the Church and of their Highnesses; we shall take you and your wives and children, and shall make slaves of them as their Highnesses may command; and we shall take away your goods; and we shall do all the harm and damage that we can as to vassals who do not obey and refuse to receive their lord, and resist and contradict him."

In every American region from the Tierra del Fuego to the Arctic this threat has been more or less carried out. The Spanish favoured forced labour; the

United States practiced more extermination. But whatever force has been brought to bear, it has never achieved the desired result. The Natives have not submitted.

Now, what if a counter-celebration of "Columbus Day" 1992 included re-reading of this Requirement, and then, burning it? This might help clear the air a bit for a real dialogue. If church leaders, perhaps even the Pope, performed such an act, it could be a fine expression of a new start, and a new role for the churches. For Native groups, it could be an expression of solidarity among Native peoples of the western hemisphere.

I think a ritual like that would express an opposition to letting our

ancestral religions be reduced to cults of the state. It might help us exorcize a myth which is alive in the Americas to this day. We have a myth of conquest coming down to us from the *conquistadores*, the Puritans and the Empire loyalists. In this myth, one ethnic community is the chosen people. Universal conformity to the standards and desires of this one social group is presented as "the" dream of the Americas. Perhaps this 500th Columbus Day in 1992, the majority of us who value the wider glory of all peoples in the Americas, might put this dream of reduction in its place. ♦

Brian Griffith, Toronto

Modified from a version published in the National Catholic Reporter, May 1990.

Encounter With The First Nations

Jim Wemigwans is a Native Canadian of the Pottawatomi tribe which fled in the 1850s from what is now Northern Wisconsin to what was then "Upper Canada." He is a computer specialist, a business consultant and an advocate among First Nations peoples in Toronto and on Manitoulin Island, Ontario. He is particularly interested in the plight of the homeless. Jim is employed in the circulation department of Edges magazine. Jim tells of his experience conducting a motor trek with a group of urban young people from southern Ontario. The group was made up of post-graduates, undergraduates and two high-school students. The purpose of the trek was to introduce them to the high cultures of Ontario's First Nations, sometimes known as "Indians" or Anishnawbe—a regional grouping of tribes. In the course of the trek, they visited four Anishnawbe Reserves. The trek, an annual event, was conducted under

the auspices of the Youth Corps of Toronto, which works with young people at high schools and universities in programs to increase understanding of other cultures, and to develop Christian leadership based on that understanding.

After an overnight drive from Toronto, ending at the First Nations Reserve of Birch Island, we billeted at the home of Lil McGregor. Lil has been a revivalist of ancient native culture and ceremony, which had gone into dormancy for up to five hundred years as a result of European influence. She introduced us to the rituals of pipe smoking, the sweetgrass ceremony and the medicine wheel, and to the teachings behind these rituals. It is interesting that these teachings and

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ENCOUNTER

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ceremonies are now an accepted part of the local Catholic Church ritual, as well as of the Native People's Parish in Toronto. The prayers offered to the four directions during the Mass we participated in were just one example of this. It was the Vatican II Council that paved the way for this significant adaptation.

Oral history tells how the teachings go back to a time when the Anishnawbe's *Kitche-Manitou* (Great Spirit) appeared to a great chief on Mount Neeapkung, located a few kilometres north of the present Birch Island in the LaCloche mountains. Here, the spirit related to him the teachings which all Anishnawbe should follow from the time of birth to the ending of the great circle of life in the West, where they would be welcomed into the spirit world. When the medicine wheel has reached full circle, it means that the Anishnawbe has completed his earthly life and spiritually travels beyond the fourth direction in the West.

The group heard these teachings reiterated as they travelled from place to place. At one reserve there was much feasting and dancing to the drum. The First Nations people like to dance to the drum when they are happy, or, as in this case, because they have met new friends. In the course of our trek, we were hosted to the drumming, pipe smoking, and the dance ceremonies. We also managed to get in some snowshoeing, horseback riding, and cross-country skiing in the course of our relationship with the young folk of the Anishnawbe tribes.

Of particular interest to us were the traditional foods served up to us, including baked and deep-fried bannock (scone) and corn soup. As we were warming up after a cold night of sliding on a nearby hill, a large kettle of corn soup was delivered by one of the many friends of our group of visitors. Corn has been a staple of tribes of the Americas for the many thousands of years of their history. The group



The 1989 group as they set out on their trek. Author Jim Wemigwans is standing on the extreme left.

learned that corn came into being as a food item when a spirit appeared to a warrior with the challenge to be honourable and seek always to be of service in many ways to his people. One of these precepts was to treat Mother

Earth as if she were his own mother. On that condition, Mother Earth would provide in return. The spirit got the warrior to promise that he would bury the spirit in the ground when the time came, for he would appear to him as an old tribesman. The ground in which the warrior was buried was to be treated with respect, watered, and weeded.

In time, he buried the old spirit, tended the mound of earth, and saw the appearance of a small green shoot. Through his ministrations, the shoot grew to his own height and small ears of kernels developed which had a sweet taste. It is now called sweet corn. In the many languages of the Algonquian tribes of eastern North America, it is called *mindamin*, (or *manda-meen-kawn*) wonder-

seed, for to them it was the seed which Mother Earth had promised she would give as long as she was treated well.

Next, we visited the N'swakmook Native Centre at Sudbury. Here, the

continued on page 47

The Spirit of the Nineties

The 90s promises to be a decade of focus on the intangibles. Effective leaders will be those at home beyond the material or rational, but lucid about both. Lurking dangers of fanaticism, anomie and subjectivity will vex us, but it's a time for grand schemes and great causes that will put spice into the life of everyone.

The primacy of spirit tends to generate exciting and energizing times. People develop commitments and passions. Worlds are conquered, arts thrive, heroes emerge, myths arise, and impossible tasks are undertaken. Personal risks are taken in the name of great and noble causes, and people once again find a depth of meaning denied by the excessive materialism of the 80s. Perhaps this is the decade to populate the moon or to revamp the ecology or to abolish war or to eradicate disease or to irrigate the desert. It is certainly not a time for stag-

nation of mind or body.

To survive the shift into the 90s, we need statements of the grand cause, compelling visions of what can be, significant myths of the numinous potential we've stumbled on, and spiritual guides to locate safe passages through the moral maze of the decade. It's a time for the prophets; the time of the priests is over. In the era of the insubstantial, it's those whose home is the Other World that are the best guides for this one.

In developing the new leaders, then, we need people who are keenly attuned to the intangible "cultural" factors in organizations and who are skilled at shaping them; but we also need people who are in touch with the times, the technology, the "material" aspects of life and who can unite the two in creative ways.

It's a tall order for the 90s. ♦

John Epps, Kuala Lumpur

LETTERS

Spreading the Word

Just today I discovered your magazine at a newsstand. I am very excited and impressed with your publication, and I know many others who will be, as well! In fact, I've already shown it to three other colleagues who are also planning to subscribe.

I am so glad I have discovered you and will be happily spreading the word throughout the network of friends, colleagues, and programs in this area of the country. I look forward to staying in touch with you. Much thanks.

Suzanne Wilver
Denver, Colorado

Smoke-free Air

I have just come across the December 1989 issue of *Edges*. On page 23 you printed an article, "Social Intervention for Smoke-Free Air." Though I partake of the evil weed, I always refrain from smoking any place or time when I notice it might bother someone, even in restaurants without no-smoking tables. No big deal, just quiet consideration for fellow travellers. Besides, even an addict like myself gets strong eye and nose irritation from "sidestream" smoke, coming from someone else's cigarette. I can only encourage other smokers to behave as I do, and I never criticize the efforts of "non-smokers" to rid public environs or work spaces of air pollution.

However, there is a point that the article in question missed. I witness often the pathetic sight of smokers hovering outside building entrances, at times in very unpleasant weather. As I walk past them into the building, I often sympathetically chirp, "Don't they give you a smoking lounge?"

The same kind of stupidity can be noticed lurking behind other problems, such as poor building ventilation—the Sick Building Syndrome. Having clean, fresh air—properly negatively ionized air, too—in an office tower is entirely feasible without the significant downside of energy-heating inefficiency, whether we are talking about windows

that actually open or about enclosed ventilation.

It's just as feasible—and here's where smoking comes in—to have a ventilation system that keeps cigarette smoke from going where it's not wanted. For example, a floor of a building designed to include a smoker's lounge would use that room as the "stale-air-out" entrance for the entire floor, so that air pressure differences between the smoking lounge and the rest of the floor prevent air from coming out of the lounge. Everyone else would be "upwind" of the lounge and its smelly air.

The apparent ignorance of such ideas in the case of designers and planners applies both to the smoking issue and the indoor air quality issue—*and you missed it!* I'm not trying to insinuate that the reduction in smoking isn't a good thing, let alone that non-smokers shouldn't assert themselves. What I dislike is draconianism in place of problem-solving.

David Hoffman
Ottawa, Canada

Retired and Delighted

People! What a delight to have a friend loan me a copy of *Edges* and to find programs of ICA in some of the countries I'm hoping to live in and work in the next two years. I've retired from teaching (42 years of it—whew!) and I'm ready to begin to find out what I can do in other countries. So, please send me a complete listing of addresses of ICA in all countries.

Joan Tillotson
Charlotte, North Carolina

Alliance Formation

Thank you for *Edges*. Keep up your wonderful service. We try to enclose a subscription form in all our mailings. We are on a new adventure in our journey: alliance formation using ICA methods toward sustainable development, bridging theology and ecology. Practically, we have a contract with a midwest recycling and marketing company. We are just

getting unpacked after moving and are making contacts now.

Don and Marileen Johnson
Omaha, Nebraska

Dancing the New Universe

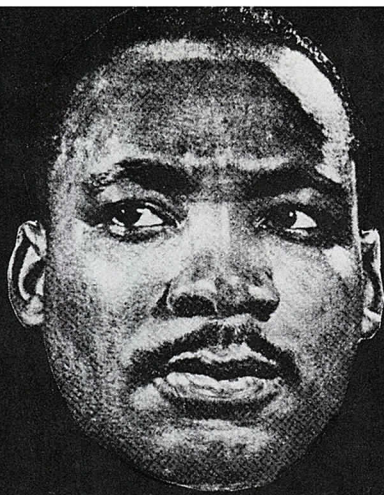
I have just read some of the book *In Their Own Way* on identifying the different intelligences children use in their learning styles. I feel this is one of the directions that you emphasize fairly well already in your entire format (art, language, image, diversity). I would, for the future, be interested if you could devote more issues to deepening this new image of learning, or even if you could do individual issues on some of these particular learning styles. For example, I am most interested at present in visualization and the visual/spatial artistic learning style and have been studying art therapy techniques. I am also somewhat alarmed that many people don't really seem to recognize or honour this style as integral to one's knowledge process. The musical and kinesthetic styles are likewise relegated to non-central cubbyholes in our "thinking image"...it's okay to listen to somebody sing, but don't embarrass yourself by doing it. Turn on the television instead.

I received your June 1990 issue on "Growing Environmental Ethics" and again was enthused by what your magazine does to my own sphere of information. I get a lot of other materials, but don't find the time to get into most of them—although they are all pertinent.

Why is it that *Edges* is different for me? I think it's because I feel the need to be building a new cultural infrastructure. As a health care worker I see around me the effects of the crumbling foundations of the old infrastructure. Your magazine is helpful and hopeful because, with it, I feel I have internally arrived at the "new universe" and new ways of doing. I get the feeling that I can effectively sing, draw, mold and maybe dance the new universe.

Richard McKay
Phoenix, Arizona





Harvesting ARCHETYPES

JEAN HOUSTON



*Why all this
sudden interest
in the myths
and role models
of other cultures?*



I am reminded of Dostoevsky's *The Brothers Karamazov*, in which the author presents three brothers as together representing the body, the mind and the soul of Russia.

Dimitri, one of the three, represents the body. He is utterly sensual, a man of the earth, primal in his emotions and expression, even though his family, the Karamazovs, is from the gentry, almost aristocratic. Dimitri is not a bad man, but a very basic, sensuous being, who gets into trouble because of his excessive sensuality.

Then there is Ivan, who is a hyper-intellectual and an ethical thinker whose trouble comes from thinking only intellectually, his reason divorced from heart and from body. It is he who offers the parable of the Grand Inquisitor and its ethical dilemma.

The third brother is Alyosha, a highly spiritualized being who leavens the drama with his luminous spirit and who eventually has to leave Russia in order to survive. His inspiration is the mystic and priest, Father Zosima. From the journals of Dostoevsky, it appears that he had written part of a sequel about the continuing adven-

tures of Alyosha. This book has been either lost or destroyed. There is a theory that these adventures were about the phase of Alyosha's life when he had become entirely christic, the uncrucified Christ gone to America.

The Brothers Karamazov explodes with the richness, variety and depth of feeling of these characters. The vision of Dostoevsky was that these three kinds of characters represented the body, mind and soul of Russia—the sensual people of the land, the intellectuals, and the depth spirit people. The problem lay in their separation. It will be very interesting in the present Russian transition experience to see if the recent cultural morphogenesis can allow the Dimitri, Ivan and Alyosha aspects to become congruent.

Soviet President Mikhail Gorbachev comes out of the Dimitri background; he then succeeds as an Ivan. Whether stated or unstated, he obviously is a being of very high spirit—an Alyosha—so that it's almost as if he comprehends within himself the triple culture of Russia. Perhaps that is why he has been able to envision and carry out, for the time being, his vision of *glasnost* and *perestroika*. I am convinced that we are going to see an immense revival of spirit—I don't mean religion, but spirit, spirituality—coming out of Russia as it finds its own innate entelechy and social form—a form no longer dependent on Socialist and Marxist models. The Soviet Union is highly multicultural, with many different languages and peoples. The surge within world-wide Islam has also stimulated the Muslim populations in the Soviet Union and their uprisings, in turn, have further galvanized change and transformation within Russia.

Today, all over the world, an increasing number of people are faced with the question posed by *The Brothers Karamazov*: how to live in three cultures—the given culture in which they live, the existing planetary culture, and the emergent culture of whole systems transition. This extraordinary trialectic is at the base of what Russia is and is trying to become, but it also relates to the transition happening globally in our times.



Incarnating The Given Culture

My teacher in living in the given culture was Margaret Mead. In her anthropological field work, she was able to work in cultures in ways that few anthropologists have ever done, before or since. She did so by learning the laws and the forms of the culture in which she intended to work, and then identifying with it—slipping physically, mentally and spiritually into that culture. I have seen pictures of Margaret in Bali. She seemed to be soft, away, even in a kind of informal trance. Among the Arapesh of New Guinea, which is a highly energized culture, she appears hyper-alert. Among the Mundugumor of New Guinea, an angry culture, she looks furious. So, part of the secret of her remarkable understanding of cultures was her capacity for symbiosis—learning to become symbiotic with the culture, even incarnating the culture.

Good therapists do similar things. They will enter a state of intense sympathy, or even empathy—almost identification—with the client. Then, as



Dr. Jean Houston is co-director of the Foundation for Mind Research, director of the Human Capacity Training Program as well as director of an annual Mystery School, and the author of eleven books on the journey of consciousness, including *The Possible Human*, *Life Force*, *Godseed*, and *The Search for the Beloved*. This article is an excerpt from a spontaneous talk given by Dr. Houston to an international Thinktank on Whole Systems Transition based in New York. The Thinktank meets quarterly, and includes guest presenters from different cultures and walks of life. The March 1990 meeting was graced with an eminent psychologist from the Soviet Union. Dr. Houston's talk picks up on the theme of Russia.



the therapist shifts internally, the client can shift as well.

A story of the rainmaker in ancient China has similar overtones. When the rainmaker comes into a village filled with drought, he is very bright and vibrant. The inhabitants cry out to him, "What do you need? Do you need paint? Do you need burning feathers? What do you need to make the rain?" "Nothing, nothing," says the rainmaker. He begins to get more and more weary. "Just give me an empty house, and bring me a bowl of rice every day and let me alone—I am so exhausted now." So he goes into the hut. After three days he comes out of the hut and he's fine and lively again—and the rains come. The townspeople ask, "What did you do?" He says, "When I came into this village, poisoned with the drought of the land and spirit, the drought filled me. What I did inside the hut was to empty myself of this drought, of this poison. And then the rains came."

This identification is the secret of living in any given culture. By first

entering into its consciousness, it is then possible to shift it, whether the "culture" is that of a school, or of a business corporation. You become that culture, chameleon-like. In my experience, the first place to be shifted is the heart. You enter into the culture, you become sympathetic with it, then you open your heart, and you speak to the deep human needs within the culture. Suddenly you find that everything begins to shift as you shift, and people are moved into a sense of their own possibilities. The mind is the last to shift, the last to be persuaded.

Another key to living in the given culture is setting up the lure of becoming, the lure of possibilities. The U.S. Space Program failed because it had little aesthetic understanding. After

the National Aeronautic and Space Administration put men on the moon, many people all over the country were inspired to celebrate. Awesome creativity burst forth. Symphonies, poems, plays and pictures were created in honour of the event and sent to NASA. The people at NASA didn't know what to do with them. They sent them back! There was no aesthetic in the NASA program, so naturally the program died. We should have been on Mars, Venus, and Jupiter by now—in terms of where we were in 1969—but without the aesthetic impetus there was no passion for the possible. Setting up that lure of becoming in the given culture is vital. The lure of becoming, the drawing card of possibilities, comes from the second and third cultures.

Midwifing Planetary Culture

The slogan, "Think Globally, Act Locally," is familiar now to many people. What is interesting here are the explicit techniques by which one can begin to "go global," that is, to become a citizen of global cultures.

For example, we find that flavours or tastes are going global and that may be a very important trend. You can find people experimenting with an enormous mix and match of taste-sense. What is interesting about this is that it

*President Gorbachev comes out
of the Dimitri background;
he then succeeds as an Ivan;
he obviously is an Alyosha,
a being of high spirit.*

is changing consciousness, because taste is one of the more primal ways of knowing. You expand taste, you mix and match its possibilities and you open up consciousness. We can eat wonton ravioli with Mexican hot

sauce. Recently, I was talking to someone who knows the Chinese French cook, Ken Hom. It seems that Ken Hom's mind and sensibility has simply been exploding since he has been cooking and blending Chinese, Mexican and African cuisine. This effect is possible because taste, which is also smell, can open up vibratory fre-

quencies to engage a more global form of consciousness.

To "go global," you shift perception first. You go out of your way to make sure you don't get incarcerated within the taste, the hearing, the music, the ideas of your own culture. You listen to the music of other cultures. You read international literature. I read Soviet science fiction and I even read those weird novels coming out of South America. I read Chinese literature. It's hard for me, but I do it. The stories coming out of other cultures tell you infinitely more than the statistics coming out of the journals. So you are constantly exposing yourself to globality. You watch the global shows on television—public television—so that you feel your nervous system, in very literal ways, is hooked into a planetary ecology.

You begin to turn on to the African sense of rhythm and colour, to the refinement of Chinese calligraphy; to the subtleties of French taste. You even play with language. It is very important for me to learn words from other languages, because, as my mouth forms words like *perestroika* or *glasnost*, or *buon giorno* or *bien avenir*, I begin to acquire those rhythms. I become an available satellite to the sensory rhythms that are coming in. Everyone can learn the crafts of the culture. The knowledge of the culture is held within the art and aesthetic forms.

As the American economic sun sets, we are going to become midwives of culture. Midwifing culture is the great potential profession of the near future. Many people are beginning to do planetary midwifery in their local culture. This activation of the second culture, planetary culture, is becoming for them their true profession. Although hidden under the surface for the time being, it is alive and well beneath the crust of everyday social reality.

The Spirit of Transition

The third culture is the culture of whole system transition. This requires very explicit practices—essentially practices of spirit. There are many varieties of spiritual experience, but I

am talking about spiritual experience in which the entelechy within one releases patterns and impulses for whole system transition. When the human brain is hooked up with different channels of the electroencephalograph (EEG) it is clearly shown that the brain has a great variety of different kinds of frequencies. In states of high meditation, as well as states of rapture, union or creativity, a

multiphasic wave function is accessed, so that certain kinds of cells begin to generate a particular rhythmicity, which then engages and recruits the rest of the brain to that rhythm. Before you know it, that brain is entrained to a very different rhythm.

What is the rhythm? Is it the rhythm of earth cycles, of cosmic cycles? We are not entirely certain but it seems that, phenomenologically,

The Gulububble

NATALKA RASHAK

"like a pocket in time where there is no time..."

Tom, Lester, Sarasvati and the writer have invented the Gulububble and it might well be the most important day in history. Every time they adjust the alpha generators, change some equations, and plug in the extension cord they wind up sending something into the Gulububble. So far, they have sent in tie clips, chairs, lab mice and a cat. Each eventually comes back out. Lester insists the Gulububble is a wormhole in space, but that is unconvincing and our young writer friend is looking for a better explanation.

On her current trip into the Gulububble, she has taken along her journal, and is listening intently to a perfectly white sentient being with wings. [Editor]

CHAPTER SIX

February 14

The angel turned to me, looking at me from where its eyes should have been, and began: "Long ago, at the beginning of time, there was what you call the Big

The minds of children can create images which eventually may be used to describe spiritual experience later in life. This excerpt from a short story that won this year's Prism Award illustrates such a powerful fantasy. Written by 14 year-old Natalka Rashak of Calgary, Alberta, the complete story is published, along with stories by other winners, by Storybook Publishing in Toronto (see page 42).

Bang. You know about that, and you know that all the Time of this universe began then. But something else happened then, and we don't quite know how or where or why. This something else seems to be something like a pocket in time, where there is no time. Where you are now is the somewhere else.

"As I said, we don't know why this pocket happened, although it probably had something to do with the Thermodynamic Arrow of Time and some oddity that shouldn't have been. There may be some people here who know, although we have not found them yet. I'll explain that to you later. But this, where we are now, is that pocket.

"This place, the Gulububble place, is outside of time. It is made up of all the events that ever happened in the universe. It is immense, it goes on almost forever, because each point on the surface is an event. Hills are repetitions of the events, made up of tall columns of different repeated events beside one another. The tallest are probably the movements of the fundamental particles of the universe. Off somewhere here, there's a great valley. I have been there, and so has Lester; maybe we'll take you. It's made up of people. Of living things. Every single person that ever lived has a point there, and every choice they have

the brain shifts and for all practical purposes becomes part of a larger organism. This may be a meta-level organism, but it is nested in something much larger—what we have thought of as Mind-at-Large. Then the brain-mind goes on to recruit many more of its functions. Its latencies become activated and you have a sense of being part of a larger informational flow or pattern that connects. Having

grasped this information flow, you come back filled with ideas and new creative impetus. You come back with a momentum and a passion for the possible. You discover so many closed nooks and crannies, forgotten information and insights that you thought had disappeared. You find that nothing has been lost and there is much more to you than you ever imagined. You become a citizen in a universe larger

than your aspirations and more complex than all your dreams.

Thus, Francis of Assisi, a most disorganized person, comes back from his mystical sourcing filled with ideas and the valour to change the moral sensibility of Europe. Teresa of Avila—neurotic by anybody's standards—returns from her state of unitive being enflamed with courage and concrete specificity to change the monastic sys-



PHOTO BY INTA, TORONTO

ever made has its point too, unless it's a repeating choice. The valley is vast. You can stand on the edge of it and not even see the centre. And if you went far into the valley you could get lost and never find the hills again. But the valley is small compared to the size of the whole pocket. It's sobering to think that all sentient beings that ever were, every one of them, and their choices, can be contained in that one valley. Do you have any idea how big this pocket out-

side of time is?"

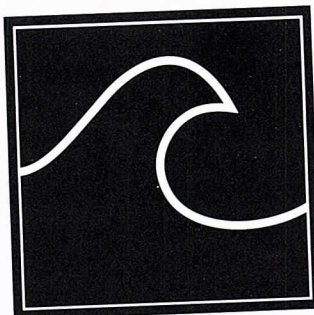
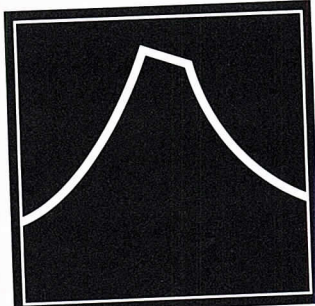
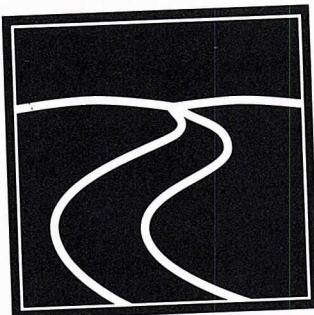
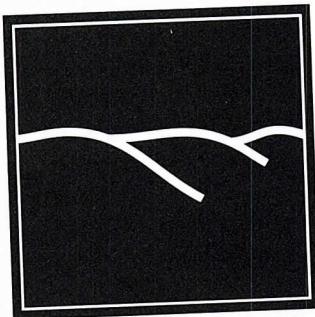
Who, me? I thought. At that point I didn't have any idea of anything, let alone the size of the Gulububble!

"No, how could you? I'll tell you how big it is. The sky, the great grey sky, the same colour as the land and which goes on forever, like the land, is actually part of the land. In places, you can see tiny irregularities on its surface. Those are huge mountains, the size of a small planet. The pocket is spherical and curves

over onto itself. Now that you know how far away the "sky" is, imagine how big the Gulububble is.

"Every time someone or something takes a trip into the Gulububble, they divide themselves into two simultaneous beings, like a drop of oil splitting in half, except that each half is the same size as the original. One goes back where it came from, as the Gulububble dissolves, and the other ends up here. We don't know how, or why. The next time the person takes a trip, they end up here again. But the stacking of events that make up the landscape holds for people, too. So the two people combine to form a composite person, with all the memories of both, like two drops of oil blending, only they blend to a drop no larger. And since the

Gulububble is outside of time, with all time happening simultaneously, so to speak, in the past, present and future of outside, the composites can never be composed layer by layer like that, but are just there, the way Lester is just there and remembers all the experimentation you did with the Gulububble, up until the last experiment. And for the same reason, we have all been here forever, except for you and me. And we will all be here forever, except for you. Forever." ♦



The Other World (in the midst of this world)

tune : *The Blue Danube*

Some of the early research of the Institute of Cultural Affairs was toward finding imagery that could be meaningful across cultures and spiritual traditions. The poetry and art of the Other World was one of these images. In this poetry the elemental character and power of natural landscape were used to describe the journey of the human spirit. This journey traverses the Land of Mystery, flows with the River of Consciousness, toils up the Mountain of Care and bathes in the Sea of Tranquility. The following song describing the journey was written by several members of the research team in 1972.

In mystery strange new land I see, the river of consciousness flows free,
A mountain of care this world for me, and tranquil like sea within there be.
My life is transformed, now wonder-filled, no more shall I live as once I lived,
The Other World here, in this world, is the world that all shall see.

A land strange and vast, an endless plain, the awe-filling meadow lost in rain,
The rocks and the trees on magic ground, entrapped in the mystery I'm found.
My life is transformed, now wonder-filled, no more shall I live as once I lived,
The Other World here, in this world, is the world that all shall see.

The river that wanders ceaselessly, with consciousness wild, the rapids, free,
From spring to the sea, a wide expanse, submissive awareness, endless dance.
My life is transformed, now wonder-filled, no more shall I live as once I lived,
The Other World here, in this world, is the world that all shall see.

A mountain there looms with crags so high, a path winding upward toward the sky,
Upon boulders etched with lines of care, o'ershadowed by worlds my strength so rare.
My life is transformed, now wonder-filled, no more shall I live as once I lived,
The Other World here, in this world, is the world that all shall see.

The sea whisp'ring waves encompass all, e'er beckons with endless rolling call,
Implosion in vibrant silent deeps, unspeakable joy within me leaps.
My life is transformed, now wonder-filled, no more shall I live as once I lived,
The Other World here, in this world, is the world that all shall see.

tem of Spain. Catherine of Genoa, Catherine of Siena and many of the great mystics and creators from all times and places have had similar experiences. We suspect what happens—the brain-mind system engages another level of reality. Have you wondered why we have so much equipment in our brains? Much of it sits there unused most of the time. But humans needed those cells and connectors for survival in the Ice Age, which is when the frontal lobes grew. And humans need it now if they are going to move into global mind, plane-

tary ecology, planetary culture.

Accessing this dimension requires a spiritual practice. But it is a spiritual practice with a certain entelechy: it must somehow be in tune with your own coding, with the patterns of possibility and dynamic purpose encoded in each of us. It requires that you give your brain-mind system time and place every day. You cannot skip the practice if you want to release yourself into the Mind and Soul of Being. There must be real intentionality behind it. That intentionality begins to direct the quality, depth, dimensionality and possibil-

ity of that particular spiritual experience, and you are released into the great patterns of being. The release may be a very subtle thing—it may not come like a lightning flash.

It does not matter what you call the focus of these patterns of being—God, Hypermind—or whatever. We will never have a definition of it and it is absurd to think that we can find one, because “it” exceeds our language and our expectations. But that “it” reaches us so powerfully at certain times we can have no doubt. Sometimes, as in the words of Francis Thompson, it is

felt as the Hound of Heaven. It wakes us in the morning, it sets us on strange journeys, into perilous situations; it takes us off the ladder of success. It is an immense call, summoning all of us to reinvent ourselves and to deepen into the Source levels from which we spring. Once this happens, you begin to live archetypally. You begin to live, for lack of a better term, as an agent of the process. The experience is that of both an immersion in being as well as a partnering of this larger reality.

Release into Archetypal Time

We are in the most critical ten years of human history. We are witnessing the end of history as ideology, as a certain kind of digital or sequential unfolding of political or economic crises. We are now moving into an analogical frame. We are involving ourselves in other histories, such as women's history, and the history of other races. We are moving beyond the historical and psychological dimensions and deepening into the mythic dimension. We are living in high time—a trans-historical, momentous, loaded time.

A new archetypal structure is trying to emerge. We see this in the outpouring of so much mythology, in the catharsis of the old layers of consciousness and in the regrinding of the lenses we have traditionally worn. Behind this catharsis, an extraordinary thing is trying to come through—the next level of the story—the archetypal level. It is coming to us from the future—back from the future. By future, I mean not some event ahead of us, but rather an emergence from the realm of Einstein's space-time. We are in a bubble and something else is about to penetrate from hyperdimensional space-time. (In this regard, we can consider history as the shadow cast from hyperdimensional eschatology.)

I am reminded of a whimsical parable. Imagine that it is 10,000 years in the future. Music has been utterly forgotten. But one graduate student discovers crumbling papers of musical notation and spends her life detecting the meaning and sounds of these

notes. It is a piece by Beethoven. She also discovers plans for musical instruments which she builds. One day, a great concert is held to which thousands of people come. At the intermission, three-quarters of the audience get up and leave, squawking, "What awful speech—it's terrible!" But 25 per cent stay, and 20 per cent of that 25 per cent are saying, "Oh, isn't it fascinating, really—this new form of speech. Isn't it interesting; oh hello, dear, how are you—you're here too—so *avant garde*." But five per cent say, "My God! Music!" They remember.

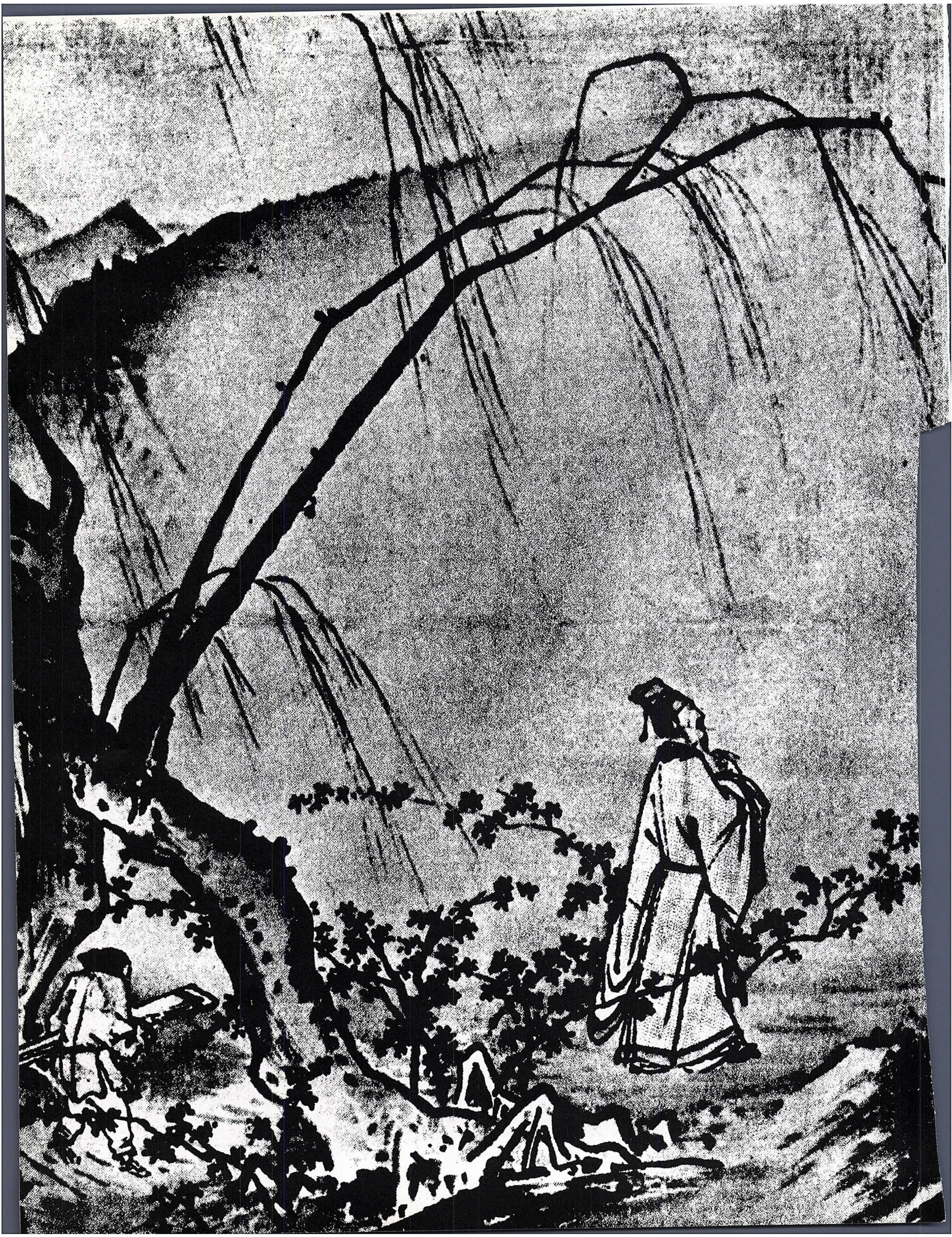
If you read some of the ancient scriptures, like the first words of Genesis, in their original language and sounds, you won't find the words, "In the beginning God created." Hebrew is not built that way. It is possible to recover the original "music" of the sounds which have many levels of meaning. A depth translation from the original Hebrew renders the opening lines of Genesis "Patterns of creation by the Elohim..." or to take it further, "Patterns of creation by the great immeasurable potencies engendering life within the container of the planetary ecology..." This would be a Cabalistic interpretation as by the

great Hebrew scholar Carlo Suares. The phenomenal power and meaning within the actual words and sounds of certain sacred texts, particularly in Hebrew, Sanskrit and high Javanese texts, is immensely suggestive of how we join Great Nature in co-creating a world.

My own belief is that we are at the point of rediscovering "music." We are at the point of understanding and enabling our part in taking responsibility for whole systems transition. We have reached that place in complexity, culture and consciousness that put us on the eve of what I call Type 1 High Level Civilization in which we become responsible on a sensory level for evolutionary and biological governance of the physical systems of this planet. This requires substantial psychological growth as well as increasing our access to mythological and archetypal potencies within ourselves, and deepening into our spiritual sourcing. During this period of evolutionary increase and responsibility we find ourselves being prepared to be co-creators, to go up into heaven and redesign planets, or to stay on earth and set up Paradise. This may lead us

continued on page 38







Journey back to Paradise

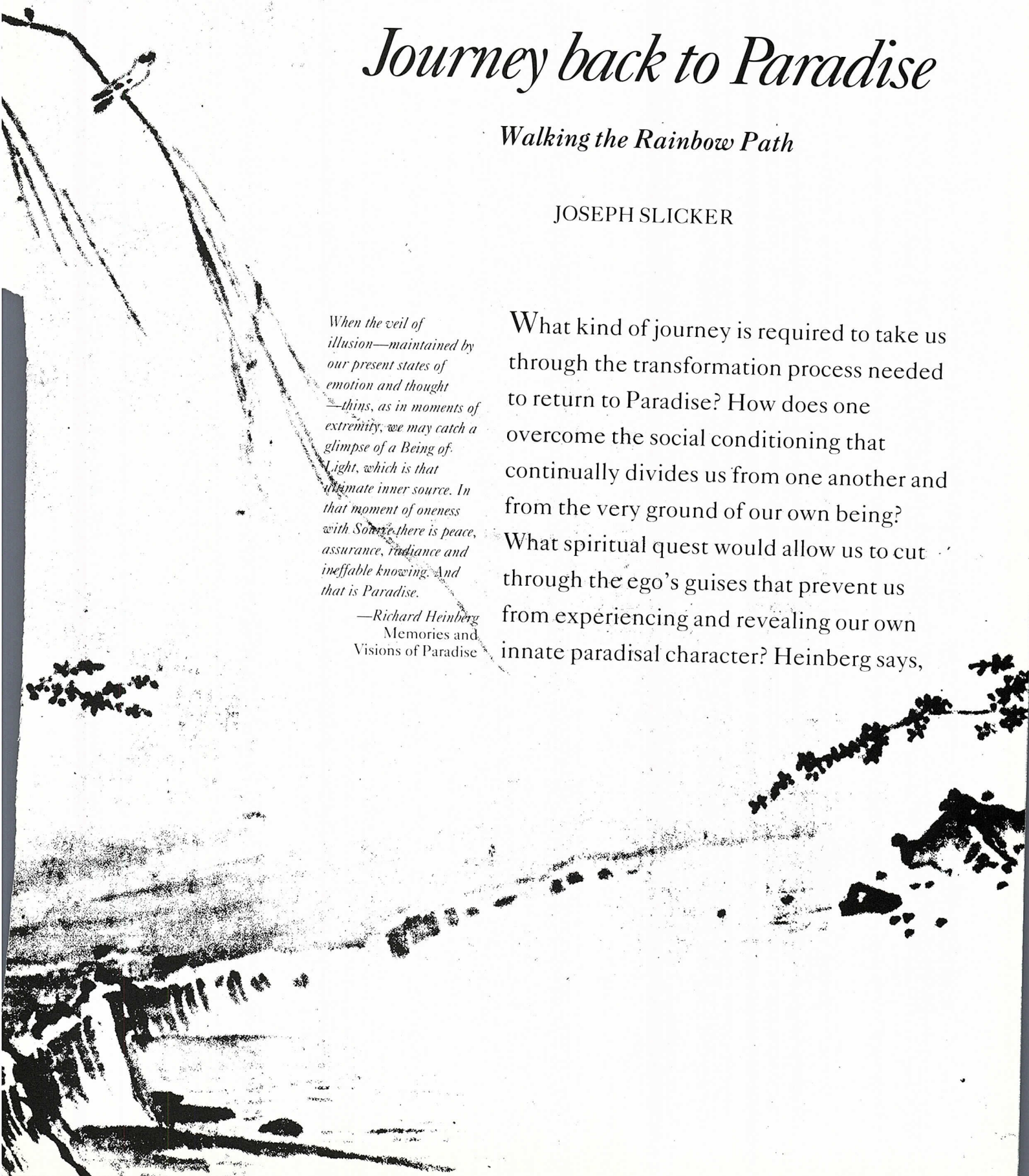
Walking the Rainbow Path

JOSEPH SLICKER

When the veil of illusion—maintained by our present states of emotion and thought—thins, as in moments of extremity, we may catch a glimpse of a Being of Light, which is that ultimate inner source. In that moment of oneness with Source there is peace, assurance, radiance and ineffable knowing. And that is Paradise.

—Richard Heinberg
Memories and
Visions of Paradise

What kind of journey is required to take us through the transformation process needed to return to Paradise? How does one overcome the social conditioning that continually divides us from one another and from the very ground of our own being? What spiritual quest would allow us to cut through the ego's guises that prevent us from experiencing and revealing our own innate paradisaal character? Heinberg says,



"This quest is neither new nor unprecedented. It is neither more nor less than the archetypal hero's journey, identified by Joseph Campbell as central to every mythic tradition."

In *The Tibetan Book of the Dead* there is a presentation of readings that are made to those who are dying or have just died. It is called the *Bardo Thodol*, "Liberation by Hearing on the After-Death Plane." *Bardo* literally means "between two," that is, between two states. It concerns one's journey in the after-death state. The readings were originally conceived by the Tibetans to serve as a guide not only for the dying and the dead, but for the living as well. One could refer to the book as "The Tibetan Book of Birth." The fundamental principle of birth and death recurs constantly in this life. The insights that come from reading *The Tibetan Book of the Dead* indicate that a space may be created in which the various stages of the journey of life are articulated.

Here is what Chögyam Trungpa, a Tibetan, said for Western ears: "The book, *Bardo*, is not only a message for those who are going to die and those who are already dead, but it is also a message for those who are already born; birth and death apply to everybody constantly, at this moment."

There are many ways to articulate this one quest. Part of the struggle with our mythic consciousness today is to find ways to do so while addressing the spiritual depths of all people. I will use the journey as it is articulated in *The Tibetan Book of the Dead*.

The instruction given in the book serves to recall to the dead person the experiences of initiation and the teachings he or she has received. The instruction is an initiation of the dead into the *bardo* life, just as the initiation of the living was a preparation for the Beyond. However, this "Beyond" is not a world beyond death, but a reversal of the mind's intentions and outlook. It is a psychological Beyond, or a redemption from an earlier condition of darkness and unconsciousness; and it leads to a condition of illumination



This "Beyond"
is not a world beyond death,
but a reversal
of the mind's intentions
and outlook...
a redemption from an
earlier condition
of darkness
and unconsciousness.



and release, to victory and transcendence over everything "given." The book, as its editor W. Y. Evan-Wentz feels, describes an initiation process whose purpose is to restore to the soul the divinity it lost at birth.

Jung, in his introduction to the book, states that it is a characteristic of Oriental religious literature that the teaching invariably begins with the most important item. In the book, the initiation is a series of diminishing climaxes ending with rebirth in the womb. For the purpose of understanding it from the perspective of Western psychology, Jung suggests that we ought to read the book backwards.

The journey in the book begins at the time of death with meeting the clear light, then moves through two more stages until rebirth into a new state of being in the earthly flesh. For the purposes of this article, this process will be reversed. In addition, other forms of talking about the states and gods of the stages will be used. This is in perfect keeping with the *Bardo Thodol* itself, which states that people will bring their own traditional symbols to grasp the *bardo* experience.

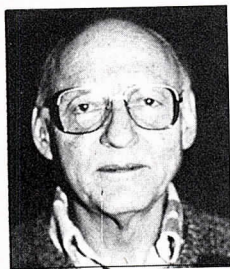
Neurotic Realm of Stage One

Jung says that stage one is marked by neuroticism or the tendency of wanting to live and to be born. We can see its activities in the six realms or states, lower dimensions, or "worlds" into which one may be born. The following story illustrates the lowest realm of the first stage.

There is a young man in his twenties who has had AIDS only a short time but it has quickly taken its toll and he seems to be only a month or two from death. Ever since he was a teenager he has abused people. Now he refuses to see what has happened and is happening to him. His anger grows more intense. Whereas he always seemed to project his anger outward onto others he abused, it now is all turned in upon himself. He is locked into his own anger. Which one of us has not seen ourselves in a similar situation even though it may not have been so dramatic? It is called in the *Bardo* the Hell Realm or world.

Development of Hell Realm

This is the most intense dimension. There is a build-up of energies, of emotions, to a crescendo, so that at some stage it becomes unclear whether the energies are controlling you or you are controlling them. An intense temptation to fight begins to develop, and that paranoia also brings terror. Then it begins to turn against itself. Striking out at the projection becomes a striking inward. We try to run away, but it is too late; we are the anger itself, so there is nowhere to run. We are haunting ourselves constantly. That is the *development of hell*.



Joseph Slicker served in leadership roles for over thirty years with the Ecumenical Institute and The Institute of Cultural Affairs. As researcher, catalyst, facilitator and guide, he has played key roles in community development work on the West Side of Chicago, and in large village development efforts and projects in India and Kenya. He now lives in Dallas, Texas. This article is a second excerpt from his paper, "The Role of the

Elder in Relation to Whole Systems Transition" developed for the Think Tank on Whole Systems Transition. The first excerpt appeared in the March 1990 edition of Edges. The paper is one of a series of monographs.

Realm of the Hungry Ghosts

Or perhaps we are caught up in the consumer society's image of itself. We buy, buy, and then buy some more. We immediately lose appreciation of what we have and still want to buy more. This is the *hungry ghost realm*.

In this realm a sense of poverty and at the same time a sense of richness operate simultaneously. The joy of possessing does not bring us pleasure any more once we already possess something. We are constantly looking for more possessions, but it turns out to be the same process all over. This results in a constant intense hunger which is based not on a sense of poverty but on the realization that what we already have we cannot enjoy.

Brute Realm

I am a white male Westerner. I live in a culture that suggests superiority in each of these characteristics and enforces it through laws and cultural mores in the case of the first two and through economic tyranny as well as arrogance in relation to other cultures. I hate to be called into question about this. It is more comfortable just to associate with a small group of like-minded friends, give to the political party that keeps everything like it is, and not to pay attention to what is going on otherwise. This is the *brute or animal realm*. We begin to play deaf and dumb, intelligently playing ignorant, which means one is completely concealing another area, the area of detachment and a sense of humour. It is symbolized by animals, most of which cannot laugh or smile. Although they may have joy or pain, the sense of irony or humour is not known to them. This attitude is developed by setting up things as secure, practical and solid. Such a person may be efficient and highly mechanical at the same time. Anything unpredictable fundamentally threatens the basic pattern.

Human Realm

Much of the time, however, I seem to get along in pretty

good shape. I try to be a solid citizen. I have trained myself well and am skilled in the practical reason of our culture that can get things done and bring about the "good things in life." All in all, I do well. I try to be a good human being. This is called the *human realm* or *world*. It is based on passion, the tendency to explore and enjoy. It is the area of development and the constant effort to enrich. One invents all sorts of tools and builds up his or her world with tremendous success and achievement. This in turn produces more sources of passion and intrigue. Our egoism is strengthened and pride develops.

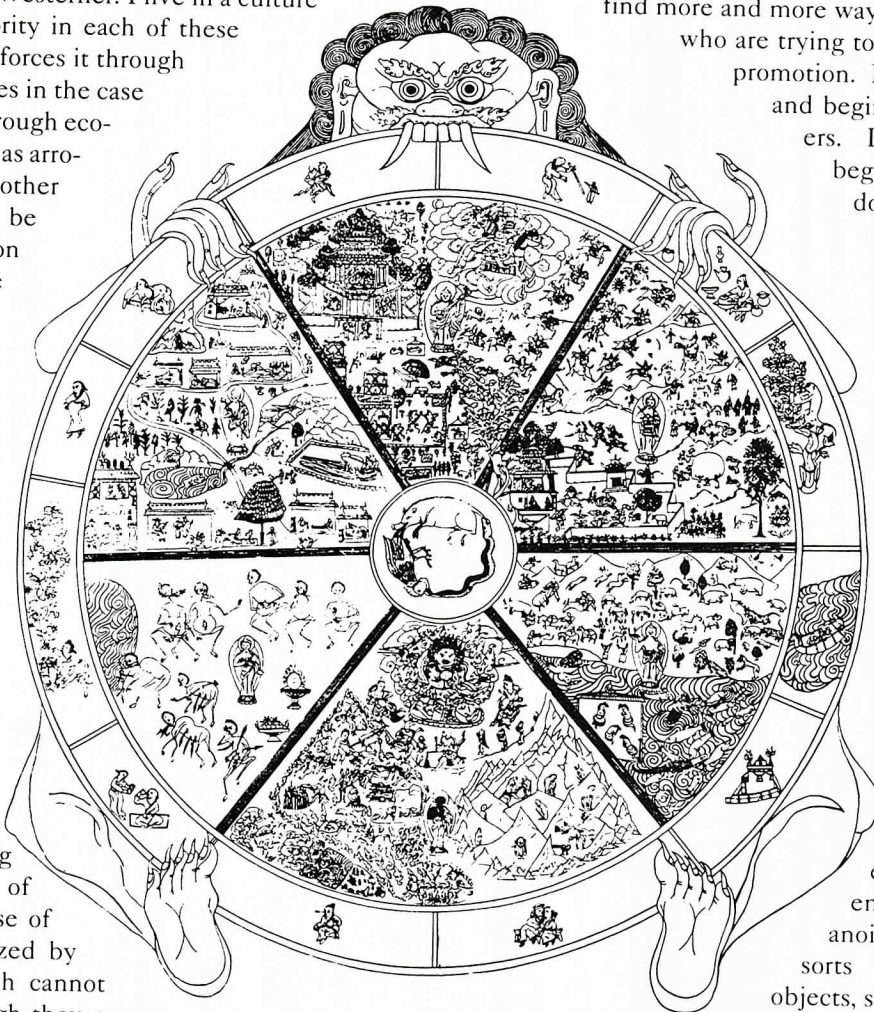
Realm of the Jealous Gods

As my work develops I find that I am running to stay ahead. If I am to climb the ladder of success, then I have to find more and more ways to stay ahead of those who are trying to get my job or the next promotion. I run faster and faster and begin to be envious of others. In fact, my jealousy begins to seek ways to put down others who are ahead of me or seem to get in my way. This is the *realm of the jealous gods*. It is the realm of jealousy and envy, not as we generally think of them, but based on survival and winning. It functions within the realm of intrigue. There is always a tendency to look back and suspect my own shadow—whether it be a real shadow or someone else's strategy. It embraces a form of paranoia that picks up all sorts of faint and tiny objects, suspecting each one of them. Every experience in life is regarded as something threatening.

Intrigue becomes my life style and whole livelihood. It can be based on any kind of relationship, whether emotional, business, family, friends or society.

Realm of the Gods

Nevertheless, after all is said and done, I have been doing well. I am a good provider, husband and father. I sup-



The Tibetan Wheel of Life

port my community, go to church and give to charities. I try to be a good person and have begun to get somewhat of a reputation for taking upon myself civic duties. We have just moved to a new section of town which we regard as a fitting symbol of our success. I play it low key, though. I allow neither myself nor my family to put on airs. The other day I was introduced as a saintly kind of person. This is the *realm of the gods*. This is the final realm of the first stage. One begins to realize one's individuality, and individuality brings a sense of responsibility, of maintaining oneself. This is not without pleasure and gives me a sense of peace. It is a realm of pride. It is pride in the sense of building one's centralized body, preserving one's own health; in other words, it is intoxication with the existence of ego. I begin to give thanks that I am somebody, and this, of course, leads to maintaining myself, which in turn brings a natural state of comfort and pleasure, of complete absorption into myself.

Sometimes things go well. At other times, I seem to go back and forth from one realm to another. This continuous change in posture begins to produce great anxiety in me. The terms, "rat race," "pressure" and "stress" all seem to describe my feelings. The swirl builds up, the claims mount, people won't let me alone. I jump from one thing to another; there seems to be no rest. Even if I take a break or a few days off, the pressure still mounts. The furies seem to have hold of me. I take some sessions with a therapist and that seems to settle me down a little. I hope it lasts.

At this point something may happen. The furies may grab me again, so to speak; I may go into deep despair or despondency, or I may become completely exhausted with it all and not be able to go on. I may even think I am losing my mind. The happening may come as a cataclysmic event or a slow erosion in my life that eats all defenses away. In either case, finally a dam breaks. Awareness bursts into my being that all the six realms or any other type of realm I might dream up cannot be a final base for my life;

that none of the relationships I create to make my life meaningful is adequate. The walls around my ego have collapsed. This is not to say that these are passing thoughts. The happening is so total that it is as if the whole cosmos itself stands in judgment that all my attempts have been futile and what I have been searching for does not lie within the supremacy of the ego.

Facing the Light

If I accept this judgment, then I am *facing the light*. From then on, Paradise becomes the predominant vision in my life, no matter how dim it may seem at times. I can never exist seriously in the six realms again even though they may still taunt me, as we will see later. The death at the end of this stage is confirmed by resurrection as the second stage is entered.

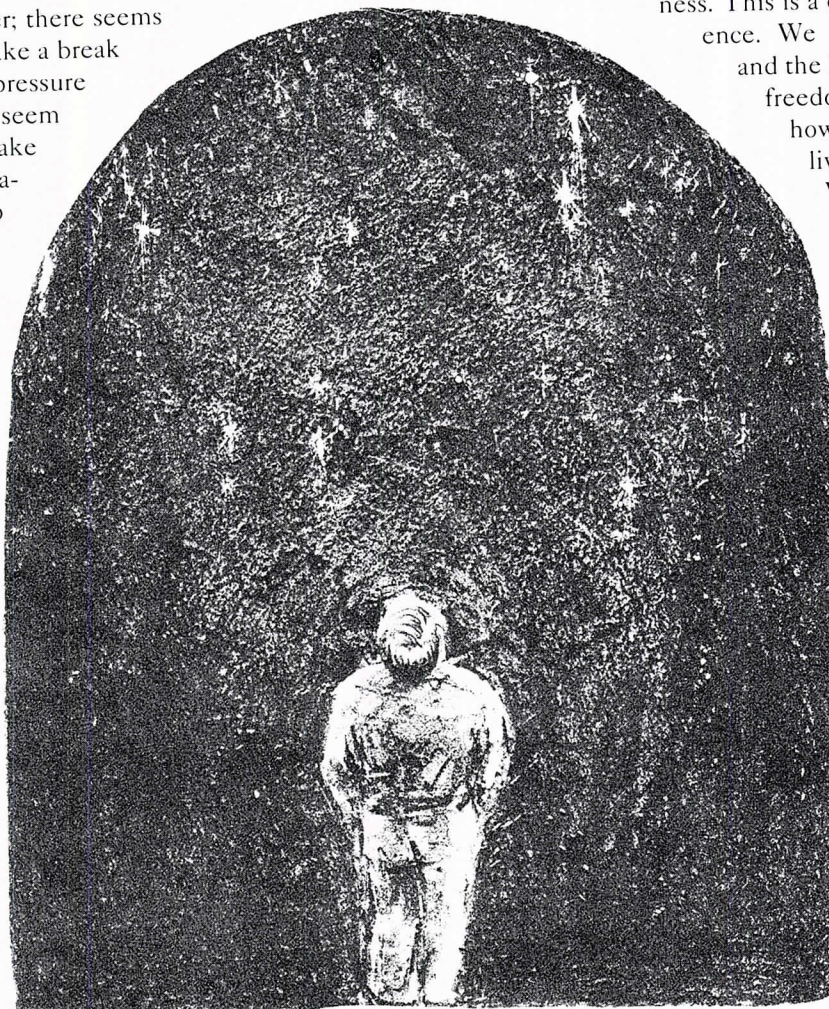
The journey back to paradise takes us through three stages. Each stage is a different dynamic and a different aspect of life. This article deals only with the first stage in any detail. Stage one is the fundamental collapse of the ego's attempt to delimit our lives. Symbolically, it has been called a death and resurrection, for if we embrace that calamitous happening as exactly what should happen—

and reaffirm it—we have a new life of openness. This is a once-and-for-all experience. We know what happened and the kind of exhilaration and freedom it has given us—and how it has changed our lives from dread to bliss.

We have turned to *Facing the Light*. We know we can never go back to the old ways.

And yet we do. But life is different now, for we indeed know that we cannot live the old life, and we know what the old life can be. In the *Bardo* we find that there are companies of gods and goddesses who are arranged with the mystic colours and light-paths of the wisdom deities. We move on through the "Wrathful Deities" and the "Knowledge-Holding Deities"—visions that appear out of the intellect

continued on page 22



Atonement with the Father from *Scenes on the Journey* by Ilona Staples.



Untitled, 1930. Isamu Noguchi.

In Zen temples, the priest is known as a person of peace. But in the very early part of training, priests are known as *umsui* in Japanese, meaning “clouds and water.” A young trainee in the temple is actually summoned not by name but as “clouds and water.” So it’s “Hey, clouds and water, come here; hey, clouds and water go there.” The purpose of this cloud-water title, *umsui*, is to instill in the heart of the young trainee the image of being like the clouds that float through the sky without going over to one village and saying, “These people have been bad and so I will not rain” and going to another village and saying, “These people have been good so I will rain.” The clouds go freely throughout the sky, disappearing and reappearing in a perfectly natural way.

That is the cloud part of the name. The water part of the name is there to remind the trainee that water seeks the lowest level, that water seeps into the depths of the

Clouds, Water and Great Being

HIRANO KATSUFUMI TANTO

earth and flows from high to low. It always seeks and chooses the low place, again perfectly naturally obeying the laws of nature—flowing as water into the valleys, evaporating and appearing as clouds and going to the sky, and then coming down on the earth as rain seeking the lowest level again, and completing the cycle over and over again.

The young trainee is taught to be like that, to be like the sky, to be like the clouds and the water.

Another expression when we refer to young trainees is *daishu*, an abbreviation of a longer term that means pure being—great ocean being—abbreviated to just “great being.” This is even better than the other term, *umsui*, because it reminds the trainee that he or she is a great being, representing more than they can imagine. That they themselves are everything that is wise and everything that is ignorant, and that all that is good in the world is them. All creatures are me. This is useful in teaching the trainee how to live, how to view the world and how to operate in the world. They learn always to see the beauty in everything and not just in what people call beautiful. And they learn to make everything they do every day a blessing, to see it as a blessing and to offer it as a blessing. So, when one goes to the bathroom, it is the great being that is going to the bathroom, the great being that is washing the dishes. We can do all the things we do as great beings.

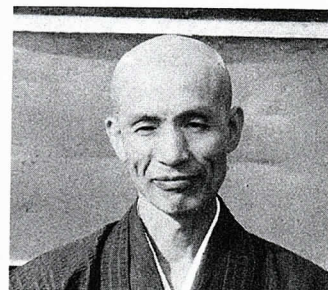
...when I recognized myself in condemned murderers, my life began to change.

I used to visit the Federal Penitentiary at McNeil Island in Washington State. I would go with my translator to sit (meditate) with people who were the worst offenders, people who were on death row and had been in solitary confinement. Those people could sit without the usual hang-ups that people have—why am I doing this? I’m wasting my time. Those on death row have only time to waste, and it made their sitting much more meaningful. We, too, can try to be like the people on death row; we can feel a sense of urgency in our life; we can be grateful for everything in our life. We can sit, with a pure heart, without any hope of reward—just like a condemned prisoner.

This image of the prisoner is a wonderful thing for us to look at. The first time I went to the Federal Penitentiary at McNeil, I think I really understood for the first time in my life what all of my teachers had told me about loving my neighbour and about being the other. I didn’t have to hear them say that they accepted me as themselves. I felt it, I knew that we were one being even though we were separated by iron bars as we came and went. That, more than anything, taught me how closely related

we are as human beings. All of our teachers have said that we are on the same path, and when I recognized myself in condemned murderers, my life began to change and my practice began to have some meaning. I now make a practice of going to prisoners as often as possible. I have many groups of sitters that I check on from time to time in Gihue and Tokyo and many other places.

In one prison for women we have a practice going. We are obliged to recognize the unity that we are part of and to make every effort not to look at the differences, or rather, to go into the differences and seek the commonality in those differences so that we truly live our human lives as human beings.❖



From a talk presented at Our Common Future Conference, Oaxtepec, Mexico. Katsufumi Tanto is Teacher of Meditation in the principal temple of the Soto Sect of Zen Buddhism in Japan.

and throat centres, respectively. Their appearance symbolizes the end of stage one.

Rainbow Bridge of Stage Two

We begin stage two with five "Peaceful Deities" who are manifestations of the light-paths of wisdom. ("Deities" as used here, are personifications of archetypal forms of primordial and universal forces, laws, or spiritual influences of our basic nature, which sustain us and finally make our emancipation possible.) Stage two is the stage where the same happening occurs over and over again. Life is continually dying and being reborn. Poetically, this is the path of the rainbow bridge. We are taking steps toward the light. Each step on the path is one of rebirth.

The five Peaceful Deities or wisdoms do not necessarily come one after another in our daily life. Rather particular wisdoms come when needed to meet the specific habit patterns to which one is succumbing. Each wisdom is different and yet not dissimilar, for each has the quality of reflecting or opening the door to the others. Each step on the rainbow path of Stage Two is a recapitulation of Stage One.

Recurring Promise of Stage Three

At the same time, stage two is sustained by the vision of stage three. That is, entrance into stage three, or Paradise, happens in the rebirth dimension of stage one. But stage

three is always coming in the future as we walk stage two. Stage three is neither a linear extension of stage two nor is it a static state in which one exists. It comes both now and is always coming again. It is a promise, but a promise that is over and over again restated. In stage one, Paradise enters our life; in stage two that happening is continually re-enacted, and in stage three it is completed. The full realization of this dynamic is all that matters—the canopy in which all else takes place. So the journey goes on across the rainbow path which bridges this world and Paradise. We walk stages one, two and three in their dynamic relationship.



*But what if
we stumble on the path?
Is paradise then lost?*



Stumbling on the Journey

The question comes up, "Can we measure how far we have gone on the path?" The answer is both yes and no. It is "yes" in that we can see the signs of the journey. Perhaps the first awareness is how far we have failed to come on the journey. All the ways we have had of measuring a journey are turned upside down. As life has moved beyond one boundary after another, we see the fragments of the self raising up conflicting values. Ambiguity becomes almost unbearable as we attempt to embrace the opposites. All this blows our ego's morality into a thousand parts, but points toward the foundation of a genuine ethic. Yet, after a time, we do begin to see that we are responding more and more to wisdom's searing lights. And, in stage two's call, to die again and again in order to be reborn, we see that our dread of dying becomes the bliss of rebirth. Our willingness increases to follow our bliss.

On the other hand, the answer is "no." From the standpoint of studying how the great ones have responded to the visions and final no-vision, phenomenological descriptions have been laid out in the *Bardo*. But these are maps of the journey and not the journey itself. All people have to walk their own path. No one else can walk it for them. And perhaps when we think we have gone far down the path, it is precisely to discover that maybe we have to start all over. But to walk the path is to be delivered from this kind of judgment and its anxiety. Every step is a beginning one as it is also an ending one. No one can finally judge another's path, or even their own. We have only one task and it is to walk the rainbow path. Our only goal is to walk the rainbow path. And by doing so we find our peace and comfort, we find our strength and sustenance, and we find our bliss and ecstasy.

But what if we stumble on the path? If we do, is Paradise lost then? This is to misunderstand the dynamic of the stages and the rainbow bridge. Indeed, the "stumble" itself is a gift of the path. It jars our awareness to see again that Paradise, depending on one's way of expressing it, is only a step away, a breath away, a reaffirmation away, a decision away, a return to our centre. But this is to continue on the journey—to walk the rainbow path—to live in the other world in the midst of this world. ♦



Crossing the First Threshold from *Scenes on the Journey* by Ilona Staples.



Homeless women are finding their strength in a story about compassion that goes back thousands of years.

The Wisdom Project For Homeless Women

SHARON TURNER AND LAURA ANN WALTON

One cold morning last February, a young, black single mother with two children appeared at the door of Maryhouse in Sacramento, California. They had huddled through the night at the Greyhound bus station. A security officer had referred the woman to the daytime shelter. Tamika and her children—Andy, age two, and Shamika, three—were ushered into the office to learn about the Maryhouse program. One of the

staff interviewed Tamika. She had been evicted from her apartment a month before when her husband had beaten her and stolen the rent money. She had stayed with relatives for a while, but ten people in a one-room apartment was too crowded, and her husband was looking for her. So Tamika gathered her children, put a few belongings in a brown plastic trash bag, and used her few remaining dollars to ride the bus from Oakland to Sacramento. Alone in a strange city

with two small children, Tamika wondered what her future would be. Raised by her grandmother in an old house in Oakland, Tamika had never been homeless before, never been in a shelter. She and her grandmother had been poor, but there had always been dinner on the table when Tamika got home from school and her little bed had a warm blanket.

A week later, a thirty-year-old woman arrived at Maryhouse for breakfast and a shower. She began to



Barbara and Meg celebrated birthdays at the recent Maryhouse birthday ritual. Wise in the ways of the Underworld, they hold the promise of rebirth from the depths.



Maryhouse staff join a former homeless woman, Patricia, and her family at a special house blessing ritual to celebrate her finding a place to live.

tell fragments of her story. Over the next few days Maryhouse staff gradually learned what had happened to her. Rosie was addicted to cocaine. The previous year, her only son, who was five years old, was struck by a car in the parking lot of a downtown motel where drugs were easily available. He was placed in a foster home and the courts ordered his mother to go into a drug rehabilitation program, get parenting classes, counselling and a secure house before being reunited with her son. She found the obstacles to achieving these directives so overpowering that after a brief attempt to attending Cocaine Anonymous meetings, Rosie resorted to prostitution in order to get a few dollars to buy food and more drugs. In debt to her supplier and afraid of recent police sweeps, Rosie had come to Maryhouse for temporary shelter and safety. Rosie later told the staff that she had been on the streets since she was thirteen years old and that she had run away because her step-father had repeatedly molested her sexually.

One morning in late April, a dishevelled young woman wearing a torn denim skirt and a dirt-encrusted army jacket waited in the line. Her stringy blonde hair was

held back with a pink plastic barrette. She had to be coaxed into the dining room. She refused to eat until the other guests had finished their breakfast. They were beginning to complain about the offensive odour of Mindy's dirty clothes. She began to rock back and forth in her chair as a Maryhouse staff member tried to talk with her. Over the next few weeks the staff learned that Mindy had been living outside in an old cardboard crate down by the levee. How does anyone begin to learn the story of a badly damaged person who has learned not to trust because she has been so often driven away?

What do the three women in these stories have in common? They are young. They are women. They have suffered physical and emotional vio-

lence. They are living out the woundings of drug addiction, loss of children, and sometimes mental illness. And they have now joined the ever-growing group of women who have no other dwelling place in our cities but the shelters and the streets.

What is it like to live in a permanent crisis situation as a member of a minority group within a larger society all too willing to believe that the homeless are lazy people who want to live on the streets and prefer to get free food at soup kitchens rather than to do an honest day's work? It is not enough to liken the homeless woman to a heroine who must accomplish certain tasks to achieve her goal; she is outcast and despised by many in the mainstream population. What then happens to the psyche of a Tamika, a

Rosie, or a Mindy? She enters a state of being a permanent refugee, a displaced person alienated from ordinary life. Not only a stranger in a strange land, but a wounded and battered stranger, the homeless woman functions with a shattered sense of self, may be unable to trust, must be always ready to pick up and move on because shelters are full, or because police are clearing out homeless campsites.



Sharon Turner, on ICA staff for twenty years, has worked in human development and leadership training programs in the U.S., Canada, Venezuela, Brazil and Portugal. Sharon recently joined the Maryhouse staff as Director of the Women's Wisdom Project.



Sr. Laura Ann Walton, S.M., a Sister of Mercy since 1963 and the founder and director of Maryhouse, has taught literature, mythology and creative writing, and served in leadership and administrative positions in secondary education and within her own community.

Maryhouse was founded in Sacramento in 1986 as a hospitality and resource center for homeless women and children. The center is located just on the outskirts of downtown Sacramento. Over the past four years, Maryhouse has served over 7,000 women and children. In the first two years the main emphasis was on developing emergency services and a referral network to assist clients in meeting their emergency needs, such as hot meals, nighttime shelter, products for personal hygiene, showers and laundry. In addition, the clients' search for housing was facilitated by providing them with simple resources such as use of a phone, the Maryhouse mailing address, assistance with transportation, and one-to-one advocacy with various social service agencies. So Maryhouse became a support network for many hundreds of women searching for housing. The needs of their children were addressed when Maryhouse opened a school for homeless children called Mustardseed. The school provides a daily curriculum for the children, and the staff works with mothers to assist in getting the children back into regular school.

However, walking the journey with the clients over the past few years has convinced the staff that even though badly needed, emergency services alone are not sufficient to address the deeper needs of the homeless woman. The breakdown of personal resources that the homeless woman experiences is symptomatic of the systemic breakdown that all society is undergoing. It is not just a matter of patching up the old system, but of creating a new way of being together. The experience of homelessness so impacts the woman's psyche that she enters a different state of being. She will never return "home."

In fact, the increasing and widespread phenomenon of homelessness in the United States has propelled everyone to some new level of con-

sciousness. Everyone is aware at some level that the basic patterns which have constituted a sense of security and of having a home are dramatically shifting—a new journey has begun both for the collective psyche and the individual person living out, on the sensory and psychological levels, the story of late twentieth century homelessness. This experience of physical and psychological trauma cuts through to the deep levels of the psyche, to the mythic and spiritual templates of existence. Walking the journey with homeless women, then, is an opportunity to work in the world of the depths, to encounter on a daily basis the age-old mythic patterns, the depth story transforming itself. Many myths play themselves out in the lives of the homeless: the descent of

*Walking the journey
with homeless women
is an opportunity
to work in the
world of the depths.*

Inanna into the Underworld, Isis' search for Osiris, Psyche's road of trials on the way to reunion with her beloved. But for the purposes of this article we will explore the myth of Demeter and Persephone. This ancient story is about the wrenching apart of the feminine—mother from daughter—and the process, not only of their reunion, but of their transformation.

The mysteries of Demeter persisted in the ancient world long after the world had shifted into the patriarchal order. The myth is multi-dimensional. On the surface, the patriarchal dimension shows up in the story of violence and rape—the story of the daughter seized and taken by force to the Underworld, leaving her grieving mother to wander the earth in search of her. The cosmological dimension emerges as all the earth mourns with Demeter, reflecting her rage at her daughter's loss and betrayal.

Demeter is an ancient goddess whose story can be traced back to pre-patriarchal times to the Neolithic Great Goddess. Demeter and Persephone and Hecate (who figures in the myth as an ally), are together the ancient triple goddess. So, at another level, the story involves the



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Love lies differently within us
for it is constant. It lies as long and
sinuous as the black tree trunks that
rise from the forest and stand erect
like men. It marks the days as perhaps
nothing else, as days are drawn forward
by the matters of life, and life draws
its greatest matter from this. It is in
the hearts and tongues of men. It walks
with them like it was a shadow,
formed out of the dust of the earth
and filled with the breath and
immanence of God. Love we dispute
as men and turn to reason as all else,
though it flounders in reason, and balks
and brays against it. It is temperate
in form, though it comes lustily and
with anger, or softly as wind.

breakdown of the powers of the goddess and the relegation of the feminine values to the Underworld. This ancient myth is lived out every day at Maryhouse in the women whose families are torn apart, whose whole lives have been shattered by rape and violence, who have, like Demeter, become mourning wanderers, and who, like Persephone, dwell in the Underworld.

At another level of this myth, the pre-patriarchal level, the story becomes one of the goddess willingly surrendering herself to the depth world, and to union with Hades, in order to bring about the renewal and transformation of life. Persephone, by her active willingness to descend into the mystery, becomes a powerful goddess who experiences the full cycle of womanhood, eats pomegranate (which represents the "seed" of man) and, through her voluntary descent into the mysteries of the Underworld and subsequent cyclical return to the upper world, renews the earth.

The homeless women who come to Maryhouse live out Persephone's descent into the Underworld as well as Demeter's grief-filled rage at the loss of her daughter, at the loss of herself. It is in this context of homelessness, however, that the myth begins to shift. On the surface, Persephone is victim, just as it is possible to see the homeless woman as victim of society's injustices. As one descends into the story, however, it is clear that the homeless woman is called to seek her own power, her own depth, to enter into the mystery of the Underworld in all its dark wisdom, and thus through this death and dismemberment, to be reborn, transformed not only for herself, but for all of society.

It is in this context of seeking the submerged story that the Maryhouse Wisdom Project was birthed. The goal of the Wisdom Project is to look deeply into the story of the homeless woman in all of its dimensions—sensory, psychological, mythical and spiritual—in order to achieve an understanding of how this story is helping to transform the story of our culture.

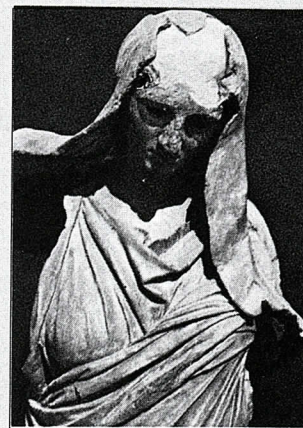
DEMETER lost her gaiety forever when Persephone was taken from her. Hades fell in love with Persephone and went to ask Zeus's leave to marry her. Zeus feared to offend his eldest brother by a downright refusal, but knew also that Demeter would not forgive him if Persephone were committed to the underworld; so he answered politically that he could neither give nor withhold his consent. This emboldened Hades to abduct the girl as she was picking flowers in a meadow. The only news Demeter could get came from old Hecate, who had heard Persephone crying 'A rape! A rape!' but, on hurrying to the rescue, found no sign of her.

Armed with this evidence, Demeter and Hecate approached Helios, who sees everything, and forced him to admit that Hades had been the villain. Demeter was so angry that, instead of returning to Olympus, she continued to wander about the earth, forbidding the trees to yield fruit and the herbs to grow, until the race of men stood in danger of extinction. Zeus begged her to be reconciled to his will. But she would not return to Olympus, and swore that the earth must remain barren until Persephone had been restored.

Only one course of action remained for Zeus. He sent Hermes with a message to Hades: "If you do not restore Persephone, we are all undone!" and with another to Demeter: "You may have your daughter again, on the single condition that she has not yet tasted the food of the dead."

The wily monarch consented; but, alas! the maiden had sucked the pulp from a few seeds of a pomegranate which Hades offered her. This was enough to prevent her complete release; but a compromise was made, by which she was to pass half the time with her mother, and the rest with her husband Hades. Demeter allowed herself to be pacified with this arrangement and restored the earth to her favor, imparting to mankind valuable grains, and the knowledge of agriculture.

—adapted from Robert Graves, *The Greek Myths* and from *Bullfinch's Mythology*.



Demeter mourns her loss.

The correspondences with the shifting patterns in world culture are significant: the patriarchal level of the Demeter/Persephone myth surfaced at a time when the culture of the Great Goddess was in decline, when the patriarchal culture was in ascendancy with a value system maintained by force and domination. Today, we see the five-thousand-year-old patriarchal systems in decline and breakdown and the mythic stories again on the rise. In the Demeter and Persephone myth, we see the rise, the re-unification, the return of the feminine. The Maryhouse Women's Wisdom Project rises out of that feminine vision of a reborn community centred on feminine values. These values include a reverence for all life, nurture, cooperation, power *with* rather than power *over*. These are based on the understanding that out of dying comes new

life, that all creation has dignity and worth, and that the process of life calls for compassion and celebration. Mythically speaking, the Wisdom Project invites women to undertake the transforming journey for themselves and for the renewal of all of society.

What does the Wisdom Project really look like? First, there is the **curriculum of daily activities**. Each member participates in this. A family life empowerment program offers parenting and health classes and chemical dependency rap groups. Each of these sessions is facilitated by volunteers from the Sacramento community. Workshops deal with strategies for finding housing and with women's alcohol and drug recovery processes. A job skills component deals with job readiness, literacy

skills, computer and clerical skills, resume writing, dressing for success, and techniques for job interviewing.

But the deeper level is also addressed through various empowerment skills. There is a very popular art therapy class, the products of which become wall decor for Maryhouse alongside prints of the works of Berthe Morisot, Mary Cassatt, and Georgia O'Keefe. We plan to include dance and music. Empowerment includes the willingness to recognize a person at her deepest levels. So the curriculum includes quarterly Recognition Days to celebrate victories when someone obtains housing, finds a job, or completes a drug or alcohol rehabilitation program. There are also baby showers, monthly birthday rituals, art fairs, field trips and public awareness programs.

Recently, a ritual birthday party was held at Maryhouse to celebrate not only each person's day of birth but to honour and recognize her birth from the Underworld. About twenty women whose birthdays spanned January through May gathered with the Maryhouse community in a festive atmosphere of birthday cakes, candles, flowers, special readings and gifts. At the heart of the celebration, each woman was asked to share an important event from the past year. Comments included, "I'm finally out of prison." "I witnessed the birth of my nephew." "I've stayed off drugs for thirty days." "I'm grateful I've held my family together." All of these are weavings from the Demeter/Persephone myth.

The second component is the



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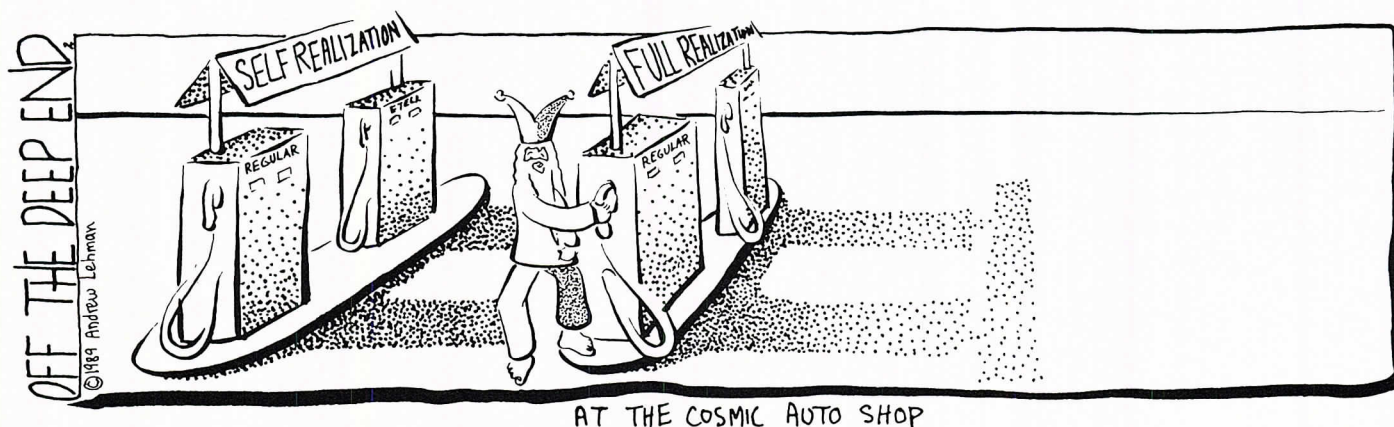
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mentor program, focusing on ten to fifteen Maryhouse women and ten to fifteen volunteers from the Sacramento community who have decided to work together on a year-long interior journey. The Mentor Program is an in-depth approach to the healing/wholing journey of all women. The process involves reciprocal learning; this is not a big-sister approach, but a process of mutual learning, a bridging of the depth worlds.

One part of the mentor program involves an overnight camping trip by the mentors and mentees. Building fires, putting up tents, climbing ropes, boating, hiking, and outdoor cooking break down the ordinary barriers which separate these women. They begin to listen to each other's stories and value each other for who they are, rather than by the surface standards applied in daily life. When women's journeys are woven together in this way, the submerged story can rise. The world is changed as women share their journeys and recognize that they

have "known each other from of old."

The Wisdom Project is guided by a group of women who have agreed to enter a process of reflection on the project's programs, in search of the seeds of wisdom which give birth to a new way of being. It includes women of influence in Sacramento from politics, medicine, art, education, psychology, sociology and spirituality. These are women who have said "yes" to the process of embarking on the journey with homeless women to learn their wisdom, to enter the mystery of the Underworld, to re-learn the wisdom of the earth. And in each level of the program, whether it be a meeting of the Wisdom Council or a daily session at Maryhouse on developing literacy skills, the intent of the Women's Wisdom Project is to create a community based on feminine values, committed to entering the transformative process at the deepest levels of human experience. Nothing less is required for the next stages of the journey of our planet. ❖



James Hillman Revisions Therapy

Excerpts from an interview with Michael Ventura

Poet Robert Bly has called James Hillman "the most lively and original psychologist we have had in America since William James." He throws thoughts the way a potter throws pots, the way a hunter throws spears, the way a ventriloquist throws his voice, the way an angry lover throws you out of the house. For me he is the most inspiring and disruptive thinker at work now. He is a practicing therapist and directed Zurich's Jung Institute from 1959 until 1978. He expanded their Spring magazine into Spring Publications, now based in Dallas, which carries about 80 titles. He is also an author.

—Michael Ventura

HILLMAN: We've had a hundred years of analysis, and people are getting more and more sensitive, and the world is getting worse and worse. Maybe it's time to look at that. We still locate the psyche inside the skin. You go *inside* to locate the psyche, you examine *your* feelings and *your* dreams, they belong to you. Or it's interrelations, interpsyche, between your psyche and mine. And now that's been extended a little bit into family systems and office groups—but it's still only *within* people. We're working on our relationships constantly, and our feelings and reflections, but look what's left out of that. What's left out is a deteriorating world.

So why hasn't therapy noticed that? Because psychotherapy is only working on that "inside" soul. But by

removing the soul from the world and not recognizing that the soul is also *in* the world, psychotherapy can't do its job anymore. The buildings are sick, the banking system's sick—the sickness is *there*.... There is a decline in political sense about what are the real issues. Why are the intelligent people—at least among the white middle class—so passive now? Because the sensitive, intelligent people are in therapy! They've been in therapy in the United States for 30, 40 years, and during that time there's been a tremendous political decline in this country.

Every time we try to deal with our outrage over the freeway, our misery over the

office and the lighting and the crappy furniture, the crime on the streets, whatever—every time we try to deal with that by going to therapy with our rage and fear, we're depriving the world of something. And therapy, in its crazy way, by emphasizing the inner soul and ignoring the outer soul, supports the decline of the outer world. Yet therapy goes on blindly believing that it's curing the outer world, making better people. We've had that for years and years and years.

The vogue today is the "inner child." That's the therapy thing—you go back to your childhood. But if you're looking backward, you're not looking around. This trip backward constel-

lates what Jung called the "child archetype." Now, the child archetype is by nature apolitical and disempowered—it has no connection with the political world. And so the adult says, "Well, what can I do about the world? This thing's bigger than me." That's the child archetype talking. "All I can do is go into myself, work on my growth, my development, find good parenting, support groups." This is a disaster for our political world, for our democracy. Democracy depends on intensely active citizens, not children.

The principal content of American psychology is developmental psychology: where you were, what happened to you earlier, is the cause of what happened to you later. That's the basic theory: our history is our causality. We don't even separate history as a story from history as a cause. So you have to go back to childhood to get at why you are the way you are. And so when people are out of their minds or disturbed or fucked up or whatever, in our culture, in our psychotherapeutic world, we go back to our mothers and our fathers and our childhoods. No other culture would do that. If you're out of your mind in another culture, or quite disturbed, you look at what you've been eating, who's been casting spells on you, what taboo you've crossed, what you haven't done right. It would never be what happened to you with your mother and your father 40 years



"Make that a double with animal crackers."

ago. Only our culture uses that model, that myth.

VENTURA: But what about all that time and money I spent in therapy about being sexually molested and all that? It seemed important at the time!

HILLMAN: Yes, it does seem important at the time. In the last 20 years the new raw material for the psychotherapy trade has been abuse, trauma, childhood molestation. And if you're a believer—which we are, unconsciously, automatically—in the myth of development, rather than a believer in acorns, structure or essence, then what happened back then must be

overwhelmingly important. Now what about the fact that children have been abandoned, molested and abused for centuries—and it wasn't considered important? It sounds like I'm saying that people aren't molested or abused. I say they are molested and they are abused, and in many cases it's absolutely devastating, but therapy makes it even more devastating by the way it thinks about it. It isn't the trauma that does the damage—it's *remembering traumatically*.

Let's say my father took the belt to me again and again—when he was drunk, or because he was mean. And

I go on remembering his beatings. I remain a victim in my memory. It continues to keep me in the position of the child, because my memory's locked into that and I haven't moved my memory. It isn't that it didn't happen. But I may be able to think about the brutality—"reframe it" as they say—as an initiatory experience. That these wounds that he caused have done something to me to understand punishment, make me understand the depth of rage between fathers and sons, which is a universal theme—and I took part in that, period. And so I've moved the memory some-

how, from just being a child victim of a mean father. With my suffering I've entered an imaginal, not just a traumatic, world.

VENTURA: But how are you going to "individuate" if you don't process it?

HILLMAN: What did Joyce do with his feelings about Ireland? What did Faulkner do with his feelings about the South? This processing is really hard. This is the stuff of art. The word "character" means, at root, "marked or etched with sharp lines"—like initiation cuts. ♦

The full interview appeared in the L.A. Weekly, June 1-7, 1990. It is available from Edges.

CHAKRAS: Spirit of the body

In many eastern religions, the body is integrated into spiritual awareness. The chakras represent one scheme for integrating body and spirit.

The chakra imagery is particularly valuable to those of us rational westerners who have abused or ignored our bodies, believing that spiritual matters are separate from physical matters. In Kundalini Yoga, by contrast, the human body is the means by which we can experience enlightenment.

The vertical schema of the chakras on the human spine is not a unique metaphor. Vertical images of the spiritual journey are archetypal. The ascending and descending pathway of the chakras in Kundalini Yoga is similar to the Navajo Pollen Path, to the Inner Alchemy of Taoism and the African *nhum*, among others.

The chakras are usually represented as seven points on the spine which correspond to different states of spiritual awareness. Each chakra is also a spot where a nerve centre joins the spinal cord and is also linked to the functioning of major body organs and glands. The practice of Kundalini Yoga includes physical exercise, study and self-conscious reflection aimed at balancing and unblocking the flow of energy up and down the spine and at the level of the various chakras.

A simple illustration can help in understanding the chakras. A person consumed with sexual desire is likely working from the second chakra, whereas one who tries to talk and understand is likely operating from the fifth chakra.

The chakras are often associated with colours, with recognizable characteristics and even with sounds.

CROWN CHAKRA

pineal gland, brain cells
quality: enlightenment
symbol: lotus
colour: purple

THIRD EYE CHAKRA

pituitary gland
quality: insight
symbol: 6-pointed star
colour: indigo

THROAT CHAKRA

thyroid gland
quality: communication
symbol: chalice, wind, air
colour: sky blue

HEART CHAKRA

thymus gland, heart
quality: subtle feeling
symbol: gazelle, cross
colour: yellow gold

SOLAR PLEXUS CHAKRA

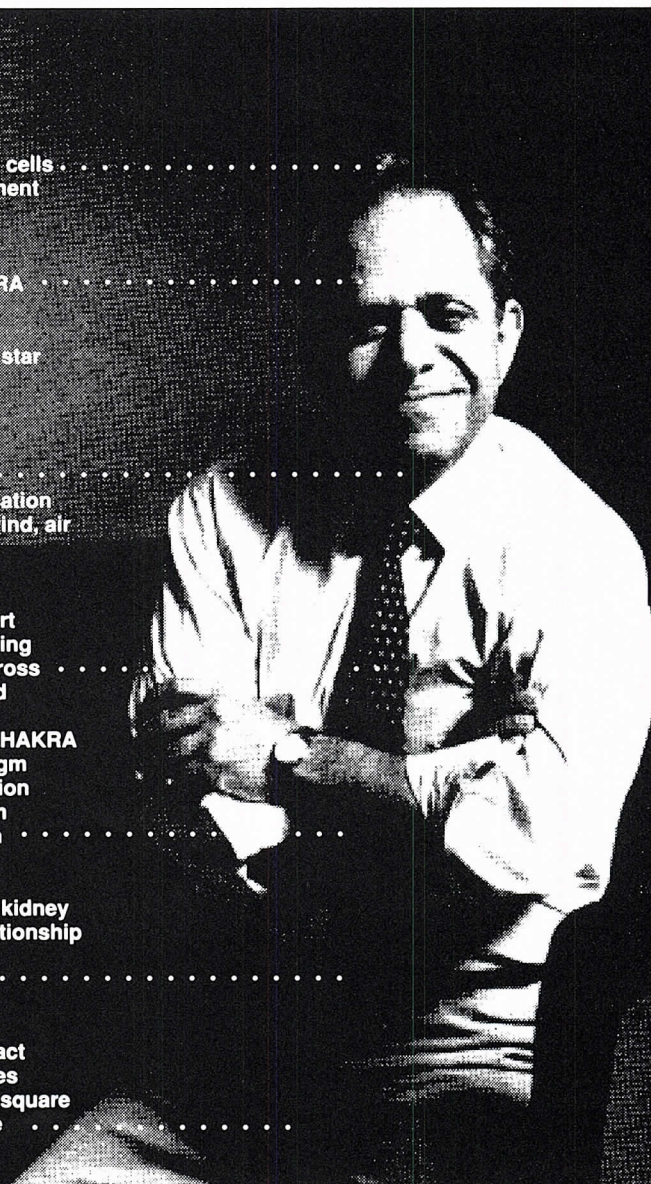
pancreas, diaphragm
quality: will, ambition
symbol: circle, ram
colour: kelly green

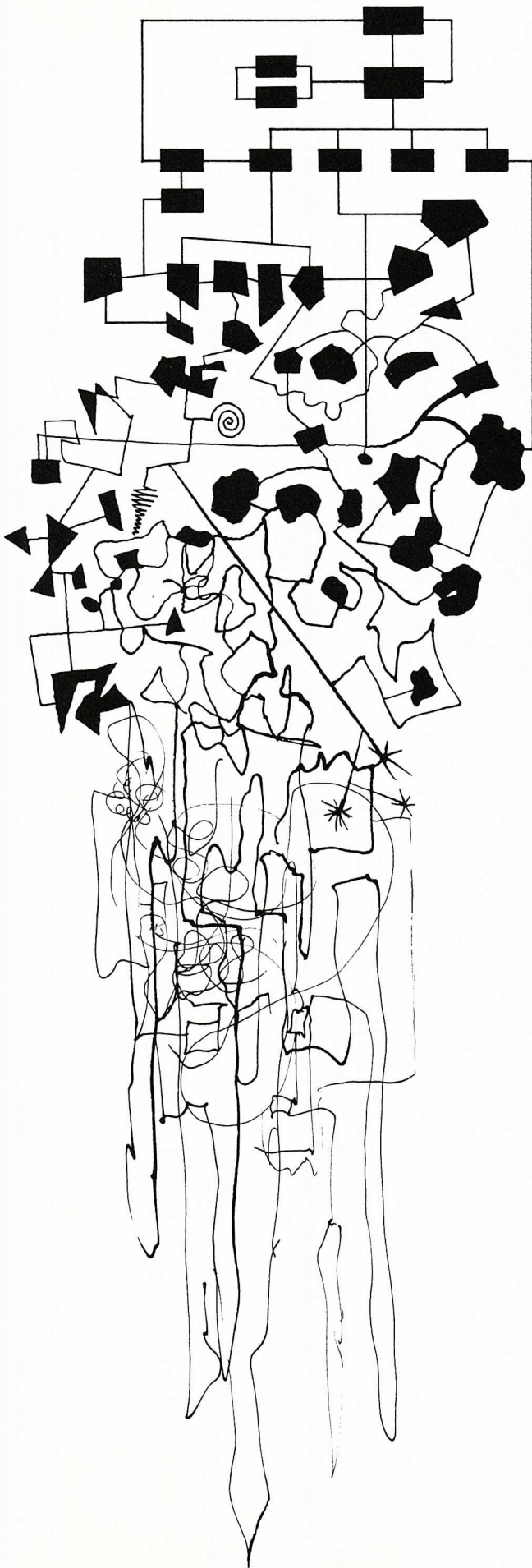
SPLEEN CHAKRA

adrenals, bladder, kidney
quality: social relationship
symbol: whale
colour: pink

ROOT CHAKRA

gonads, urinary tract
quality: basic drives
symbol: elephant, square
colour: red-orange





*Can top-heavy institutions
ever become people-friendly?*
—Yes!

Empowering Whole Systems

JAN SANDERS AND LARRY WARD

An increasing number of movies these days depict institutions in trouble. One particular movie highlighted the effect of the apartheid system on a white woman and her family, and pushed its viewers to consider the shadow side of institutions. This movie made it clear that whatever system is put in place, *nobody escapes it*. It is an illusion to think that anybody can get away from the system they live in. Even if the system is your own invention and you are in charge of it, it is still going to get you. As Martin Luther King said, "If I am lying down here and you have your foot on my neck, guess how far you can go?"

People are beginning to wake up to the fact that no system is innocent. But that doesn't mean that systems are inherently bad. In fact, they are necessary; they are important. When you have lived in places where there aren't many systems, where the only thing on your mind is, "Where is the darn system? Why can't I get my air ticket?" or, "Where is the train?" you find yourself stuck in a place for hours, screaming for systems. Systems are indispensable.

The system is the very basis of our living, for we are systems individually and collectively, biologically and sociologically. In our work with organizations we have seen inspired people go into institutional systems and figuratively die there on the vine. We have seen institutions and communities come alive with a new sense of purpose and possibility. We have also seen people unable to manage that same purpose and possibility, and watched the institution wither.

In one city where we work the Justice Department sued the Safety Department for its failure to implement affirmative action. People were getting threatening phone calls at home and being physically intimidated. When you get into a situation like that, you discover that what is going on has patterns to it; it has energy to it. The problem is not simply unskilled behaviour—although that is certainly there. Underneath the behaviour is a whole set of assumptions, beliefs, mythologies, and energy. If you don't work on all those levels, you will find yourself dealing with symptoms rather than root causes. And, of course, mandating how people should relate to each other is just not enough.

Who would want to work in an intimidating situation like that? Life is short enough as it is! So we began to work on the behavioural level and do some training. We started to look at the institution's cultural patterns, myths, and assumptions. We went on tours with the department, riding around in their vehicles, as they dealt with heart attacks and almost delivered a baby. We really rooted for this



The Outburst by Jeff Wall, 1989.

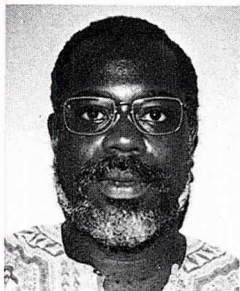
woman to get to the hospital. (The baby came just one minute after we got her to the hospital and into the delivery room.)

We discovered that the Safety Department had been a monoculture—in this case, a white male southern culture. Into this monoculture had come women, Cubans, Nicaraguans and people of African heritage. The dominant response in the department was, "Let's figure out how to help these people fit in. We'll hire you to help us figure this out." In organizational development that is the assumption. The truth is, however, that when that kind of diversity moves into your organization the entire culture has to be recreated. It is not a matter of somebody fitting in. It is a matter of having an ecology of cultures within the institution. It is about different learning

styles, different ways of thinking, dreaming, projecting, problem solving—all available to everybody.

What happens in many cases of organizational development is that people go about changing this, that and the other thing, but they implement the changes in the same old way—which means that the system just eats them alive. One police department we know of uses the term "memo heaven." Memo heaven is what happens to creative ideas: you write your ideas on a memo; you send them "up" and they disappear. Everyone decided that those ideas must have gone to memo heaven. Everybody knows exactly what you mean when you say that.

Why don't organizations change easily, especially when the world has some tremendous human beings at



Larry Ward and Jan Sanders have separately worked in organizations spanning 25 nations. LARRY WARD has more than 20 years experience in consulting, training and facilitation. He is president of Larry Ward and Associates and lives in Miami, Florida. His clients include the City of Miami Administration, the Private Industry Council of Tacoma, Washington, and the Urban League. JAN SANDERS has a consulting practice in the public and private sectors and is a facilitator, trainer and community developer. Jan is president of PEOPLEnergy in Toronto. Her clients include Labatt's, the Ontario Ministry of Food and Agriculture, the St. Lawrence Centre for the Arts, and several Native communities. Jan and Larry work together as part of the leadership team of the international Think Tank on Whole Systems Transition, based out of New York. Both Jan and Larry are long-time members of the Institute of Cultural Affairs.



work in it? There are always some obnoxious people in any organization, but that really is a global club. But a lot of them do seem to belong to bureaucracies—or to big institutions. I think there is a reason for that which has to do with the relationship between the institution and the individual's development.

An individual's happiness depends on the whole ball of wax when you start working with a system. You are not just working with hybrid employees. You are working with individuals and with everything else that they bring into the situation—their kids, their addictions, their personal issues and problems—things that we used to be able to leave at home. Companies and institutions are scrambling to learn how to manage a new kind of human being who doesn't leave his or her issues at home but brings them all to the work place—the good, the bad and the ugly. What does it mean to be a manager or to supervise this much humanness? Especially when we have been trained simply to give orders, and to expect somebody else to follow them?

We are interested in Whole Systems Empowerment—educating people to deal with the whole human being in transition, and to involve all the levels of creativity in the process. It is no longer enough to deal with the external systems of the organization. This is a pioneering effort to explore the entire spectrum of organizational change and development.

Every organization is on a journey. The time frame of this journey can vary from institution to institution, but the journey described here is a common one. After a time organizations have a way of getting into a kind of stabilized flow—everybody knows what they are supposed to do and they are doing it. The people who are supposed to give out the money are giving out the money, and the people who are to pay the bills are paying the bills. Everything that is supposed to

be happening is happening. Then some kind of disturbance starts to occur, some little thing. Something is in the wind. There are conversations in the bathroom and in the hallways. The disturbance can happen both internally and externally. Often people only look at one or the other, so

You can learn from the small disturbances that are occurring and integrate that learning into the ongoing development of the organization, or you can wait for the crises to occur.

they tend to get hit from behind. But they need to look at the whole situation, both the internal situation and its indicators and the outside situation and its indicators of change.

In the next phase, the disturbance evolves into a full-blown crisis—but crisis in the Chinese sense of danger that is also an opportunity. The crisis reaches a point where the institution is either going to die or turn to creative participation in building a new form or phase of service.

Said one CEO of his situation, "I am a good bus driver—I have been trained to be like a good bus driver. But what I'm going through now is a little bit like being in the middle of one of my bus trips and getting a message that I am supposed to change this bus into a space shuttle in the next 14 miles. Now, I know how to manage my company, but I don't know how to change it."

Institutions have energies of their own. The journey of change presents people with a series of choice points. The minute stabilized flow slows, somebody notices, someone knows—things aren't working the way they used to. You are either half full or half empty at that point. You can learn from the small disturbances that are occurring and integrate that learning into the ongoing development of the organization, or you can wait for more crises to occur. They will. Nobody likes to change and all of us put it off as long as possible.

When these small disturbances happen, there are particular places to begin looking for the root causes. In working with institutions, it is necessary to look within the multiple levels of consciousness that sustain institutional existence. We use the four levels of consciousness described by Jean

Houston in her work: the sensory, psychological, mythic and unitive levels.

The sensory level of the organization is a good place to start. It is the most physical

aspect—how space is being cared for—very mundane stuff. You can walk into an organization, company, village, family, or housing project, look at the space, and notice how people relate to that space. All on its own, this relationship can tell you a lot about the people you are working with. Space can foster high creativity or engender creative inertia. It can be

Four levels of consciousness as applied to Whole Systems Empowerment in organizations

SENSORY: The environmental or physical, exterior level of the organization's process and procedures

PSYCHOLOGICAL: Its view of itself, place in the world, history, uniqueness, shadows, behaviour, values and norms

MYTHIC: Its understanding of its meaning, its rituals, icons, language, norms and group story

UNITIVE: How it understands and experiences its wholeness and the fulfilment of its *raison d'être*

Traditionally, organizational development has focused mainly on the first two levels.

Source: Dr. Jean Houston

The Process of Whole Systems Empowerment

In our work with different institutions and communities, these seven steps come up again and again:

DEFINITION: finding out how the organization images itself

VISION: eliciting the yearnings, hopes, and dreams of the future to lure the institution forward and interrupt the patterns of entropy

LEVERAGE POINTS: identifying strategic leverage points that can put flesh on the vision and focus the process

ACTUALIZATION: identifying patterns of resistance to actualization and designing creative responses

LEARNING ORGANIZATION: training leaders and mentoring in group dynamics to develop practical skills and promote a learning environment

EVALUATION AND FEEDBACK: tracking the results, breakthroughs, and learnings and feeding these back into the organization

INSTITUTIONALIZING THE CHANGE: incorporating the recommendations into the organization so that the change process can continue and to ensure its long-range viability.

immensely enabling in its power to create a climate for living through change.

The Safety Department with which we worked operates in one of North America's most multicultural cities. It became necessary for staff to learn other languages. Some people were having to learn Creole and some Spanish speakers had to learn English. Everyone had to fine tune their senses and their capacity to relate to and interact with the environment, so they could deal with all the activities, patterns and issues in the neighbourhoods they were serving.

With another client, a program involving mental health workers had a "stop hour" built in. Participants were given 20 minutes to silently walk through the care centre, letting their senses awaken to what was around them. We watched their hands slowly sliding over their clip boards, eyes exploring minute parts of the room, ears hearing sounds they hadn't caught since the first day they walked into the centre, eyes slowly taking in the full humanness of patients. When we sat down to explore possible changes that could be made in the environment and a shift in relationship to the patients, the group had a whole different understanding of what and who they were planning for.

Another place to look is at the psychological level of the institution—how it functions psychologically—its values, its patterns of interaction, its sense of what's important, and the effect of all this on employee significance. We have an education system that values very few learning styles. Kids are bored; they aren't being engaged; they aren't being challenged. Can you image being a student whose sense of self worth is connected to being an artist—and then having it explained to you that your artist's way of learning is not as valuable as certain other peoples' way? Institutions also have a particular learning style; and it isn't good or bad—it is simply the way they got started. However, when you add diversity and increased individuation to it—whatever the ethnic or cultural or sexual orientations—organizations have a tremendous

opportunity to become learning institutions, learning organisms. An example of this is the Ontario Ministry of Food and Agriculture. In the past, producers, processors, distributors and consumer groups worked in isolation and even in competition. Several departments of OMAF decided to become learning institutions by involving all the players in defining

issues, products and new styles of behaviour. Today, as a result of a whole systems approach all the groups are working together to raise food safety and standards.

Institutions also work at the mythological level. When you dig down underneath the procedures, the belief systems and the behavior patterns, you discover a mythic structure—out of which the beliefs are being sustained. One foundation of the Safety Department's mythic structure was the myth that the hero is white and male. "What do you mean—women firemen?" was a standard response. Here was John Wayne in his role, in his script, doing his thing when all of a sudden, the cast changed. The fireman previously knew exactly what to do in his role. Now this!—too much for any John Wayne to bear!

Three very intense months with this department revealed the virtual hatred of the mere idea of either women or minorities coming into it. It was certainly possible to change all of the external stuff, to give everybody new rules and new guidelines of conduct. Employees would follow them while they were being watched, but the minute you were not watching them, the old pattern just came right back.

Developing the willingness to connect with the women in their lives opened the men up to the realization that they already had heroines—their mothers, their sisters, their wives. We invited them to talk about where women had saved them, played a role in their own care, been a

hero for them personally. It was a matter of opening up the space in the individual to receive; because the issue underneath the issue was, "What is inside of me that I have never learned to deal with?"

The men saw how they had never learned to deal with their own femininity; or never learned to deal with the blackness or the Cubanness in

*"What is inside of me
that I have never learned
to deal with?"*

their psyches. They didn't want to deal with it "out there" because they hadn't learned to deal with it inside themselves. It was a matter of working with those people on all those levels, and making those myths self-conscious. It gave them opportunities to be in a situation where at the end there was a spontaneous, "My God, she is *great!*"

Shock! Some people never really do meet each other. They walk around on automatic pilot. Barriers and male bonds have to be broken down long enough for people to get a glimpse of who the other really is and can be, so that enough of a bond exists to begin to talk about men and women and Cubans and blacks and whites creating the future together.

The other mythic reality that had to be dealt with was the story that

"the department is going to hell in a hand basket because we have these minorities and women here, and it's not like the good old days." Finally, somebody said, "Well, the good old days weren't so good after all." Then it was worked through—people had permission to see where the system had cut them off, denied their own humanity. People thought we were going to convince them how they ought to be. But we flipped it—instead of trying to get these people to love each other, we helped them on a journey inside themselves so that they discovered their own humanity, and in that rediscovery, the person next to them became a different person. It was tough but rewarding work.

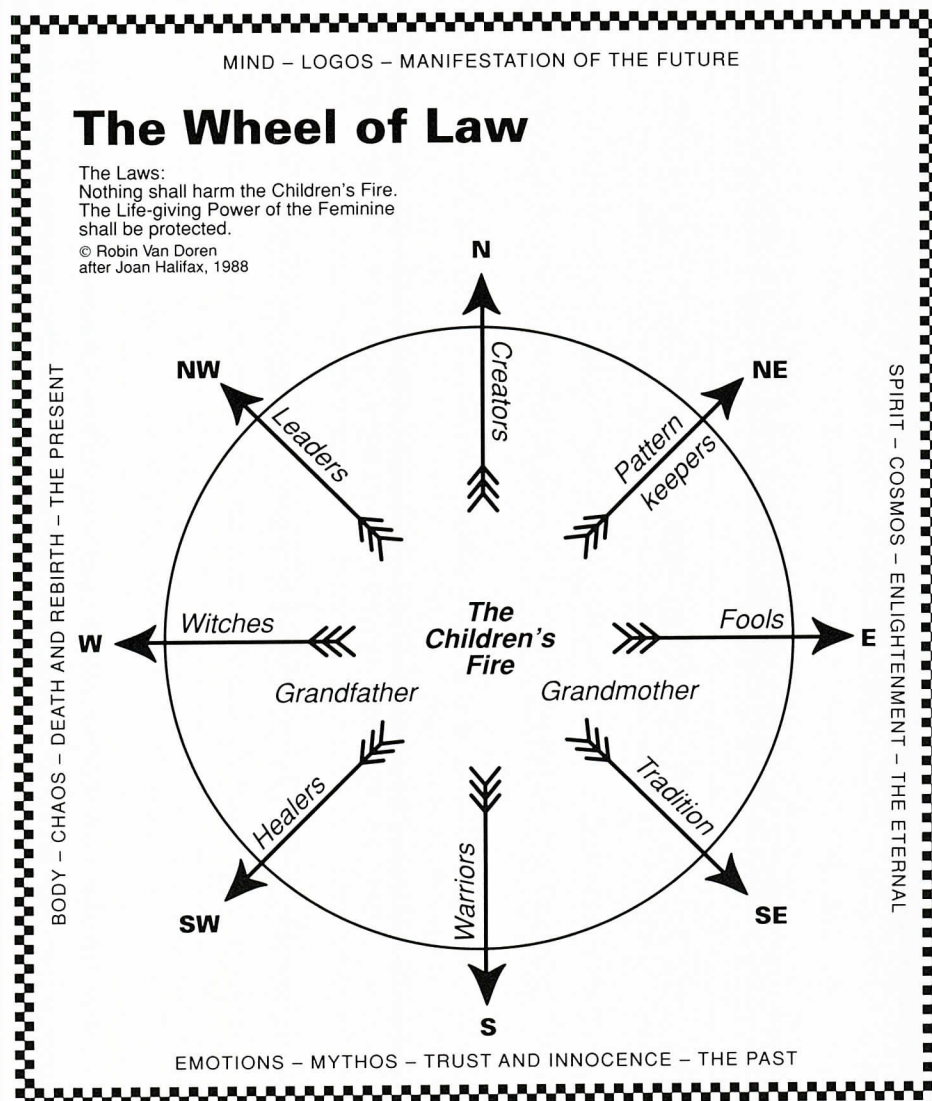
The Native American Wheel of Law has also proved useful in working at the mythic level. On this wheel are

eight ancient roles—of heroes and heroines who gather whenever the group needs to explore an issue or reach a decision. There is the warrior, the shaman, the witch, the tribal chief, the creator, the pattern keeper, the fool and the tradition keeper. One coordinator of a multicultural education program immediately appreciated the value of the Wheel of Law in relation to the members of her advisory committee. It enabled her to understand what on the surface had appeared to her as irrational behaviour. In fact, "the tribal chief" on the committee had been calling for a broader vision that would include the input from the entire education community.

In another instance, when a government organization exploring its *raison d'être* brought its question, "What is the emerging role of this organization?" to the Wheel of Law, "the fool" asked, "What does it mean to role?" The question provoked a new understanding of what they needed to be about in the coming years.

At the unitive level, the task is to enable people to see their individual roles as essential to the well-being of the whole organization and to celebrate that connection. How many organizations know how to celebrate their wholeness? When an organization puts on an intentional celebration, it gets hold of the totality of what the organization is and stands for. At the unitive level, people can understand the connection between each of us, so that they experience being the creator within the organization, as well as the created and the creating. They can see themselves as the manager, the managed, and the managing. If the organization perseveres in the empowerment of its whole system, this unitive mode of being becomes increasingly apparent at certain times.

At the close of a six-month project with a Canadian brewery company, the facilitating team was preparing a celebration to cap off the planning and action process. One harvest of the six months' work was a set of vivid photographs of the men at work, at play, at planning and exercise. They



appreciated that the company was interested in their total well-being, not just their ideas about how to improve the plant. The photos were converted to slides. Halfway through the celebration, on went the slide projector accompanied by the sound track from "St. Elsewhere." After the showing, the room lights stayed dim for a while, for the men were wiping tears from their eyes. In that moment, many of them had taken the time to truly see each other.

Working systemically in organizations is an adventure for us. We have found that, to intervene in the life of an organization, it is not enough to go in like gangbusters to put out fires and cap oil gushers. Moreover, it is no longer adequate to deal only with the institution. One basic premise is that the empowerment of the individual is fundamental to the process—an empowerment that breaks through the malaise of cynicism and doubt—challenging individuals to attain higher levels of creativity and commitment. ❖



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The Comprehensiveness Screen

Too many worries? So many things coming at you? Too much to do? Overwhelmed by your own creativity? Don't know what to deal with next? Try the comprehensiveness screen—called by some a 20th century form of prayer. The comprehensiveness screen helps you sort out what's on your mind, prioritize your "to-do" list, and objectify your care.

Fill in as many of the ten boxes as you can by answering the questions. Try to get at least five responses to each one. Write each answer in two or three words directly on the chart or on post-it notes for a larger screen. The chart can be enlarged for use as wall decor in your office. Slot each response into one of the ten boxes. Periodic reviews and the revision of notes can keep it up to date without having to draw the chart anew each time. If you don't want to write in the magazine, make a photocopy of the page to work with.

The screen can also be used by groups—families, organizations or businesses. The screen was developed by ICA in the early seventies. ❖

I. INCLUSIVE CONCERNS

What historical concerns—aspects of the universe-wide, big picture, beyond the everyday—do you find yourself concerned about these days?

II. INTELLECTUAL REFLECTIONS

What are the "how-to" concerns, issues and questions you are trying to figure out—like Sherlock Holmes with his magnifying glass searching for clues?

III. CONCRETE PLANNING

What models or plans do you need to create before the week is out? What upcoming event or project is demanding a detailed implementation model?

IV. INTRUDING ISSUES

What has cropped up, interjected itself in your schedule—like a rock through your living room window—that you must unavoidably deal with?

V. SPECIAL EMPHASIS

What items on your agenda are going to demand extra time and energy, and even outside help? What agenda in your life is it time to go for broke on?

VI. SPECIFIC ATTENTIONS

What are the overriding concerns, or "crucial minutiae," you may have put off until now which you need to push through on?

VII. WATCHFUL INTERESTS

What are the concerns you have no direct responsibility for but which you hope other folk are brooding on and coming up with recommendations for?

VIII. LOW-KEY PONDERINGS

What are the things you are undecided about, but you are nevertheless watching and waiting and listening for—like backburner stewpots?

IX. UNDERLYING RUMINATIONS

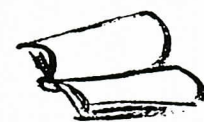
What have been the undercurrents of reflection on the events in your life—something like a cow chewing its cud? What have you been ruminating about?

X. INTERNAL BROODINGS

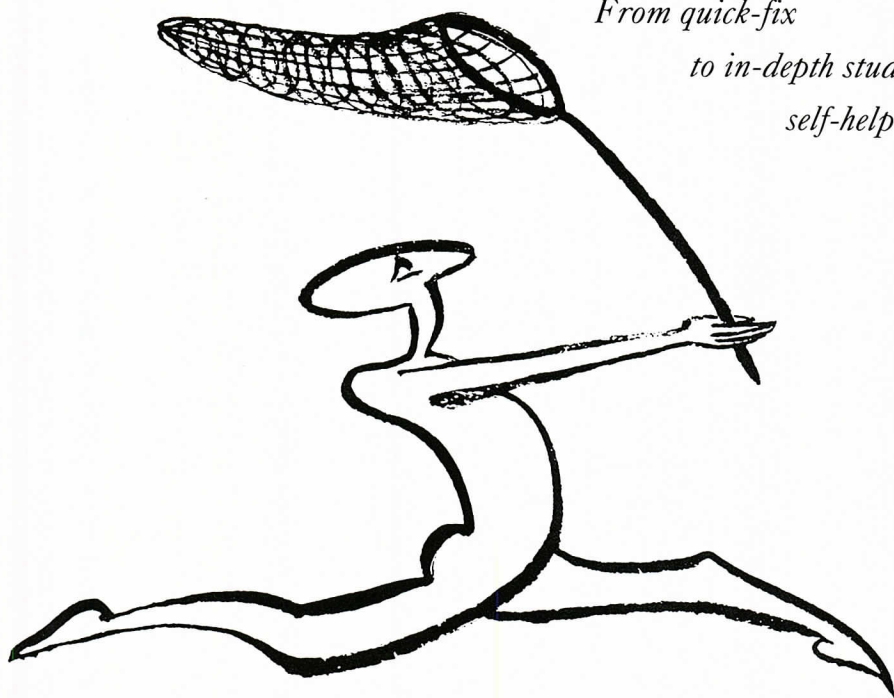
What are the points where you are spiritually or internally getting ready for the future—like a hen sitting on her eggs?

Seeking Spiritual Literature

—What's out there



*From quick-fix
to in-depth study,
self-help spirituality is booming.*



CATHERINE MACFABE

There has been a daunting proliferation of books on religion and spirituality in bookstores recently. Without some kind of map or other guide post, the unsuspecting novice could find the range of material bewildering. However, for those inclined by curiosity or driven by a need or desire for increased understanding of these issues, there are several clues that may assist them in finding their way.

One very large general interest bookstore in Toronto is The World's Biggest Bookstore. It offers three or four hundred titles in the Religion section alone, and that section is subdivided into many of the major religions of the world—Christianity, Judaism, Islam, Hinduism and Buddhism. Related, though somewhat less orthodox, sections designated nearby include books on New Age, Occult, Philosophy, Sociology and Psychology. Further subdivisions indicate texts on channelling and divination (tarot cards, palmistry, numerology). There are books about UFOs and extra-

terrestrials; secret societies such as the Masons and the Alchemists have a section. As well, there are popular psychology and self-help books, books on death and dying, and on alternative medicine, on the spiritual view of the earth (Gaia, hollow earth, and other theories) and various wisdom teachings. There are certainly well over a thousand titles in addition to the Religion texts.

The depth of the selection, though by no means definitive, is a reflection of the store's size, of course, but smaller outlets tend to present a similar range. Unlike specialized vendors, however, no particular point of view is presupposed; the intent is simply to provide a broad scope of literature for an equally diverse clientele.

The challenge, then, in the face of such a fascinating choice, is to discover what is most suited to the interests of the individual seeker. While the adage of not judging books by their covers is venerable wisdom, a somewhat literal interpretation of the phrase may serve as a guide.

The language of the "sell"—the wording used on the front and back covers—is likewise calculated to attract a particular type of person. Those books that use hard-sell tactics often sensationalize the subject they purport to address. "Quick-fix" seekers tend to gravitate to these, according to staff at the store. Typical appeals focus on desires for material benefits, usually to be achieved in a "quick" or "instant" time-frame, with no negative side-effects. More serious books tend to use language that suggests the spiritual journey, inner fulfillment, and the pursuit of wisdom, without promising easy answers or even any outward material dividends for the search.

A different kind of challenge is encountered with these books, though. Seekers are confronted with a much subtler appeal to that very aspect of their minds and hearts that is undecided. Many texts, written from within the viewpoint they propound, contain, in varying degrees of zealotry, an agenda of conversion. To a seeker who has developed a strong sense of self and a critical though open mind, it can be enlightening to consider a particular theory from the "inside." Such a person is capable of deciding whether to accept all or part of the theory, or to reject it and continue the search in other directions.

A less confident person, though, may find it confusing, or even potentially dangerous, to plunge into this type of book. In accord with the seeker's own strengths, a rational appeal to logic or fervent invocations of emotional truth by the author may sway the seeker's judgment. These approaches are not inherently negative but, to the extent that seekers suspend their innate wisdom in exchange for that of an external human authority, they may be at risk of sidetracking their spiritual journeys.

For seekers who choose to survey new spiritual territory from a more solid and familiar vantage point, there are anthologies, comparative texts and commentaries that will provide an overview and indicate paths for further study. Such books will usually reward readers with new insights on the subject of study. It is worth noting that even these texts have a viewpoint, whether consciously so or not; however, conversion is seldom the purpose of the comparative author.

Once the seeker is oriented to a particular religion or spiritual theory, there are the core texts and teachings within that theory. Any in-depth study of a particular path would have to include these books.

The Religion and Spirituality sections of the store are always very busy, and in fact the whole section has grown quite a bit in the past few years. Clem Ramchatesing, Operations Manager for the World's Biggest Bookstore, estimates that there has been "about 25 percent growth, in titles added and sales, over the past five years. Most of the growth is in the so-called New Age category, which includes everything from Carlos Castaneda to the self-help books. The mainstream religion section has remained about the same size over the years." He attributes the growth to an increasing sense of self-direction in individuals.

Heather Skelton, owner of the Omega Centre in Toronto, says that the most popular books are those on taking responsibility for one's own life, and achieving prosperity. Other growth areas are books on coping with addiction, earth-related books, and alternative health books.

Staff members at the World's Biggest Bookstore pointed out that there has been some cross-over of books. Spiritually-oriented texts are being offered in environment, business, medicine, art and other categories, as the inter-connectedness of these ideas is becoming more apparent to mainstream thought.

Advice and guidance from others is useful but, whatever the depth and direction of their interest in books on spirituality, individual seekers must ultimately rely on their own inner wisdom to decide which books to read or avoid, and which ideas to accept or reject. That wisdom is already there. Learning to listen to and trust it will undoubtedly be one of the seeker's most valuable achievements. ♦

HARVESTING ARCHETYPES

continued from page 15

within the next several hundred years to Type 2 High Level Civilization in which we must increase exponentially on the sensory, psychological, mythic and spiritual levels. At the sensory level, we discover we have a vast continuum of unused senses, that are, at present, latent in us. At the psychological level, we become diaphanous to each other; as well as finding that we are essentially polyphrenic human beings with a rich possibility of the orchestration of the many selves we contain.

At the mythic level we find the story becoming much larger as we become the hero and the heroine of a thousand faces and live archetypal lives. Spiritually, we begin to live daily life as a spiritual exercise. In several thousand years or so, we may move into Type 3 High Level Civilization where we join the universe, the galactic milieu, create new worlds, and become the "gods", the Elohim that previously we had been adoring.

I am presenting this in a science-fiction context, but I suspect that, mythically, at least, this story of civilizational development may be true, if not accurate.

Myths are rising to give us larger patterns for possible directions, as we begin to enter into planetary culture and planetary ecology. Given the nearness of planetary culture and the enormous responsibility it entails, we can consider ourselves to be in "shift time," "jump time" into a new order of civilization.

Most people are attuned to this tran-

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sition, have been trained in micro-cultures, but now are being asked to train for the ultimate macro-culture, planetary culture, which requires the re-invention of the world and the orchestration of a whole planet. Those who hold with this training will be given the empowerment and the powering to do the job, and to do those spiritual practices that will shift them out of a consciousness that has been blocked by three hundred years of the industrial revolution which has told them that the depths are far away. These practices and intentions can begin to remove the great divide allowing practitioners to go deeper into the Source which, itself, yearns for them.

It is not inevitable that we are going to survive. We could blow the whole thing in the next two generations. Already, the ecology of the world is so bad that unless we find ways of repairing it we won't survive. The issue of

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technology in the next 100 years is not new creation but repair. Part of that work is repairing the abuses to the psyche over the last 300 years. Many people are doing major repair jobs on themselves. We are all in the process of repair and reinvention of ourselves and our world.

We live in this culture, we shift with the heart, we open to the planet, we repair ourselves, we open to the universe, we extend ourselves, we hold a mythology that tells us—those of us who choose—that we are the midwives of this new form. It is a self-selecting process. There is an old black gospel song that addresses itself to divinity, “If you need somebody, I’ll go! I may be motherless, I may be fatherless, I may be penniless, but send me, I’ll go.” We can add, “I haven’t had a decent patterning, or education, I was educated for the year 1845, I don’t have adequate experience, but, send me, I’ll go.” In agreeing to go, you have opened yourself up for this extraordinary weaving and reknitting of yourself and the universe. ♦

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Have you heard?

Re-activating the Ear

Have you heard about the remarkable effects of sound on health and learning? In this column, ideas, research and viewpoints will be explored to activate new ways to listen, think, and use music and sound.

Hearing is not only the ability to receive sound by the ear. The brain receives sonic vibrations through the skin and bones. As early as the sixteenth week after conception, the eighth pair of cranial nerves are developed enough to send information to the brain that will create the patterns of awareness that activate us into communication through speaking, reading and writing.

Alfred A. Tomatis, a French physician, has discovered that, by stimulating children who have learning disabilities with high frequencies through the ears and the skull bones, it is possible to change posture, concentration and the ability to listen. With adults, some of the high frequencies reduce stress and improve concentration.

Hearing, according to Dr. Tomatis, is simply the ability to receive sonic information. Listening is the ability to focus on this information, frame it into language, thought and memory. After thirty years of research, he concludes that the ear determines the majority of the sensory input that affects the physical, psychological and educational health of every individual.

The ear not only hears, but is the regulator of balance and body movement, and a stimulator of the brain for critical thinking. By re-activating the ear with classical music, chant and the spoken voice through an electronic fil-

ter that charges the weaker frequencies, a dynamic change in listening begins to take place.

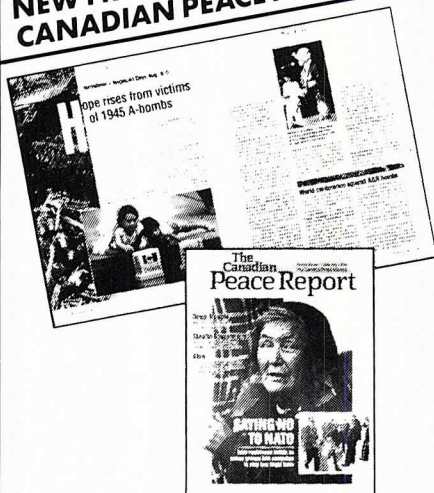
Mozart and Gregorian chants are being proven to be the healthiest sounds around for our “right” ears. Are you ready to hear more about listening? Call the Sound Listening Center in Phoenix (602) 381-0086, Toronto (416) 922-1170, or Paris 227-2393. ♦

—Don Campbell

[Ed. We welcome Don Campbell's column, "Have You Heard?", starting with this issue. Don is Director of the Institute for Music, Health and Education, in Boulder, Colorado and author of five books including Music: Physician for Times to Come, Rhythms of Learning, and The Roar of Silence. Don will keep us in beat with the new sounds of our times.]



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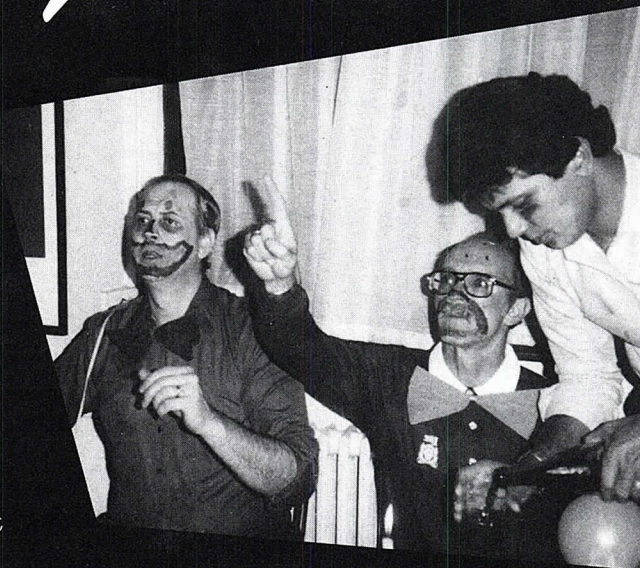
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Soviet Eco-Crisis: A Brave Response

Having just returned from the USSR with a US environmental delegation, I am clear that an ecological *glasnost* is also a reality. Since the territory of the Soviet Union is one-sixth of the land mass of the planet, any global environmental strategy is going to have to take that fact into account.

On my most recent trip, I discovered an overwhelming concern for a reversal of their deteriorating environmental situation. Here are a few of the reasons for their concern, corroborated by many Soviet scientists: ninety per cent of the original forests have been clearcut and there is a 70 per cent waste factor. The Soviet Union is losing its forests at the same rate as Brazil. Agricultural land is undergo-

ing progressive erosion. There has been a 450 per cent increase in use of chemical fertilizers and pesticides since the sixties. People in cities like Leningrad suffer from intestinal disorders as a result of poor drinking water. Radioactive and toxic waste contaminate wide areas of both land and sea. The north-west Ukraine is still heavily contaminated by Chernobyl fallout. The Aral Sea is drying up and producing dust storms lethal to plant life. Dust storms up to 100 kilometres wide can be seen from space.

In the face of these crises, the environmental movement among the Soviet peoples is gathering strength, but it lacks infrastructure. Information distribution in the Soviet Union is about 30 years behind the West. There are virtually no copy machines, telephone lines are

of sporadic quality, there are few personal computers, and there is a paper shortage in this largest of forested countries. Environmental law is in its infancy, and enforcement is minimal at best.

While in the Soviet Union, our group met with several environmental organizations, the largest of which was the Moscow-based Social-Ecological Union—a non-governmental organization respected by everyone we talked with. There are 120 SEU groups throughout the USSR.

A smaller group of 100 respected scientists have formed another organization, Ecology and Peace, also based in Moscow. Ecology and Peace was mainly responsible for stopping the planned reversal of over 15 northern Siberian rivers in the early 80s. They have worked out of a few rented rooms at the Soviet Peace Fund. They are now moving into a larger space, but still need office essentials like computers, printers and copiers. Because of the respect given to persistent, truthful scientific analysis in the USSR, Ecology and Peace has the potential of becoming the Soviet version of the Worldwatch Institute.

We also stopped in Riga, Latvia, where the environmental and independence movements go hand-in-hand. We were very impressed with their organizational abilities and were told they had some help from a number of Latvian-American associations. They have a newspaper,

an office, and possibly one of the only Macintosh computers in Latvia. They kept reminding us about one chilling fact: Riga, a city of one million people, has no sewage treatment facility. All the waste just goes into the bay.

Our final stop was Leningrad, "the Venice of the North," considered to be one of the most beautiful cities in the world. It's also one of the most polluted. The source of its drinking water is Lake Ladoga, at one time the largest source of fresh water in Europe. Now three pulp mills without effluent control devices pump heavy metals directly into the lake, and raw sewage goes into the lake from towns along the shoreline.

Interestingly, the environmentalists we spoke to were even more incensed about the almost completed Damba, a huge sea dam designed to prevent the once-in-a-hundred year flooding of the city. They claim that such a flood would only destroy property; whereas the dam will trap the entire range of bacterial and chemical contaminants leaching out of Leningrad. This trapping effect will create a stew of hardy mutagenic and pathogenic substances that will potentially spread disease through the city and elsewhere. Dozens of new organizations are attempting to stop completion of the project.

We witnessed many of these groups exercising their new political muscle, under television lights, at Leningrad's City Hall.



Leningrad, one of the world's most beautiful—and most polluted—cities.

Members of the Greens, and Delta (a group strictly focused on the Damba), told us that even six months ago this type of pluralism was unheard of. Our delegation discussed with them the initiation of new projects, and ways to participate in ongoing projects, such as a major conference on sustainable agriculture in Moscow between US and Soviet scientists; the setting up of "green libraries" in Riga and Leningrad; the delivery of computers, modems and printers to key environmentalists in the Soviet Union; assisting in the setting up of a database; and providing individual radiation monitoring equipment. And finally, after three gruelling days struggling with technical obstacles, we got Volodya Shestakov, Leningrad's premier citizen activist and international networker, online onto the rapidly expanding environmentalist computer network, ECONET.

Before taking this trip, I was fearful that economic concerns would override Soviet

concern for the environment. On the contrary, I found environmental advocacy giving fresh air to the political process. Although many of the activists we met were scientists, they refused to distance themselves emotionally. They consider themselves *Baryets za prirodu*, Warriors for Nature. Scientists like Professor Golubchikov wax poetic: "The forest is a healer and the forest landscapes are her medicine. Wild nature has intimate, unknown connections with the spiritual realm and the moral behaviour of humans. Within her lies everything which has thousands of years of memory, so incomparable, beautiful and gracious. Her smells and sounds inspire and amaze us."

Yes, the decision to care for the Earth is alive and well in the Soviet Union.

—Bill Pfeiffer
Bill Pfeiffer is the director of the Sacred Earth Network and lives in Brooklyn, New York. See also Gabriel Schoenfeld, "A Dosimeter in Every Dacha," Bulletin of Atomic Scientists, July/August 1989.



Lucy La Grassa co-hosts the national Prism Awards ceremony with Sarah Sa'd 14, winner of the Canadian award for her book, *A Solitary Girl*.

Publishing Books by Children

Children's literature: literature written for children by adults? No, not in the case of Storybook Publishing, a Toronto company dedicated to publishing and rewarding literature written by children for children from ages seven to fourteen. It invites young writers, whether they have

won awards or not, to continue to believe in their talent for writing.

"Youngsters have a way of getting to the heart of what troubles us and our spirit as human beings. They deal with a sophisticated issue but do it from the heart," writes Lucy La Grassa, the founder of Storybook Publishing and of the Prism Awards. "It is our children that view the human spirit with honesty."

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youngsters, and children from all origins who are English-speaking.

Says Lucy, "If given the opportunity for free self-expression and original thought, Canadian children are intellectually and emotionally equipped to present moral dilemmas with modern-day philosophical solutions."

Two series of books are available containing the original works of winners of the Prism Award. Awards, consisting of a trophy and \$500, are granted in two age groups, 7 to 10 and 11 to 14, and each age group competes in five different literary categories—Humour, Fantasy, Mystery, Science Fiction and Non-Fiction. Storybook Publishing publicizes the winning stories in each category. Concludes Lucy, "Perhaps it is time to ask nature's children to show us the way...our ways."

For an example of the imaginative writing evoked in youngsters through the Prism Awards, see an excerpt from *The Gulububble* on page 12.

For information, or to order books at \$4.95 each, \$19.95 for a set of five, or \$35.95 for a complete set of ten, write to Storybook Publishing Limited, 55 Eglinton Avenue East, Suite 805, Toronto Ontario, Canada M4P 1G8, or call (416) 489-9285.

World's Parliament of Religions Centenary

In 1893, Chicago, Illinois hosted the World's Parliament of Religions. A century later, Vancouver, British Columbia, is hosting an international conference entitled "Religion, Culture and Values in the Global Village: Understanding, Cooperation

and New Directions for Our Common Future."

This conference, to be held at the University of British Columbia in the summer of 1993 (no firm dates yet), will explore multi-disciplinary, multi-faith and multi-sector research and cooperation among the academic, religious, business, NGO and United Nations communities.

Between 3,000 and 3,500 delegates are anticipated. The 60 themes or arenas for discussion include everything from economics and ecology to interfaith dialogue, cooperation, mysticism and international law. The conference is being sponsored by a wide range of religious and secular organizations. ♦

For more information contact: Wayne Nelles, Conference Coordinator, P.O. Box 33739, Station D, Vancouver BC, Canada V6J 4L6, or call (604) 732-6037.

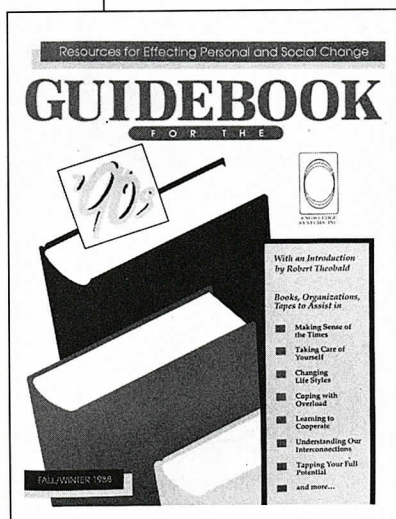
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Good Reading

SACRED PLACES: How the Living Earth Seeks our Friendship

by James A. Swan

Introduced by James A. Lovelock. Bear & Company, Santa Fe, New Mexico, USA 1990. Paperback, 236 pages, US\$12.95.

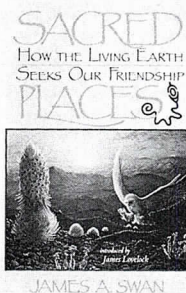
Why are sacred places so special? Why do they deserve protective legislation? How can they help us humans? These are the main questions answered in this luminous work, *Sacred Places*. The author, James Swan, has spent a lifetime of eco-cultural research into the nature and power of these places; the reader will discover in this book a labour of love.

In six highly readable chapters, James Swan describes what sacred places can do for us, and how we can shift our attitude towards Earth, for these sacred places are "agents of the Great Spirit"—places of light, power, creativity and healing. They are capable of absorbing negative energies, recharging vital forces, inspiring us with vision

and offering the boon of "skallatitude"—a retuned consciousness in which magic and beauty are everywhere.

The author does make the point that, if much of the human race can desist long enough from its bulldozing, chopping and sawing, it might discover some of these gifts. The overall presentation is patterned in the form of a hearing or trial, "because modern land use is ultimately determined through such processes." Apparently, the author sees the book's use extending beyond personal edification. However, this is not another angry book by one more angry ecologist. Rather, it is an unusual combination of the lyrical, the mythological and the systematic. The master images are clearly presented, the prose sings and the stories abound.

Although many of the sacred places cited are in mainland USA, the author also takes us to Alaska, Australia, England, France, Greece, Hawaii, India, Italy, Samoa and Venezuela. (Alas, no



Canadian examples!) But *Sacred Places* is much more than a tourist guide; it tells of the art of reading the subtle qualities of a place—geomancy; the art of building a house that is attuned to the energies of the place—*feng shui*; it provides us with a method for getting in touch with the spirit of a place; and it tells of the world of life energies, fields, the paranormal, the Gaia Hypothesis, and Native shamanistic wisdom.

Sacred Places is a primer on the Earth's power spots and the capacity of the subtle atmosphere of places to change our plane of awareness. It is worth reading and re-reading. *Sacred Places* may not appeal to all because it does deal with the paranormal, but as Rolling Thunder, a Hopi shaman, commented to the author, "The paranormal is normal to Indian people. Maybe it's the white man's world that is paranormal."

—Brian Stanfield

THE ROAR OF SILENCE: Healing Powers of Breath, Tone and Music

By Don G. Campbell

Quest Books, Wheaton, Illinois, USA, 1989. Paperback, 132 pages, US\$7.95.

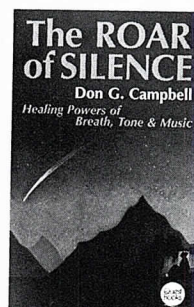
Musician-teacher Campbell's premise is that there are powers within music and sound that are transformational and healing, and that sound can be "an empowering inner tool for self-discovery."

Readers who have been affected by works like Pachelbel's "Canon" or the sound track from "Chariots of Fire" might think they understand this idea from the start, but they would be wrong. *The Roar of Silence* is not about musical composition *per se*. In fact, Campbell writes, "... (those) more evolved forms of sonic release and artistic expression are essential to culture, but they cannot

replace the power of the sustained tones themselves."

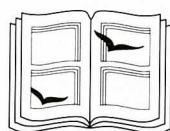
"The power of the sustained tones themselves?" You mean we're not talking about the St. Matthew's Passion here? What's going on?

Campbell, the founder and director of the Institute for Music, Health and Education, in Boulder, Colorado, contends that "the breath naturally releases expressions of joy, sorrow, pain and confusion." But at school, we're told to be quiet while learning and thinking. As a result, he believes, the body's natural rhythms and patterns are put on hold for "six or eight of the best hours of each day." And, he warns, holding in those sounds and emotions, pushes them deep into the subconscious, "where they create tension and disease over extended periods of time."



There are numerous psychotherapies designed to release them, but Campbell feels "the efficiency of sound to balance and deter negative emotions is extraordinary." Campbell explains, "the mid portion of the brain, sometimes referred to as the limbic system, regulates the tone or emotion of the body.... Cries of pain and joy and deeply emotional inflections issue from here.... When we chant or hum for long periods, we stimulate this limbic area to reduce stress and give us a sense of well-being." He calls this oral exercise "toning."

A "tone" to Campbell is "simply any audible sound, prolonged long enough to be identified." He reminds the reader that, in general, to "tone" the body means to stimulate health, and that a "tonic" is prescribed to balance the



Good Reading

body. He believes that our own toning sounds, "not necessarily interesting, beautiful or creatively organized for an audience," can vibrate, massage, oxygenate and balance the body without the addition of other more invasive methods.

He says, "the early forms of sacred chanting were forms of toning that expanded the power of the words of prayer and scripture to centre the mind, breath, heartbeat and energy systems." "But," he adds, "when toning too quickly evolved into chanting or singing, it lost its natural, vibratory and healing character."

A composer-performer, Campbell does not denigrate singing but believes that "most songs do not sustain a sound for a long enough time to reap its benefits." Campbell warns that the musically educated may find this attention to tone itself too primitive to be meaningful. But he is discussing healing here, not aesthetics, and urges that, "without experiencing toning for an extended time, one cannot know the importance and validity of this book."

The Roar of Silence provides exercises to experience that extended toning,

accompanied by meditations which, Campbell says, create the inner focus necessary to help the mind understand his ideas. Both are simple to do but require a place and time where the presence of others will not inhibit you.

The author is aware that performing them might make you feel silly, but he urges you on. I can vouch for the fact that they may make you feel foolish. Even alone, I had trouble doing them. If you're someone who hums around the house and sings in the shower, you may not have that problem. But I took seriously what Campbell calls the "traditional inhibitions that keep the rhythmic and tonal parts of us from transforming into sound and movement." If you forget those old rules, though, some exciting things may happen. Prior to reading *The Roar of Silence*, I was involved in therapy using sound to free blocked emotions and trigger catharsis. I saw it work there. So I am aware of the results that may come from sound therapy.

But that awareness leads to a criticism I have of the book: if you haven't had the experience before, you must take Campbell on faith. And if this is the

only book you have, his credentials as healer are difficult to verify. Campbell says he experienced a healing of lung and bone disorders with toning. But I found the explanation a bit nebulous.

It's unclear, on the strength of this book alone, how his ideas fit into our healing traditions. Campbell points out that there are many systems using toning in a *spiritual* context, but I wanted more specifics on its connection with physical wellness. There appears to be a growing body of data pointing to this relationship, but Campbell presents his case in a more experiential way.

He explains that such "commentary...does not feel concrete enough, in this complex technical world, to fulfill our left brain's need to be thorough and linear. The only way we can know these things is to try them." If you need factual reinforcement, Campbell doesn't have it in this book. If you're willing to try out a fascinating theory, *The Roar of Silence* is a place to start.

—Maxine Sidran

[Ed.—Don's new book is *Music: Physician for Times to Come*, an anthology of articles by medical doctors and psychologists who define the curative aspects of sound.]

STAYING ALIVE: Women, Ecology and Survival in India

by Vandana Shiva

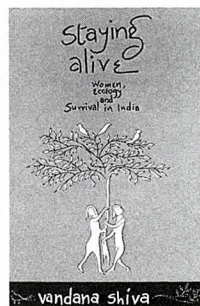
Kali for Women, New Delhi, India and Zed Books Ltd., London, England. Paperback, 224 pages.

There is a scene in the movie *Gandhi* where a British judge sentences the Mahatma to pay 100 rupees for insubordination. Gandhi refuses, and instead, delivers a verdict of his own upon the court. As he speaks, there is heard a roll of thunder. Somehow, this did not strike me in the least corny. I felt sure it really happened just that way, at least inside that English judge's head. And I had to smile with a certain nostalgia for the good-old days—when right was right, and Gandhi's vision was still held relevant for modern India.

Well, when I read Vandana Shiva's book, I believe I heard that thunder again, but this time it rolled twice.

I am a Westerner who has done "village development work" in India and has held supposedly progressive views on world development. I did not expect such a massive moral and intellectual challenge from poor village women.

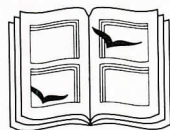
The women Vandana Shiva speaks for do not blame abstract macro-forces like "the economy" or "the climate" for the state of their villages. They see immediate local causes for the destruction of their environment. Their rising wave of action and protest has often pitted them against their own husbands, the armed forces, business interests, and gangs of hired strong-men. They have



not answered with generalizing slogans or "mere anger." Their action is like no peasant rebellion of the past.

This book shares Indian women's wisdom about how to care for an environment. The (perhaps) greatest issues of our age are raised concretely in discussion of how plants are bred, grain is ground, water is channeled

and forest lands used: "Whether it is schemes like social forestry or wasteland development, afforestation schemes are conceived at the international level by 'experts' whose philosophy of tree planting falls within the reductionist paradigm of producing wood for the market, not biomass for maintaining ecological cycles or satisfying local needs of food, fodder and fertilizer. All official pro-



Good Reading

grammes of afforestation, based on heavy funding and centralized decision making, act in two ways against the feminine principle in forestry—they destroy the forest as a diverse and self-reproducing system, and destroy it as commons, shared by a diversity of social groups with the smallest having rights, access and entitlements.”

Shiva enters the battle of future paradigms like a many-armed Durga, com-

passionate and deadly at once. Western style science, economics and development come under an overwhelming critique. In the background, the story of a movement unfolds. “In December 1987, two prizes were awarded in Stockholm: the Nobel Prize for economics was given to Robert Solow of MIT for his theory of growth based on the dispensability of nature. In Solow’s words, ‘The world can, in effect, get along with-

out natural resources, so exhaustion is just an event, not a catastrophe.’ At the same time, the Alternate Nobel Prize (the popular name for the Right Livelihood Award)...honoured the [Indian] women of the Chipko movement who...had stated with their actions that nature is indispensable to survival.”

How else, I wondered, had we imagined that Mother Earth was going to rise up?
—Brian Griffith

LEADERSHIP IS

by Harrison Owen

Abbott Publishing, Potomac, Maryland, 1990. Paperback, 159 pages.

What kind of leadership actually works in a world where chaos is the menu and change is the food? Harrison Owen talks directly about a new way—“a new game”—to play in the world of leadership. He looks for clues to new leadership “rules” in the informal structures of organizations. These are the rules of people who “don’t have the power” but who make things happen.

He says that the rules are not those of football in which the coach and quarterback send out the signals and everyone else plays. They are more like soccer in which whoever has the ball is the leader and where ball hogs usually get exhausted. The real secret is to do your job and pass the ball on before people discover who the “leader” is. While a football player tackles the “enemy,” a soccer expert plays the whole field and looks for the soft spots. He cooperates in order to compete, and honours the opposition.

Leadership taps into the deep human energy of the organization and makes friends with the dragon—“the deep primal power, the surging world of spirit whence everything, so goes the story, emerges.” Effective leadership empowers this primal energy by having a clear sense of appropriateness and of male and female balance—*yin* and *yang*. When leadership operates exclusively in the masculine mode, the single “power-

ful one” takes charge from the top. Decisions are made, but few care to follow because there is no ownership. When leadership swings to the opposite side, and the feminine dominates, “participative management” discusses and discusses and discusses. Everybody owns it but, alas, nobody does anything. But everyone knows that “there is a time for talk, and there is a time to walk.” Attending to the flow of spirit is key to balance and appropriateness.

“Empowering spirit is what leadership is all about,” says Owen as he lays out five guidelines for occasioning spirit and growing “in-tune” structures. What does it take to be a leader today? Owen’s answer: learn about spirit in your own life. This is at the heart of evoking spirit.

LEADERSHIP IS

Harrison Owen

Peter Vaill, Professor of Human Systems at George Washington University, commenting on Harrison and his previous book *Spirit*, said, “I suspect he is closer to the deep springs of meaning in organization than most of his contemporaries, although paradoxically, the deeper he takes us, the more one realizes how much more there is to learn and do.”

Leadership Is places greater and greater demands on the intuition, subtle aspects of being human and dares to suggest that the orderly hierarchical approach to leadership just isn’t making it in the 90s. One only has to look to Eastern Europe and—would we dare say—Canada to know that.

—Jeanette Stanfield

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ENCOUNTER

continued from page 6

many values of the Anishnawbe way of life were maintained, although there had to be some adaptation to the commercial world of Sudbury, where the tools of trade were very different from what was traditional. Then, *en route* to the First Nation Reserve of Sheshegwaning, we stopped at the First Nations Reserve of West Bay, where we saw a film produced by the Anishnawbe. The film featured a young warrior who had not fully observed the teachings handed down by the elders. He had been killed in battle but had not been accepted into the spirit world, so that he had to return to his community where he faithfully followed the teachings to the end of his days.

So far, the communities we had visited primarily belonged to the Ojibway tribe. However, in the last reserve visited at Wikwemikong, we were reminded that it was the home not only of the warrior tribe of the Ojibway, but also the trading tribes of the Ottawas, and the Pottawattomis—the keepers of three fires (representing the three tribes mentioned). Here the group was housed in individual homes for the first time, so that they would be closer to those they had come to visit, but also to enjoy the comforts of bed, bathtub, and shower, for they had slept on floors up to this time. In Wikwemikong we found a holistic treatment centre, a medicine lodge, and the commercial establishments normally encountered in a large town. The group was invited to take part in the annual winter carnival by constructing a float to be drawn by the only team of horses readily

available.

As the trip drew to a close, the group spent a day reminiscing and reflecting together on the values and lifestyles they had observed. Then it was time to depart for the great metropolises to the south and to the everyday work of school. These young folk who decided to devote their March break to an adventure in the north country (called the Great Manitoulin by the Anishnawbe) have to be very special. The trek served for them as a rite of

passage into an ancient, and largely unknown, part of Canadian culture and contributed to their clearer understanding of the direction their lives might take. Afterwards, the group was warm in its appreciation for this introduction to the culture and spirituality of the First Nations: "We are grateful to you for being our bridge to your people. We will always cherish this experience, and we hope to give back something of what we received by supporting native people on their journey to justice." ♦

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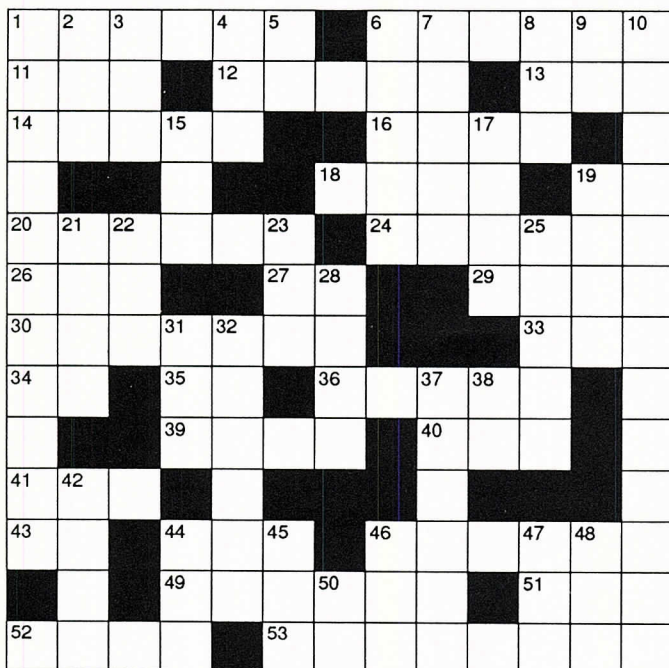
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Planetary Crossword

by Sheighlah Hickey



ACROSS:

- 1 a heavenly body that shines by reflected light
- 6 imaginary
- 11 fish with a snakelike body

DOWN:

- 12 surname
- 13 seltzer for indigestion
- 14 sphere
- 16 wise and discerning perspective

- 18 ____-Majesty; crime against the sovereign
- 19 Indian currency
- 20 breath, courage, soul
- 24 at rest
- 26 ____ Offensive
- 27 wall (Scottish)
- 29 type of bread
- 30 containing colours of the spectrum
- 33 main character in *Journey to the East*
- 34 colloquial for all right
- 35 conjunctive introducing an alternative
- 36 to fill with colour
- 39 the intellect
- 40 final point
- 41 relatives
- 43 the first point scored after deuce in tennis
- 44 silver (plural)
- 46 place of origin
- 49 mariner
- 51 land down under
- 52 escape from danger
- 53 anything hanging

- 6 goddesses presiding over literature and art
- 7 fermentation agent
- 8 to laugh
- 9 contained
- 10 the totality of one's thoughts
- 15 gold (Fr.)
- 17 the rigging of a ship
- 19 a ceremonial act
- 21 the crest or summit
- 22 international training institute
- 23 duo
- 25 allured, enticed
- 28 mixed feeling or reverence, fear, wonder
- 31 name (Fr.)
- 32 a connection between two things
- 37 outside the reach, possibility or understanding
- 38 global political body
- 42 material form of god
- 44 suffix used in forming names of enzymes
- 45 one who gets tricked easily
- 46 saint (spanish)
- 47 the goddess of the sea
- 48 an act or remark that hurts one's feelings
- 50 objective pronoun

ANSWERS ACROSS: 1 planet, 6 mythic, 11 eel, 12 Larue, 13 eno, 14 realm, 16 sage, 18 lese, 19 Rs, 20 spirit, 24 static, 26 let, 27 wa, 29 roll, 30 rainbow, 33 Leo, 34 ok, 35 or, 36 embue, 39 mind, 40 end, 41 kin, 43 ad, 44 Ags, 46 source, 49 seaman, 51 Aus, 52 flee, 53 pendants. ANSWERS DOWN: 1 perstovika, 2 Lee, 3 a la, 4 elm, 5 la, 6 muses, 7 yeast, 8 hee, 9 in, 10 consciousness, 15 for, 17 gear, 19 rite, 21 peak, 22 IT, 23 two, 25 toled, 28 awed, 31 nom, 32 bridge, 37 beyond, 38 UN, 42 idol, 44 ase, 45 sap, 46 san, 47 Ran, 48 cut, 50 me.

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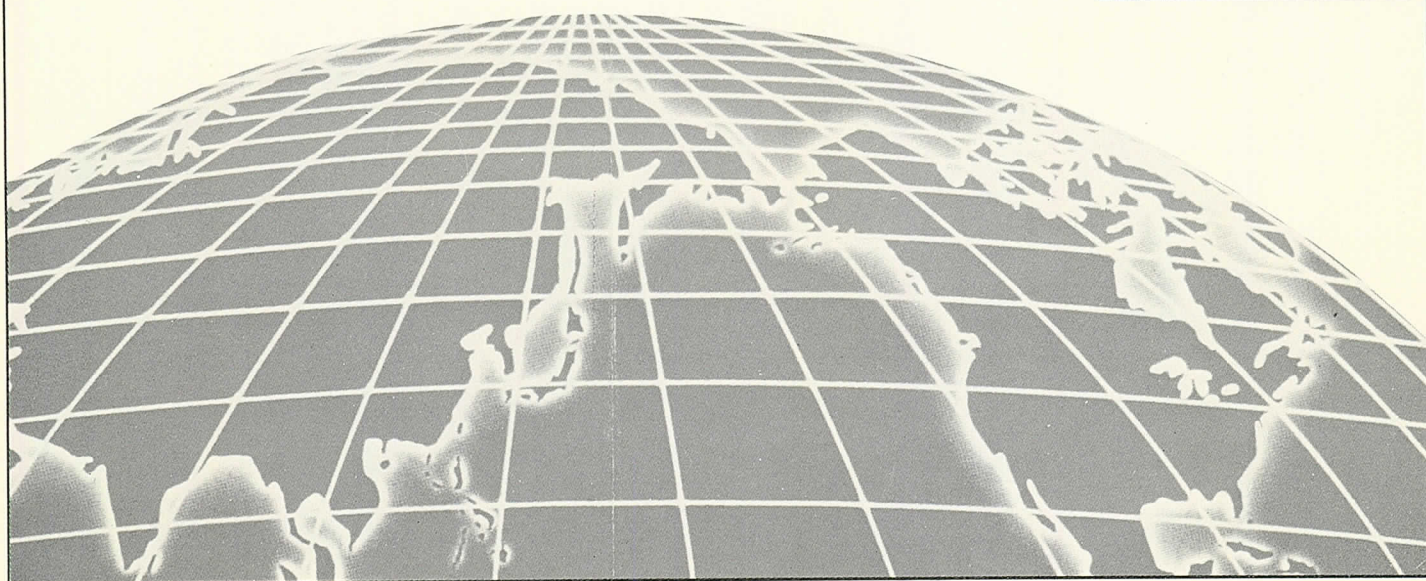
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